1993

The College News 1993-4-29 Vol.15 No. 6

Students of Bryn Mawr College

Let us know how access to this document benefits you.

Follow this and additional works at: http://repository.brynmawr.edu/bmc_collegenews

Custom Citation
Students of Bryn Mawr College, The College News 1993-4-29 Vol.15 No. 6 (Bryn Mawr, PA: Bryn Mawr College, 1993).

This paper is posted at Scholarship, Research, and Creative Work at Bryn Mawr College. http://repository.brynmawr.edu/bmc_collegenews/1461

For more information, please contact repository@brynmawr.edu.
Left-wing Latin American leaders gather at Princeton and address issues of democracy
by Tamara Rosental

For the first time in history, six Latin American left wing leaders met in Princeton for a discussion forum concentrating on Latin American issues.

The panel of Latin American president candidates consisted of Luiz Ignacio Lula de Silva from Brazil, Luis Maria from Chile, Antonio Navarro Wolff from Colombia, Ruben Zamora from El Salvador, Cuauhtemoc Cárdenas from Mexico, and Pablo Medina from Venezuela.

The discussion was divided into three sections: the United States in the post-Cold War era, the future of democracy in Latin America, and the economic and social challenge. What made the conference unique is the fact that so many important figures were together, for the first time, giving their full attention to issues ordinarily ignored.

Thoughts on euthanasia
by Erika Menchred

When I first began thinking about writing this article, I thought I'd ask a few people what they thought about euthanasia. The standard response was, "Youth in Asia?" This made me worry a little. Was I strange? Was I the only one who thought about death? Why? Because we have a very unhealthy attitude toward death and dying. We are afraid of and uneducated about death.

Death is always seen as a bad thing, while life is a good thing. The problem with this opinion is that death and life are not opposites. Actually, they go hand in hand. This probably seems obvious, but when life begins, the death process also begins. We are afraid of and uneducated about death.

In Florida, a bill passed in the State Legislature which would prevent pro-life testers from coming within 15 feet of a clinic's property line and prohibit them from engaging in any actions designed to prevent someone from entering or exiting the facility. The bill passed in a 91 to 23 vote in the Florida House of Representatives.

In North Dakota, an abortion law which requires a 24 hour waiting period was blocked by Supreme Court Justice Harry Blackmun pending a full Supreme Court. After a few days, the Supreme Court lifted the blockade. A federal court and a district appeals court had already thrown out or rejected arguments that the law was unconstitutional. The waiting period provision is similar to the provision in Pennsylvania, which was upheld by the Supreme Court.

GOVERNMENT:
Justice Department under new Attorney continued on pg. 7

The Abortion Issue 1993: where are we now?
by Arati Vasan

The year 1993 has thus far seen tremendous changes and shifts in the direction of the abortion issue. In multiple areas, policies, procedures, and trends are reflecting the consequences of a new pro-choice administration and the death of Dr. Gunn.

The following is an brief outline of where some of the changes are occurring and what is being changed.

LEGISLATIVE:
"Gag rule" which prohibits information and counselling on the option of abortion at federally funded clinics was repealed by President Clinton in the first three weeks of his term.

Work to progress to overturn the 1977 Hyde Amendment which prevents Medicaid coverage for abortions which is the primary health care insurance and payment method for poor individuals.

Opponents believe that government does not have an obligation to pay for abortions simply because they are legal.

Freedom of Choice Act which would make abortion a federally protected right and prevent states from imposing severe restrictions. Failed to win passage last year, but is now working through Congress, currently being reviewed by a House subcommittee. Opponents argue that it would create a completely unstructured and unchecked right. The chances for its passage look slim as pro-life supporters battle among themselves as to how unrestricted the right to an abortion should be.

Freedom of Access to Clinics bill which would restrict the abilities of pro-life groups to blockade and protest at clinics.

US-Latin American relations since the end of the Cold War and particularly since the Clinton administration took over. The major concern was that Latin American countries would have to reestablish the rapport gained during the Bush years.

The second panel and—in my opinion—the most interesting, centered on democracy. This issue is of great importance to any Latin American given the recent events and political scandals surrounding several presidential elections and candidates.

Cárdenas, in particular, spoke about the electoral fraud in Mexico's 1988 elections and President Salinas' 75 million dollar commitment request to the nation's leading businessmen for the up

continued on pg. 3

continued on pg. 6

continued on pg. 7

by Ramita Tetlow

I attended Ali Rashad Umran's workshop on racism on April 18 and if I don't write this article, he's going to call me up and ask me for my reasons.

One of Mr. Umran's objectives for running the workshop was to remind us that racism exists within and around us more deeply than we care to admit. He also talked about forming alliances with groups that have already been working toward social change on both Haverford's and Bryn Mawr's campuses.

I am writing this article because I am committed to my own growth as a human being, not because I think I am "right." I am challenging myself not to be afraid of having to change, or of having to listen fully to what individuals and campus-wide groups are saying and feeling.

Umran said, "What we do in life has an effect on other people," and I agree with him. That's why I'm writing this article.

I am challenging myself to not be afraid of change, or of having to fully listen to what individuals and campus-wide groups are saying and feeling.

There were some problems with his workshop due to the fact that Mr. Umran tried to condense a two-day workshop into two hours, many of us felt incom- plete at the end of the afternoon. I am not going to comment too much on this because I am not sure what I should have felt, and I am not sure what I should have felt.

I have gotten two clearly different messages from my environment in the last few weeks. One from a group of Latino/a and the other from Mr. Umran. I want to explain that these two messages do not contradict one another.

When I was at La Casa Coffee Talk on Friday night a couple of weeks ago, several Latino/a asked me to be "more of a listener, rather than a talker" because they had hoped that on that particular evening, different members of the Latino

continued on pg. 7

She was trying to remember the Holocaust...
by Erika Menchred

At 2:30 a.m. Sunday morning a woman was standing outside a deserted campus center trying to remember the Holocaust. She was talking to the wind, to the cold. Unfamiliar words meaning so much, seeming to say so little. Behind her another woman huddled on a bench, trying to stay warm, to separate herself from the cold. The second woman got up and started reading: one name, two names, ten names, twelve names, thirty-one names. I am not sure what I should have felt, and I am not sure how to write about it. I have to write something, though, because an event like this cannot go by unnoticed.

From issues of race to issues of class: Mawrters continue to use The College News...
President of Mujeres counters blond latinas

To the Editors and the Bryn Mawr Community:

I may not be blond, but I have eyes as blue as the sky, and skin so pale it may have never seen the sun. I am three fourths Sicilian and one fourth German. And my name's not Gonzalez nor Rodriguez, it's Galloni, Ms. President of Mujeres if you’re nasty—for the authors of “We’re blond, Latina and proud of it!” were—to the Latina student organization of Bryn Mawr.

