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THE COLLEGE NEWS

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BRYN MAWR COLLEGE

MARCH 4, 1993

Wake up: we are all racists

by Melissa Bristol

Far too often, the issue of racism at "liberal" arts colleges is glossed over with the simple assumption that because all the individuals at that college profess liberal ideals of racial tolerance and understanding, minority students will, through some form of telepathy, realize the good intentions of their schoolmates and feel welcome and comfortable in the college. More correctly speaking, students of color feel no discomfort. This term will be used as this article deals specifically with the concerns of racial minorities. While the concerns of sexual, religious, ethnic and other minority groups are valid and are not intended to be marginalized herein, a more focused argument can be advanced through concentrating on the specific case of race-based prejudice addressed in the Plenary resolution.

And that prejudice is real. Simply because the majority of students at Bryn Mawr do not consciously engage in racism does not imply that students of color necessarily feel comfortable or entirely accepted. There is much more than tolerance implied in the "pluralism" so often discussed at Bryn Mawr. True pluralism involves a commitment to understanding the history and contributions of other races. A first step is to get

beyond the stereotypes that so many students bring to Bryn Mawr. Despite the liberal bias of most students, we are all (at least among American students, and likely many international students as well) products of a racist society. For 18 years we have been bombarded with a variety of stereotypes and misinformation about people of color. It takes so much more than an afternoon of sensitivity training during Customs Week to overcome that.

This is not meant to indict people for what is so often a lack of understanding

whom they learned in their early education—I feel, for example, that my inclusion of those African-American role models reflects the primarily African-American elementary school I attended.

However, in primarily white schools, as I found when I attended one, the number of role models of color dropped precipitously. What was more disturbing was that the high school included a large number of African-American students. It became clear, as well, that the responsibility for bringing minority concerns to the forefront was placed

squarely on the shoulders of the minority students alone—just as some white students seem to do at Bryn Mawr (witness the "Sisterhood never approached us" comment during discussion at Plenary). I also saw, for the first time, a syndrome with which many students of color are probably familiar: what I call

the "real live minority person" syndrome. For example, when discussing the rise of racist groups, specifically the Ku Klux Klan as an analogy for the Nazis in Germany, a teacher is sure to point out that such groups would have a real problem with the one African American student in the Advanced Placement European History class. Leaving aside the fact that the Klan would likely have been equally displeased by the fourteen Jews, three

see "racists" on p8

"There is much more than tolerance implied in the 'pluralism' so often discussed at Bryn Mawr."

of different races and cultures, and the history of other races in the United States and abroad. An individual student is not solely to blame for the lack of minority role models in our elementary and secondary schools; indeed society as a whole would be well served if children learned of men such as Frederick Douglass and Martin Luther King; and women such as Sojourner Truth and Harriet Tubman. Children, and hence college students, tend to remember those figures about



Alvare combines feminist ideology with Christian theology

by Melinda Linstrum

For an instant, let's put aside the harsh, negative words and the dichotomous prejudices that stem from the abortion question and from our human nature. Many facets of views reflect a wide variety of feelings and beliefs about something so fundamentally common to us women as fertility and basic rights.

Helen Lavare, leader in the Feminists for Life movement and Secretariat for Pro-Life Activities of the National Conference of Catholic Bishops, was a special Collections speaker last Tuesday, February 23, at Haverford. She graduated summa cum laude from Villanova University, received her J.D. from Cornell, and is now finishing a doctorate in Systematic Theology at Catholic University of America. As a spokeswoman on TV and an attorney for the General Council of Bishops, she lectures around the nation and holds policy responsibilities. Her religious affiliation has helped form her ideology, but, aside from religion, the stance on feminism and protecting the rights of unborn children is self-supporting.

Her lecture consisted of several coherent points which are commonly aver-

looked. During the early years of the women's liberation movement in the US, women seeking reform correctly identified substantial issues of oppression perpetuated by patriarchal society. Paradoxically, these same accurate arguments have been refashioned to support the absolute right to determine the fate of unborn individuals. Could this be embracing patriarchal tools of oppression in the name of women's liberation?

Alvare recalled that the earlier feminists of the 19th and 20th centuries, such as Elizabeth Cady Stanton and Susan B. Anthony, supported the life of the unborn child for humane reasons similar to the ones held by pro-life feminists today. Although the abortion rights



movement has been carried predominantly by women, polls consistently conclude that men are more likely to favor abortion than women. To some men, abortion may be an easy way to escape responsibility and to place the blame on the women. At times abortion is imposed upon women so that fertility

is no longer a problem to these men. In the past, male surgeons have com-

pelled abortion. Society's hatred for unwed mothers has caused forced guilt and double victimization. Men who did not want to face up to the responsibility have given the women ultimata in order to avoid emotional, financial, and/or marital commitment. The role and gift of bearing and shaping the next generation of humans has been continuously attacked as a disease, a female ailment, a duty for the weak at heart.

Historically, young and poor women of color and non-white ethnic backgrounds have been discouraged from reproducing because of their "unfavorable" influence in a rich, white society. Thus many minority women have fought back, preferring shelters, and child care, instead of abortion. Hasn't it been easier for men to just provide abortion facilities to women of color to prevent this population from "invading" or blossoming? Ironically, rich and socially well-off people are more likely to choose abortion because of selfishness and fear of stigmatization.

The ideology behind Alvare's feminist pro-life stance is one of inclusiveness and non-violence to all people who have been oppressed; likewise, she endorses

see "pro-life feminism" on p4



Potential rapists are people too

by Ranya Sihweil

Here's a thought for you—how should the prison system treat rapists, or rather, how should they treat potential rapists? In 1989, a law was passed in Washington State that ruled that rapists/sexual criminals who have already been convicted for their crimes can be held in prison indefinitely if the staff feels that they are potentially dangerous.

This law stemmed from a case in 1989 in which a man who had a 24-year history of sexual violence was released from prison after serving his conviction. Earl Shriner had claimed, according to *Reason* magazine, that he would commit another crime once released. And true to his word, once free from the confines of jail, he did—he raped and sexually molested a 7 year-old boy. The state was powerless in that they could not keep him imprisoned even though they knew he would commit another crime. Out of their helplessness, they decided to instill a "sexual predator" law that would allow the prisons to contain someone they thought might continue to do harm even if their time was served. They unanimously passed a bill that declares that if the state finds already convicted criminals to be unfit or potentially dangerous, they could indefinitely keep them locked up in prison.

Although this law logically appears to be protecting us, it is in fact harming us—it is a violation of the system of justice—it is not democratic, nor is it fair. It leaves the law to be interpreted by a select few and it allows room for skewed interpretation. The law is faulty in many ways—who decides if someone is unfit? What makes them unfit? Who is to know if a rapist will or will not one day commit a crime? How does this protect people from the silent types in jail who are seemingly perfect?

What needs to be done is improve the entire prison system. It is to my knowledge that imprisonment is supposed to be rehabilitative. If people are being released and going on to commit the same crimes, then clearly they have not been helped. If criminals are beyond help, then they should be sent to a more appropriate place. We have to remember that this person has already served their time, and if we believe that they have not been rehabilitated properly or if they have permanent, irreversible mental conditions or simply are perpetually violent, we need to change the entire jurisdiction system and not just a fraction of it.

It is in the supposed practice of the see "Rape and war crimes" on p5

Plenary...see pp 6-7

Plus some sports on page 12! Finally!

EDITORIAL

We recently received the *U.S. News and World Report* 1993 Survey of Race Relations on Campus. We were asked to evaluate the state of race relations at Bryn Mawr... on a scale from one to four. The assumptions underlying the study seemed to suggest that minorities were homogeneous groups, each of one skin color, each of one mind. We responded by challenging the premise that a person of color relinquishes her/his individuality by identifying as a member of a minority group.

We'd like to think that Mawrters relate to each other as individuals and not as mere components of a segregated community. Of course, we do acknowledge that race factors into Bryn Mawr life. At Plenary we discussed and accepted a resolution with immediate pertinence. It is our duty, as individuals, to assume responsibility for the decision we made with our own individual voting power. Let's not hide behind a convenient term, "community," but rather take action for ourselves.

A warm welcome to Brenda Bradbury, our new sports editor, and to Stacy Curwood and Heather Carwile, our new Arts & Entertainment editors. Witness the marvelous changes they have already effected!

Alison Bechdel is running a little behind schedule, so we don't have any "Dykes to Watch Out For" this time. By our next issue you should be able to find out how big Toni has gotten and whether Harriet has really forgotten Mo or not....

THE COLLEGE NEWS

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The deadline for the next issue of *The College News* is Friday, March 19, at 5p.m. Letters and articles should be left in front of our Denbigh office or put in our mailbox (c-1716). All submissions should be on a Mac disk; disks will be returned (we promise). We will accept articles written by women and letters from men. All opinions expressed in articles and letters are those of the authors only and are not representative of the opinions of the Ed board. Come to the Thursday night meetings at 9:00 p.m., or call one of the editors if you are interested in contributing to the news.

STATEMENT OF PURPOSE: The College News is a feminist newsjournal which serves as a source of information and self-expression for the Bryn Mawr community. Recognizing that feminism is a collective process, we attempt to explore issues of interest to all women, both as members of this college and of the larger world community. Through this continuing dialogue, we seek to promote communication and understanding and to foster self-confidence and independence in expression.



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Police blotter cum alumnae bulletin

Taken from the *New York Times*, Feb. 12, 1993

"A car that KATHARINE HEPBURN (BMC '28) was riding in ran another car off a road in Petersburg, VA, on Wednesday (Feb. 10) evening, as the actress and a companion were looking for a place to spend the night, the police there said.

No one was injured and no charges were filed, said Lieut. Melvin Jones, a precinct commander in Petersburg, 18 miles south of Richmond. The car, a 1992 Buick registered to the 83 year-old Miss Hepburn, was driven by Howard Frederick, he said.

They were southbound and had gotten off Interstate 95 looking for a place to spend the night,' Lieutenant Jones said. 'Not being familiar with the city and given that it was rush hour, they changed lanes, not realizing they were forcing another car to avoid them.'

The second car, driven by Roston W. Beard of Prince George County, 'ended up colliding with a utility pole and some street signs,' the lieutenant said. A 1982 Mercedes-Benz, it had about \$4,000 in damages, he said.

Mr. Beard 'was so elated as to who it was that he didn't want to see any harm come to her as far as violating the law is concerned,' Lieutenant Jones said. 'They were cooperative enough to resolve the matter among themselves.'



'We hope she enjoyed her stay here,' he added. 'We hope she'll be back in Petersburg.'"

The College News would like to thank the Office of Public Information for relaying notification of this occurrence to us, and suggests to readers that if they are aware of any alumnae embarrassing events, that they should be brought immediately to the attention of the Public Information Office, including precise location in relation to the nearest well-known city, the make and model of any cars involved, and comments by titled officials explaining circumstances as well as the exact age of the alum. Cute, protective statements by male victims are appreciated as well. Thank you for supporting the filling of space in your paper.

Tiananmen Injustices

To the Community,

I am writing to you as a member of Amnesty International U.S.A Group #11. February was the second anniversary of the sentencing of our adopted prisoner, the physics graduate student LIU Gang, by the People's Republic of China for his part in the Tiananmen Square events of June 1989.

LIU Gang was sentenced to six years imprisonment in a forced labor camp in Manchuria and an additional two years deprivation of political rights. He did not commit any acts of violence nor did he advocate violence. He has been imprisoned solely for the peaceful exercise of fundamental human rights.

We are particularly concerned about

the health and safety of LIU Gang because he has been repeatedly tortured and abused during his confinement.

Letters to the Premier of the People's Republic of China from students and student organizations calling for his immediate and unconditional release will be very helpful. Even if he is not released before the end of his sentence, he may receive better treatment as a result of these letters.

Please address letters to:

Premier Li Peng Zongli

Guowoyuan

Beijingshi

People's Republic of China

Very truly yours,

Rosalie Lipsett

Student teachers enrich their college experience

by Eliza Stefaniw

The Student Curriculum Committee has been working on an exciting proposal to create an opportunity for students to be more actively involved in their own education. We would formalize a way for any student to facilitate a course on material that is not covered in the curriculum otherwise. This is an excellent way to diversify the curriculum quickly and to experiment with a new model for undergraduate learning.

