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THE COLLEGE NEWS

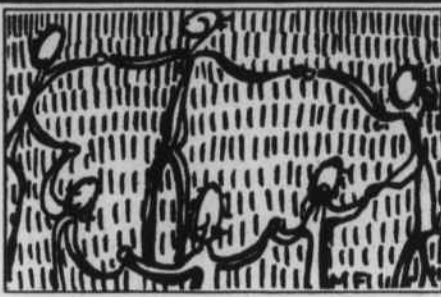
VOLUME XV NUMBER 6

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BRYN MAWR COLLEGE

APRIL 29, 1993



Ali R. Umrani's workshop and further thoughts on racism

by Ramita Tetlow

I attended Ali Rashad Umrani'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. Umrani'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 to not be afraid of having to change, or of having to listen fully to what individuals and campus groups are saying and feeling.

Umrani 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. Umrani tried to condense a two-day workshop into two hours; many of us felt incomplete at the end of the afternoon (this can also be interpreted as a very good sign).

I'm not going to comment too much on the content of the workshop. Instead I will write some things about which I have been ruminating.

I have gotten two clearly different messages from my environment in the last weeks, one from a group of Latino/as and the other from Mr. Umrani. I want to explain why 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/as 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

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Left-wing Latin American leaders gather at Princeton and address issues of democracy

by Tamara Rozental

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 presidential candidates consisted of Luiz Ignacio Lula de Silva from Brazil, Luis Maira from Chile, Antonio Navarro Wolff from Colombia, Rubén Zamora from El Salvador, Cuauhtémoc 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 this conference unique is the fact that so many important figures were together, for the

first time, giving their full attention to issues ordinarily ignored. Somehow, Americans tend to forget that there is a world south of the border just waiting to be discovered.

What made this conference unique is the fact that so many figures were together, for the first time, giving their full attention to issues ordinarily ignored

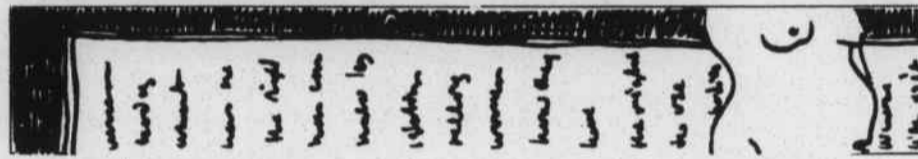
The first part of the discussion was a very general introduction focusing on

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 contribution request to the nation's leading businessmen for the up-

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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 counseling on the option of abortion at federally funded clinics was repealed by President Clinton in the first three weeks of his term.

Work in 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-choice 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.

In Florida, a bill passed in the State Legislature which would prevent protesters from coming within 15 feet of a clinic's property line and prohibit them from engaging in any measures 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 General

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Thoughts on euthanasia

by Erika Merschrod

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 Mawrtier who thought about death?

My conclusion from this experience was that Bryn Mawr College, like the rest of the world as I know it (which is very limited, I'll admit), does not think 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. Is this morbid? Not if you think about death as a natural process instead of as a "disease" to be avoided at all costs (Note: you can't avoid death).

You may think that my preoccupation

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She was trying to remember the Holocaust...

by Erika Merschrod

At 2:30 a.m. Monday 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, widthwise, lengthwise, counting, ... 58, 509, 60, 164, 27, 31 ...

I felt so alone, so isolated. I'm not sure what I should have felt, and I'm not sure how to write about it. I have to write something, though, because an event like this cannot go by unnoticed. It's too easy to forget.

From issues of race to issues of class:
Mawrtiers continue to use *The College News* to express their concerns

EDITORIAL

Looking back over this semester we can't help but notice the change that has occurred. Anger and frustration has surfaced, but the issues they bring forth have not, by any means, been dealt with fully.

The many prospectives who saw the last *College News* will have gotten some sense of the problems left unsolved this semester. Hopefully they will join the community in the dialogue and feel welcome within it. We certainly hope to see them in the *College News* office!

**We wish you all the best of
luck with exams.
Happy Graduation to our
seniors
and for the rest of you:
Enjoy the summer, and see
you in the fall!**



THE COLLEGE NEWS

BRYN MAWR COLLEGE VOLUME XV, NO. 5, APRIL 15, 1993

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This is our last issue of the semester. Please feel free to write pieces over the summer. Letters and articles should be mailed to 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 newjournal 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.

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—like the authors of "We're are 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 reads our constitution.

Our members are blondes and brunettes. Some speak Spanish, others don't. Some immigrated to 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, I 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 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.

Tania 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 to all those interested an open 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. This 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 Merschrod X5612, C-1446

Rutgers hosts conference, *A New Generation for Animal Rights*, in August

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, 27516.

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 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 Fanelle at Great Valley Health Club 296-5200.

Student group to discuss issues of class to be started

by Pam Mery

Hi. I'm starting a group that deals with CLASS which will begin meeting in the fall of 1993. Since I won't be here next year (yeah graduation!) I want to get as much in place now as possible.

So what is this group? Here is my basic idea: a support/bitch group for people who have (relatively) little money, people who experience culture-shock when arriving at BMC/HC, people who have to worry about how every dollar (or nickel or penny) is spent. Hopefully, then, some or all the members of the group would "move outward" and sponsor speakers, organize speak-outs, plan workshops and all that stuff for the whole campus(es). I want this to be a really productive thing on many levels, but first I think

people need to deal with their anger and frustrations, not lose them but make them productive. We must learn to mention the unmentionable — **CLASS**—and get people to start dealing with the very serious personal and social issues at hand.

So what needs to happen now? 1) I need people who are interested in being OR-

Here is my basic idea: a support/bitch group for people who have (relatively) little money, people who experience culture-shock when arriving at BMC/HC, people who have to worry about how every dollar (or nickel or penny).

GANIZERS for the support/bitch group. This does not require a big time commitment, just making a few signs and such and that will all be NEXT SEMESTER. I'm asking you to make a commitment for next semester, now. If lots of people are interested (I already have some) it will be minimal work—and again, that's work NEXT SEMESTER.