Contrary to the article’s misinformation, Mujeres is open to all Latinas—by heritage or socialization—“who display a concern for Latino issues,” as made our constitution.

Our members are blondies and brunettes. Some speak Spanish, others don’t. Some immigrated this country, some were born here, and some live in Latin America. We cover a considerable portion of the spectrum when it comes to skin color, and our interests are as diverse as the day is long. Y’see, there is no such thing as a “real Latina,” or even a typical one, as some have suggested. The fact is that when it comes to identity, each must define it for herself, and act on it as she so chooses.

Mujeres is an organization for the Latina women on this campus. Unfortunately, only about 20 of the 50 or so women on our mailing list participate in Mujeres. Our mailing list comprises all U.S. citizens who check off the box marked “Hispanic” on the forms they fill out to get here, as well those students from Latin America countries or Spain. We would not know about any other Latinas unless they approached us.

In my case, marked “White” on those forms, I figured they were asking about my blood and not my culture. But when I arrived on this campus and heard about Mujeres (then HSA), I went to the first meeting and haven’t stopped since. I added my own name to the mailing list, and carved out a niche for myself in the group.

The bottom line is this: You are as Latina as you wanna be. And if you wanna be a “Mujer” all you have to do is approach one of our members—we’re not that hard to miss. Let us know who you are. Come to a meeting. Or, geez, just show up at one of our events! Introduce yourself.

We could always use some more Latina energy, power, and creativity. The invitation goes out not only to those non-active members whose names we’ve seen on the list but whose faces remain unknown to us, but also to those Latinas the bureaucracy missed.

Unidad, mujeres. Y hacia adelante. Tanis Galloni, Mujeres, President

Announcements:

May we join to celebrate Latin American culture

To the community:

We would like to form a group of students to meet periodically to celebrate and promote Latin American culture, language, issues, etc. We are open to suggestions of all kinds, and would like to extend an invitation to our organizational meeting at the beginning of next semester. We will be discussing priorities, budgeting, events, and just about anything else. Our purpose in forming this group is to create yet another place for women on campus to meet and celebrate Latin American culture. This is not meant as a rival organization to Mujeres. If you have any ideas for us now, feel free to call us or send us a note. A new group (as yet unnamed...) is an opportunity for students of all backgrounds to form a community around a common interest, namely Latin America. We will be putting up more notices next semester, but we’d love to hear from you before then.

Tamara Rozental X5737, C-798 Erika Merschold X6512, C-1446

The Rutgers Animal Rights Law Clinic and the Culture & Animals Foundation are co-sponsoring a national conference on animal rights at the New Brunswick campus of Rutgers this summer. The conference for college students and teachers, entitled "A New Generation For Animal Rights," boasts an impressive speakers list, including Carol Adams, author of The Sexual Politics of Meat. Topics will range from eco-feminism to prejudice reduction, and vegan food will be served throughout. The conference runs from July 29 to August 29. For more information please contact A NEW GENERATION FOR ANIMAL RIGHTS, 209 N. Graham Street, Chapel Hill, North Carolina, 27514.

César Chávez, president of United Farm Workers, was scheduled to speak as well. He was found dead of natural causes on Friday, April 23. We mourn the loss of this great labor leader.

Run, win a pair of shoes and support 1 Chesters residents living with HIV/AIDS

The Great Valley Health Club and Chester County AIDS Support Services, in conjunction with Life Line, are sponsoring the "5-K for Life—Run & One Mile Support Walk" on May 22. The event will benefit Chester County residents living with HIV/AIDS. Top male and female runners will win a pair of running shoes. For information please call Tracy Deal or Mike Pancelle at Great Valley Health Club 296-9200.

The Rutgers Animal Rights Law Clinic and the Culture & Animals Foundation are co-sponsoring a national conference on animal rights at the New Brunswick campus of Rutgers this summer. The conference for college students and teachers, entitled "A New Generation For Animal Rights," boasts an impressive speakers list, including Carol Adams, author of The Sexual Politics of Meat. Topics will range from eco-feminism to prejudice reduction, and vegan food will be served throughout. The conference runs from July 29 to August 29. For more information please contact A NEW GENERATION FOR ANIMAL RIGHTS, 209 N. Graham Street, Chapel Hill, North Carolina, 27514.

César Chávez, president of United Farm Workers, was scheduled to speak as well. He was found dead of natural causes on Friday, April 23. We mourn the loss of this great labor leader.

Run, win a pair of shoes and support 1 Chester County residents living with HIV/AIDS

The Great Valley Health Club and Chester County AIDS Support Services, in conjunction with Life Line, are sponsoring the "5-K for Life—Run & One Mile Support Walk" on May 22. The event will benefit Chester County residents living with HIV/AIDS. Top male and female runners will win a pair of running shoes. For information please call Tracy Deal or Mike Pancelle at Great Valley Health Club 296-9200.

May we join to celebrate Latin American culture

To the community:

We would like to form a group of students to meet periodically to celebrate and promote Latin American culture, language, issues, etc. We are open to suggestions of all kinds, and would like to extend an invitation to our organizational meeting at the beginning of next semester. We will be discussing priorities, budgeting, events, and just about anything else. Our purpose in forming this group is to create yet another place for women on campus to meet and celebrate Latin American culture. This is not meant as a rival organization to Mujeres. If you have any ideas for us now, feel free to call us or send us a note. A new group (as yet unnamed...) is an opportunity for students of all backgrounds to form a community around a common interest, namely Latin America. We will be putting up more notices next semester, but we’d love to hear from you before then.

Tamara Rozental X5737, C-798 Erika Merschold X6512, C-1446

The Rutgers Animal Rights Law Clinic and the Culture & Animals Foundation are co-sponsoring a national conference on animal rights at the New Brunswick campus of Rutgers this summer. The conference for college students and teachers, entitled "A New Generation For Animal Rights," boasts an impressive speakers list, including Carol Adams, author of The Sexual Politics of Meat. Topics will range from eco-feminism to prejudice reduction, and vegan food will be served throughout. The conference runs from July 29 to August 29. For more information please contact A NEW GENERATION FOR ANIMAL RIGHTS, 209 N. Graham Street, Chapel Hill, North Carolina, 27514.

César Chávez, president of United Farm Workers, was scheduled to speak as well. He was found dead of natural causes on Friday, April 23. We mourn the loss of this great labor leader.