In response to comments, I would like to explain some areas of the proposal that may not be immediately clear. The opportunity to facilitate a course is open to all undergraduate students. We do not plan to have many of these courses at any one time, so they will always be an option, but never unavoidable. These courses will be worth half of a credit and last for half of the semester. They will not fill any divisional or major requirements, but will be only electives.

Because of the complexity of the job, facilitators of a course will be chosen competitively. They will apply to a faculty member for advising and to do preliminary research the semester preceding the course (While the course will be in an area of the student's expertise, it should not be highly technical, for accessibility reasons, and further study to consolidate material and define the course is necessary). The student will apply through the Student Curriculum Committee, who will be a source of support for her and an advisor in the application process. We hope to ensure that student-generated courses are as beneficial as possible to everyone involved.

Courses will be budgeted, with the help of the Student Curriculum Committee, through Bryn Mawr only SGA budgeting. Faculty often supervise independent research and we hope that our proposal will be of benefit to them in terms of revising and creating courses. We hope that our proposal will make the curriculum more responsive to student needs

and interests in many ways.

The proposal below has been discussed favorably in the Faculty Curriculum Committee and is expected to be forwarded to the general faculty for approval on the Wednesday after Spring Break. Please read it and consider how you might be able to use it.

1. Many students at Bryn Mawr College acquire, over the years, an extensive amount of knowledge in a certain area, independently of course work. This knowledge may be a result of life-experience. We believe it would be valuable for these students to share their expertise in a constructive, intelligent and rigorous way with fellow students. This approach to the distribution of knowledge at Bryn Mawr College, will allow for a richer and more diverse curriculum, both in subject matter and in the manner of presentation



of material.

2. Students intending to pursue a career in teaching would benefit in many ways from the opportunity to teach in a hands-on situation. Students taking part in the class would benefit from the more cooperative learning situation. For any student, it would be a rewarding educational experience.

3. Student teachers, hereafter called class facilitators, will be able to fill gaps in the curriculum, which have not been attended to in other ways. Such classes would be able to respond to overwhelming student demand.

4. Therefore, we propose that students be given the chance to teach. Classes may be facilitated by one or two students. Class facilitators will offer half semester classes at the 100 level for one half of a credit on the topic they choose. Facilitat-

ing will count as a full credit of independent study (400 level) for the class facilitator(s).

5. The potential class facilitator(s) must complete class preparation, in a 400 level independent study with the faculty advisor, during the semester before the class will be taught. Faculty members must agree to work with the potential class facilitator(s) in research, compiling the syllabus, finding course material and structuring the course for the first semester and agree to continue working with the class facilitator(s) throughout the facilitators' class. The first semesters work does not guarantee that potential class facilitator(s) will go on to offer the half semester course.

6. In order for the class to be offered, the Student Curriculum Committee, the Faculty-Student Curriculum Committee and the faculty advisor must accept the class facilitators' proposal. During the semester preceding the class, the potential class facilitator(s) should submit a proposal (including a proposed syllabus, reading list, list of materials) to the Student Curriculum Committee. The student will be interviewed; her syllabus and course material examined. The faculty member advising the potential class facilitator(s) must submit a letter of evaluation. The new course proposal should explain how this course differs from existing courses in any department, in content and structure. The potential class facilitator(s) must also prove student interest, by submitting the names of students planning to take the course. After the proposal is reviewed and clarified, it will be forwarded to the New Courses Committee of the Curriculum Committee, in time to be approved to be published in the list of course changes and additions.

7. Students who sign up to take the course or come to the first class period will be made aware by the Student Curriculum Committee of the experimental nature of the course, which will require active participation and tolerance for new ideas and structures. The Student Cur-

riculum Committee in conjunction with the class facilitators will apply for budgeting for class materials (films, copying, books, etc.) through the Student Government Association of Bryn Mawr College. The Student Curriculum Committee will serve as a student support network for class facilitators and as the first line in quality control. The Student Curriculum Committee should aid potential class facilitators in making their proposal as complete and satisfactory as possible.

8. If the class facilitators' course proposal is accepted, her class will be included in the addendum to the course guide. Fellow students will take the course as an elective, rather than as one meeting a requirement. Students will take the course for half a credit, credit/no credit (not to be included in the normal allotment of credit/no credit classes, because



no grade will be given in these courses). Enrollment should be limited to no more than ten students per class facilitator, with preference given to those who signed up for the course with the class facilitator(s).

9. During the class, the faculty advisor will serve as a resource person. She or he will help the class facilitator(s) in evaluating students' performance and will finally give the class facilitator(s) their grade.

10. Though many students will not take advantage of the opportunity to be involved in student generated courses, we, the Student Curriculum Committee, feel very strongly that the opportunity should be open. We agree to assume responsibility for informing the student body of the program and encouraging them.

Owl's Wing Series: Elderly Outreach

by Edie Lederman '93

Elderly Outreach has begun its first official year at BMC and is going strong. This volunteer organization has been well-established at HC for several years, but this is the first year that Bryn Mawr students can take full advantage of its volunteer opportunities; in previous years the program has not been very accessible to our students because there has never been a Bryn Mawr chairperson.

Elderly Outreach offers two unique volunteer opportunities: the chance to work with elderly citizens in need of companionship, either in a nursing facility, or in their own homes. In order to concentrate our efforts, Elderly Outreach has been supplying volunteers to one nursing facility only, The Chateau in Haverford. The Chateau is a magnificent facility both physically and in terms of the staff. It is a clean, professional, and

the help of Nadine Kuster, the coordinator of The Elderly Coalition of Narberth. Her clients look forward very much to the visits they receive from their student companions every week.

Our volunteers have discovered this program to be a wonderful chance to lend a hand to a portion of the community which is oftentimes overlooked. When asked why they had joined Elderly Outreach, some of our volunteers offered these sentiments:

"I've always heard about elderly people in nursing homes who don't get visits very often; I felt a strong need to help them out." Jessica Piombo '95

"I think that I might be interested in Geriatrics as a specialty in my medical career, and I wanted to get an idea of what it was like." Alyssa Ta '93

"I was searching for a service organization, and Elderly Outreach is one that really makes you think about life." Roshan Ramanathan '95

"I think that by helping the residents I can gain a sense of what working with patients will be like; when I enter the field of medicine this experience will be invaluable." Anna Abraham '93

Although many of our volunteers have

only been visiting for a short time, they have already experienced many memorable moments that make all of their effort worthwhile:

"I was helping out with bingo and I was really touched when one resident appreciated my help so much that she insisted that I keep the prize that she had won." Alyssa Ta '93

"From walking around and just talking to the residents, I felt that I was providing an important link to the outside world. I've had to live with my elderly grandparents for many years, and I understand the important needs that the elderly have." Yoko Ema '96

"When I visit the residents, it amazes me how I can bring smiles to their faces, and how they are so happy just to talk to me... They're not the only ones who benefit from these visits, though. I can learn much from their life experiences, as well as their diverse and interesting backgrounds. The first day I visited The Chateau, I met a man who competed in the Olympic games, and another who was a former employee of Bryn Mawr College who knew Katherine Hepburn when she was a student here." Roshan Ramanathan '95.

What about my own personal experi-

ences? As chairperson of Elderly Outreach, and as an active volunteer at The Chateau, I can honestly say that I anticipate my visits eagerly each week, and that I have truly found a worth-while cause to support. I can't explain what it feels like to brighten the lives of many who have been abandoned by family and friends, and who have themselves abandoned hope—you just have to experience it for yourself.

Whether I'm transporting residents to an activity, helping them read their mail, or just giving them a friendly weather report, I know I'm making a tremendous difference. I strongly urge anyone who thinks that they might find this work interesting and rewarding to contact me, and accompany any one of our volunteers on their weekly visit. We also welcome those who are interested to join us in The Dorothy Vernon Room (Haffner) for bi-weekly dinners. (Call me for exact dates). Also keep in mind that Commu-

"I know I'm making a tremendous difference"
—Edie Lederman

nity Service Day is coming up (Easter weekend); there is a good possibility that we will need volunteers for one afternoon to make room visits at the Chateau. We appreciate any support you can give us!



"It amazes me how I can bring smiles to their faces."

—Roshan Ramanathan

friendly atmosphere to work in, with personnel that care genuinely for the well-being of the residents. On the home-bound front we have successfully matched several students with elderly citizens in the Bryn Mawr area through

Abortion "rights" diminish the dignity of being a woman

by Kathryn T. Kingsbury

I'd seen the signs up everywhere I'd been around the Haverford campus. Their words made them difficult to ignore, especially for one who had gotten so used to the feminist rhetoric of the Bryn Mawr campus: "PRO-LIFE IS PRO-WOMAN."

I'd heard the saying before, read mentions of groups like Feminists for Life in the newspaper and magazines. I'd heard Nat Hentoff, pro-life and left-wing, debate about the Constitutional argument for the protection of fetuses. But I'd never heard an explicitly feminist argument for the banning of abortion. The reason for this is probably more than obvious: the largest national feminist groups have

created a party line which forbids the acceptance of anything but abortion rights as set down in *Roe v. Wade*.

"Pro-life is pro-woman" was to be the theme of the Haverford Collection on Tuesday, February 23, featuring Helen Alvare, who currently works for the Secretariat for Pro-Life Activities of the National Conference for Catholic Bishops. Even though I'd never been to collection before, I decided I didn't want to miss out on this.

I arrived 20 minutes late (having morning classes will do that to you). As I

of refusing to care for the vulnerable, she continued, they must also reject abortion. The arguments for abortion are the same as those given to fight laws for the inclusion of the disabled. According to those who would give neither group their rights, fetuses and the severely disabled are, dependent, vulnerable, and unable to provide for themselves.

Not only does abortion conflict with feminist ideology, but the problems it was originally supposed to solve are still around: child abuse has increased 500% since 1973 (the year of *Roe v. Wade*), while spousal abuse rates and the "feminization of poverty" have not improved. Nor does abortion improve relationships: by having an abortion, a woman is often giving in to a man's demand that she not

trouble him with a pregnancy. The legal availability of abortion also discourages legislators from passing comprehensive family/pregnancy leave laws. After all, if a woman really wanted to keep her job, she could terminate her pregnancy.

Roe v. Wade hasn't made everything better. This may be connected

to the fact that it is a much more permissive ruling than would appear, said Alvare. *Roe* allows abortion on demand in the first and second trimesters, illegal in the second trimester only if the life or health of the woman would be seriously



Haverford Collection: Abortion is a tool of the patriarchy

continued from page 1

only non-violent, educative awareness and protest. Too often this society's exclusiveness has left the vulnerable ignored and covered up. In modern times there appears a surge in care for the disadvantaged, but the ideology is based on social pressures and economics, not on a consistent and loving theology for all peoples alike; the actions are justified through legal assistance and rights activism. Alvare promotes awareness of the right not to be killed.

The abortion issue is truly a public issue worth evoking since it involves a third, human party: the child. Alvare pointed out the fact that NOW started 26 years ago and now has 1/4 million members and the National Woman's Coalition For Life, started by two former NOW members, serves 1.8 million members. Could this show dissatisfaction in the way abortion is treated today in the feminist movement? The Feminists for Life endorse the human rights amendment and will support any political group which promotes a feminist issue and a pro-life stance.

It would be empowering to women to find an effective solution to unwanted pregnancies. But as Alvare concluded, legal avortion at the least has not led to improvement. Although women deciding upon their fertility in absolute terms sounds perfect, do we want the long-term consequences? Are we solving the problem of oppression or subtly giving in to a discriminating band of next generation? Should the privileged, happy families who "want and care" for children be the only ones to regenerate the earth?

women should be allowed to function" in the work world. Rather, feminists should demand the acceptance of all women in the work-force. Alvare added that, while devaluing pregnant women, abortion also objectifies women's bodies, making it seem as if they are simply carriers of "worthless things." [italics added]

As she later put it: those who support abortion rights seem to be saying, "You need abortion because child-bearing has been used to discriminate against women; you need control over the thing people

be made illegal because it affects a "third party," the fetus.

She clarified her belief that a fetus has "the right not to be killed," by stating that she believed it was inappropriate to legislate how a mother should live during her pregnancy (i.e. pregnant women should not be forced by the state to eat healthily). She does not insist on the right to be born healthy, in that such legislation would infringe too much on a woman's rights.

Alvare reiterated her belief that a fetus is human: it is defined in medical books

Pro-life is pro-woman at Haverford Collection

entered she was speaking about the effects of legalized abortion on people of color. Of all the television guides in Los Angeles, for example, only the Spanish-language guide carries advertisements for abortion clinics. According to Alvare, the reason for this, as stated by one "abortionist," is to prevent Latinas from procreating on United States soil. The problem is not that women of color do not want to have children, said Alvare, but, rather, that the economic tools to do so are often unavailable.