2) The group description needs a little clarification. *Remember, class is not all about money and it's not all about culture. It's either/or but mostly it's both.*

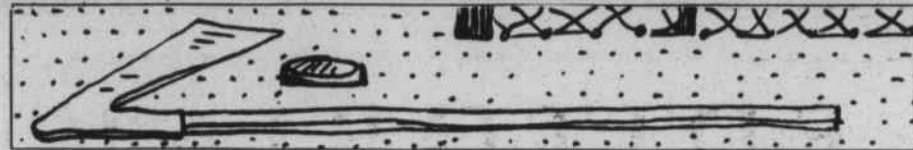
Here are some ideas I thought of or were told to me:

This group may be for you if some or all of these apply... you're on LOTS of financial aid, you worked before you came to college, you loan your parents money, your college roommates came

from a different planet where not just money grows on trees, you'd never seen a Saab before, you'd never seen a J. Crew catalogue before, 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 your high school did not go to college, your parent(s) never

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Manon's passion is hockey

by Nadine Allaf

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

Rhéaume, a Canadian from Québec, began playing hockey with her brothers at the age of five. Her brothers, one older and one younger, would skate and shoot while she blocked their shots. Around the age of seven, the young goalie began playing organized hockey—like her brothers, she joined the local "pee-wee" league. However, when she reached the age of twelve, the "pee-wee" league coaches decided that she should not be playing on the boys' teams anymore. It was then that she began playing hockey with other girls, and soon became skilled enough to play for Canadian national teams. Rhéaume is credited with leading the Canadian women's hockey team to first place at the Women's World Championships in Finland last year. Upon her return to Quebec, the

male establishment decided that Rhéaume could play on the boys' teams again; she became the first woman to play in a junior hockey league, the highest level of amateur men's hockey in Canada. There, Rhéaume played 17 minutes in one game.

Those 17 minutes earned Rhéaume a considerable amount of attention in the realm of hockey. At last summer's National Hockey League (NHL) amateur draft, Rhéaume met Phil Esposito. Esposito admits that when he initially invited Rhéaume to join the Atlanta Knights he

did so as a publicity stunt, but he maintains that this is no longer his aim. However, there have been reports that the Knights were very slow in giving Rhéaume an actual contract. There are also rumors that the Knights' management had asked other clubs to help "underwrite" her upcoming road-trips; this is a rumor that the Atlanta club is very quick to deny. Rhéaume seems not to care why she was hired, this is "like a gift for me," she says, "I never dreamed to be here. I always take the chance whenever they give me the chance, but I never had any dream about this. I never thought it was possible," she adds, "When you love the sport, you want to play."

Though Rhéaume is currently not on the Knights' players' roster, she practices with the team. The plan is to build on her natural skill. At 5 feet 5 inches and 135 pounds, Rhéaume is smaller than most

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When you love the sport, you want to play.

Further developments in access to abortion

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ney-General Janet Reno is reviewing the books to determine what federal laws will protect individuals right to access a clinics for an abortion.

President Clinton has permitted the French abortion pill RU486 which allows a woman to abort a fertilized egg within the first week after conception to be tested in the United States. It is the first step in a long FDA approval process which could eventually allow women in the U.S. to use it. A laboratory in New York is currently working to manufacture a copy of the pill in order to speed up the approval and marketing process in the United States.

House subcommittee is currently investigating all incidents of clinic violence in the United States. The California Abortion Rights Action League reported over 1000 acts of violence against abortion providers in 1992.

The FBI is now being called upon by some members of Congress to investigate the death of Dr. Gunn as well as the use by some abortion clinic protesters of butyric acid. The acid has been sprayed in several clinics in California and other parts of the Southwest.

It has caused health problems in need of medical attention and required many clinics to be evacuated for weeks at a time.

Health insurance policies for federal workers will now cover abortions. Donna Shalala, Health and Human Services secretary is pushing for universal insurance coverage for abortions in the new health care reform package.

COURT:

In the wake of Justice Byron White's resignation, President Clinton will have the opportunity to make a lifetime appointment to the Supreme Court.

Mario Cuomo was considered a leading contender for the position but withdrew his name from consideration.

In 1992 the Supreme Court case of Planned Parenthood of Pennsylvania vs. Governor Casey, which upheld the right to abortion but permitted states to impose restrictions such as parental consent and waiting periods, was decided in

In March 1993, the New York State Appeals Court in Albany ruled that a program to provide prenatal care for the working poor was unconstitutional due to its failure to pay for abortions. In a 4 to 1 vote the court determined that the right to abortion was protected under the New York State constitution. By making the right to abortion a fundamental state right, any programs or legislation regarding abortion will now be subject to strict scrutiny in determining matters of discrimination or unequal treatment. Strict scrutiny is the highest level of scrutiny given to equal protection issues and is the same used for race based classifications or programs.

In Buffalo, New York the court threw out a ruling which would have forced abortion opponents to pay for the local government for damages inflicted on abortion clinics during demonstrations and protests in the past year. Abortion clinic protesters would have had to pay \$65,000 to the government, but the court ruled that the municipalities were not entitled to the status of victims for the purposes of reparations.

DOCTORS:

The inability to find doctors to perform abortions at clinics is being termed a "health care crisis" by many professionals. Most are not willing to risk the harassment and particularly the death threats often inflicted on them and their families. Many doctors complain of the often low pay and relative tedium of the procedure as insufficient recompense for the risks involved.

In Melbourne, Florida two more doctors have quit the clinics there. Temporary replacements have just been found for Dr. Gunn, but clinic supervisors have little hope of finding a permanent replacement. In North Dakota, the sole state clinic flies in two doctors from Minnesota to perform the procedure on a weekly basis.

MEDICAL EDUCATION:

In 1991 12.4% of medical programs offered training and teaching on how to perform abortions in comparison to 22.6% in 1986. Over a third of hospitals have no education regarding abortions.

assistants or midwives to perform abortions, but organizations in some states are working to change. Various programs are working to begin teaching assistants and midwives to perform them.

Planned Parenthood clinics in New York are beginning a program which would train 25-30 residents from local hospitals to perform abortions.

OTHER STATISTICS AND INFORMATION:

In a recent Gallup poll, 3/4ths of those surveyed disapproved of abortions, while 1/3rd felt it was murder. However, the majority of those surveyed felt it should be legal.

A 1992 ABC-Washington Post survey said that 69% of those surveyed felt that the federal government should not pay for any woman who wants an abortion but cannot afford it.

Reader's Digest conducted a survey using the same question regarding federal funding of abortion for poor women. Interestingly enough, 63% of those responding making under \$15,000 annually responded no, the government should not. Of those responding who make more than \$60,000 annually, 57% said yes, the government should provide funding.

Studies show that poor women are 3 times more likely to have an abortion.

Nearly 25% of all pregnancies end in abortion, a figure that has remained fairly static since 1977. It is estimated that 1.6 million abortions are performed each year.

One-third of Planned Parenthood's 1000 clinics provide abortions. The organization is the largest provider of abortions, performing around 130,000 a year.

In Britain, Don Tresham the director of the pro-life group Rescue America, was arrested almost immediately upon his arrival in the country. Tresham and the rest his group were quickly deported. Local officials said that Tresham and the tactics of his group had no place in their country.

