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Diversity at BMC: what about Republicans?

by J. Bierman

In an effort to expose some of the troubling stereotypes which we, as Republicans, have encountered, and to examine some of the political activities of the campus, the College Republicans issued a survey last semester. Many of the students who responded to our survey (and we wish to thank all of you for doing so!) were distressed or disturbed by the nature of the generalizations about both Democrats and Republicans. Some even went so far as to be insulted by the nature of the questions. While it is true that many students do not support or use stereotypes when speaking about Republicans, or any group for that matter, others use them quite frequently as our survey and personal experiences have shown.

We are addressing some of the major questions which the survey sparked. I would like to report some of the results. We sent out surveys to every student on campus (about 1200) and only 15% of the student body responded. Of the respondents, 86.7% are registered to vote and 68.3% were planning to vote in the recent election. Of those that are registered to vote, 57.2% are registered Democrat and 42.6% are registered Republicans. Finally, 34.4% of the respondents have volunteered for a political campaign.

In terms of political attitudes, 28.8% of the respondents would vote for a candidate who supported Clinton, while Clinton's endorsement of a candidate would prompt 28.3% of the respondents to vote for that candidate. Also, a majority of those surveyed (73.0%) would vote against the party with which they are affiliated based on a candidate's stance on a particular issue. In response to questions of tolerance, 82.2% of those surveyed consider some aspects of politics to be a matter of personal opinion, while 17.8% feel that these ideas should be a matter of political action. Yet, ironically, 33.0% feel that this tolerance is exclusive to the position of the student body as a whole. While it is difficult to generalize to the student body as a whole based on such a small sample, the perceived intolerance of the campus by the student body is very disturbing. If we assume that the majority of the student body considers themselves to be tolerant, but does not see the campus as a whole in that light, we must ask, then, who are those people who create this intolerance?

Furthermore, do we want our campus to be a place where political intolerance is the norm, especially give the fact that this is a liberal arts institution? One of the main objectives of a liberal arts education is to experience differences, to expose yourself to ideologies that you have never experienced before. Therefore, differing political ideologies and tolerance of those ideologies are a necessity for an effective liberal arts education. A possibility for the discrepancy between the tolerance that people perceive in themselves and the lack of tolerance that they perceive on campus is that many people do not realize that some of the statements generalized are viewed as intolerant. For example, many students felt that we needed an independent category for statements involving party generalizations. Yet one respondent, in making a case for such a category called out our generalization statements, they were not surprised to discover that the survey was sponsored by the College Republicans. **continued on page**

**Family history in Bryn Mawr's past**

By Leah Coffin '98, with thanks to Charlotte Irby Robinson '36

When I first applied to Bryn Mawr, I had no idea that anyone else from my family had ever gone here. Then when I was accepted, my father told me that my grandmother—his mother—had also gone to Bryn Mawr, years before. Yet even though I knew this, the conscious reality of this fact had never really sunk in. Then, over Spring Break, I went to visit my aunt, uncle and grandparents in upstate New York.

The morning after I got there, I woke up and walked downstairs into the living room. There, lying on the couch, were two books, both about the same size, one in a frayed cloth-bound hard cover binding, the other a stapled program-type paper pamphlet, both emblazoned with the same blue owl's head. One of them was my grandmother's class yearbook, the other was the program from her twenty-sixth class reunion. And on a table by the mantelpiece, put out especially for the occasion, was a slightly elongated, looking-lantern, a bit strange, but unmistakable for what it was. It was my grandmother's lantern, light blue for her year. She had carried it around with her on each of the four sides, up to thirty-six, as she told me later.