She went on to discuss three actions that are often condemned as patriarchal tools by feminists: "violence as a means to an end," "exclusivity," and an unwillingness to "care for the vulnerable." To erase doubts that abortion is violent, she read a passage from a paper presented to the National Abortion Federation on performing abortions at twenty to thirty-six weeks, a procedure which included the removal of the fetal brain by suction and fetal dismemberment. Feminist support of abortion, thus, hypocritically favored "violence as a means to an end."

She then argued that the practice of abortion is also the practice of exclusivity. According to Rosemary Rueford, a pro-life feminist, the feminist ideal of inclusive humanity and mutuality "allows us to affirm different ways of being," one of these "ways" is existence as a fetus. "It is a betrayal of feminism" Alvare said, quoting Sidney Callahan of Feminists for Life, "...[to] ignore fetal life." Regarding the issue of exclusivity, the biggest flaw that Alvare found in the pro-choice argument was the recognition of fetal life as genetically human and alive. (She later made a distinction between human and personhood.) If a fetus is both human and alive, then why would it not be valuable?

If feminists reject the patriarchal tool

threatened by an abortion. In the third trimester, abortion is illegal except in cases where the life or health of the woman are threatened by pregnancy. But a threat to health is defined later in the document as anything that might affect "physical, psychological, [or] emotional...well-being" of the woman, which, if interpreted loosely, would make abortion easily accessible in the third trimester.

Alvare compared this ruling to the more restrictive ones of Germany and France. Both countries also have better family leave laws than the United States. She does not believe that the restrictiveness of abortion laws and better policies relating to pregnancy and family are unrelated.



Alvare then returned to a more direct argument for the connectedness of feminism with pro-life issues. According to Sidney Callahan, the idea that women should need abortions devalues pregnancy, and shows that "what women do isn't as valuable as what men do." Contrary to the popular statement, if men could get pregnant, pregnancy would not be a sacrament, but, rather, pregnancy would be valued and desired. Because men don't get pregnant, pregnancy is undesirable in many situations. Feminism should allow for all women to be valued; it should not conform to the patriarchal idea that "only...childless

use against you." Abortion thus eliminates the likelihood of discrimination, but does nothing to fight discrimination.

One of the most "schizophrenic" aspects of the abortion debate is that pro-choice groups often present pregnant women as victims, which hardly empowers women.

Alvare was also appalled by abortion-rights' groups unwillingness to support regulations which might reduce the risks associated with the operation. If they are trying to protect the rights of women, should they not also protect women's health by demanding

as a human life and has the characteristics of a living thing in that it "grows, develops, [and] changes." She acknowledged that many would not regard all humans as having "personhood," but does not believe that humans have the right to make this judgement.

A student commented that Alvare was avoiding the important issue surrounding the abortion debate: many women desire the right to abortion because they have a fundamental right to make their own decisions. Alvare answered that the freedom to make decisions "cannot be ripped out of context"; one does not have the freedom to harm another, even if that is convenient.

In the cases of rape and incest, a woman does not have the right to abort a fetus even though the pregnancy may be emotionally painful; a fetus' right to life is not eliminated simply because of the circumstances of its conception. In such cases, a woman must take on the heavy responsibility of "embracing those things which come unexpectedly."

Alvare's statement may sound harsh, but at least it is consistent with her beliefs. Perhaps the abortion-rights movement could use as much consistency. After visiting an abortion clinic, pro-choice theologian David Callahan (husband of pro-life Sidney) was quoted as saying: "I looked at the results of an abortion and I was relieved because it was so small." It is obvious from his statement that he had feared, as many others do, that "the results" might look like what he considers to be a person; and that he might have to reevaluate his stance on abortion if this were true.

If people like David Callahan would recognize a harsh reality—the humanity of fetuses—they may find it necessary to reevaluate their position on abortion.





Preventative detention is unconstitutional

continued from page 1

United States government to punish people in proportion to their crimes. The expected sentence for rape, according to Morgan Reynolds (*Reason*, March 1993, p.7) is 60 days. And this is proportional to being raped? Clearly there is a huge problem in the way our government treats criminals, however, preventative detention is completely unconstitutional. Other governments really punish their criminals—murderers are executed, rapists are castrated, thieves are dismembered. This is definitely drastic, but it seems fairer to me than locking up potential criminals. I am certainly not advocating the death sentence or anything of the like, however I am outraged that 60 days (and sometimes less) is a punishment for rapists.

It is a difficult problem to deal with and one that forces us to consider freedom and democracy. In releasing someone you know to be a clear-cut potential menace to society, you are taking away from the freedom of society. It is in our hearts perhaps to contain potential criminals, but it certainly does not follow the lines and rules we are used to—living free and living democratically.

Anger leads to empowerment

by Nicole Lucier

I almost cracked this week. Almost lost that tenuous hold on sanity that makes me feel at times like I'm drowning, filling my lungs to cry out for help while clinging to the twig that I have to believe will save me. Yet I usually feel strong and capable. I am that person who nurtures everyone else through their crises, the one who can always be counted on for a smile, the one who has the patience to explain to male friends again and again just what exactly it is about the patriarchy that may not be so good for us all, not someone who cringes in the face of adversaries. The same person who cried tears of frustration when the U.S. bombed Iraq, cried tears of outrage when Marc Lépine gunned down fourteen women in a Montréal classroom, likes to think she's as tough as any man when it comes to her own life. So what went wrong? What exactly is it that just gets to be too much?

Well, let's see. The treatment of women in Bosnia is a good tip of the iceberg. The world focus will hopefully benefit the women who are suffering, but nothing seems to be doing much to affect the general attitudes towards rape. Women are raped every day as an act of violence, not just in war situations. And, as Robin

Morgan says in her editorial in the latest *Ms.*, "If Bosnia is unique [among incidences of rape during war], it is because this may be the first time mass rape and forced pregnancy have been used *openly* as a policy...." This vision serves to trigger thoughts of rape in our own country, our own lives, where one third of all women will be raped, maybe at knife or gunpoint, maybe in a dark alley, maybe by someone "following orders," but most likely by someone we knew and trusted. But we know that, and the fact that men rape is not news.

Sitting in the waiting room of Bryn Mawr Hospital early this week I had the opportunity to watch TV for virtually the first time since break. The constant bombardment from the media of offensive images of women being used to sell everything from airlines to soap, as if they, too, are a sellable commodity, let alone the class and race bias of the "news," was a major instigator in the feelings of anger and frustration that finally overflowed my boundaries.

And when I finally couldn't take it anymore, I depended on my friends to understand my frustration. I mean, any guy I would associate with would have to be "way liberal" and they all understand and believe in feminism, right? What I got, instead of a sympathetic ear,

was disbelief and a response that I have found to be typically male. "Quit whining. Stop complaining. Don't preach at me." And finally, "Why are you so angry?"

Anyone who cares to take the time to look around them could easily see that women have reasons to be angry, and anger is an emotion that can serve as a strong instigator for action. Unfortunately, our society teaches women not to express their anger. Come on, who likes to deal with a pissed off and aggressive bitch? Not anyone I know, and so once I finally recognized that I was angry, I found that anger being invalidated and trivialized.

That was what finally struck home. That some people just don't get it.

I can talk all I want and excuse various "slips" forever, but when there is nothing left to do but get angry, that will be seen as an overreaction, and a very unfeminine one at that. I realized this week that I can spend my entire life fighting, and some people will still never have a clue. Nothing I do will necessarily change that, and that realization can be overwhelming. But only for a few days, and then life must go on. With a slightly more realistic attitude and the support of other strong and angry women, I think I'll survive.

Safewalk: it's fun, it's easy, and it's safe!

by Ruth Jennison and Hilary Barth

For approximately two weeks you've been reading about it as you eat your Cajun Meatloaf. You thought about attending the organizational meeting but decided you were too busy. You thought about using it but were too timid. It's Safewalk.

Well, the meeting drew seven people, a shock in this vocally-politically-socially-active community. OR is that just lip service?? Just because there's no naked jogger doesn't mean we live in the Ely-

sian Fields.

Safewalk is nothing without you. Why tremble at the thought of having to traverse the distance from Erdman to Brecon alone, passing those ominous bushes and unlit alleys?

Why You Should Become A Safewalk Volunteer:

A lovely official-looking badge for the power-hungry among you...

A high-tech walkie-talkie for those of you who love the sound of your voice—just imagine it broadcast across campus,

soothing dozens with its melodious rhythms...

Exercise for those of you in that end-of-winter slug phase...

Companionship. Meet a fellow Safewalker! Make new friends! Or sign up with that old friend you just haven't been able to find time for lately...

Procrastination with a purpose—isn't it better to have an excuse to give your conscience when it bitches at you for neglecting your real work?

Guilt—for skipping Penary.

Altruism—deny it as you will, even

the most cynical Mawrtyr has a streak of it somewhere. What easier way to satisfy it—or just to get that annoying do-gooder friend of yours off your back?

Finally, this semester the Safewalkers no longer have to sit in the Public Safety office to wait for calls. You can be anywhere and do anything (yes... anything, just have your Safewalk partner with you at all times). Safewalk is available Sunday through Thursday from 10 to 1—call 7300. Remember, if you don't call or volunteer, there is no Safewalk.

After listening for a while, this Mawrtyr has something to say



by Heather Carwile

On one hand, I want to write, "If you don't have something new to say, don't say it at all. Remember what you've learned but for goodness sake, some of us are trying to get beyond that." Of course, on the other hand, here I am stuck in the paradoxical question of, What Is Progress, versus What Is Silencing Your Peers to the Point of Regress. What do we mean when we say empowerment? What do we want out of life, and how do we go about discussing it with each other? How do we account for our different walks and talks, our varying degrees of understanding life, oppression, success, love, prejudice, or moral righteousness? Is there a correct method that Bryn Mawr people have yet to stumble upon? More importantly, is Bryn Mawr even the place to figure this stuff out? Come on, I get so depressed about the state of things here that sometimes I induce my own state of unconsciousness to get myself through the week. Often I am not impressed by that sort of behavior on my part, but it is also survival in a cultural environment I don't like. What Is Progress.

Progress for me, and it comes in cycles: I used to make it my business to learn. After I thought I'd learned something about the world, I made it my business to talk about it all the time, and I didn't spend much time listening. Then I went through a phase of realizing I was very

wrong about everything I thought I had done so well. Like issues of race or gender, for instance. I meet a new person and I am humbled all over again—my paradigms, or my frameworks of how things go, are constantly changing. There is an infinite amount of anger to dredge up from our souls, our experiences, our personality clashes. It is easy to trigger this in each other. In fact, it is easier to piss each other off here at school than it is to express love and harmony. I usually take that for granted, but when I'm feeling philosophical, that notion really blows me away. Just look at what you have to do to hurt someone's feelings here—and then watch the quick response. It's so easy, it's almost boring and ordinary.

The tough thing for me is to reach out, put my own feelings at risk, and perhaps tear away some of those veils of prejudice, fear and suspicion that divide us and prevent us from seeing each other for real. Yeah, even here at Bryn Mawr. Hesitatingly, I am trying to speak again, perhaps in a vain effort to think that I might make sense. I have to believe that there is a way to make sense to more people than my own self. What is it worth only to make sense to my own world? There are other people in it. It is important to interact with that understanding.

Strangely, I've traveled from a cynical, detached, existentialist nothing-really-matters-anyway-so-screw-it-all attitude to a quasi-spiritual standpoint. See, I can't even just say spiritual, so forget it, I will, it's a spiritual perspective on the world. Because nothing else satisfies me anymore, there is no corner I feel I can hide in

and moan and groan to people I want to believe understand me. This is so complex and there's no way to sum it up in a paragraph, but gosh darn it, I have to try. I feel that what keeps us going here is something beyond us—it is what encourages us to try when relations or issues seem impossible to grasp, overwhelming and too intense to resolve. Like the simple fact of being women with different backgrounds: this is out of our control, and yet the fact that we have it in common propels us to continue to ad-

"I am frustrated beyond belief with this college, but I stick around, understanding that [...] the things that have changed are Progress in this relative sense.."

dress it in infinite ways, challenging us to question things and comprehend them. What compels us to reach out is something we all have in common, whether or not we wish to regard it that way. I don't just mean the cliché "Can't we all just get along, guys?" because that is not the point—we need more than that, we need quality and substance among us. Often I do not cherish this thought, simply because of the sadness I feel about it at the same time. Not a cynical sadness, but an angry and sometimes wistful impatience with the problems that surpass me. So I choose to ask questions and listen, interspersed with odd, frustrated outbursts.