Run, win a pair of shoes and support 1 Chester County residents living with HIV/AIDS

The Great Valley Health Club and Chester County AIDS Support Services, in conjunction with Life Line, are sponsoring the "5-K for Life—Run & One Mile Support Walk" on May 22. The event will benefit Chester County residents living with HIV/AIDS. Top male and female runners will win a pair of running shoes. For information please call Tracy Deal or Mike Pancelle at Great Valley Health Club 296-9200.
Manon's passion is hockey

by Nadine Allaf

"Hockey is my passion," states Manon Rheaume, the first woman ever to play for a male professional sports team. In 1993, Phil Esposito, the owner of the Tampa Bay Lightning hockey team, invited Rheaume to join the Atlanta Knights, the minor league branch of the Tampa Bay Lightning. Rheaume accepted and initiated the breaking of the gender barrier in professional sports.

Rheaume, a Canadian from Quebec, began playing hockey with her brothers. Her brothers, one older and one younger, would skate and shoot while they blocked their money. She has seen a J. Crew catalogue fore, you work more than one job at a time, you’ve been unsure if you would be able to afford to return to school, most of my high school friends did get to college, your parent(s) never continued on pg. 3

Further developments in access to abortion

continued from pg. 1

In 1991, 12.4% of medical programs no longer offered training to students. This is a change from the 1988 level of 14.6%. Abortion is still considered a controversial issue in the United States.

The FBI is now being called upon by congress to investigate the activities of clinic protesters. It has caused health problems for many, and is often associated with violence.

In 1991, 12.4% of medical programs no longer offered training to students. This is a change from the 1988 level of 14.6%. Abortion is still considered a controversial issue in the United States.

The FBI is now being called upon by congress to investigate the activities of clinic protesters. It has caused health problems for many, and is often associated with violence.

In 1991, 12.4% of medical programs no longer offered training to students. This is a change from the 1988 level of 14.6%. Abortion is still considered a controversial issue in the United States.

The FBI is now being called upon by congress to investigate the activities of clinic protesters. It has caused health problems for many, and is often associated with violence.

In 1991, 12.4% of medical programs no longer offered training to students. This is a change from the 1988 level of 14.6%. Abortion is still considered a controversial issue in the United States.

The FBI is now being called upon by congress to investigate the activities of clinic protesters. It has caused health problems for many, and is often associated with violence.

In 1991, 12.4% of medical programs no longer offered training to students. This is a change from the 1988 level of 14.6%. Abortion is still considered a controversial issue in the United States.

The FBI is now being called upon by congress to investigate the activities of clinic protesters. It has caused health problems for many, and is often associated with violence.
An exploration of class issues in the bi-co is necessary

continued from pg. 3

went to college...

This is not a group for you if... You think you have a "money problem" if you have to decide which Gap shirt to buy because you need a new one, but your family couldn't afford it's annual vacation this year, if you've never been in a thrift store with your mother shopping for new (you can put quotes around new or not) clothes, if you haven't worried about your utilities being shut off, if you haven't often wondered which bill to pay first, if you have a so-called major credit card, if you wouldn't be caught dead in K-Mart...

When thinking about whether these apply to you or not it's important to remember that we are all fortunate in some ways but have a tougher time in other particular ways. My parents, for instance, are college-educated and our utilities have never been shut-off, but I experienced extreme culture-shock when I arrived here. I didn't know people actually still had maids. I didn't know people had summer homes. I didn't know how to shop. I thought that was only in "Lifestyles of the Rich and Famous." Also, I was on enormous amounts of financial aid, gave my parents money which I earned from two or three jobs I worked per semester while being at college, went a week with no food because all my money was gone (not through mismanagement) but was too proud to ask friends for a loan.

It does sometimes make me uncomfor- tably hearing about other people's difficulties. I think, "Wow, I never expe- rienced that!!" And I worry that I'm com- plainsing about "little" things too much— after all, I've had great financial aid, I've always been able to get by except for that one week of not eat- ing, and have loved all of my jobs. But this is not a game of who-has-a-harder-life.

If this group is to be truly strong, it must be multiracial. I cannot promise this group will automatically be a "safe space" for everyone, regardless of race and gender (and sexual orientation, et cetera), but we can build bridges if every- one comes prepared to do so. To all white people of color interested in being part of this group: know that race will be addressed. To all white people interested in being part of this group, be prepared to address issues of race. I've noticed that many white people I talk to are embar- rassed or scared or think it's un-PC to admit/don't recognize their disadvantage(s). It's very well in the first half of the game, but experiencing trouble in the second half. In all, Rhéaume's accomplishments have been impressive, and one can only wonder what she will accomplish next season. "I think she can win a game in this league. If not next year, by the third year," proclaims Knights' Coach Ubri- aco.

Without even wanting too, Manon Rhéaume has infiltrated the last bastion of male hegemony. "She doesn't even realize how important this thing is... She just wants to play," commented Ubriaco. And in interview after interview she stresses, "Hockey is my passion." It is a passion for which she has worked hard and for which she endures much from her male counterparts and the male-dominated establishment. Though she may never play in the NHL, the major league, Rhéaume is pursuing her passion and laying the groundwork for fu- ture female athletes so that their passions are taken seriously.

All the information for this article was compiled from:
The Philadelphia Inquirer Magazine, 4/11/93
The New York Times, 12/14/92 p.C3
The New York Times, 10/18/92 p.C3
The College News, 4/11/93
AFTER-Dykes To Watch Out For

April 29, 1993

I took a piece of David's penis...

by Jen

Now when I remember that hot afternoon the day before you left for boot camp, the afternoon that you tried to rape me, I remember your heavy body on top of mine and the pressure of your penis. I remember pushing you away and grabbing your penis... snap. It breaks off in my hand. I feel sick inside. I am screaming out loud and ugly. You are confused.

"What just happened to me?" you wonder. "Why? Why?" It all happened so quickly that you cannot make sense of it. The rest of the afternoon passes by and you are not aware of it. Your mind is muddled with many thoughts. "How could she be so caring, when I have been with her so long, do this to me? What did she do? How did she do it? Why? Why me?"

I leave you to sort out the confusion yourself. I take your penis with me. You fall asleep still unsure of what has happened. When you wake up your memory of the afternoon is even more cloudy, but then you look down between your legs and there is only a stub there, barely visible in the mass of black curly hair. Suddenly you realize what has happened. You have a defect. Your body is marked. You wish you could cover your whole body up and never see it again, never let anyone see it again. Instead, every time you undress you look between your legs just to check. Every time you are ashamed.

Your very manhood is gone. You think you can fix everything by simply finding your penis, so you decide to go look for it.

A piece of penis is an easy thing to hide, but an uncommon thing to look for, you realize as you begin to look about in your house. In your search you happen to notice the clock.

"Oh no, my parents will be home soon," you whisper out loud. "What will they think?" you wonder. Now you have something else to worry about. You have never heard of any of your male friends having their penises snap off. What if your parents don't believe you when you say, 'A girl who is physically weaker than you are, broke your penis off. Why didn't you stop her?" they will demand. "Did you let her do this? Didn't you say No? Why didn't you yell? Why didn't you slip her...?" They might even believe that you asked for it. You have no proof of any of your answers, so you may not be able to convince your parents of anything. They will not help you get your penis back.