The class of Thirty-six did not have the best of luck. To begin with, as entering freshmen, they did not get to have "Freshman Week" (what Customs Week is used to be called) because of an epidemic of scarlet fever. Furthermore, they were all attending college during the Great Depression. Whether rich or poor, there was a strong possibility that sooner or later, their luck would change, the money would disappear, and they would have to leave college. Her class started out with 117 students, but by graduation, there were only 77 left. Unfortunately, she was among the ranks of those upon whom fate did not smile. My grandmother was forced to leave Bryn Mawr after only one year due to lack of funds. **continued on page**

**Myths about Post-Bacs at Bryn Mawr**

by Jeanine C. Bryant and Matthew S. Cushing

Post Bacs: the name alone sends waves of annoyance through any undergraduate who has taken an entry level science class at Bryn Mawr...or so we were both told, undergraduate and Post Bac, on our separate arrivals on campus. It seems that the friction between the two groups begins long before any of the individuals actually meet, and that the problems stem from a variety of misconceptions held by both parties. The Committee on Post Bac-Undergraduate relations was formed in November of 1994 to address some of these issues; we are both members of this committee. This article is a first attempt to dispel some of the misapprehensions held by undergraduates about Post Bacs.

A common undergraduate introduction to the Post Bac program is a fellow student's version of the Post Bac stereotype. This would run something like the following: "Post Bacs area bunch of people who have finished college but have come back to take science courses for medical school. They have no respect for the honor code, skew the curve in science classes, monopolize professors in class and office hours, prevent undergrads from getting into medical school, and are generally annoying and difficult to be around."

It is hardly surprising, given this information, that relations would be strained. **continued on page**

**INSIDE: PRIDE WEEK CENTERSPREAD...AND DON'T FORGET THE VOYAGER UPDATE!**

**Articles redacted at the request of the authors.**
Teaching intolerance

No matter whether my high school teacher was hated or loved, she had a lot of influence on her students. I should add that this fact is truly unfortunate because she didn't stick to teaching us good math skills. At times she would bring up completely inappropriate topics. I'm talking about the times she would proclaim her desire that the Republicans win the election. It wasn't fair to express these opinions in front of my class in the position of teacher. She spoke completely from one side of the issue. It was the only side she knew how to defend and so I'm glad that she didn't try to explain a Democrat's point of view. But the question remains, should she have said these things? Should I have stood up and said something to stop her? Should I have gone up to her after class and said how uncomfortable she made me feel when she said these things? I felt like she was teaching us that it was okay to laugh at another person behind their back. I felt like she was trying to gain approval from the particularly loud boy that sat next to me in class. He was perhaps to her a symbol of popularity and acceptance. I sat through her wasting my time every day. When I think back, I remember how I felt no one's support. No one else seemed outraged at times she would bring up completely inappropriate topics.

The same type of thing often occurs at Bryn Mawr, but when it happens here, it tends to be the left-leaning ones who get on their high horses and the conservatives who are silenced. Conservatives are stereotyped as hateful, ignorant, racist and homophobic; and conservative women, well, they must be nothing if not self-loathing. If we are to be a truly pluralistic community, we have to listen to all voices on campus. We don't have to agree with what's said; but we should at least take the time to find out what it is that people think before casting judgements. If you think it's offensive when people make blanket statements about feminism or the New Right, should any other kind of blanket statement be acceptable? As my mother says: "Just because you make somebody shut up doesn't mean you've convinced them that you're right."—Shannon and Kathryn

Activism Corner

Community Service Day. Make this the first day of the rest of your service oriented life. Get off campus and attempt to understand the needs of people on the Main Line. It might make a difference to recognize that if a need for service exists here, in this community, then it probably exists everywhere. And don't stop with community service day. Make this the beginning of a commitment to serve the world. And you do have time, probably more than you ever will again. Prioritized for more information contact Asta x7557, or Sally x7558.

Rally for Women's Lives. On Sunday April 9th NOW will call for a stop to The War on Poor Women, Anti-Absortion Violence, The Right to Choose and All Violence Against Women. Bryn Mawr will be sending a few buses and a limousine. Box lunches will be provided. Get your name on a sign up sheet soon or call Jessica at x7501.