What Is Progress. If I'm not doing the right thing now, maybe it will come to me.

I hate the idea of Progress Is Relative. And yet how else can we judge it? Think about your ideals, where you want to be as a person, the ways in which you would like to see Bryn Mawr adopt new policies, or be transformed in some manner yet unknown. I know that I am frustrated beyond belief with this College, but I stick around, understanding that at one point there was A Beginning, there are Reasons for the way it is, and the things that have changed are Progress in this relative sense. This does not give me great joy, but...I accept it. Because Progress is Relative, and I believe that if we do not continue to push it in the new ways that we can, we do Regress. It happens swifter than the Progress, in the same sense that we hurt each other with more ease than it requires to reach out and express love. So ironic that I can bite my lip as I think about it. Yes, that ironic. Wait, more still—we don't tend to think about this collectively. Instead we continue to hurt each others' feelings, perhaps hoping that someone else might take the responsibility for the Hard Work of Progress this time. Not so, cry on. It's relative and you must take the burden as best you can, or you slip and slide backwards with the rest of the innocents or ignorants, whichever you choose to call yourself. Oh, and in the meantime, if you don't have something new to say, don't say it at all, because fewness of words and abundance of deeds is what we should be about. Of course that begs the question, What Are Words in the end.

Assuming responsibility

After Plenary and the Gospel choir concert: does community mean anything to us?

by Arati Vasan

OM-NI-PO-TENT...OUR LORD!, OM-NI-PO-TENT...OUR LORD! The sound slammed into me, gripping me by the arms and pulling me upwards, higher, and higher as nearly one hundred of my peers stood up on the stage in Thomas Great Hall during the gospel concert.

They gathered there and sang about something more powerful than any individual and more important. They came together and sang about a greater good in God, and I had the chance to see something that I have not seen in a long time at this college: community.

Community is one of those nebulous words that you either come to revere or despise at Bryn Mawr. A bit like the word apathy, it wears like a black shroud that oppresses our desires but also hides our many failings.

In that room, for a brief span of time, though, I saw what community was supposed to be: faith, optimism, and hope. Faith in our mutual regard and concern for one another. Optimism that we can work together to make our lives here better. Hope that no matter what our differences, the structures and systems we have set up will ultimately reflect the desires, needs, and visions of the people.

Plenary is supposed to be one of those structures.

Yet I do not know where I have seen a more blatant expression of lack of community than on that Sunday afternoon. When the resolution to reaffirm self-government was proposed, I emphasized two things: welfare of others and mutual respect. Hands flew up in the air like we were all posing for a Sure deodorant commercial and we moved on, clearly not knowing what we had done or what we were about to do. Those ideals were voted on and yet I wonder if any of us can truly say that we have lived up to them.

The problem lies in the fact that the way in which we ascribe to those ideals is through communication. While I may sound like a broken record, it is that area where our greatest heroes and our worst enemies live. Plenary could be our greatest expression of sisterhood, community and communication.

However, the Bi-College Gospel Choir has us beat anyday and anytime hands down.

They used their voices and their presence to communicate through song more about love, hope, faith, optimism, and working for a greater good than I had ever imagined existed here.

While we cannot govern our lives through music alone, there is evidently much we can learn from its raised, uplifted voices.

There is a part of me that would like to be pleased with the experience on Sunday. After all, we held quorum for three hours and voted on eight difficult resolutions and we did what we could... didn't we? I have tried but I cannot seem to get beyond that part of the rationale. Some of the most difficult and pressing issues that we have faced in a few years were there for us to lend our voices to. Yet it took us nearly two hours to reach quorum, and once we reached it, discussions were cut off, viewpoints were shut down, and unspoken emotions raged.

Ideally the thing that would unite us all at Bryn Mawr would be our sense of community, but I think the only thing that sufficiently links us all is our fear.

We are a group of individuals afraid to speak, afraid to listen, and afraid to deal with our own failings and

successes. That is probably that saddest statement we can make and yet it holds more truth than any resolution or vote. We live in a society where realistically the few are responsible for the many. Yet when something goes wrong or there is dissatisfaction, cries are heard of "Who was in charge? How did this happen? Who is responsible?"

I hope that the experience of Plenary will unequivocally prove that the answer to that question has always been and always will be YOU.

You are ultimately responsible and in charge of how this community works and it will live and die by your exercise of that responsibility. I challenge all of us to overcome our fears and live up to our responsibilities by working together. This includes putting our weight and support behind our elected representatives and the structures which they maintain in order for us to communicate with one another.

Community cannot be maintained alone by one hundred voices in Thomas Great Hall for fifteen minutes, and none of us has the right to allow it to remain that way.

I challenge all of us to overcome our fears and live up to our responsibilities by working together.

Up proper channels without a paddle

by Renata Razza

Bryn Mawr hoped that plenary this year would be a time of healing and constructive action, that it would be an opportunity for us to come together as a community to alter a contentious tradition.

Well, plenary has come and gone and what have we to show for it? Not a hell of a lot.

I find it appalling that the community that so overwhelmingly decided that I should have employed "proper channels" to express my dissent and effect change had neither the courtesy, nor the conviction, to reach quorum to deal with the most hotly debated topic of the past few weeks. Hypocrisy, ladies. Need I say more?

I am not one to argue that we ought to participate in events simply because someone out there has put hard work into them. But when, as a community, we clearly see a need for change and clearly see that we are on the threshold of a serious decision, we are all obliged to participate in the process which will create the new path.

For my part, I have talked to Katy Davis and Arati Vasan about a way to reconvene

plenary without going through the whole box vote process to change the number of students required to achieve quorum. Hopefully we will attempt another plenary before the apathy becomes so rampant as to render impossible any effort to change the status of Hell Week.

Perhaps some are hoping that my memory is short or that my allies and I will forget the whole thing, giving up our cause. However, this simply is not the case.

Maybe I should rejoice in the fact that we never achieved quorum the second time round. After all, it shows that the conventional means would not have excited the community to action or to dialogue the way that the previous actions have. I refuse to view this failure of the community as a victory of any sort. I see the inability to achieve quorum as a sad indicator of the willingness of Mawrters to talk until we are blue in the face without dedication to the action necessary to realize our rhetoric.

I leave you with a challenge.

Show up at the next plenary and vote for what you want. Have the courage of your own convictions.



Is there a good reason for

by Jennifer M. Harper

A very small percentage of eligible voters in the U.S. vote in most elections. It is nice to know that Bryn Mawr is not an exception to this rule.

It is absolutely embarrassing that we have so much difficulty reaching quorum at Plenary. It should not be this hard to get 30 percent of the student body to show up at any given time during the day so that we can get things done.

We claim to be a group of women dedicated to self-government, yet the majority of us cannot even be bothered to come to Plenary.

On Sunday, February 21, after waiting almost an hour and a half to reach quorum, we voted to reaffirm this self-government. Yet those same people who just a few hours earlier had claimed to be so committed were too busy to show up after dinner in order to discuss important issues such as campus recycling, Hell Week, the Honor Code, and a possible grape boycott.

Sunday was a long day for me. This is my first year at Bryn Mawr, and I was interested in going to Plenary for two reasons.

First, I believe in democracy and wanted to take part in the democratic process at Bryn Mawr. Second, I was curious. I had heard quite a lot about Plenary; everything from "It's really important" to "It's a waste of

time" and wanted to decide what I thought for myself. After spending about 6 hours sitting in Goodhart (not to mention running around trying to convince others to come), I believe that Plenary is very important.

At brunch on Sunday, an upperclasswoman told me that by the end of the day people who went to Plenary tend to feel really resentful towards those who did not.

My reaction was that I would be above such petty feelings—I was wrong.

There are a lot of reasons which people give for why they do not come to Plenary. But none of them fully justifies what occurs each

A very small percentage of eligible voters in the U.S. vote in most elections. It is nice to know that Bryn Mawr is no exception to the rule.

year. The most common (and to be honest, most legitimate) argument is "I have too much work." I can understand that; we all can. Everyone here has a lot of work. But this is not an insurmountable problem. In the first place, we all knew that Plenary was coming. It is not as if we just woke up on Sunday morning, and with no warning were told to go spend the day sitting in Goodhart. Plans could be made in advance to allow for attendance at Plenary.

Secondly, if everyone who stayed away because of work had come for just 15 minutes at various times throughout the day, we could have easily maintained quorum.

A second common argument is that Plenary takes too long and that nothing really



Renata Razza:

"Show up at the next plenary and vote for what you want. Have the courage of your convictions."



for ourselves: Plenary '93



Setting goals for the year to come: time to work on improving communication

by Katy Davis

Katy Davis was recently elected Self Government Association (SGA) president. Arati Vasan, former SGA president, will now step down.

People keep asking me why I chose to run for SGA. I guess it's a standard question, but I don't have a standard answer.

I wanted to become more involved in the Community; I wanted to see SGA continue to grow and to announce its presence on campus. I wanted to make sure that avenues for communication were wide open and that mechanisms for change were used.

But what is more important to me (and hopefully to the Community), than why I ran, is what I plan to do now that I've been elected.

As I said in my statement and during the candidate's forum, I don't have a personal agenda for my tenure as SGA president. It is more important to me that SGA respond to what the Community raises as issues and cares about. But that doesn't mean that I haven't already noticed some issues that are at the forefront for SGA.

As the community looks towards another Spring Plenary to try to discuss and vote upon resolutions not reached last Sunday, I think it will be important that SGA and Assembly members ensure that Hell Week continues to be talked about constructively in an effort to make changes that will satisfy everyone in The Community. Hell Week, Serendipity

Day or another "new" tradition can remain or become a part of Bryn Mawr and maintain a respected, even beloved role as one of our four main traditions.

If the second Plenary does not reach such a result, SGA will be confronted with some difficult decisions about Hell Week. As a body designed for the governance and well-being of all the Association, we will need to question our role in reforming or amending traditions so that members of the Association do not feel marginalized or ignored.

I am not saying that we will try to circumvent, and certainly not overrule, decisions made at Plenary. But, as president, I cannot foresee letting this tradition continue unchanged when it is known to hurt a significant portion of the Community.

It is also my feeling that SGA will need to confront the "bureaucracy" of SGA. It has become obvious that many members of the Association find SGA to be tied up in bu-

reaucracy and do not see enough decisive action coming from the Assembly.

I would like to see SGA and each of the Constitutional and Ad Hoc committees engage in some serious goal setting for the year ahead. We must decide what issues are most important, how they will be confronted, what results we would like to see, and then continue on a path toward those results.

Results such as Residence Council's success in regards to free Spring Break Housing for students prove that we, as a body, are capable of making our voices heard and producing change.

An Assembly and Association that are in understanding and agreement of major goals will be able to achieve more changes like this one. The responsibility does not fall solely on members of the committees or SGA. Every constituent, every Association member must make her wishes heard to those representing her. This includes her individual dorm reps, her dorm president, and the Assembly as a whole.

I understand that there are criticisms about SGA. I know that there are feelings that nothing is accomplished and that there is an "us" and "them" mentality. I also know that many

Assembly members feel that our efforts go unrecognized and unappreciated.

No one is right. There are responsibilities and faults on both sides. What is important is that we establish a constant dialogue between the Assembly and the Association.

If you aren't happy, let your voice be heard. If you're unsure as to what we do, come to an Assembly meeting. If you feel underrepresented, confront your representatives and let them know what you want.

We try to respond to the needs and desires of the Community, but that is difficult to do without advice and direction from the Association.

I hope to continue to improve communication on campus from the Administration, through the Assembly, to the Association and back. If you're not happy or are confused about what's going on, call me (X5558).

My greatest goal is that when the next president of SGA sits down to make her goals known, she has a clear understanding of what the Assembly has achieved throughout the year, that the Association makes their desires known, and that she can continue to build upon what I, Arati, and all past presidents and Assemblies have established.

Why not attending Plenary?

gets done. Well, whose fault is that?

Some of us spent a total of three hours on Sunday sitting around singing, dancing, doing homework, playing Monopoly and waiting for people to show up so that we could get going. If we had spent that time on the resolutions we would have gotten a lot more done and saved ourselves a lot of time in the long run.