The Texas based group was the one that staged the demonstration in Pensacola at the clinic where Dr. Gunn

Democracy in Latin America addressed

continued from pg. 1

coming PRI campaign. Cárdenas' party, the PRD, officially gained 30% of votes in 1988 and is expected to present a serious threat to the PRI in 1994. Lula, clearly among the most popular speakers, followed with a statement on Collor de Mello's resignation and Brazil's deep concern with corruption. He did not hesitate to say that "the mother of all corruption is found in Brazil." This led to Cárdenas declaring that "its grandparents are found in Mexico", and Navarro jumping in to remind the audience that "the great grand parents of corruption are without a doubt found in Colombia." Maira, Medina and Zamora all gave examples on their nations' progress in democracy but emphasized that there is still much to be done. The question of Cuba was raised and once again, the candidates made clear that they were not willing to interfere in foreign affairs.

The last discussion of the forum dealt with alternatives for economic and social challenges. Major issues were (big surprise) the foreign debt and the financing of development. It is now public knowledge (I hope) that a great majority of Latin American countries are running a huge foreign debt hindering further expansion. Without a significant reduction nations will be unable to finance further modernization and will remain "dependent" on the lender country.

In addition to nine hours of brilliant and intense discussion lead by distinguished academics, the conference presented an opportunity for Latin American students like myself to feel once again "connected" to our world. I must say that I was very glad to see several other members from the Bryn Mawr community present and actively participating in the series of activities. Not everyone on

An exploration of class issues in the bi-co is necessary

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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 couldn't afford both, if 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. Honest to god, 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-

out 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 uncomfortable hearing about other people's difficulties. I think, "Wow, I never experienced that!" And I worry that I'm complaining 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 eating, and I have loved all of my jobs. But this is not a game of who-has-had-it-worse.

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 everyone comes prepared to do so. To all 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 embarrassed or scared or think it's un-PC to admit/claim their disadvantage(s). It's

important for those of us who are white to say, "Yes, white people experience class problems, too." We as white people can help break that myth that all people of color are on welfare and that only people who live in Appalachia would fit the description "white trash." These myths perpetuate stereotypes around which the current U.S. system is built. To

recognize this is not to deny the privileges white people do have based on skin color in a racist society, but helps us to realize that people who have economic difficulties have some experiences in

When it comes to dismantling the system, we all have a stake in each others' lives

common. More importantly, we must realize that race and class (and gender and probably other things, too) are all part of a power structure that needs to be DESTROYED.

None of us can afford to forget how this system sets us apart from each other and pits us against each other. We must be prepared to recognize our likenesses and our differences and make them into

powerful forces. When it comes to dismantling the system, we all have a stake in each other's lives.

So, please think about getting involved. It may be scary and you may not know where you fit in, but perhaps this is the time to think about it. If you think maybe you fit into the "this group may be for you" category, but you know you have had lots of privileges in your life, COME, just come ready to admit what's been easy and what's been difficult in your life. There are so many elements to class that to a certain extent we've all had different experiences. If you are from the latter "this may not be for you" category, and you want to talk about class issues, don't despair! You can get involved in workshops and lectures. Or come to the first meeting in the fall and splinter off into your own group to talk about your own issues and come up with ways to deal with them. Everyone, think about what you want to see done and tell me your ideas. AND GET INVOLVED!

CALL ME at 520-1368 or send me campus mail c/o Judy Porter, sociology chair. Just say, "Yup, I'd like to help," and I'll write down your name.

Canadian hockey-player, Manon Rhéaume, penetrates male bastion

continued from pg. 3

hockey players, and requires more upper body strength, after all she has to be able to shove and compete physically with 200 pound, six-foot tall men. (However, this woman is not physically weak—she can do 55 push-ups in one minute.) Plus, while all the men in the league have been practicing daily for years, Rhéaume usually practiced two times a week. "Look she's done all this on her own, gotten this far, practicing just once or twice a week by herself without the competition or a season or two in juniors. Hey, why not give her the opportunity to practice everyday and catch up with everyone else?" asks the Knights' coach, Gene Ubriaco. Her current training regimen consists of daily team practices followed by two hours of physical conditioning and weight training at the Georgia Sports Institute. The goal is to put her on the roster next fall and allow her to compete for the #1 or #2 goal tender position.

Rhéaume so far has played in one exhibition game and two "real" ones. In the exhibition game against St. Louis, she played 20 minutes blocking nine shots and missing two. Later in October she played the first 5 minutes and 49 seconds of the second period. In that time she blocked three shots letting in one. Just recently, she played in another, doing

very well in the first half of the game, but experiencing trouble in the second half. All 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 Ubriaco.

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 future 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.28 of Sports Section, by George Vecsey



Dykes To Watch Out For

ONE BIG HAPPY
© 1993 BY MIKE R. BECKEL

DU E TO AN INOPPORTUNELY BLOWN OIL PAN GASKET, OUR GALS HAVE FORSAKEN LOIS'S AGED VW FOR A MORE PUBLIC MEANS OF TRANSPORT TO THE MARCH ON WASHINGTON.

GREAT. THIS IS JUST GREAT, LOIS. THANKS TO YOU I'M GONNA BE TRAPPED OVERNIGHT ON A BUS WITH HARRIET AND THAT... THAT WOMAN.

TRY AND RISE ABOVE IT, MO. WE'RE LUCKY THEY HAD SEATS LEFT.

MO, UM... HI. LISTEN, I'D LIKE YOU TO MEET ELLEN.

MO! AT LONG LAST! WELCOME ABOARD!

UH... HI.

YOU OKAY?

"WELCOME ABOARD." SHEESH! THE NERVE!

HEY, YOU TWO! SIT ACROSS FROM US!

THEA! I DIDN'T KNOW YOU WERE TAKING THE BUS!

YOU KNOW MY LOVER MAXINE.

SURE. GOOD TO SEE YOU.

UH... HI.

I'LL LET YOU HAVE THE AISLE SO YOU CAN FLIRT WITH THEM AFTER OUR MARRIAGE GODS OFF.

HEY GIRLS, ANYONE SLEEPING HERE?

NAOMI! NO, I WAS SAVING THESE SEATS ESPECIALLY FOR YOU.

HI!

THIS IS MY LOVER DAVID.

NICE T'MEETCHA, DAVE. RICECAKE?

UH... HI.

NOT LAST, THEY'RE OFF...

FROM THE HALLS OF SAM WHITT SENATE TO THE BUNKS IN SUB-MARINES WE WILL FIGHT OUR PEOPLE'S BATTLES IN THE COURTS AND ON THE STREETS...

BUT IT'S A LONG, STRANGE TRIP FOR OUR HEROINE.

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; red with veins sticking out and ugly. You are confused.

"What just happened to me?" you wonder, scared. "Why?" It all happened so quickly that you cannot make sense of it. The rest of the afternoon passes but 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?"

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 are ashamed. Whatever happened has left you incomplete. Your body is marred. You have a defect. Your ego is broken. You wish you could cover your whole body up and never see it again, never let anyone see it again. Instead everytime 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 and 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 I tell them?" 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 I, 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 slap 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 I broke your penis off will force you to also tell them that we have been naked together, 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 we 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. Somehow penis 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 won't go swimming because someone might be able tell that 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.