Z-Program and Legislative Coordinator for WILPF: The Women's International League for Peace and Freedom will be speaking in Guild 210 on Tuesday, April 11 from 11:30-12:30. She will describe her own background and outline WILPF's current program and the roots from which it grows.

RALLY ON CAMPUS against the Attacks on Welfare! Wednesday April 12 Bryn Mawr, in conjunction with the BMC Center and Pennsylvania's NOW and Michael Katz from Multinational Mothers will hold a rally at 7:00 in Thomas Great Hall. The President of Pennsylvania's NOW and Michael Katz are already signed up to speak. It is sure to come out over this historic event. If you would like to help organize, contact Lara at x71-0860.

Dolores Huerta, co-founder of the United Farm Workers will speak April 13 at 8:00 in Thomas Great Hall. Come hear this amazing woman who co-founded the United Farm Workers with the late Chavez. Learn the end meaning behind the Grape Boycott.

Richard Moore to speak about environmental and economic justice issues including Mexican-US border, Proposition 187, and Multi-National Corporations. He will be in the Campus Center, Main Lounge from 7 to 9 PM on April 17. He is sponsored by the BMC Greens, Students for Environmental Awareness, Majeres, and several departments. Help celebrate the 25th anniversary of Earth Day (a little early).

45 at 50: The Anniversary of Almost Everything. A Town Meeting With Christopher Hitchens, Molly Ivins, Robert Joff Linfen, Marvin Miller, Katha Pollitt, Cornel West, & other. Master of Ceremonies: Studs Terkel. On Monday, May 1 at 8 PM (yes, the first day of the reading period in NYC some of this Nation's most inspirational and thought provoking leaders will gather to discuss the anniversary of the year the US dropped atomic bombs on Hiroshima and Nagasaki, the United Nations was created, Adolf Hitler committed suicide and the House voted permanent status for the Committee on Un-American Activities. The cost is $15. I'll be going and would love to get 10-15 people to join me in the cost of a van from BMC. Give me a call, Jessica x7901.

Please, take advantage of this exciting and important event. Call me at x7501 to get more information. Inform your community about upcoming events, boycotts, or service opportunities.

Contact Jessica Shearer at x7501, jeshearer or C-428.
13 myths about the Contract for America

13 Myths Promoted by the Far Right to Support the "Contract With America"

1 Myth: The Contract with America is not "just" a tax cut. According to a table "Cost Estimates for Contract with America" released by the Republican-controlled House Budget Committee, the Contract will increase the deficit by $134.7 billion over 5 years. The contract proposes reducing the military budget, and instead, cuts $45 billion in programs for the poor. The contract proposes $170 billion in tax cuts alone.

2 Myth: Most students should be able to pay their own tuition by working. Those who now receive financial aid should feel guilty. Without student aid or government subsidy college would cost $10,000--$20,000 a year, and most people who can now attend college would be unable to attend. Already, a large percentage of potential students cannot even afford state or community college. According to a survey in January 1996 conducted by the American Council on Education, 76% of the public opposes cuts in student aid as a means of reducing the deficit. Governments spending on education is viewed as a necessary investment in the future. It is worthwhile for Mexico, Canada, Cuba, and much of Europe, students pay little or no tuition.

3 Myth: Cutting welfare is necessary to balance the budget. AFDC (Food for Aid) for a family of four is only $22 billion according to the Boston Globe (1% of total federal spending). By contrast, welfare spending has a bailout cost $50 billion, and the US military budget cost $281 billion in 1994. Huge deficits were not created until 1981 when military spending was doubled, and when the progressive taxation system established during the Dwight Eisenhower administration was destroyed by the Phil Gramm / Warren Rudman tax bill.

4 Myth: "Special interest groups" got us into this mess. The "Contract with America" is a "revolution." Only 23% of the people believe in a "revolution." People are upset with the way Congress spends money to "directly or indirectly" condone or accept homosexuality [H.R. 862 and S. 317].