Another reason I heard given for not coming was "I really don't care what happens." This is a problem. Some people just do not care.

That in itself is sad, and even a little hard to believe. There are very few people on this campus who have never complained about something. As a matter of fact, one of the people who told me she was not going because she could not care less about the resolutions is constantly complaining about the lack of extensive recycling around here. When I mentioned to her that there was a resolution to address this problem, she said that she knew it would pass, so she was not going to worry about not being there.

The problem with this attitude is that by not going to Plenary, one is not cheating only oneself out of an opportunity to change things, but also everyone else on campus. When we do not even reach quorum, nothing can be accomplished. If nothing else, come out of simple respect for those of us who really

want to get things done.

Plenary is not a bad thing. In fact, it is a very good thing, and I know that if we lost the right to self-government, people would be very upset, and suddenly very interested in getting involved.

"Plenary is fun!" one woman told me, quite sincerely. Even if you do not think it will be fun (though you never know until you try) at least realize that it is important. If not to you, then to others around you, and by not coming, you are making it difficult for them to get things done.

Finally, I would like to say that I do not mean this as an attack on anyone. I just ask that the next time Plenary comes around, think about what you can contribute. Think about what it means to have self-government, and what that means to you. Think about the fact that there are women around

this campus who care very much about various issues and would like to have a productive Plenary. Anyone who cares at all what happens one this campus, or cares about the fact that her fellow students care, has an obligation to come.

Also, I would like to give a sincere thanks to everyone who did come, particularly those who stayed the whole time, and the people who worked so hard to make Plenary run as smoothly as it did.

Plenary is not a bad thing. In fact, it is a very good thing, and I know that if we lost the right to self-government, people would be very upset, and suddenly very interested in getting involved.



Have you been violating the Honor Code lately?

by Michael Ferguson

This is not just another article intent on scolding those Mawrtys who chose not to attend Plenary.

You see, I can find nothing wrong with the simple act of not going to Goodhart on a snowy Sunday afternoon. I can even sympathize with those of you who had papers to write, or tests to study for. I'm not bothered by the excuses for not going to Plenary.

What I am bothered by is the consequences of not going to Plenary.

There were a large number of controversial resolutions this year, and I can understand that twenty resolutions may have been too many for some of you. What interests me is not the number, though, but the content. We should have debated Hell Week and wet Lantern Night tea invitations. I can understand that SGA bureaucracy resolutions are a

real turn-off, but these topics have been generating fierce debates and multiple forums (or is it fora?) over the past few years.

What I'm getting at is this: if there is a topic to be discussed at Plenary which the community has in some way deemed important, do we as individual Mawrtys have a responsibility to attend?

Because we failed to get quorum in the evening session (by only about 25 people), discussion of these issues was silenced. We make a big deal at Bryn Mawr about hearing everyone's voice, about being diverse, about being inclusive. But what happens when those twenty-five people don't show up, and no dialogue occurs?

Now I'm going to draw an analogy here which might be a bit tenuous, but I ask you all to bear with me.

In a confrontation between two people at Bryn Mawr, the Honor Code requires that

there be an attempt made at dialogue, at a resolution of the conflict, even if it ends in going to the Honor Board. Let us say that the complaints being made about Hell Week are a sort of confrontation-writ-large. In that case, the entire community is being confronted about this one issue.

Based on this interpretation of the Honor Code, it is our responsibility to attend plenary and to allow this dialogue, this mediation if you will, to occur.

By failing to reach quorum, we have as a community violated the spirit of the Code. I'm sure that many of you disagree with me at this point. But let me ask you this: what kind of responsibility do we have to one another as a community?

One of the resolutions passed during the afternoon session of Plenary concerned a community-wide pledge to combat racism. So, when efforts begin to reform Customs

Week, to bring in more minority professors, will you (as a member of the community) commit yourself to joining the cause?

Or will you say to yourself, "I wasn't at Plenary, so the resolution doesn't apply to me. And plus I have a paper to write..."? In this situation, 32% of the community (quorum) made a decision for all of Bryn Mawr.

It is not simply a matter of the community being confronted about an issue; here, the community has made an almost unanimous statement about racism.

Do we really have the right to shirk our responsibility to a decision we made? I think that it is time that we either recognize what it means to be a member of the Bryn Mawr community, or choose to deny the existence of a community.

We cannot continue to reject our connection to one another when it is personally convenient.

Racism: do you have what it takes to face it?

continued from pg. 1

Catholics and two foreign-born students in the class, it is simply not fair to students of color to assume that it is their responsibility to educate us, the white students, about their culture and history. WE owe it to students of color, given the historical struggle of all minorities throughout U.S. history, to educate ourselves.

Forexample, as I stated in Plenary, the Sisterhood should not have to approach anyone about African-American culture. White students and important campus organizations, e.g. Customs, SGA, etc, should be approaching them instead.

This dialogue should be continuous, not only when a racist crisis such as the anti-Latina notes of 1988 occurs. We should try to avoid such crises. For, as stated above, pluralism goes beyond a politically correct vocabulary and a professed tolerance and love of all races.

We all have to communicate. If anything, the emphasis on the proper choice of word or name can stifle honest discussion of race issues. While we feel that it is impossible to truly understand the experience of any other person, it is possible to work on understanding something of the various minority experiences students at Bryn Mawr have.

First and foremost, we must get beyond stereotypes. There are as many minority experiences as there are students of color: not all African-Americans grew up in "Da Hood". I doubt that all the Latina students sat around and ate tortillas three meals a day, seven days a week, either. And, shock of all shocks, Asian and South Asian women experience prejudice and discrimination as well.

Finally, we must realize that students

of color come in all colors, so to speak.

To bring in a personal anecdote, over winter break a friend of mine on the debate circuit was absolutely shocked to discover that a mutual friend was African-American. While this is an extreme example, a Brazilian friend of mine at Bryn Mawr has to "explain" her ethnicity, just as my other friend did in the previous example. As both of these people are of mixed race, they face yet another set of challenges, ones which are, again, too often overlooked in this community.

These assumptions exist even at a liberal school. Somehow, the problems of students of color are presented as the concerns of "the other," rather than as societal defects which we must all address together.

It is patronizing to merely say that students of color's concerns must be addressed in order to make a better atmosphere for students of color—the reason racism at Bryn Mawr must be addressed and confronted is to make the campus a better place for everyone.

If students of color feel uncomfortable on this campus, then we lose. All of us lose out, the student of color who, at a higher rate than white students, transfer to other schools or simply do not continue with college, and the white students who loose out on that different perspective on both academic life and the ethereal "real world."

Now, the "stereotypical liberal arts student" cries out, "but we're so tolerant here and accepting of differences and we have Perry House and we have the Pluralism workshops and anyway, we're all really liberal here and not racist, why can't everyone just be happy here?"

Frank discussion of stereotypes is often constrained as people fear breaking the bounds of politically correct speech.

Adieu to complaints over our lame social lives!

by Stacy Curwood

Last August 18, Bryn Mawr welcomed to its campus a new Coordinator of Student Activities, Sherry Butler.

Bringing experience in working with students and in entertainment, she has impressively demonstrated her enthusiasm for the job. After six months working for BMC, she has initiated many new programs and has a bank of visions for the future.

The office of Coordinator carries with it the responsibility for activity and event programming, advising the Entertainment and Social Programming Network (E.S.P.N.), and advising the Owl's Wing. She also works on a lesser scale with Residential life, in a dorm district of four dorms.

Sherry works directly with BMC, and while many events are open to the Tri-Co community, she sees her job as lying here at home. At Haverford, she has no real colleague per se, though she has worked with their Director of Calendar. Here at Bryn Mawr, she has found that the best way for her to do her job is to talk directly with students, without a third party, and often finds herself here early in the morning or late at night, because that is when she has a chance to meet with people.

The mainstay of her job, and what she really loves about it, is finding out what appeals to students and implementing events with that in mind. "For that reason, I believe we were the first in the Tri-Co community to have Velcro Jumping (chuckle). And that is why—because students said that they wanted something different and interesting and fun to do, and something that they could interact in and be a part of," she says. She adds that there may be a games room in the works for the future.

The Office of Student Activities has been sponsored by the interest of Deans

Heyduk and Mehta, and former Coordinator Misty Whelan laid the foundations for the work the office is doing now.

Sherry sees herself as bringing a lot of her own style and perspective to coordinating extracurricular activities, and wants to add to the program of music and dances. For example, some students want to start a lecture series, and she is currently working on Commencement activities for parents.

The new Out on the Town series, where the college pays for transportation to a restaurant in Philly every other Thursday, is her latest project. The first trip, to Magnolia's, was, in her view, a success. Only a few people knew each other but she had a wonderful time, especially meeting the students she went with. "We

were laughing in the van all the way down—I enjoy people," she says.

In fact, Sherry's enthusiasm for her job is driven by her wanting to be with people. In talking to her, I was very soon aware of a charismatic presence and that what she brings to the job is beyond a sense of responsibility and in the realm of absorption.

While she hopes to initiate and cultivate the activities on campus, she has the same goals in mind for herself and her relationships. She loves to talk—"If you don't know me, you'll learn me—that I'll just go and go."—and this is the case, as shown by her willingness to discuss her work. Interacting with actual people at Bryn Mawr is clearly of importance to her, and her job is perfect for that purpose. Sisterhood approached Sherry in the last month asking her for her help as

Wouldn't it be worse at some big impersonal school where there are people who are really racist?" To such an argument, which I have heard on this campus (variants include "why is she/he so angry?" and "but Bryn Mawr is such a tolerant community. Wait until they see something else."). I have several responses.

First, overt racism does exist here. While I do not wish to rehash past strains, the underclasswomen of Bryn Mawr may not be aware of the anti-Latina messages sent even before my stay at Bryn Mawr, in 1988 (I believe), and that a slightly religious hatred was expressed in swastikas found in a Hebrew language classroom in spring 1990.

The point is, even among "nice" people, fear and hatred exist. A liberal campus does not prevent this, it simply makes it (possibly) less likely. In another regard, frank discussion of stereotypes is often constrained as people fear breaking the bounds of politically correct or acceptable speech. When the "liberal and tolerant campus" assumption is made, racism is far less likely to be openly confronted by students who do not directly experience it.

This is the second problem I see at Bryn Mawr in regards to racism: women are afraid to confront the racist thoughts and tendencies within themselves, for fear of being labelled a racist. Without owning up to the fact that society, our schools, and in some cases even our families have given us distorted images of people of color, it is impossible to be truly tolerant.

As I was growing up, my mother would tell me, "Everyone is a racist. I am,

and you are. What makes the difference is what you do once you realize that."

If, as so many liberal college students do, you already consider yourself to be sufficiently tolerant, then that important process of self-examination, of examining what stereotypes we hold and where they come from, cannot take place. Without this process, then racism will continue to exist.

It will continue to exist at a more subconscious level, in certain assumptions. We will continue to assume that students of color are some sort of special breed, some sort of academic oddity of whom the campus should be proud.

While all of us at Bryn Mawr have worked hard to get here, and while it is true that students of color face extra obstacles in society, what sometimes occurs is that the attitude of respect for one's peer turns into something more patronizing, something along the lines of "wow, it's a miracle that someone like you can come somewhere like Bryn Mawr."

I ask you, why should it be any more surprising that students of color come here than any other students?

To do so is to see students of color as merely some sort of societal experiment, as a modern day Eliza Doolittle. They're not, and it is the responsibility of the college as a whole to send the message to students of color that we know there are problems and that we

are willing to work on them and confront our own prejudices.

For me, this message was upheld with the passage of the racism resolution and its amendments at Plenary on February 21st.

As I was growing up, my mother would tell me, "Everyone is a racist, I am and you are. What makes the difference is what you do once you realize that."

an advisor.

"Being a woman of color, I thought that it would be a great opportunity to provide a support system for them and to have an opportunity to interact with other women of color on campus. For me it works both ways," she says. Her work with Sisterhood is entirely as a volunteer, and the relationship has turned out to be an advantageous one for both.

Sherry, who grew up in Philly, has in the past been a professional entertainer. Having had enough of nonstop travel, she wanted to stay closer to home and her family, and decided to go back to school. She has attended Temple University and Cheney University, and at both schools began to implement her organizational skills.

At Temple, she was vice president and then president of Women in Communications, a student-run organization for women interested in the field. Though she was another student, albeit older than many of the others, she found herself becoming very instrumental in leading and organizing its activities, and its scope grew beyond Temple and into the community.