Then it dawns on you that telling your parents that your penis is broken off will force you to tell them that we have been having sex, that we have been intimate. You will not be able to explain that you did try to draw boundaries, that you tried to be responsible, because if those things were true you wouldn't have gotten into this mess. They will not believe that I forced you to do any of these intimate things, things which eventually led to me breaking your penis off when you tried to rape me. These are not things you can admit to your parents, because there is no telling what they will think, say, yell at you, or do to you.

So you decide to hide this incident and your broken penis from your parents. You will turn to your best friend, Jeff, for support instead. The two of you used to do a lot together before you started to date, so you assume things will be fine and that he will support you. "Maybe if I'm lucky it will just grow back," you whisper out loud.

Days then weeks pass and you find that it is not easy to bring up the topic of your missing penis with Jeff, even though the two of you have been spending more time together. Somewhere penises breakage and missing penises are not acceptable topics for conversation. This only adds to your troubles. Having no penis, seeing as you were not lucky and it didn't simply start to regenerate, has begun to really affect you. You no longer do some of the things you were most fond of in the past. You no longer swim because everyone could be anyone of the many women around you. You are not aware of it. Your mind is muddled with many thoughts. 'How could she who is so caring, whom I have been with for so long, do this to me? What did she do? How did she do it? Why? Why me?"

Jeff and your mother keep asking you why you are still wearing jeans in such hot weather. Each time you tell them, "It isn't a problem. I want to wear jeans." You feel very small and ashamed. And some woman would believe you when you explained what had happened and that you would like darker shorts and a new swim suit so no one could tell what was wrong with you.

You also stop exercising because your workout clothes are also too revealing. You lose muscle tone and gain some weight. You begin to hate your body even more because you are taking care of it. Now your body feels both fat and defective. Basically you feel like shit and you have no idea what to do about it. You can't find your penis and you can't tell anyone what is going on.

Your self-confidence is abysmally low. You begin to wonder if there is something else wrong with you. Maybe I broke off your penis because you are a worthless person. Maybe you are not worthy of love. Even though you know that it is a myth that masturbation leads to craziness or blindness, you wonder if maybe it's the reason your penis didn't grow back. You are getting desperate and need to tell someone.

When you tell Jeff what happened that afternoon, he laughs and is disgusted. You are so ashamed and hurt that you can't even describe it. Well, David, I also remember what I did with your penis. I didn't want it, so I took it home and broke it into pieces. I was going to throw it away, but I wanted to know where it would be so I could be confident that you would never use that penis to rape again. So instead of throwing it out I decided to hide the pieces like treasure. The first piece I put in the safe box with our family's important papers. My parents and my dog are guarding it for me. Yes, I told them that you tried to rape me and that I broke your penis off. They believe me and are angry at you. They are protecting that first piece of penis and will not give it up without a fight. My home is my safe space and you will be an intruder if you try to come get that piece of your penis.

The second piece of your penis I took back to our high school. I buried it out by the front entrance, under the sign. You remember the spot? We used to eat lunch near there sometimes, so you know that the Main Building faces that sign and the place where I buried a piece of your penis. You also know that our alma mater faces a busy road. There is never going to be a time when you can dig up that piece of your penis without someone seeing you. Everyone, our peers, our teachers, the administrators, and all of the people who pass by will know that I tried to rape you and that I broke off your penis. Think of Jeff's reaction multiplied out loud. "Ah yes, I know about you because I have a piece of your penis."

The third piece of your penis I brought with me to college. I left this piece at the feet of the statue of Athena in the Great Hall, one of the most beautiful rooms on campus. I left that piece of penis as an offering when I asked Athena to protect me and all of the women I know and love. You remember that I go to a women's college. We do talk about rape and we are angry about it. This is a women's space; a community of women who believe and support each other. And yes they all know my story.

The last piece of your penis I pulverized with a mortar and pestle. Then I put the dust in a cloth bag and went kite flying. Up in the air, the wind blew the dust out of your mouth, the person will say, "Ah yes, I know about you because I have a piece of your penis." How did she do it? Why? Why me?"

You won't go swimming because someone might be able to tell you don't have a penis when you have your bathing suit on. Same problem with most of your pairs of shorts. Unfortunately for you, it is an awfully hot summer.

You are ashamed. You are powerless. You are hopeless. You wish you could have had a penis. You wish you could have been normal. You wish you could be anyone of the many women around you.

The second piece of your penis I took back to our high school. I buried it out by the front entrance, under the sign. You remember the spot? We used to eat lunch near there sometimes, so you know that the Main Building faces that sign and the place where I buried a piece of your penis. You also know that our alma mater faces a busy road. There is never going to be a time when you can dig up that piece of your penis without someone seeing you. Everyone, our peers, our teachers, the administrators, and all of the people who pass by will know that I tried to rape you and that I broke off your penis. Think of Jeff's reaction multiplied out loud. "Ah yes, I know about you because I have a piece of your penis."

The editors asked us to use partial identification for a few reasons. First, the issues that she discusses call for a certain degree of privacy. Second, partial identification grants the author control concerning to whom she chooses to tell her story. Third, having only a first name in the byline makes the article more universal. Rape doesn't "just" happen to someone else. It could be anyone of the many women around you.

The editors
May Day Action Group spurs questions

Caucasian women's May Day action explained

by Emily Bass

A meeting was held on Thursday, April 22 to discuss issues raised by a proposed action to be taken by Caucasian women on campus on May Day. Everyone raised at the meeting.

The decision not to wear white is made to increase visibility. The goal is to create contrast, not to label a particular color as an indicator of racism.

There were many reasons raised for targeting May Day for action. The primary objective is to recognize that Bryn Mawr's collective identity is and has been challenged by painful and divisive issues of racism on campus.

The purpose of the main action on May Day will be to bring together in a circle of women diverse in background and culture. The majority of the participants will be women of color and "everyone else." It will be a symbolic action to promote unity and a commitment to take action.

Because our visibility as Caucasians is gener-

Proposition: I. Caucasian women will not wear white, but will invite all women of color, all faculty and stu-

Why I will wear white on May Day

by Erika Menschord

I read Emily Bass's May Day proposal (CN, 4/14/93) with much dismay. While I am glad that she has decided to take action to alleviate subtle and institutional campus racism, I really don't think that May Day is the place to start.

May Day is a celebration of the diversity of women at Bryn Mawr, and relies on the creative and ongoing problems with Bryn Mawr's institutional identity...