5 Myth: The results of the last election are a mandate for a right-wing "revolution." Only 23% of the people eligible to vote did so in the last election, of these, only 52% voted for Republican candidates endorsing the "Contract With America." [Source: NY Times, Statistical Section, April 1996]. Eight right-wing think tanks have organized a vocal minority to oppose all social programs and support all military and prison programs. Democratic leaders will face "the proposal in the Contract." We must awaken and organize the now-silent majority who support compassionate and constructive spending by the government.

6 Myth: Immigrants are costing the U.S. lots of money and hurting other working people. The United States is a nation of immigrants. With the exception of Native Americans, all of us are in this country as voluntary or involuntary immigrants or as the descendants of immigrants. Many of our ancestors were scapegoated during times of economic crisis. In fact, according to "The Newly Arrived" by Manhal Nahyan, President of the United Arab Emirates ("Your Excellency"); and General Dr. Mohd Saeed al-Badi, President of the United Arab Emirates ("You" Excellency)." Amnesty International urges action against the continued persecution of peaceful government critics. Amnesty International seeks the release of men and women detained anywhere because of their beliefs, color, sex, ethnic origin, language or religious creed, provided they have neither used nor advocated violence.

7 Myth: The contract is already going to pass, so why protest? The president of this country has power to veto legislation. Bill Clinton has already been exercised his veto power; the only question is, will he? We have time before the 1996 election to turn the mood of voters around by educating ourselves and our communities about the Right's agenda. This action will make it more politically acceptable for the President to veto most of the Contract.

8 Myth: People who make money make it on their own and therefore should keep it all. Our ability to make money depends on the entire society—roads, bridges, research, education, food supply, clean air and water, etc. Our lives are connected to the lives of others who, working less than we do or working harder, may be less "self-sufficient" than we are. When we earn a paycheck, it is only fair that some of that money be invested in the infrastructure for future generations, or to ensure the survival needs of others who may be less fortunate.

9 Myth: The "Contract With America" demonstrates concerns for families and children. If the Personal Responsibility Act were in effect today, well over half of the children now eligible for Aid to Families with Dependent Children (AFDC) would be denied assistance. This could mean six million poor children without AFDC. Under the Personal Responsibility Act alone, 200,000 children expelled from Head Start; 300,000 kicked out of day care. 7.5 million women and pregnant women & their infants denied food and milk, 400,000 disabled children receiving SSI losing benefits.

10 Myth: the contract stays away from controversial issues such as abortion and homose.xuality. The Taking Back Our Streets Act [sic] would cut off funds used to defend abortion clinics from terrorism. In early February, a bill was introduced in both the House and Senate that would bar the use of federal funds to "directly or indirectly" condone or accept homosexuality [H.R. 862 and S. 317].

11 Myth: The States can better take care of social needs than the federal government. Proposals to transfer money to the states through block grants would ruin state governments. States would be forced to ration AFDC, SSI, and food stamps on crisis bases. States would compete against each other to reduce benefits and keep taxes low in order to attract new business. Interest of economic downturn, people would starve as they continued on page 4
4 myths about campus Republicans

by Jeanine C. Bryant

When someone on this campus tells you that she or he is a Republican, what are the first words on their mind to say? For some, words like fascist, racist, sexist and homophobic are the first association that comes to mind. Others might associate the person with some of the party's most public figures, such as Rush Limbaugh and Jesse Helms. Upon hearing this you may be thinking that this person is being typical. In many cases this is an inaccurate, but is also, in many cases, thoroughly disrespectful, but is like, also in cases, inaccurate.

The first issue would be to address the relation between Republicans and Fascism. Webster's Second New College Dictionary defines Fascism as the following: "a political philosophy, movement, or regime (as that of the Fascists) that exalts nation and often race above the individual and that stands for a centralized autocratic government headed by a dictatorial leader who is absolute, non-competitive, and social regimentation, and forcible suppression of opposition." The Republican party is one of those that promotes the playing of the central government, upholds the tenets of the Constitution calling for a decentralized autocratic government. In an interview with the Center on Budget and Policy Priorities, "The Personal Responsibility and Work Opportunity Reconciliation Act: An Analysis," 1995 (202)408-1080.)