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 smaller and smaller. If only someone 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 not 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 did deserve it. 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 that seems so long ago, he laughs and is disgusted. You are so ashamed and hurt that you can't even describe it. You bury everything and perfect your dress and other tricks for hiding you deficient penis. Deep down you know that there is a lot more missing than just your penis. I took your self-confidence, your manhood, your trust in yourself, your faith in love, your love of your body ... I have stolen quite a bit from you and you don't think I will give it back.

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 there will know that you tried to rape me and that I broke off your penis. Think of Jeff's reaction multiplied by that number of people...

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 because I told it two years in a row at a public event to raise awareness about rape. A rapist is not welcome in this women's space, even when I graduate. 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 everywhere. That dust covered the world. People everywhere had a speck of penis dust land on them. Now, when you meet one of those people, that person will look at you for a second then say, "David ... do I know you from somewhere?" You will believe that you don't know the person at all, but before the words come out of your mouth, the person will say, "Ah yes, I know about you because I have a piece of your penis."

The author 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. Jen could be anyone of the many women around you.

—The editors

Dykes To Watch Out For



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, 1993. The details of the proposal can be found in the April 15th edition of *The College News*.

The following is an attempt to address and clarify issues raised at the meeting, and to offer to the community the revised and expanded proposal developed by the May Day Action Group which was also developed at the meeting.

The next meeting of the May Day Action Group will be on Thursday, April 28 at 10 p.m., location to be posted. All are welcome and encouraged to come voice their ques-

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.

tions and concerns. We stress that dissenting voices are welcome, respected and crucial to the process of developing a meaningful coalition. Questions and comments can also be addressed to Emily Bass, x7671, Box C-673.

These are some of the points of disagreement and clarification raised at the meeting. Everyone's input was extremely valuable and showed a great deal of thought and concern for the community. If some issues are omitted, it is as an oversight and not a dismissal.

Question 1—Why May Day?

There were many reasons raised for targeting May Day as a day for action. The primary objective is to recognize that Bryn Mawr's collective identity is and has been challenged by painful and divi-

sive issues of racism on campus. Collective identity is fostered by traditions. The feeling is that an action of concern and understanding on May Day is an attempt to heal rather than to fracture the community by demonstrating awareness and involvement on the part of the Caucasian community. The high level of visibility, and the strong sense of community on this day make it an ideal time for a gesture of solidarity to be expressed.

Other issues raised were that May Day as an Anglo tradition is a racially inflected tradition, and that there is a precedent for challenging this in the Mayhole tradition, and in women who have chosen to wear colors in the past. In this sense, our action builds on precedents of challenge and alteration very much in the spirit of Bryn Mawr. (We are not proposing a permanent change to the tradition!)

Question 2—Why colored dresses?

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

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.

Question 3—What about the non-participants who feel intimidated about wearing colors, and who fear being labeled racist by the rest of the community for choosing not to?

We have designed the action to reflect a strong belief in the right to respected dissent, and to ideally include as many women as possible. Each individual has a reason for her opinions and beliefs and we undertake the action as one with which we are comfortable, and in which we believe. We act in the spirit of individual convictions, fully supporting and expecting that non-participants receive respect, without assumptions, for their decisions.

We hope that no one feels compelled to act with us, and that no community member label another based on her choice. May Day is a celebration. The action as well as the tradition is meant to be inclusive. We have a year-round tradition on strong-minded, articulate women at Bryn Mawr, and rely on the credence given to each woman's opinions and interpretations to support the spirit of the action.

Question 4—What happens next? Isn't this a superficial gesture?

The action is undertaken to address the unresolved issues raised over and over again this year. We feel that a Caucasian action on May Day is appropriate and overdue as a response to the racism forums and resolutions. The action itself is limited in its contribution to final resolution. Many students at the meeting expressed interest in forming a White Women Against Racism (WWAR) group next year. The action does not occur in the background, but as a hopeful springboard for continued and comprehensive activity next year. Decisions about participation in the May Day action in no way reflect or affects commitment or interest in WWAR. Interested students should contact Laura Brower at x5660, or Box C-1216.

Question 5—How can we ensure that as many women as possible are included in this action?

The proposal as it stands invites all Caucasian women to submit "Statements of Action" articulating their concerns about racism. We want to represent and recognize the diversity of opinion and conviction which can and does exist in all groups attempting to address racism. We also want to demonstrate the foundation of thought and planning going into this action.

Please submit all "Statements of Action" to Box C-673 by Saturday, May 1.

PROPOSAL:

I. Caucasian women will not wear white, but bright, vivid colors on May Day, 1993 to establish solidarity as a campus group actively involved in finding solutions to issues of racism.

II. All Caucasian women are invited to join a circle to be formed on the green between Thomas and Taylor. We will begin by forming a circle of Caucasian women only, 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 multiplicity of voices which comprise a coalition. All Caucasian women are encouraged to submit

statements reflecting their concerns and perspectives about 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-673 by Saturday, May 1. Call Emily at x7671 with questions or problems. Statements may be initialed or signed as desired.]

Our reasons for undertaking this action follow:

Because the Caucasian women at Bryn Mawr have yet to come together to discuss our role as an identity group on this campus... Because awareness and dialogue is crucial within this group, for ourselves and for the larger community of which we are a part... Because an effective coalition cannot be built out of women of color and "everyone else"... Because our visibility as Caucasians is generally neither active nor politicized... Because the passage of the Racism Resolution committed us to an awareness of current and ongoing problems with Bryn Mawr's institutional identity...

We undertake this action as a means of celebrating Bryn Mawr while bringing attention to issues which cannot be set aside.

We take as our goals for this action awareness, acknowledgment and engagement...

We are aware of the issues raised at Plenary and in many publications and discussions this year and in the past and in our lives..

We acknowledge and support the concerns and actions of women of color at Bryn Mawr on these issues...

We go beyond support by engaging ourselves as a group of women, diverse in background and self-identification, who nonetheless enjoy white-skin privilege on campus and in the world...

We undertake this action as a first and symbolic step towards an active role in coalition building, community dialogue and institutional change at Bryn Mawr College.

The May Day Action Group
Bryn Mawr College, 1993

Why I will wear white on May Day

by Erika Merschrod

I read Emily Bass's May Day proposal (CN, 4/15/93) 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 representative of Bryn Mawr to the extent that many people know about it off campus. Although it does have its roots in a Caucasian setting, it is more symbolic of spring, renewal and purity than of "causality" (or would that be causianness?). We all enjoy May Day with its Maypole dance as well as its Maypole dance, and we don't profess to be demure, pure and feminine as we romp around in an assortment of May Day clothing. I really don't think that May Day *per se* is representative of anyone's heritage here on campus. While in other countries May Day is the day of the worker, that is not what is celebrated here at Bryn Mawr. We have adapted May Day to fit our collective identity as independent women, not flighty girls.