PROPOSITION: Caucasian women will not wear white, but will invite all women of color, all faculty and staff to join us. We suggest that as a means of demonstrating a commitment to take action to alleviate subtle and institutional campus racism. We offer the opportunity to enlarge the circle as a means of reflecting a sense of concern and community extending beyond the Caucasian women of Bryn Mawr.

III. As part of the circle we will offer a collection of individual "Statements of Action." These statements are a crucial part of the action as they allow us to recognize the diversity of opinion and conviction which comprise a coalition. All Caucasian women are encouraged to submit statements reflecting their concerns and perspectives on racism on campus. These statements will develop the foundation of thought and intention underlying our action and will be displayed for all of May Day.

[Statements should be submitted on cards or paper appropriate for being strung together. There are no constraints on content or length. Please submit all statements to Box C-473 by Saturday, May 1. Call x5660, or Box C-673 for more information.]
Debate over racism at BMC rages on

by Marta Ameri

Reading the last issue of The College News aroused a strong feeling of distress within me. Maybe it was distress at the fact that my pristine, "white bread" image of a world where everyone can get along was being violently shattered. Maybe it was the fact that everyone around me seems to be putting a lot more effort into destroying this ideal rather than trying to make it reality.

Maybe I'm wrong. Maybe the essence of PC-dom hasn't fully sunk in yet, but it seems to me that we could all accomplish a lot more if we focused on what makes us similar for a while, instead of thinking only of what makes us different and divides us.

Everyone here is a bright, intelligent woman and deserves to be seen as such, be she black, yellow, pink, blue, or white. I am not saying that we should assume that everyone is a Black woman and deserves to be seen as such, but most of the time I act like I don't.

Everyone here is a bright, intelligent woman and deserves to be seen as such, she black, yellow, pink, blue or white. We need to learn how much of our own culture we can afford to give up before I lose it completely? If I assimilate, will I lose my identity? Can I stand to be an outcast for the rest of my life? What am I? The latter question has always been the hardest for me to answer, and the one I avoid with passion. I have been away too long to be an Italian, but that is what my passport says. I don't feel like an American, but most of the time I act like one. I think this is one of the greatest questions with which members of minority groups need to come to terms... how do I maintain enough of my cultural heritage without becoming an outcast?

When people begin to define themselves and others in terms of separate, homogeneous groups and stop seeing people as individuals, they create one of the most dangerous and volatile situations that man can create. Is it the sort of situation from which the Holocaust arose, and if we are not careful, we cannot hope for anything different. When people see themselves and others only as members of a specific social, racial, ethnic, or religious group and forget about their own humanity, they will not hesitate to hurt those who are different.

From my own experience, the greatest problem, both emotionally and intellectually, is that of assimilation. How much of our own culture can I afford to give up before I lose it completely? If I assimilate, will I lose my identity? Can I stand to be an outcast for the rest of my life? What am I? The latter question has always been the hardest for me to answer, and the one I avoid with passion. I have been away too long to be an Italian, but that is what my passport says. I don't feel like an American, but most of the time I act like one. I think this is one of the greatest questions with which members of minority groups need to come to terms... how do I maintain enough of my cultural heritage without becoming an outcast?

Maybe many of us don't realize it, but living in the U.S. is one of the greatest gifts of multiculturalism. America has no culture of its own, only a whole bunch of scraps that it picked up here and there. We need to learn how to pick up these scraps and use them to enrich our own lives.

I want to put my energy into dealing with this anger and allowing it to be there, because people on this campus have every right to feel it.

Is division the solution to our problems?

In honor of my peers' anger

By Marta Ameri

Continued from pg. 1

In honor of my peers' anger, I would be able to share with the whole community what their experience of Harvardford was like. On Sunday, I got quite a different message from Mr. Umrani, after this workshop he encouraged me to speak up and be more vocal.

These two messages do not contradict one another because they are both encouraging me to honor truth. It was not appropriate for me to be in silent voice at that Friday night at La Casa, because the evening was intended to not only be about, but also by, Latino/as. On that evening their truth was threatened. It's true, I do feel threatened, and I want to say to that I have heard that message and am ready to take it into my heart.

Mr. Umrani was also encouraging me to honor truth; to actively confront myself and others by raising my voice or writing in public forums about my own truth. For me, this article (a two way communication) is based on honoring self and honoring other, and I was reminded of this on both of these occasions, by Latino/as whose song that Friday and also by Mr. Umrani.

In the surface, these two messages seem to contradict one another, but in essence they complement on another in a fundamental way.

I am not writing to say, "Racism is horrible to school every morning. But most of the time I act like one. I think this is one of the greatest questions with which members of minority groups need to come to terms... how do I maintain enough of my cultural heritage without becoming an outcast?"

When people begin to define themselves and others in terms of separate, homogeneous groups and stop seeing people as individuals, they create one of the most dangerous and volatile situations that man can create. Is it the sort of situation from which the Holocaust arose, and if we are not careful, we cannot hope for anything different. When people see themselves and others only as members of a specific social, racial, ethnic, or religious group and forget about their own humanity, they will not hesitate to hurt those who are different.

From my own experience, the greatest problem, both emotionally and intellectually, is that of assimilation. How much of our own culture can I afford to give up before I lose it completely? If I assimilate, will I lose my identity? Can I stand to be an outcast for the rest of my life? What am I? The latter question has always been the hardest for me to answer, and the one I avoid with passion. I have been away too long to be an Italian, but that is what my passport says. I don't feel like an American, but most of the time I act like one. I think this is one of the greatest questions with which members of minority groups need to come to terms... how do I maintain enough of my cultural heritage without becoming an outcast?

Maybe many of us don't realize it, but living in the U.S. is one of the greatest gifts of multiculturalism. America has no culture of its own, only a whole bunch of scraps that it picked up here and there. We need to learn how to pick up these scraps and use them to enrich our own lives.

Is division the solution to our problems?

We need to personally remind each other of our priorities. (And we also need to remember that many people at Harvardford do not have a choice about whether they want to deal with racism; they are using their voice to tell us that they experience all the time.)

Also, similar to the Tri-College Institute for Social Change this past January, Sunday's workshop was geared towards participants' understanding, first-hand, what it is like to be oppressed.

Most of the people who went Sunday are people of color and already know what it feels like to be oppressed! When are we (yes, us, students) going to create a workshop that addresses the needs of people of color, and that focuses on how we, the whole student body, can work in unison to try to make change happen?