The party has been consistently supportive of the belief that the central government, upholds the tenets of the Constitution calling for laissez-faire capitalism. This is that stands for a centralized autocratic government, upholds the tenets of the Constitution calling for laissez-faire capitalism. In truth, the radical right, with its elements such as the Christian coalition, or so-called "moral majority" of the Republican party, are actually a sizable minority within the party. These people's views can not be taken as a given for the views of all Republicans, and a person's view on one party as a whole can not be labeled as belonging to one way or another. While public figures such as Rush Limbaugh are not all supportive of the right movement, many individuals within the party actually support the cause. David Brock, who recently appeared on the cover of the New York Times Magazine, is a gay conservative Republican who has had much to say on the issue of homosexuals and the Republican party. In an interview with the Jan/Feb 1995 issue of The Washington Monthly, Brock relates his feelings. Richard Shumate, the article's author notes that "Brock publicly revealed his sexual orientation a year ago in the Washington Post. He says he did so after his critics attempted to use his sexuality to discredit him [with his main audience—conservative Republicans]." Later in the article he relates his views that "The fact that I haven't met with these disastrous repercussions says something good about conservatives. It should show that much of that [caricature] is nonsense—that it is a political organizational tool to keep gays in line politically." He later says "Homophobia is a problem inour society, but I don't think it comes from a political orientation so much as it comes from a dominant heterosexual society's outlook. You're just as likely to hear an anti-gay joke in Ted Kennedy's office as in Orrin Hatch's." While there is no doubt that many antigay Republicans can be found, his remarks illustrate that one can not take the word Republican to be synonymous with homophobic.

In fact, the word Republican can not even be considered synonymous with conservative. Outside of the Bryn Mawr community, where relatively speaking I become a conservative, I consider myself a moderate. I do not agree with all that is said by Republicans, but I often find myself feeling the need to defend the party as one of its few representatives on campus. I found it quite refreshing over springbreak, when I worked at a predominantly Republican PAC, to be able to complain about certain Republican actions without having to worry about how this would be perceived by a predominately liberal, democratic group.

This article is not meant as an attack of Republican recruitment, or even as an attempt to change anyone's political views. It is intended to point out an area of concern about characterizing all Republicans as being of one belief. While there are many Republicans, particularly in the GOP stereotype, there are even more who will diverge from it.

13 myths about Contract for America

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did during the Great Depression. Welfare programs such as General Assistance, financed entirely by states are always the first to be cut. Michigan has entirely abolished its General Assistance program, with a resultant increase in hunger and homelessness. (Source: Center on Budget and Policy Priorities, "The Personal Responsibility Act: An Analysis," 1995)

13 Myth: The congress is only cutting a few social programs, and leaving most intact. Why worry? Some Republicans and Democrats in Congress have even suggested the elimination of Pell Grants, Social Security, and Medicaid. Although such cuts may not pass this year, there is every reason to believe that they are not on the chopping block. Look at the propaganda of one radical-right think tank dedicated to the "elimination, not the reduction or reform, of the welfare state," and judge for yourself:

"The welfare state still stinks the land, sucking the blood out of the living, creating new zombies...We must have the understanding and the courage to say that "social justice" is compulsory redistributive plunder; that the vast majority of society'sills today are not the product of market forces, but the result of a century of increasing state control and planning over every corner of our lives; that the welfare state is socialist; that political paternalism, no matter how packaged and labeled, is a false utopian promise of security; that reform and reconstruction cannot make the welfare state work; [and] that everything that the state has taken under its control or political influence must be privatized." —Freedom Daily, January/1995, p. 20, newsletter of the Future of Freedom Foundation.

(Prepared by R. Cowan and B. Mandell for the UCP Center for Campus Organizing, Box 768, Cambridge, MA 02142. Tel. 617-354-9363. Email: ucp@cpr.org.)