Emily seems to be saying that only Caucasians are represented by May Day and that we should adapt our May Day celebration to fit our racially diverse campus. That's great, but May Day is NOT a Caucasian thing. It's an Anglo thing. Caucasian is the wrong word to use in these situations because it is too broad a term. If we want to talk about equal representation on campus I think that we should concentrate on cultural differences, rather than only skin color.

While it is easier to discriminate against someone because of a visible trait such as skin color, the "subtle... institutional campus racism" at Bryn Mawr has more to do with cultural misunderstanding.

For example, when the Admissions Office decided that several Asian racial groups didn't need financial protection as minorities, I think that their

decision was based more on the fact that they saw Asians in general as a successful and driven group, and less on the fact that the typical Asian has a certain type of skin or a certain shape of eye. This was a generalization based on lack of cultural understanding and was not simply a racial matter. If there was an Asian-American at Bryn Mawr College who looked more Caucasian, that

wouldn't make her feel any less discriminated against or excluded.

I honestly don't think that not wearing white on May Day would make the above-mentioned Asian-American feel any more included. It seems almost patronizing to reduce tension between racial and cultural groups to a matter of clothing.

Fair-skinned people aren't the only ones who wear white. I, myself, plan on wearing a very long, very white dress for the first few hours (until I change into those brown shorts so that people know that I'm Latina). I've been told that it's OK for me to wear white because I "don't count" since I'm culturally not WASP even though I'm racially Caucasian, but that's not the point. Not only do I count VERY MUCH, but so does every other person of European descent who happens to have ancestors from one part of a given country (such as Spain...) instead of another.

The idea of forming a ring of Caucasian women around Taylor seems really counterproductive, as well. A ring of people of different cultural, racial and socioeconomic backgrounds would perhaps better represent our support for each other. A ring of Caucasian women around the main administrative building could look really bad, in fact.

I think that as a campus we have gone past the point of "good intentions" and try to see whether our efforts are actually being effective. I know we have to start somewhere, so let's start at a point with positive potential. Let's show our support for student workers and staff by volunteering for May Day shifts and asking Dining Services to allow non-workers to peel carrots (that's what I did last year, and believe me, it doesn't take extensive training), etc as well as decorate. Let's show our support for women of color by organizing and developing programs at Bryn Mawr which will be sure to include women from all parts of the Bryn Mawr community.

Let's not create yet another situation in which to make people feel guilty of their ancestry. So the *conquistadores* were shits, but that's not my fault. They've robbed my heritage too, so don't you do it again, because I take pride in the little "chola" I might have in me.

Thank you.

It seems almost patronizing to reduce tension between racial and cultural groups to a matter of clothing.

Let's show our support for women of color by organizing and developing programs at Bryn Mawr which will be sure to include women from all parts of the Bryn Mawr community.

Debate over racism at BMC rages on



In honor of my peers' anger

continued from pg. 1

community would be able to share with the whole community what their experience of Haverford was like. On Sunday, I got quite a different message from Mr. Umrani; after the 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 as vocal as I was on 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 needed to be honored and I want to say that I have heard that message and have tried 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 (and true communication) is based on honoring self and honoring other, and I was reminded of this on both of these occasions, by Latino/as who spoke that Friday and also by Mr. Umrani.

On 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

and I recognize it within me, you tell me what to do about it," and I am also not saying that I know exactly what to do. I do know that I am ready to change, and to continue thinking for myself.

Mr. Umrani talked about how destructive institutions can be when they become blind and static and its members lose touch with why they have come together and why they conduct themselves as they do. I believe one way to prevent institutions from becoming

rigid, or mere shells of what they were intended to be, is to remain conscious of the objective of institutions (or groups or one's personal objective) and of the methods used to manifest that intention, by constantly asking oneself, "Do I agree with what I'm doing and

am I comfortable with how my decisions affect others?"

I'll say two more things about Sunday's workshop. I think only two white males attended it. I know there was a Geology field trip and a Customs retreat concurrently scheduled (and a friend told me that she would be celebrating a religious holiday), but COME ON.

We need to personally remind each other of our priorities. (And we also need to remember that many people at Haverford do *not* have a choice about whether they want to deal with racism; they are using their *voice* to tell us that they experience it 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 feels 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 a *united way* to make change happen?

Back to business: I have noticed how reluctant we are to allow the rage and anger of people on this campus to be expressed. 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. I want to honor this anger, because I want to acknowledge the experience of my peers, which greatly differs from my own experience of Haverford. Every individual's experience is valid and needs to be made known; I wouldn't be stating the obvious except for the fact that we have forgotten to actively work towards making this a reality.

I do care, and because I want some real social change on this campus, I want to be aligned with individuals and groups that have already been working towards that change. But this article is not about me feeling heard, supported and good about myself (in a petty way) because I am a "white woman dealing with her racism."

This article is about honesty and alliances and about changing how students and student groups interact with one another. I'd love to hear from any one or any group who has been committed to transforming themselves and this campus, or who want to be committed to this. Please feel comfortable enough to call me up (645-5653) and leave a quick no-big-deal comment or criticism on my answering machine, or, better yet, invite me to have dinner with you (in one of the dining centers or at my place).

There's a lot of stuff in this article and I am inviting you now to respond to any of it. If you are feeling completely overwhelmed, due to work or . . . ?, and cannot respond, write me over the summer at RD 1, 200 Bone Hollow Road, Accord, New York 12404. DO NOT FORGET: If you feel inspired, *act*.

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? *white woman participates in dialogue around racism*

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 the same. There is no way on earth that a person who grew up in the Bronx will experience things in the same way as a person who grew up in a town of 200 in southwest Iowa. We will always see things in a way that is tinged by our own experience, no matter how open-minded we try to be.

However, this will never change the fact that for the most part we are all here because we have a common interest in learning and bettering ourselves. Maybe if we focus on this and stop worrying about who is what color, we will all be able to get along a little better. This does not mean that we should stop listening to others when they try to tell us that something is disturbing them, only that we should look at the person who is talking to us, not the color of her skin.

The thing that bothers me the most about what has been going on recently, both here in Bryn Mawr/Haverland, and in the "real world," is the growing tendency to section

people into groups. 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. It is 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 my 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.

Maybe everything I am saying is just babble from a White woman who feels threatened. It's true, I do feel threatened, I am afraid. I am afraid of what is going to happen to us when we can only see in terms of black, yellow, or white.

I grew up in the melting pot of the melting pot of the melting pot, and I learned that it is possible for people of all classes, races and ethnicities to live together. My home is hurting now, because of racial tensions that are being brought in from the outside. People who once thought of themselves only as Roosevelt Islanders are now redefining themselves as Black Roosevelt Islanders. Does this awareness really help? Does it help that my neighbor, who was once a close friend, is now wary of me because I am White and she is Hispanic?