She eventually worked for Cheney in the capacity of events coordinator and advisor to student government. As for future aspirations, she'd like to teach someday, perhaps in African-American or women's studies, or English. To Sherry, Bryn Mawr is an exceptional institution. "I think that Bryn Mawr's a great place, I really do. I think that with the traditions that Bryn Mawr has and [being] the kind of college that offers a high quality education for women... I

think it's like the ultimate." She, being in her first year here, was also helled for Hell Week (her crime was being too hip; her punishment was to do the funky chicken dance at the trials and at the club where she sings on weekends). She is sad about the current controversy and really hopes that the community comes to some sort of resolution.

"I don't think that you can get the same kind of education in a co-educational institution. You'd have to compromise a lot at a co-ed institution—I don't think you have to compromise as much here....What you have to compromise here brings a greater quality out of the women."

When she came to work at Bryn Mawr, the fact that she was a woman of color coming to a predominantly white institution didn't occur to her; she saw herself as joining an institution with high credentials and with a wonderful opportunity to expand her professional experience and to give of herself and make an impact.

This she sees to be the essence of her job: to make an impact and a difference, to find out what students want and to give and to offer her best. She sees Bryn Mawr as having a great program of studies ("I mean, it's phenomenal!") and feels that the effort invested in extracurricular activities should be up to the same standard.

Students should be allowed to evolve into well-rounded individuals after four years, and this is part of her purpose. She has a twenty year-old daughter who she remembers when dealing with students, and the friendships she's developed with the students here are testimony to that. While she enjoys her job, it's not all about having fun and games, though the results make it seem so. She takes it very seriously because, she says, "It's for you."





A column waiting to happen: Airplanes and Potato Chips

by Becca Shapley

While I understand that not every Mawrtyr takes an airplane to go home, some of us do. Probably a much higher number of Mawrtyr's eat potato chips. But how many of us do both? At the same time? Well, that's what I'd like to talk to you about.

See, taking an unopened bag of potato chips on an airplane can be fun. Really. Those of you brave enough to try this new experience will find it both inspires interesting conversation with your seat mate and serves as something to eat when airplane food falls short.

So what's the big deal? What happens? Starting with your normal, unopened bag of potato chips, sitting in an airplane, on the runway, everything will look normal. Once you take off, however, the bag will slowly expand until it is puffed up and full, and looks like one of those mylar balloons. It seems like it might pop... but it doesn't. And if you manage to get all the way through the flight without getting hungry, the bag will return to normal again when you land. Kinda neat, huh? Entertainment from an ordinary bag of potato chips!

Now you can show it off to your seat mate. Impress her or him with your intelligent explanation of the miraculous transformation of an ordinary bag of potato chips. (You can use those words. I don't mind.) Make it mysterious—"Notice no air went in or out, for the bag is sealed. How did it happen?"

So how did it happen? Well, we know that those potato manufacturers put some air in the bags when they pack them. This is clearly so that it will go "whoosh!" when one opens the bag. Down here on

the ground, the air molecules inside the bag and the ones outside bounce against the bag. Being hit at by equal forces from both sides, the bag stays "normal."

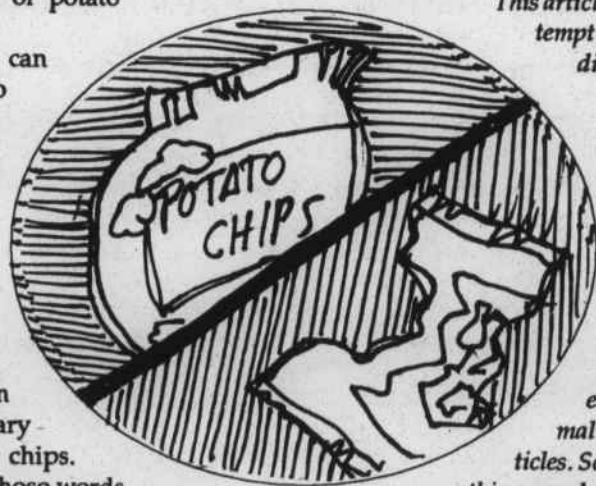
But up in the skies, the air pressure—or the forces from the bouncing air molecules—is much less. The airplane cabin is pressurized so that we generally don't notice the difference, but it isn't quite the same as ground level. So with the same number of molecules bouncing from the inside of the bag, and fewer bouncing against the outside, the bag expands outward. And if you can land without opening the bag (that's where the real miracle is), you can watch it deflate again as the forces of the bouncing air molecules find the old balance.

So next time you fly, take a bag of potato chips with you and show people how intelligent Mawrtyr's really are. On my last flight, my seat mate Bobbi was quite taken with the whole thing, and promised to tell everyone she knows who flies. "This is so neat!" she said to me. "Someday you'll see someone with a bag of potato chips on an airplane and you'll know I told them for you!" Well, Bobbi, I guess the secret is out.

This article has been an attempt to bring a new dimension to The College News.

A little variety is always a good thing. And science is definitely underrepresented in the subjects covered by the normal selection of articles. So I'd like to make

this a regular column. But I want to write about things you want to read—so if you have questions about science, silly things in everyday life or deep philosophical questions that you'd like to see addressed, please tell me! Also, if you have other comments or something like this you'd like to write, great! Call Becca @ X 5582 or leave a note in my box, C-821.



Eat and make new friends too

by Idil Cakim

Two weeks ago I attended a "Jewish-Muslim Friendship Dinner." When I looked around the table, I realized how comfortable I felt, blending in with the rest of the crowd.

There were students from many religions and of many nationalities attending the event and the kaleidoscopic picture made it easier for me to fit in. This type of atmosphere has been my life. My family lives in Turkey, has both Spanish Jew and Byzantine Greek origins and almost all my friends back at home are Muslim.

The dinner was successful in using the aspect of diversity—which often confused me about my identity back at home—as a unifying fact. People were communicating, discussing, sharing, and most importantly, they were learning.

When I later talked to Sara Koplik, one of the organizers of the friendship series, she indicated that her personal experience had led her to the initiative to arrange for such an activity. She is both Sephardic and Ashkenasi Jew and has often dealt with issues of identity. Sara said that after going through several experiences at Bryn Mawr College where she had to face anti-semitism, she decided to try to find a way to start breaking down prejudice.

Her ideas were congruent with those of many other people, especially after the panel discussion in the spring of 1992 on similarities between Judaism and Islam. In fall 1992 as a result, Sara Koplik, Nadine Allaf, Hania Al-Hallaq, Yasmine Al-Saleh, Zanie Silah, Jennifer Kouvant, Eve

Wider and many other people helped to create the "Jewish-Muslim Friendship Series." Last semester they invited speakers, had an evening of music and dance as well as storytelling. This semester, they are planning to continue with dinner meetings as well as organizing movie nights to raise a higher level of awareness on cultural issues.

As my talk with Sara continued, she repeatedly emphasized the fact that these events were simply to initiate the first contacts between different cultures. Hopefully through friendships, people could become strong enough to face their own prejudices. Sara also pointed out that this was neither a politically or culturally exclusive group: "All are welcome! Everyone has prejudices, but we have to begin to face these issues. It takes a great deal of courage, but it is something that must be recognized. We should do the best to recognize these parts of our lives."

All of the students who attend these meetings are from the Bi-Co area, and consequently they have a common basis to foster relationships. This is an opportune time to begin to question and educate ourselves.

We, as young individuals striving for a liberal education, should ask for more than a specific month to discuss issues of prejudices.

The Jewish Muslim Friendship Series offers a chance to start constructive communication between different cultures. It is tentative first step, yet it is up to us to develop it further in the direction of confronting our prejudices.



But leave it to those latinos!

by Marcela Musgrove

A lively and vibrant Latin beat filled the Campus Center at last Wednesday's coffeehouse. Backbeat, a local up-and-coming instrumental band, played Latino jazz music with a focus on African-Cuban rhythms.

Their music is played with an emphasis on the upbeat, which is what makes it so lively and danceable, according to band leader, William Burrow. Sure enough, their final number, a merengue (by audience demand), had practically the whole audience up and dancing to the spirited tune.

This event was sponsored jointly by the Office of Student Activities and Mujeres (formerly HSA) as part of Grape Awareness Week. Mujeres president Tania Galloni introduced the band, saying the performance was a tribute to farm workers, particularly grape pickers, many of whom are Mexican and Central American. These workers live and work under inhumane conditions in California. They are exploited by big business and exposed to pesticides with-

out decent wages or health care.

Mujeres sponsored the activities for this week so that people would be informed on the issue and vote at Plenary to ban California grapes from the BMC dining centers.

Although only about fifteen people showed up for the performance, those that did attend enjoyed themselves. Sophomore Maribel Garcia, vice-president of Mujeres, commented, "The band was supposed to be playing some solemn, mellow tunes to go along with our 'Down With the Grapes for the Children's Sake [theme],' but leave it to them darn Latinos to ask for merengue—we had a blast."

Senior Lauren Victor enthusiastically remarked, "I think we should have more of this all the time!" I think this is fantastic!" voiced junior Lorelei Vargas. She added, "I think it's really sad that the turnout was so low for such a culturally enriching experience." First year student and Mujeres member Ame Berges agreed, saying, "I wish students had taken the opportunity to try dancing and share our culture."



arts & entertainment

Irondale's *Antigone*: its bark is much much better than its bite

by Kathryn T. Kingsbury

You could say I am the victim of a conservative education. Having studied *Antigone* twice in high school (the first time hating it, the second time loving it), I'd gotten used to my own perception of what the story was supposed to be, a classical tragedy.

The Irondale Ensemble Project's interpretation of Sophocles' play, which was performed on Thursday, February 25, in Goodhart may have been a tragedy, but not in the dramatic sense. In other words, I was anything but thrilled to have spent a dollar and an hour-and-a-half watching one of my favorite plays being so poorly interpreted.

Irondale had fabulous intentions. According to the publicity announcement, the ensemble would be "using both realistic performance styles and

clown techniques" to highlight "the struggle between the law of the individual conscience and the central power of the state."

It sounds like an interesting premise, but wait, what's the point? I sat through the whole play thinking, "OK, they dance pretty interestingly, maybe they'd make a good dance company, but what are the dances and clown acts showing me about the characters?" Little, as far as I could see.

One of the poorer moments of the production was *Antigone's* death scene. As the scene opened *Antigone*, her sister and a group of secondary characters entered the stage wearing identical white masks. This immediately struck me as a poor directing decision, as the masks seemed to imply an erasure of identity. But *Antigone* maintains her own identity throughout the play by rebelling

against a system that she believes is unjust. So what did these masks mean? Perhaps it was meant to emphasize Creon's suppression of her individuality by executing her, but even Creon recognizes that she is different from other citizens. The implication of identical masks being worn by everyone is that no one truly has an identity, an interpretation with which I simply can't agree. Of course, I could be completely off-base and the use of the masks may have been justifiable. But shouldn't the reason have been clearer to the audience?

But the more pervasive (and annoying) theme was that of the circus. I discussed the production with a friend, who said that she thought clowns had been used in order to show how governments mock dissent. While I don't doubt that this was one of the reasons for their incorporation into the production, they

failed to enrich the play or highlight any of its important points more than might have been done in a traditional production. I have nothing against innovative theater, but if it does nothing to enrich the original text, and even distracts the audience from what the play is saying, it has failed.

Even though the clown interpretation generally fell short of its goal, one aspect of it was especially appropriate, the portrayal of Creon as a goofy ringmaster, played by Terry Greiss. However, this interpretation didn't stray far from the traditional portrayal of the tragic hero as an unstable megalomaniac. This Creon was, the most laughable one I had ever encountered, a walking political cartoon. Unfortunately, the political satire style failed to permeate the entire production, despite the director's efforts. And I'm down a dollar.

Mawrters honor the recently deceased Dizzy Gillespie

by Elisabeth Robart Reich and Heather Carwile

As John Birks "Dizzy" Gillespie passed away January 6th of this year, the world lost one of its cherished, leading innovators in jazz. With bulging cheeks and a bent horn as his trademark, Mr. Gillespie made major contributions to the jazz bebop style, which transformed rhythmic and harmonic standards in popular music. By incorporating the rhythms of African, Latin American and Caribbean music, and using European styles of harmony and melody, he also created what he called Afro-Cuban jazz. Mr. Gillespie's talents took him to several countries to perform, especially later in his life. He was one of the first musicians to incorporate a racially integrated band—an effort that was partially influenced by Mr. Gillespie's life as a Bahá'í.