Back to business: I have noticed how reluctant people are to come to the workshops, mostly people on this campus to be expressed. I want to put my energy into dealing with this anger, this awareness is very important to me, because people on this campus have every right to feel it. I want to honor this anger, because I want to acknowledge the fact that I, like so many others, which greatly differs from my own experience of Harvardford. Everyone's individual experience is valid and needs to be made known; I want to honor this anger, because I want to acknowledge the fact that I, like so many others, which greatly differs from my own experience of Harvardford. Everyone's individual experience is valid and needs to be made known; I want to honor this anger, because I want to acknowledge the fact that I, like so many others, which greatly differs from my own experience of Harvardford. Everyone's individual experience is valid and needs to be made known; I want to honor this anger, because I want to acknowledge the fact that I, like so many others, which greatly differs from my own experience of Harvardford. Everyone's individual experience is valid and needs to be made known; I want to honor this anger, because I want to acknowledge the fact that I, like so many others, which greatly differs from my own experience of Harvardford. Everyone's individual experience is valid and needs to be made known; I want to honor this anger, because I want to acknowledge the fact that I, like so many others, which greatly differs from my own experience of Harvardford. Everyone's individual experience is valid and needs to be made known;
A study of euthanasia

continued from pg. 1

with death and the rights of the dying is a little strange, seeing as these, my college years, are supposed to be the prime years of my life, the time to grow and learn and LIVE.

Well, tomorrow or next week or next year a law may be passed that could restrict or restrict your rights in the future, when I am more conscious of my dying state. If I don't act now, I could place my death in jeopardy, so decide. But if I don't act now, when will I act? When I'm "old"?

A few decades ago, old was a lot younger than it is now. With new life-support technology appearing all the time, we are approaching "immortality" at an alarming rate. Is that really what we want? Let's ask a few people.

Case One

The first person with whom we are going to speak is twenty-seven and a half years of my life, the time to grow and learn and LIVE. The Hemlock Society, a California-based group supporting active, voluntary euthanasia, was founded in 1977. (The Hemlock Society, a California-based group supporting active, voluntary euthanasia, was founded in 1977.)

her family insists that, although she had expressed a great desire to live before the complications, if she could communicate rationally now, she would ask to die a quick and dignified death. The doctor argues to administer a large dose of morphine to relieve the pain, even though she knows that the patient will die from the overdose.

This is also non-voluntary euthanasia, some would even say involuntary. Is it murder? I think of it less as causing death, but as taking death more swiftly and more mercifully back.

Case Three

A woman loses consciousness. She is resuscitated and taken to the hospital where they find that she has a stroke. She regains consciousness to find that she is paralyzed from the neck down. The chance of subsequent seizures or strokes is high, and the next time she might die.

She doesn't want to live in a vegetative state, dependent on machines to feed and breathe, so she requests death.

The doctor disagrees and places her under life-support. The patient argues to administer a large dose of morphine to relieve the pain, even though she knows that the patient will die from the overdose.

The definition of "hopelessly ill" is at the root of the discussion. No one but the patient can really say whether or not their condition is hopeless, too painful to bear, or not worth living any longer.

A second doctor disconnects the feeding and oxygen tubes and lets the patient die naturally. Is this withholding treatment different than a decision to stop treatment in this case? Does a doctor's duty to foster life override a patient's right to refuse treatment? No, and no.

A person's right to die is valid, and the decision to end life is a personal one.

A few decades ago, old was a lot younger than it is now. With new life-support technology appearing all the time, we are approaching "immortality" at an alarming rate. Is that really what we want? Let's ask a few people.

Case One

The first person with whom we are going to speak is twenty-seven and a half years of my life, the time to grow and learn and LIVE. The Hemlock Society, a California-based group supporting active, voluntary euthanasia, was founded in 1977. (The Hemlock Society, a California-based group supporting active, voluntary euthanasia, was founded in 1977.)

her family insists that, although she had expressed a great desire to live before the complications, if she could communicate rationally now, she would ask to die a quick and dignified death. The doctor argues to administer a large dose of morphine to relieve the pain, even though she knows that the patient will die from the overdose.

This is also non-voluntary euthanasia, some would even say involuntary. Is it murder? I think of it less as causing death, but as taking death more swiftly and more mercifully back.

Case Three

A woman loses consciousness. She is resuscitated and taken to the hospital where they find that she has a stroke. She regains consciousness to find that she is paralyzed from the neck down. The chance of subsequent seizures or strokes is high, and the next time she might die.

She doesn't want to live in a vegetative state, dependent on machines to feed and breathe, so she requests death.

The doctor disagrees and places her under life-support. The patient argues to administer a large dose of morphine to relieve the pain, even though she knows that the patient will die from the overdose.

The definition of "hopelessly ill" is at the root of the discussion. No one but the patient can really say whether or not their condition is hopeless, too painful to bear, or not worth living any longer.

A second doctor disconnects the feeding and oxygen tubes and lets the patient die naturally. Is this withholding treatment different than a decision to stop treatment in this case? Does a doctor's duty to foster life override a patient's right to refuse treatment? No, and no.

A person's right to die is valid, and the decision to end life is a personal one.

A few decades ago, old was a lot younger than it is now. With new life-support technology appearing all the time, we are approaching "immortality" at an alarming rate. Is that really what we want? Let's ask a few people.

Case One

The first person with whom we are going to speak is twenty-seven and a half years of my life, the time to grow and learn and LIVE. The Hemlock Society, a California-based group supporting active, voluntary euthanasia, was founded in 1977. (The Hemlock Society, a California-based group supporting active, voluntary euthanasia, was founded in 1977.)

her family insists that, although she had expressed a great desire to live before the complications, if she could communicate rationally now, she would ask to die a quick and dignified death. The doctor argues to administer a large dose of morphine to relieve the pain, even though she knows that the patient will die from the overdose.

This is also non-voluntary euthanasia, some would even say involuntary. Is it murder? I think of it less as causing death, but as taking death more swiftly and more mercifully back.

Case Three

A woman loses consciousness. She is resuscitated and taken to the hospital where they find that she has a stroke. She regains consciousness to find that she is paralyzed from the neck down. The chance of subsequent seizures or strokes is high, and the next time she might die.

She doesn't want to live in a vegetative state, dependent on machines to feed and breathe, so she requests death.

The doctor disagrees and places her under life-support. The patient argues to administer a large dose of morphine to relieve the pain, even though she knows that the patient will die from the overdose.

The definition of "hopelessly ill" is at the root of the discussion. No one but the patient can really say whether or not their condition is hopeless, too painful to bear, or not worth living any longer.

A second doctor disconnects the feeding and oxygen tubes and lets the patient die naturally. Is this withholding treatment different than a decision to stop treatment in this case? Does a doctor's duty to foster life override a patient's right to refuse treatment? No, and no.

A person's right to die is valid, and the decision to end life is a personal one.

A few decades ago, old was a lot younger than it is now. With new life-support technology appearing all the time, we are approaching "immortality" at an alarming rate. Is that really what we want? Let's ask a few people.