I grew up in a world that was full of possibilities for everyone. We had the best schools in the city, schools that are now faltering because parents of wealthier students are moving them to schools in Manhattan because they are scared of the "others" that are now entering the schools, because every Black teen is a drug dealer, and every Arab is a terrorist. Believe me, the kids miss their friends when they leave, and very few of them have any desire to trek an hour to school every morning.

Why is it that that none of this mattered when I was a kid? Why is it that everyone in my class was the same in my eyes, and I was the same in theirs? Sure I was Italian, and Heidi was German and Adaleke was Nigerian and Carol was from the Bronx, but none of that really seemed to matter then.

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.

A close 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 my 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 to speak. Besides, if I don't act now, when will I act? When I'm "old"? When is old? 65? 75?

A few decades ago, old was a lot younger than it is now. With new life-

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.

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 embarking on a long-term relationship. Shelley has a college degree and a position in a bank with room for advancement. She is walking to her car one evening when someone comes behind her with a gun and shoots her.

This is clearly a bad action on the part of the gunman (gunperson?). Based on motive, we can state that this is not an attempt at mercy-killing (euthanasia) at all. (The Hemlock Society, a California-based group supporting active, voluntary euthanasia—i.e. suicide—for the terminally ill, makes a distinction between mercy-killing and euthanasia, based on the implication that mercy-killing is a value judgement on someone else's life. Mercy-killing has also been used to describe such atrocities as genocide and senecide.)

Shelley is very upset and shouts out, "Let me live!" because she is enjoying life and wants to live for as long as possible (Little does she know what "as long as possible" really means.). She is rushed to the hospital where she goes into coma. She survives but suffers severe brain damage. She is breathing and has a pulse with the help of cardiopulmonary life-support systems.

The doctor says that the coma is irreversible, but that Shelley could survive indefinitely on life-support. Although Shelley's partner doesn't want to "let Shelley die," the doctor maintains that Shelley is already dead for all practical purposes and removes the life-support system. Is this euthanasia or murder?

It is clearly euthanasia, because from the doctor's point of view it doesn't cause Shelley any harm and it frees the respirator for use on another patient. However, since the doctor has not had an explicit request to do so from Shelley, it is non-voluntary. Does this make it wrong? Is Shelley's partner being unreasonable by wanting to prolong Shelley's vegetative state? Would Shelley be shouting something different now if she could? Perhaps she'd be saying, "Let me die!"

Case Two

A 76-year-old patient is transferred to an intensive care unit after complications from an operation ensue. The patient had hoped to survive the operation

and return to her part-time job and her many other activities. Now the patient is delirious and in great pain, and her discomfort cannot be relieved by non-fatal doses of pain-killers.

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 agrees 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, and more as re-scheduling it. The patient would have died soon without the morphine, the difference being that the patient would have been in misery longer and the family would have had to helplessly watch the misery.

Case Three

A woman loses consciousness. She is resuscitated and taken to the hospital where they find that she has had 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 not be so "lucky."

She doesn't want to live in a vegetative state, dependent on machines to feed her and help her breathe, so she requests that a "do not resuscitate" (DNR) order be in effect if she has another stroke.

Another stroke ensues and a doctor disregards the DNR order and places her under life-support. The doctor argues that she is obliged both morally and by the Hippocratic oath to keep the patient alive.

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

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

Case Four

A woman is dying of leukemia. She is weak and in a lot of pain. She decides that she wants to take her life before her situation becomes any worse. After asking several doctors to help her to die quickly, peacefully and with dignity, she finally finds one who is willing to help her out.

The doctor gives her a bottle of Seconal tablets with instructions on how many to take and how to avoid expectorating them before they can take effect.

Her son and daughter sit with her before she takes the pills, and then return in a few hours to make sure that everything is going according to plan. The woman stops breathing and dies.

These cases are all very difficult to de-

cide from both legal and moral standpoints. Legally there isn't much precedent for euthanasia cases, because although euthanasia has been practiced for centuries, the cases for euthanasia

How can the guilt of assisting or "just" allowing an act of euthanasia be assuaged?

were a little more clear-cut when we didn't have life-expectancies of 70 years and medical technology hadn't changed the definition of death. As it is, death no longer means a lack of pulse and respiration. Those can easily be created artificially, and artificially maintained.

Although many states have laws acknowledging the right of individuals to refuse treatment, and some have laws permitting the withdrawal or withholding of life-support from hopelessly ill patients (Pennsylvania is among neither of these groups), there is still a lot of liability involved with any euthanasia case.

When the patient's wishes are not explicitly stated (as in cases one and two), the physician takes on a much greater burden when she/he agrees to take any action which may shorten a life. Even when the patient's wishes are expressed in writing (as in a DNR order or a living will), there are still potential pitfalls.

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 for. When that definition must be made by someone other than the patient, it becomes a matter of judging the quality of someone else's life.

A person with any kind of disability could be seen by someone else as having a lower quality of life, and placing the power of a life/death decision in that other person's hands could be disastrous. An easy way out of making the decision is just to say, "Keep that person alive as long as possible," which brings us back to where we started.

I hope that if you've read this far, you can see that this way is not the easy way, especially if that person is in pain.

How can the guilt of assisting or "just" allowing an act of euthanasia be assuaged?

In 1958 Pope Pius XII said, "Man has the right and the duty...to take the necessary treatment for the preservation of life and health.... But normally one is held to use only ordinary means...that is to say, means that do not involve any great burden for oneself or another."

This statement works quite nicely in case 1, where keeping Shelley on life support for years—after her parents have died and her partner has had to go on with life—would be a burden on everyone involved, and would not do anyone (including Shelley) any good. Besides, the life-support system could serve the duty of "preservation of life and health" on that other patient who needs it to live.

Case 4 illustrates the other part of the moral side, personal freedom. In this case, the woman's children take part in the end of her life and accept what she

Euthanasia isn't so much about ending life, but about bettering death, or making death an easier, less painful process.

has decided. They can accept it on the grounds of a personal right to privacy and self-determination.