Bahá'ís follow the teachings of Bahá'u'lláh, the prophet founder of the Bahá'í Faith. These teachings include the oneness of humanity ("race" is a human-made invention), the oneness of religion (they spring from the same source), the equality of men and women, and the elimination of all forms of prejudice on a personal level. The Faith began in Persia in the middle of the last century, and today it includes over five million believers. Mr. Gillespie became a Bahá'í in 1968, when a fan gave him a Bahá'í book.

"The book explained just what I felt about the unity of all the Prophets of God," he said. "It all went along with what I had always believed. I always believed that we come from the same source and that no race of people is inherently superior." Mr. Gillespie was tireless in his service to this Cause as he

traveled around the world with his gift for music, giving as many as 200 concerts each year.

Mr. Gillespie's contemporaries and friends included the saxophonist Charlie "Bird" Parker and pianist Thelonius Monk, to whom he modestly yielded as the creative inventors of new styles they created together. Ironically, Mr. Gillespie outlived his colleagues by decades; as a Bahá'í he refrained from alcohol and drugs, and this prolonged his energetic and fruitful life.

His contributions to musical arrangements, rhythms and harmonies have changed jazz and Latin music alike. Of equal importance was Mr. Gillespie's dedication to and love for humanity, which touched the hearts of his fans and listeners.

Dizzy Gillespie was remembered at a tribute on February 20 at the Bahá'í Center

in Philadelphia, where Bryn Mawr senior Elisabeth Robart Reich is a caretaker with her husband, Tom. To an audience of about thirty people, David Gould, a Bahá'í from Levittown, PA, spoke about Mr. Gillespie's life by emphasizing the many fruits he produced. The trumpeter opened doors to new jazz styles which "changed the way people perceive and still play jazz today," Gould explained. Others present shared stories about Mr. Gillespie and their mutual admiration for his talents and character.

Last March Mr. Gillespie underwent surgery and grew increasingly ill, to the point where he was unable to perform at his 75th birthday tribute during the Bahá'í World Congress in New York City last November. Mr. Gillespie's sense of humor and the warmth he exuded brought him many friends, and he lives in memory.

An avant-garde rendition of Sophocles' classic, *Antigone*

by Joanne Ma

The Bryn Mawr College Office of the Arts Performing Arts Series finished its Spring '93 season with a performance of the Irondale Ensemble Project's *Antigone* by Sophocles.

The modern theater group from New York City played to an audience at Goodhart Hall on Thursday, February 25. The Irondale Ensemble is currently in its tenth season with high praised interpretations of Bertolt Brecht's *Happy End*, *Peter Pan*; *Flying Underground* (a piece mixing the Peter Pan fairy tale with the life of Abbie Hoffman), and a particularly successful *Uncle Vanya Show* (based on Chekhov) as previous projects.

The Ensemble was founded to explore performance and education techniques. The Project consists of various disciplines, so the highly collaborative nature of the group results in unique work.

The set for *Antigone* had ropes, stairs, and curtains looped together to form a scaffolding for the chorus. Actors were dressed as clowns, with the exception of *Antigone*, who made her entrance in black lycra and a miniskirt. Two musicians, also dressed as clowns, sat on-stage with drums, a saxophone and synthesizers, and often interacted with the actors.

The plot centers around *Antigone*, daughter of the deceased King Oedipus. *Antigone* is the third in a trilogy concerning the tragedy of the royal family of Thebes.

The previous two plays see Oedipus unwittingly kill his father and marry his mother, and then die in disgrace when he realizes the truth behind his actions. Oedipus' death leaves the throne open

for either of one of his two sons, and a power struggle ensues between Eteocles and Polynices. Polynices and his forces attack Thebes in an attempt to gain control but the war leaves both brothers dead and Thebes in ruins.

Antigone begins with Creon, Oedipus' brother-in-law, claiming the throne. Terry Neiss, as Creon, played up the buffoonery aspect of the politician by making extravagant promises, winking knowingly at the audience, and by his exaggerated actions and clumsiness when directing the chorus and the highly malleable public. In opposition to this behavior, he also delivered key and moving speeches about the importance of law and order for the welfare of the state. Ultimately Creon is tyrannical, both foolish and intelligent, a man whose power is unlimited and for the most part, unopposed.

Antigone, Creon's niece, does oppose him. She defies a proclamation which states that Polynices, who by this time is considered an enemy of the state for his attack on Thebes, must lie unburied in order that he may never enter the underworld. This would also convey the message to the public that crimes against the state will be dealt with severely. *Antigone* says that Creon is defiling common morality by his sentencing since no one should be denied a proper burial. She says that humans must obey the law of the gods, which is more important than that of common man, even if this means risking death or the wrath of a king.

Antigone's seriousness is a marked contrast to the whimsical and flighty behavior of her friends, her sister Ismène, and the king. This contrast between

characters, and Janet O'Hair's portrayal of *Antigone*, invoke questions about *Antigone's* character. What kind of a person is she that she can stand up for her beliefs in the face of such opposition? She is not the comfortable heroine; she admits that she is bitter and feels no reason to live, and is often cold in her declaration of her views as when she rejects her sister's attempts to help her. Her idealism often seems as harsh as Creon's use of power.

The king discovers that *Antigone* has defied his order and so he sentences her to death. The guard who turns *Antigone* in to save his own hide was also presented as a clown, donning a red nose and acting "like a boob" when he argues with Creon. The guard suddenly turns grave when he realizes that he may have sinned, perhaps even angered the gods by betraying *Antigone*.

This duality was well placed throughout the play. Ismène, *Antigone's* sister, also had this serious side—passionate and pleading when warning *Antigone* about the danger and fruitlessness of burying their brother, and when begging *Antigone* for forgiveness.

Antigone's death scene continued along the same theme of tragi-comedy. She attempts to commit suicide by stabbing herself, not knowing that Creon has replaced her dagger with a fake rubber prop knife. Creon and the chorus mock her death attempts, teasing her with a fake gun, a fake bomb and finally (in the tradition of the Three Stooges and the Marx brothers), Creon throws a pie in *Antigone's* face. She stumbles and falls to the ground.

In a bizarre twist akin to a kids' magician, she violently coughs up a string of

brightly-colored scarves. At the end of the play, *Antigone* and the other two female actors tell of the misfortune that befalls Thebes because the gods are angry about *Antigone's* death.

The Irondale Ensemble Project gave the classical play and the issues that it addresses, issues such as the apathy and cowardice of individuals, the relationship between state and moral law, and the rights of minority dissenters and the power of our leaders, an interesting and unusual treatment which heightened the actions of the characters with these extremes of behavior.

Some scenes, such as when white-masked clowns set the stage for *Antigone's* death by dancing with huge black umbrellas, may have been to the audience a bit choppy and confusing in the storyline of the play.

Parts such as when a female clown made flowers appear and actors' pratfalls may have seemed incongruous with the serious issues and classical nature of Sophocles' work. But this treatment, though not the traditional, was thought-provoking and relatively successful in making something very new and different out of a plot and scenario so familiar in some senses.

The Performing Arts Series has already begun to line up its presentations for next year.

The 1993 fall season will begin with the exciting *Dance Brazil*, and the spring season will close with the well known Boys Choir of Harlem. Interspersed will be visits from the unique dance troupe of Chinese-American Muna Tseng, cellist David Szyer, and pianist Seymour Lipkin. For more information, please call the Bryn Mawr Office of the Arts, 526-5210.

More from *Death to the Patriarchy*: the e-mail letters, from Harleyquin

Dear Ms. Hank,

I have never been "in love." I've never even been "in like" with anyone. Am I destined to be lonely my *entire* life? Am I doing something wrong, something to make myself deserve a loveless existence? Otherwise I'm a regular person with strong and satisfying friendships. *Why* can't I get someone to fall in love with me? *Why Why Why Why?!*

—I demand an answer

Dear I demand (is this your first name?),

The Most Important Thing is that you realize that *everyone* (and this includes you) deserves to be loved and in love. Even the men on the street, who make little kissy noises and say "hey, baby! you got a boyfriend?" as women walk by, deserve to be in love. Annoying and misogynous though they may be, they still house a human heart (Personally, I wish them hot muscle boyfriends).

You will not, nor do you deserve to spend the rest of your life alone. Like most really cool things, love will probably come from somewhere to the left and behind you and whack you on the head before you have a good chance to see what's coming.

I say to you, stay cool and wait for a bash on the head.

—Death to the patriarchy,
Ms. Hank

Dear Ms. Hank,

How many jellybeans are in the jar on my desk? Guess right and you'll get a prize.

Yours,
Jellybean Queen

Dear Jellyfish,

284 and that little 1/4 piece of a green one. For my prize I want the little shiny rock on your dresser.

You may well wonder how I knew these answers. Maybe I saw you putting your question into The College News submissions box and later broke into your room to count the jellybeans and scan the room for my ideal prize— maybe I didn't. Either way I'd say I'm the kind of woman you don't want cross. Hand over the rock, jellyhead.

—Death to the Patriarchy,
Ms. Hank

Dear Ms. Hank,

How many classes can I miss a week and still look like a conscientious, respectable student?

Sincerely,
Waiting for a Long Weekend

Dear Waiting,

There are many factors and nuances to the art of skipping classes and still presenting the image of a diligent student to the professors. Here are a few of the basics:

- 1) Go fairly regularly to any class where the prof. takes role— she or he is obviously anal about attendance.
- 2) Any class with over 50 students is always optional.
- 3) Any class that meets once a week and has under 15 students enrolled can be skipped 2 times in a semester, maximum (I have met numerous people who insist you can skip 3 times, but I'm wary of this estimate).
- 4) Any class with over 20 people that meets 5 times a week or more can be skipped once a week.
- 5) Any class with 15 people or more that meets 3 times a week can be skipped once every week and a half.
- 6) Any class with 20 people or more that meets 2 times a week can likewise be skipped every week and a half.

These are of course not comprehensive guidelines. Skips always vary with the class. It is also important to realize that although you can skip and still retain the good-student image, that image will die in the mind of the professor if you start to fail the class. The number of friends you have in a class, how often you go yourself, and how much you pay attention when you do go is therefore also important. For more details ask any well-adjusted senior.

-Death to the Patriarchy,
Ms. Hank

Please write for the awesome Arts & Entertainment section. Do you have thoughts to share, some music to talk about, a favorite performance to review? Put your thoughts on paper or disk and submit it to us right away. We also accept poetry and drawings. Next deadline is March 26—plenty of time to compose a masterpiece.

Nothing to do on a Thursday night?

A weekly film series is being sponsored by Gary McDonogh of the Growth & Structure of Cities department for his two courses, *Comparative Urbanism* (229) and *Techniques of the City* (365). The films are shown every Thursday night from 7-9 in Thomas 110 and are open to everyone for viewing and discussion afterwards. Unifying themes in the films and discussions involve perspectives of various cities as well as comparisons of

film and media techniques.

After spring break, *Chinatown* will be shown on Thursday, March 18, and on March 25th *Jackie Chan's Police Force* will be the feature. We'll update you on the others.

If there are other film series you'd like to see advertised here, let the Arts & Entertainment editors know about it. (Stacy Curwood, x5551; Heather Carwile, x5839.) See you at the movies.

BRAHMS REQUIEM!

Buy your tickets now for Brahms' *German Requiem* which will be performed on April 4th at 4 pm in Bryn Mawr Presbyterian Church. Students can purchase their tickets in Union Hall at Haverford College for \$5 each. ID required to purchase a ticket.

~ DATES WOMEN MAKE ~

compiled by Elizabeth Lyzenga

Thursday March 4.

9pm, CC, The Winds of Jazz, all female quartet.
9pm, News Office, Denbigh, College News Meeting.
9:30pm, Taylor C, BMC Greens.

Friday, March 5.

8pm, Goodhart music room, Eaken Piano Trio, works by Haydn, Dvorak, Rochberg, Garwood. Free with ID. Otherwise \$10, \$7.

Sunday, March 7.

2:30, Van Pelt Auditorium, Philadelphia Museum of Art, lecture: "Pissarro and the Politics of his Poetics," guest curator Joachim Pissarro.

Exhibition until June 6, "The Impressionist and the City: Pissarro's Series." Philadelphia Museum of Art. Tickets for exhibition must be purchased in advance, info 763-8100.