Case One

The first person with whom we are going to speak is twenty-seven and a half years of my life, the time to grow and learn and LIVE. The Hemlock Society, a California-based group supporting active, voluntary euthanasia, was founded in 1977. (The Hemlock Society, a California-based group supporting active, voluntary euthanasia, was founded in 1977.)

her family insists that, although she had expressed a great desire to live before the complications, if she could communicate rationally now, she would ask to die a quick and dignified death. The doctor argues to administer a large dose of morphine to relieve the pain, even though she knows that the patient will die from the overdose.

This is also non-voluntary euthanasia, some would even say involuntary. Is it murder? I think of it less as causing death, but as taking death more swiftly and more mercifully back.

Case Three

A woman loses consciousness. She is resuscitated and taken to the hospital where they find that she has a stroke. She regains consciousness to find that she is paralyzed from the neck down. The chance of subsequent seizures or strokes is high, and the next time she might die.

She doesn't want to live in a vegetative state, dependent on machines to feed and breathe, so she requests death.

The doctor disagrees and places her under life-support. The patient argues to administer a large dose of morphine to relieve the pain, even though she knows that the patient will die from the overdose.

The definition of "hopelessly ill" is at the root of the discussion. No one but the patient can really say whether or not their condition is hopeless, too painful to bear, or not worth living any longer.

A second doctor disconnects the feeding and oxygen tubes and lets the patient die naturally. Is this withholding treatment different than a decision to stop treatment in this case? Does a doctor's duty to foster life override a patient's right to refuse treatment? No, and no.

A person's right to die is valid, and the decision to end life is a personal one.

A few decades ago, old was a lot younger than it is now. With new life-support technology appearing all the time, we are approaching "immortality" at an alarming rate. Is that really what we want? Let's ask a few people.

Case One

The first person with whom we are going to speak is twenty-seven and a half years of my life, the time to grow and learn and LIVE. The Hemlock Society, a California-based group supporting active, voluntary euthanasia, was founded in 1977. (The Hemlock Society, a California-based group supporting active, voluntary euthanasia, was founded in 1977.)

her family insists that, although she had expressed a great desire to live before the complications, if she could communicate rationally now, she would ask to die a quick and dignified death. The doctor argues to administer a large dose of morphine to relieve the pain, even though she knows that the patient will die from the overdose.

This is also non-voluntary euthanasia, some would even say involuntary. Is it murder? I think of it less as causing death, but as taking death more swiftly and more mercifully back.
by Erika Menschord

I have ridden in a patrol car twice in my life. The first time was on the night of the 14th of April, 1993, when I was arrested on the campus of the Bryn Mawr College. The second time was last Thursday, when I rode with Steven Heath, whom I know as Steven Heath. I was wearing my "castrating bitch" t-shirt, which seemed very ridiculous to me because I was not even in a car, much less castrate anyone.

The second time was last Thursday, when I rode with Steven Heath, whom I know as Steven Heath. I was wearing my "castrating bitch" t-shirt, which seemed very ridiculous to me because I was not even in a car, much less castrate anyone.

The Bryn Mawr Public Safety officers have more of a mediator role than a high-speed-chase role.

The tires. We don't have to get go.

As we drove around the "routine" patrol, which is anything but routine, Mr. Heath discussed his role as Director of Public Safety and as a part of the Bryn Mawr community. (I say "anything but routine" because the patrols are unpredictable and adapted to each moment's specific problems.)

Steven Heath has been the driving force behind one of the most important developments on campus for five years now, and he has implemented many changes.

One of the first things he did was to change the image of the department from "Safety and Security" to "Public Safety" to better represent his vision of the department. This vision encompasses, among other things, community involvement in its own safety, good rapport and dialogue between the members of the department and the students, staff and faculty, in addition to an effective crime-prevention program.

A job in Steven Heath's department means a job in compassion, communication and common sense.

One of the "image problems" that public safety organizations have is that people focus on the crime part of the job. In fact, the Bryn Mawr Public Safety officers have more of a mediator role than a high-speed-chase role. The officers are usually involved with disputes that clearly need to be handled verbally rather than with guns and so forth.

None of the Public Safety officers carry guns. They are finishing training in using PR24-SX nightsticks which they will be carrying in the future, but now they can only use a flashlight (which is QUITE powerful), handcuffs and keys.

A job in Steven Heath's department means a job in compassion, communication and common sense.

Public safety is here to help us maintain a high level of safety on campus...

I think we're safe and we create more safety hazards for ourselves and create potential problems with which Public Safety must contend.

Another dilemma with which Public Safety is faced is the "good guy-bad guy" image.

Steven Heath told me about an experience he had involving a boy for numerous offenses including robbery. A group gathered around Heath as he grabbed the boy and handcuffed him, and told Heath to let the poor kid go. Although Steven Heath was doing his job and doing it well in apprehending a wrongdoer, everyone saw him as the bad guy. (The boy turned to a woman who seemed concerned and started a storm of words. Then the woman turned towards Heath and grabbed him by the arm, but I could not speak.)

If a student thinks that an officer didn't respond appropriately to a given situation, she should talk to Steven Heath or someone in charge about it. Public Safety provides a service to the Bryn Mawr community, and if we don't help that service to be useful, then it's our own fault if we aren't satisfied.

Now that I know more about Public Safety, I understand how it works a little better, I feel that I can be a more responsible member of the Bryn Mawr community.

A warped door jamb or an unusual lighting pattern in a building are all things that we should report. Public Safety officers can't be everywhere (as those of us who transport large, white, metal objects across the campus know all too well), so we students have to help out.

If this article had a slogan it would be: "Be informed, confront strangers, and communicate with Public Safety."

Our focus on safety

Flashlight of doom

by Kathy T. Kingsbury

Last Christmas I received a flashlight. It wasn't given to me so that I might employ it with the Lower Merion Township ordinance which requires a flashlight in every room. Being the law-abiding citizen that I am, I already had one at Bryn Mawr. Rather, the flashlight that I got for Christmas has an altogether different purpose. The inherent paradox in the low crime rate is two-fold: a low crime rate is good for obvious reasons, but a low crime rate also gives us a false sense of security. Because incidents don't happen very often we do things like prop open doors, leave keys outside, leave windows open, and don't confront strangers.

When something happens, we all get worried for a while and ask for door monitors and SafeWalk. Soon after these concerns are forgotten and the services are discontinued for lack of interest. So if Public Safety is doing its job well, I must leave to lie as its owner is carried away from me. A scream sits there in the thighs and the throat, waiting to escape when ever its owner is in danger. And, unlike the flashlight, it could tell you the location of the threat, information much more useful than a wordless beeping noise to needeed most.

Although I hated the shrieking flashlight, I was not so sure that I could scream.

In my dreams I would walk onto a road and all the streetlights would go out and someone would grab my arm, but I could not speak.