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

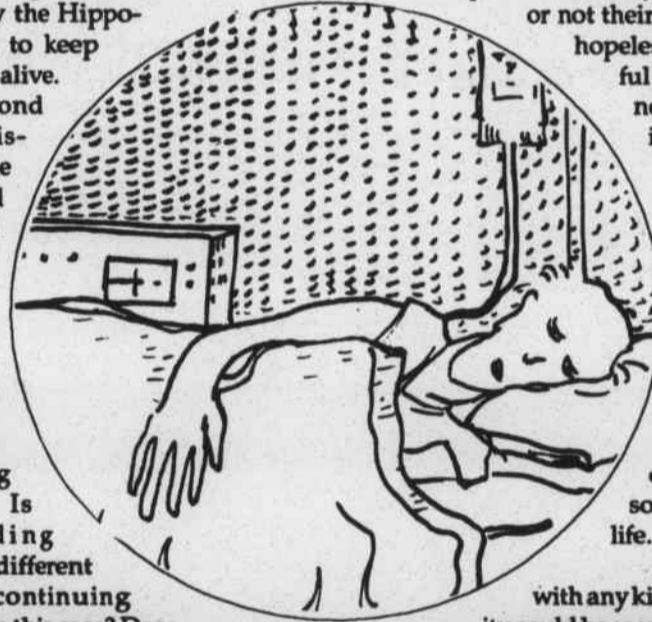
If that decision must be made by someone other than the person in question, the decision-maker should, of course, have the patient's best-wishes in mind, and should avoid making value-judgments on that person's life at all costs. Euthanasia isn't so much about ending life, but about bettering death, or making death an easier, less painful process.

So what can we, as potential patients, do to avoid some of these problems?

First, we should be informed patients, demanding information about options and about the reality of our conditions. Next, we should be aware of the importance of living wills. They are the easiest way to keep the ultimate decisions in our own hands. Finally, we should educate ourselves about death and dying.

Perhaps we should think about this question posed by Norman Cousins,

"Why are so many people more readily appalled by an unnatural form of dying than by an unnatural form of living?"



A drive around campus with Steven Heath

by Erika Merschrod

I have ridden in a patrol car twice in my life. Once I ran out of gas on the Exit 14 ramp of the Connecticut Turnpike and a policeman drove me to a gas station and filled the tank for me. I was wearing my "castrating bitches" t-shirt, which seemed very ridiculous to me because I can't even put gas in a car, much less castrate anyone.

The second time was last Thursday, when I rode around campus with Steven Heath. I was wearing such a narrow skirt that I practically had to jump into the patrol car. But not before checking for dents and problems with the lights and

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

the tires.

We didn't have to get gas.

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 departments on campus for five years now, and he has implemented many changes.

One of the first things he did was to change the name 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 carry a hand held radio, 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 officers are trained in law, CPR, conflict resolution, first aid, officer safety and liability, and undergo many other certification programs in the use of specialized equipment such as pepper mace and the new PR24-SX collapsible night stick.

In addition, all officers must pass

general physical fitness and vision tests, and undergo psychological assessments.

Heath also attributes much of the Bryn Mawr officer's outstanding success to the department's formal and informal inservice training/apprenticeships; such training ranges from casual suggestions and input by Heath to scheduled departmental meetings.

Steven Heath has tried to ensure that the officers are sensitive and professional. Heath has also tried to establish a feeling of community within the department. He and a group of officers work out at Schwartz Gym together, and they have recently started a softball team with members of other departments.

Although there are always complaints about Public Safety, as there are about almost everything, I think that in reality we all know that the low crime rate on campus is not an accident.

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 we

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

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 must deal is the "good guy—bad guy" image.

Steven Heath told me about an experience he had arresting 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. (Then the boy turned to a woman who seemed concerned about his well-being and said, "F* you, B*," and the crowd dispersed rather quickly.)

Public Safety is here to help us maintain a high level of safety on campus, and that may include giving parking tickets and chasing people out of the Cloisters at night.

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 and 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 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 Kathryn T. Kingsbury

Last Christmas I received a flashlight. It wasn't given to me so that I might comply 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 had an altogether different purpose. It had an alarm in it, one that could clearly be heard within the confines of my family's house (as my sister found when she tested it). It had an irritating pitch, a noise which pulsed and cycled in the ears.

It was created to scare away rapists, muggers, and dogs, as the illustrations on the package showed photographs of frightened women clutching their purses while holding the flashlight of death out towards their attackers. Little lines had been drawn into the photograph to represent the shrill sound waves emanating from the flashlight.

I didn't like those pictures, because it seemed that the women in them didn't know what they could do to protect themselves besides turning on the flashlight alarm. Between themselves and their attackers was only a battery-powered sound machine. And if it were to fail, what would happen?

As my sister played with the flashlight I wondered how far away it could be heard if I turned it on while walking outside in my town. It reminded me of a car alarm, the ones that go off on the street while I am in my room reading. I never look out the window when I hear one.

I thought about walking back to Brecon in the winter after the sun has set (and before the Public Safety Shuttle has started running) with that flashlight in my hand. If I were to set the alarm off, it would echo off the brick walls of the gymnasium and reverberate through the playing fields. But who would know where the sound was coming from, if it were even heard?

And how frightening is such a noise to someone bent on attacking another human being? Were I ever to use it, it would actually irritate my ears more than those of the attacker, because I would (hopefully) be the one holding the flashlight. And it could be knocked out of my hand, being of no use to me were I dragged off somewhere.

A scream, however, cannot be thrown on the ground and broken. It cannot be

left to lie as its owner is carried away from it. A scream sits there in the lungs and the throat, waiting to escape whenever its owner is in danger. And, unlike the flashlight, it could yell out the location of the attack, information much more useful than a wordless beeping noise to anyone who might want to help. But 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.

Over the past several years, I had been becoming in-

creasingly unsure of my hollering capacities. When I was younger I was confident in my voice's ability to reach the ears of someone halfway across the neighborhood (a talent my parents were not as fond of as was I). But this confidence had begun to fade away.

In my dreams hands would come from behind and cover my eyes, and I could not say anything because I did not know whose hands they were. 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.

In my dreams I was powerless. But in real life, I was not prepared to be a helpless woman like the ones pictured on the flashlight box. I was angered that a company selling a device under the guise of personal safety propagated the myth that a woman, by herself, is powerless. A woman could only be safe, the photographs on the box seemed to say, if she had a device which could scream for her. She would not be strong enough to do that for herself.

But while I hated what those pictures seemed to be telling me, I could not be sure that what they said was so untrue, at least in my case. Because I had let society's image of the powerless woman burrow so deeply into my mind that even my dreams had begun to tell me that my scream would fail me when I needed it most.

I had to prove to myself that what I had been told all my life was wrong. I had to know that I am capable of taking care of myself, and that there is no hand-held alarm that can do a better job at defending me than I can do for myself.

So I signed up for self-defense this quarter, hoping to erase years of nightmares and an unfulfilled gym credit in one sweep. And the first thing I learned in that class was that I knew how to scream. And then I began to learn how to attack back.

My dreams have changed. Now when I am grabbed from behind, I fight.



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 now 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 (I 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 multiple personality approach started in *Hamlet*, and has been used

in *Death of a Salesman*, *The Fever* and *Alice*. Three hamlets, five Willys, five (or maybe more) Alices. 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.

I have seen 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

I came away from *Alice*, as I usually do after these productions ... in a state of discombobulation, which is not unpleasant...

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 horniness, misery and ecstasy, but I am always glad to find someone who disagrees with me.