Monday, March 8.

ESPN's "Delectable Dining": Sals Thai Cuisine, info call Student Life Office.

Thursday, March 11.

7pm, "Unlearning racism ChaChaCha," Carol Moore and Peggy McGuire; Thursday lecture series at Sisterspace office, 351 S 47th St W Philadelphia, \$5, pre registration required, info 476-2424.

9pm, News Office, Denbigh, College News meeting.

9:30pm, Taylor C, BMC Greens.

Sunday, March 14.

2:30, Van Pelt Auditorium, Philadelphia Museum of Art, Trudy Pitts, pianist.

Tuesday, March 16.

6pm, Brecon Kosher Kitchen, dinner.

Wednesday, March 17.

5:30pm, Erdman Front Smoker, Jewish Women's Dinner.

Friday, March 19.

6:30pm, Brecon, Hillel services

7:30pm, Brecon, Hillel dinner, Feature: Micheal Kesler, Holocaust survivor and retired cantor.

Saturday, March 20.

until May 23, exhibition Philadelphia Museum of Art, "From Court to Academy: Charles-Nicholas Cochin."

CC, ESPN: Pallas Athena

Havdalah services, Brecon.

7pm, Thomas 110, Film: "I Love You Rosa."

Sunday, March 21.

AIPAC Conference in Washington DC; info Karen Katzovicz x7758.

2:30pm, Van Pelt Auditorium, Philadelphia Museum of Art, lecture by Joseph Rishel, "Pissarro: The Issues of Urban vs. Rural."

3pm, Goodhart music room, Amado String Quartet.

4pm, Marshall Hall (HC), HC/BMC Symphony Concert.

Monday, March 22.

8:15, Thomas 110, "Minority Cultures and the Mainstream: The Case of Yiddish." Guest lecturer Irena Klepfisz, discussion, reception afterwards in Thomas Great Hall.

Tuesday, March 23.

1:15 pm, CC rm 105, Women Writers at Bryn Mawr: Lynn Emanuel, poetry reading and workshop.

6pm, Brecon Kosher Kitchen, dinner.

Wednesday, March 24.

5:30pm, Erdman Front Smoker, Jewish Women's Dinner.

ESPN: Lynn Lavner, Lesbian singer/comic

CC, "For Women Only" slumber party



Of blueberries and bougainvillea

by Erika Merschrod

It was a cold and windy night and I was supposed to be at orchestra rehearsal but it was the day after my birthday and I got stranded at Gator's and that is why I was able to go listen to Margaret Holley read her poetry.

It is indeed a shame that it took so much to get me to attend a Thursday night event. I could say that it would happen more often if I had a birthday more than once a year, but I know that this is a lame excuse. Everybody and her aunt have meetings and movies and discussions on Thursday evenings, and it's so much easier to just bag them all on the excuse of homework or whatever. HOWEVER, I shouldn't have been one of few students at the poetry reading on Thursday, Feb. 18.

Margaret Holley's poetry was quite delicious. Phrases like "intoxicating silence pressing him toward light" and "a river washes over me unseen" were like the pear, peach and sweet green apple, offered with such delicacy and juiciness. It was wonderful to just sit back and let the words, the flowers, the mothers and grandmothers wash over me, unseen and

unobtrusive yet definitely there.

Unobtrusive is probably the best word I can think of to describe the event for me. It happened between dinner and a meeting, it wasn't even supposed to happen, and while it was happening it seemed like any second it was just going to disappear.

What made the reading different from all of those other elusive moments was how hard I was trying to make the moment last. I could almost taste the blueberries in the chipped bowl, I could almost smell the salt at Key Siesta and hear the "Unfathomable Largo". The violin's body was singing inside my own.

Speaking of violins, I was missing orchestra and I had to go to a *College News* meeting. I bought *Morning Star* and *The Smoke Tree*. When I got back to my room later that night I put the two books on my dresser. That weekend I was going to go over my notes on the reading and make sure my quotes were correct. Then I was going to sit down with several cups of tea and read the books in their entirety. I was going to regain that elusive moment by submerging myself in bougainvillea, forsythia and philodendron. But I was too busy.

SPORTS SPORTS SPORTS

HELP! HELP! IF YOU WANT TO SEE A SPORTS SECTION, I WANT YOU!

Hi, I'd like to take the opportunity to introduce myself. I'm Brenda Bradbury, the newly drafted College News Sports Editor. YES, I KNOW I'M CRAZY, LET'S NOT DEBATE THAT. You put one little comment on the comment board and people want you to back it up. Well I'm attempting to put together a regular (that means every issue, how novel!) Sports Section in this esteemed paper to report on BMC Athletics and support the athlete population on campus. I don't want this to turn into Crack's Crib, Cuz's Corner, or Fed's Forum so, basically, I'm appealing to your already over committed schedule. What I would really like is for someone, actually, any living, breathing human who is remotely interested in helping me in this endeavor to call me at X5775 or stop me on campus. I hate to sound pathetic, but this can not get done without YOU!

1992-93 VARSITY BADMINTON SEASON RESULTS

COACH: Karen Lewis
CO-CAPTAINS: Jen Hunt and Marisha Wignaraja

ALBRIGHT 5-0
ROSEMONT 5-0
SWARTHMORE 3-2

HARCUM/ANC (tri-match) 5-0
ALBRIGHT 3-2

PAIAW CHAMPIONS!!!

ACADEMY NEW CHURH 5-0
HARCUM 4-1

ROSEMONT 5-0
SWARTHMORE 5-0

REGIONALS WILL BE HELD AT SWARTHMORE ON SATURDAY FEBRUARY 27. THE COLLEGE NEWS WOULD LIKE TO WISH THE BADMINTON TEAM GOODLUCK AND CONGRATULATE THEM ON A PHENOMENAL SEASON!!!!!!

1992-1993 SWIMMING SEASON RECORD

COACH: Barbara Bolich
TRI-CAPTAINS: Lida Hanson, Jeanne deGuardiola, and Holly Piwowar

NOTRE DAME AND SWEET BRIAR
B.M.C 156—N.D. 91—S.B. 93 (W)

HOOD COLLEGE 136-89 (W)
URSINUS 142-117 (L)
SWARTHMORE 145-117 (L)
OCEAN COUNTY COLLEGE 113-62 (W)
KUTZTOWN 134-89 (W)
WIDENER 135-127 (L)

SEVEN SISTERS AT MOUNT HOLYOKE—THIRD PLACE FINISH
WASHINGTON COLLEGE (W)

CHESAPEAKE WOMEN'S INVITATIONAL—FIRST PLACE FINISH

CONGRATULATIONS TO THE SWIM TEAM FOR YOUR WINNING SEASON AND THE VICTORY AT THE CHESAPEAKE INVITATIONAL. THE COLLEGE NEWS WOULD ALSO LIKE TO APPLAUD THE DEDICATION IT TAKES TO PRACTICE BEFORE THE SUN COMES UP.

1992-93 VARSITY BASKETBALL SEASON RESULTS

COACH: Ray Tharan
CO-CAPTAINS: Erin Adamson and Mary Beth Janicki
Season record as of 2/26/93 12 wins, 7 losses.

GOUCHER 65-82 (L)
NEUMANN 77-60 (W)
BEAVER 65-46 (W)

SEVEN SISTERS AT MOUNT HOLYOKE
SIMMONS 68-35 (W)
SMITH 64-66 (L)
MT. HOLYOKE 59-53 (W)
THIRD PLACE FINISH OVERALL.

CHESAPEAKE INVITATIONAL:
WESLEY (L)
NOTRE DAME TO BE PLAYED

URSINUS 68-71 (L)
IMMACULATA 75-85 (L)
ST. ELIZABETH'S 54-45 (W)
WIDENER 53-62 (L)
HAVERFORD 64-46
(W) GWYNEDD 72-47 (W)
PHARMACY 73-77 (L)
SWARTHMORE 52-50 (W)
WASHINGTON 65-23 (W), 83-36 (W)
ROSEMONT 77-23 (W)
CHESTNUT HILL 92-52 (W)

CONGRATULATIONS TO ERIN ADAMSON FOR JOINING THE 1000 POINT CLUB AND SHATTERING THE SCHOOL ALL TIME SCORING RECORD. SHE HAS ALSO BEEN CHOSEN TO REPRESENT DISTRICT II ON THE ACADEMIC ALL-AMERICA TEAM BY The College Sports Information Directors of America.

IN CASE YOU MISSED IT IN THE LAST ISSUE..

The Bryn Mawr lacrosse team is currently running a raffle to help offset costs of Spring Training. The tickets are \$2 a piece or 3 for \$5. They are available from any lacrosse player and are on sale during lunches. Thank you for your support.

GRAND PRIZE IS A 13 INCH R.C.A. COLOR TV.

The following area businesses have generously donated the following prizes:

BUCKMAN'S SKI SHOP \$25.00 gift certificate
MARBLES \$25.00 gift certificate
FLEET FEET \$25.00 gift certificate
CRITTERS 2 \$15.00 gift certificates
FLOWER EXPRESS \$20.00 gift certificate
JUST FOR THE RECORD \$15.00 gift certificate
ARROWROOT NATURAL FOODS \$10.00 gift certificate
GOURMET GARDEN 1 Cheesecake or Carrot Cake
21st CENTURY SOUND 1 U2 Achtung Baby CD
BORDER'S BOOKS Manet
BRYN MAWR PIZZA 3 large pizzas
TLA VIDEO 4 free overnight videocassette rentals

Drawing to be held on March 4 in Schwartz
Gymnasium

Centennial Conference? What were they thinking!

by Brenda Bradbury

In case you haven't noticed all of the slick promo literature coming out of the Athletic Department, as of this fall, Bryn Mawr will be a member of the Centennial Conference. This is the new athletic conference formed entirely of colleges over one hundred years old, hence the crafty name. This is big stuff for a small liberal arts institution that is definitely NOT dedicated to sports. I am baffled at how the decision came about to join this conference, given our past record and the general way athletes are treated on campus. As of right now, Western Maryland, Gettysburg, Franklin and Marshall, Dickinson, Ursinus, Johns Hopkins, Muhlenberg, Washington, Haverford, and Swarthmore have a huge advantage over us; STRONG COMMITMENT AND SUPPORT from the student body and administration.

Most student athletes that I have talked

to on this campus are scared for their body parts, if not their lives, over the prospect of moving into this monster competitive conference.

For example, Ursinus has had several Field Hockey Olympians and their Women's Lacrosse team has been the Division III champions several times. Just a note to all the teams; I hope you have enjoyed your winning seasons because I think I can safely say that we will be getting our respective butts kicked in just about every sport for the next few years. Honesty hurts, but I have to be realistic.

Now, I know (if you've read this far) that you are getting worried and are feeling deeply for the new rigors our athletic teams will face next academic year. Mrs. Shillingford and the gym staff just sent out a memo to Bryn Mawr athletes outlining the work that is being done to get us up, running, and competitive. The key to building a strong athletic

tradition here is RECRUITING. No, we are not the sports dynasty of Smith, yet... (I am being hysterically optimistic, if not I might just cry). Thankfully, there has been increased efforts by the coaches and the admissions staff. I'd like to see the Shaq's sister here to fill in for Erin Adamson, any female relative of the Gaits brothers (even their grandmother) for the lacrosse team, Summer Sanders enticed away from Stanford, and Pele's daughter to even out the loss of a huge part of the starting soccer lineup. I know, DREAM ON!!! It does seem, however, that Bryn Mawr will be actively going after the student athlete and that makes me very happy.

A tremendous amount of work, persuasion, and frustration has gone into the 4 to 6 classes committee. I would like to thank the Athletic Association for getting organized and everyone who has made that a reality. It makes athletes feel like they are getting some kind of sup-

port around here because we would not know it by game/match attendance. Hey, take a break, come down to the gym and let your friends and classmates know that you realize how hard they work by actually watching a game. I am coming dangerously close to whining about this, but it is so annoying to only see other athletes come out to cheer and lend their moral support.

Lastly, I don't know how many alums get this paper, but I'm going to make an impassioned plea... PLEASE GIVE MONEY TO THE SPORTS PROGRAMS. And to all the professors, check your desks. There may be yet another rare and valuable coin collection hiding in the far, crusty corners. The gym roof leaks like a sieve, the floor is enough to blow your knees out, and I am sick of waiting for fifteen minutes to use a stairmaster. Think about it when you get that phone-a-thon call after you've graduated, because I know where my contribution is going.