Our focus on safety
Oh Lord! ... Pictures of Alice reviewed

by Alessandra Djurklou

Upon entering Goodhart Hall to see the latest Mark Lord piece, Pictures of Alice, I confess I experienced a certain pang of nostalgia.

Being a senior and an avid follower of the Bryn Mawr theater department's doings, this is the last play I will have the pleasure of seeing, and, as I sit at my computer to write this, the last one I will have the pleasure of reviewing. I have seen every one of Mark Lord's productions, from Ubu Antichrist in the fall of 89, to the new current Pictures of Alice, and so have had the privilege of being able to trace the development not only of this director's work, but also of the few actors which, through their constant involvement, have become part of the unofficial repertory.

In Pictures of Alice, Mark Lord once again takes ultimate advantage of space, as he did in Hamlet two years ago, by using several locations around campus as his stage, including Applebee Barn, Senior Row, and Rhoads Beach. While some complained that Hamlet suffered from this constant movement in that it shattered the continuity, this approach worked with Alice because continuity was not an issue. This piece (it cannot, in all honesty, call this a play) is a series of tableaux, or pictures, each to be pondered separately. To ponder them together is to cause sensory overload. The space in between the tableaux offered the audience the time to mull over each thing that they had seen. At least, that's what I used this time for, as I trudged through the mud and fine, misty rain to the next "picture."

In Pictures of Alice, Mark Lord once again shows us his considerable skill in creating visual images. Lord has shown us, over and over again, that he is not interested in character development. Nor is he interested in plot, or in any emotional involvement. Words have no real meaning, and thus are not too important. This fits in very nicely with Lewis Carroll's work, which appears to do much the same, using words as sound, as an intellectual game that doesn't have much to do with reality. Indeed, Alice in Wonderland is a perfect piece for Lord to tackle, and looking back, he has taken this approach to all of his other productions, most notably Ride Across Lake Constance, in whose program was actually drawn a comparison between the characters in that piece and those in Wonderland. All of Lord's pieces, including Alice, are very flat and one-dimensional. Whenever there is a more complex character it is split up into several parts. This makes the piece unwatchable, which is not unpleasant. I came away from Alice, as I usually do after these productions... in a state of discombobulation, which is not unpleasant, but also of the few actors, not only of this production, but also of the latest Mark Lord piece. Mark Lord has shown us, over and over again, that he is not interested in character development. Nor is he interested in plot, or in any emotional involvement. Characters are cut out of their texts, peeled apart, and each layer is repasted onto the stage, colorless by itself, only interesting with its complement.

I have remarked before that the actors in Lord's plays are very anonymous, and I will go on to say that they are sterile. There is rarely any form of interaction or touch between them. They are apart, each making their own plea to the audience. There is very little range, or expansion in these actors, Juan Rivero, who has been a staple actor since Hamlet, always seems to play an exquisite maniac, his face twisting, macabre and comical. In the case of Alice he plays the March hare, the rabbit and various other demented characters. Andrea Portes, another actress who has been in every production since Ubu Antichrist, tends to play the arrogant, gothic diva, taunting and tempting, her latest most memorable character is the Dormouse, a narcoleptic flapper which terrorizes Alice. The only deviation from her standard role came in Buster Keaton's Trip, where she played, with considerable skill, the vulnerable girl on the telephone, but this lapse has not been repeated since. There is no denying that the two actors are very good at what they do, and they've certainly had enough practice. But Lord, in always casting them in these roles, I feel, has stuck them in one dimension too long, not allowing them to go towards other states of being.

I came away from Alice, as I usually do after these productions (I leave out The Fever here, which, despite the fact that I said very flippantly that it reminded me of an Obsession commercial, did make me think about many uncomfortable issues) in a state of discombobulation, which is not unpleasant, but does not give me much to think about. I did think, however, that so many people on this campus take the theater's productions too seriously, regarding them as philosophical monuments or serious art. I mistrust someone who takes their art too seriously, and that is the impression I have always gotten from these productions, and from the entire department.

After four years and seven productions, I am still in the camp that believes that theater is rage and hominess, misery and ecstasy, but I am always glad to find someone who disagrees with me.

So I wish to thank Mark Lord for exploding everyone's conceptions of theater. Long may it last.
Broadway South's Chorus Line a success

by Stacy Curwood

Broadway South performed their interpretation of A Chorus Line April 15, 16 and 17 in Marshall Auditorium. After months of endless rehearsals, the company pulled off a show which demonstrated a bank of stage talent from this veteran team, and the doubles team of Morse and Heron had a tough match, but were able to beat the Ursinus pair because of their experience in playing doubles together. The second doubles team of Morse and Heron had a "convincing win," and Roth and LePore won in their first doubles appearance together.

Broadway South has good reason to be looking optimistically towards the coming year. Though the company is losing some Ford seniors, it has gained some talented members from BMC: Dawn ("Richie") Dow '96, Denise Blair, Bryn Will '96, and Kristine ("Krisstine") Lucas '96. (Although Jessica is convinced that she got the part of Kristine only because they needed someone who couldn't sing, she is sure to be a valuable asset for Broadway South.) There are rumors about Piddler on the Roof for next semester.

The Mawrters lost to the Fords 3-2, but senior captain Diane Blumeris felt that either team could have won the tournament.

On April 6th, the Mawrters played Ursinus again. Ursinus was no match for the strong Bryn Mawr team, and the Mawrters won 7-2. Singles players, Mary Waist and Vicky Lepore, lost tough matches, but Orin Roth, Blumeris, Abbe Heron and Jessie Horne all defeated their opponents in the remaining singles matches.

Bryn Mawr got extremely strong play from the doubles teams, and each of the three doubles teams won. First doubles partners Blumeris and Waist had a tough match, but were able to beat the Ursinus pair because of their experience in playing doubles together. The second doubles team of Morse and Heron had a "convincing win," and Roth and LePore won in their first doubles appearance together.

Bryn Mawr continues to get solid play from this veteran team, and the doubles play is "really coming together," according to Blumeris. The Mawrters also played Haverford on April 14th and competed in the Seven Sisters Tournament at Wellesley on April 17th and 18th.

The editors apologize to Ashley Parker. We were unable to print her article in the last issue due to a system failure.
To psych geeks in Dalton playing with mice
To muddy-wet greens where we could grow rice
To poor English majors who can't learn to scan
To SGA die-hards (and those who "also ran")
To buff Bryn Mawr jocks who play in the dirt
To Poli Sci fanatics who want us to convert
And even to the mirror-toting Pem West pervert
We fondly dedicate a final issue of *The College News*
And leave a little space for you to Air Your Views
So write a poem or take a few notes
Or doodle in your spare time
May your papers and your exams go well
And may your summer be sublime!

*contributed by Carrie LaSeur*