So I wish to thank Mark Lord for explode everyone's conceptions of theater. Long may it last.

Our apologies to Alessandra Djurklou for not having been able to print her article in the last issue. This omission was due to a system error.



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 Mawrters and 'Fords alike.

A Chorus Line is a musical about what is a part of all musicals—the audition. A group of very keyed-up, hopeful candidates spends an exhausting day in the studio laying themselves out for inspection of the director, Zack (Bryan Halp-

erin, HC '95). Several are cut; the smaller group is scrutinized further, and the innermost aspects of some of the dancers are exposed. Eventually, only a few of the dancers are selected for the chorus line, even though at that point the rest have given so much of themselves.

The musical is full of dancing and singing, but there is also a lot of acting. Some parts of the script are very poignant, as when Paul (played by Peter Hammond, director, HC '93) tells his story of disappointing his parents, or when Cassie (Denise Blair, BMC '94) begs the director to choose her for the chorus line,

in spite of their past together.

The electric atmosphere of an audition is conveyed so well that when most of the dancers go offstage to take a break while the director talks to Cassie, it is a relief to the audience. The execution of the show was very competent on the part of Broadway South.

On opening night, though it was short of perfect, the talent of the players was clearly shown.

Under conductor Alex Kleinmann, the orchestra provided an excellent background for the action on the stage. While the singing could have been stronger, overall it was a good performance. The show had some very good moments. Sheila (Bryn Will, HC '96) gives her history of desiring to dance in "At the Ballet," and comes across very well in the role of a mature, focused woman who is

slightly disillusioned to still be in the chorus. In "One," the cast goes through the steps repeatedly as a backdrop for Cassie's dialogue with the director. Some scenes dragged, but the finale was an uplifting spectacle of glitter and gold.

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 and Jessica ("Kristine")

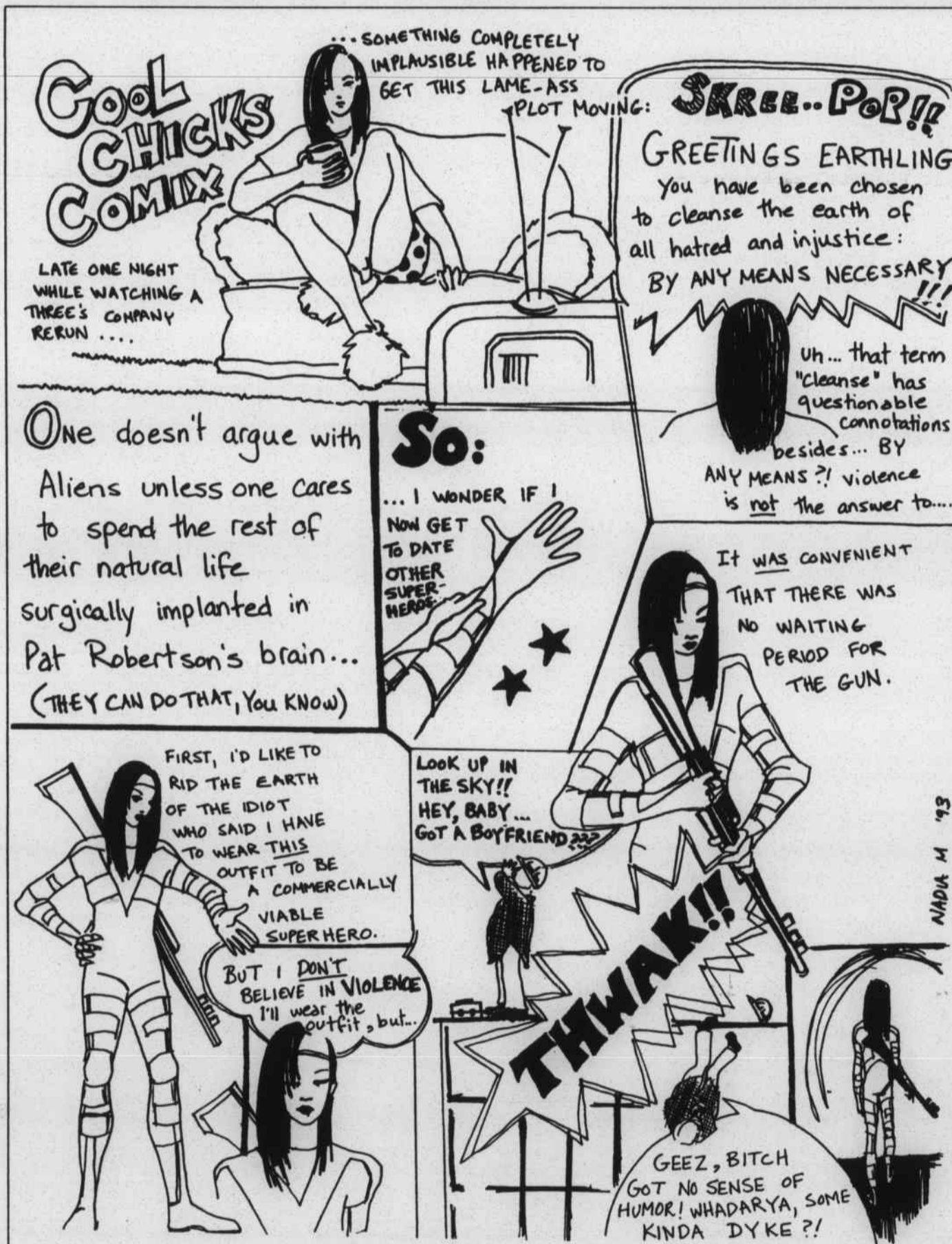
Lucas '96. (Although Jessica is convinced that she got the part of Kristine only because they needed someone who couldn't sing, she is sure to be a valuable asset for Broadway South.) There are rumors about Fiddler on the Roof for next semester.

Under conductor Alex Kleinmann the orchestra provided an excellent background for the action on the stage.

The execution of the show was very competent on the part of Broadway South.



Many thanks to Emily Cotlier for her faithful contribution to The College News. We will dearly miss Suffragette City. We wish her the best of luck for the future and, of course, a Happy Graduation!



A mini sports section:

Strong show for Bryn Mawr tennis team

by Ashley Parker

The Bryn Mawr tennis team had mixed results at the beginning of the month, but continued to play strong tennis.

The Mawrters faced Haverford and Ursinus at the PAIAW tournament on April 3rd. The matches were played in the bitter cold at Haverford. The rival schools dominated the tournament. Haverford won by a very slim margin, and Bryn Mawr finished second place, behind the Fords by only four points. The Mawrters lost to the Fords 3-2, but crushed Ursinus 4-1. The Ford matches were very close, and 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 Waibel and Vicky Lepore, lost tough matches, but Orin Roth, Blumeris, Abbey Heron and Jessie Morse 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 Waibel 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