Important Omissions Courtesy of Richard Du Bois and Mandy Boyce... Exit Polls show that 75% of voters did not even know about the Contract With America. There is an underlying myth that taxes in the US are too high and should never again be raised, so that the entire debate must revolve around which federal expenses should or should not be cut. Fact is that tax revenues in the US are about thirty percent of national income—lower than in any comparable high-income nation. Put this together with the great surge in taxation in the US since the late 1970s and you have the rich separated from the rest of us by what might be called the gap. We badly need substantial tax increases on the upper ten to twenty percent of income to ensure the way to reduce the federal deficit and restore fiscal flexibility to the federal government. A hard political will right now, to be sure, but it's the only sure long run way to deprive the right of many of these thirteen myths...
Republican Survey

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Statements like these contribute to the position of political intolerance on campus. Of course some members of the Republican party use generalizations, but members of the Democratic party are guilty of the same thing.

Other respondents, in commenting on our survey, made comments like, "Down with the radical right!" and cited Republicans as responsible for their unwanted children or society's homophobia. Of course the "radical right" or Christian Coalition does exist within the party, and these members do espouse homophobia, sexist, pro-life views. Yet, this group represents a small segment in the party, and by no means reflects the party's over-all stance. As many of you stated, Republicans can be pro-choice. They can work for gay rights, and they can be feminists. In general, it is difficult to define or describe a "typical" Republican, just as it is difficult to identify a "typical" Democrat.

In addition to revealing the belief that Bryn Mawr is an intolerant community, our survey also revealed some disturbing information about how politically informed our respondents are. For example, many respondents were not familiar with government vouchers for education. Furthermore, 68.9% of those surveyed could not respond to the statement regarding the Contract with America because they did not know what it was. Considering the importance of the Contract, it is very surprising that so many people could not identify it. Recently, much negative attention has been given to the Contract here on campus, and students are being urged to write their congressman/woman in opposition to its policies; however, the Contract is not a new thing. Admittedly it has received more attention since the fall election, but Speaker of the House Gingrich has been discussing the Contract for quite some time. Thus, one may wonder about the extent to which those that are leading the opposition to the Contract with America are informed about its policies.

Based on our survey, we have seen that many members of the Bryn Mawr community reject political stereotypes, yet others accept these stereotypes as true and use them frequently. Our survey also questions the degree to which people are informed about the political policies they are supporting or rejecting. Yet, more importantly, we have seen that many people, regardless of political ideology find this campus intolerant of differing political views. Regardless of party, we should address ourselves to this issue, and work to increase the level of tolerance on campus.
What Is Pride Week?

by Catherine Herne

When I started organizing homophobic education in high school, it was not only easy for high school students to be associated with anything "gay." Something labeled "education," even though it was about homosexuality, seemed the most accessible activity to young people of all sexual orientations. It was not only not being accessible, however, that was important to me. It was equally important to see straight-identified young people showing that they cared about homophobia in their schools. Despite being called "gay," "dyke" by other students and being suspected of being gay by their friends, the young educators remained a part of the group.

At the Flannigans concert at Haverford on March 24, the "homosexually challenged" themselves and the heterosexual members of the audience were asked to identify themselves, and were applauded for being present at a primarily "queer" event. One of the four gay male performers spoke about being at Stinsonwn 25 this past summer, and seeing a large diverse group of straight supporters carrying a banner in the Pride march. He was anticipating the reactions when we can all support each other equally, and queer supporters can carry banners in a "Heterosexual Pride" march.

Here at Bryn Mawr College, I would like to introduce women comfortable with portraying the lesbian and bisexual women on campus. I know this doesn't happen all the time. Pride Week is an opportunity to explore why some of us feel uncomfortable supporting queer women, and to figure out ways in which we might extend our limits. It is also an opportunity to reaffirm and celebrate the reasons that we do support queer women.

The issues are not just straight and gay. In the last College News, I wrote that there was made clear that the queer issue is full of color. All women who support queer issues need to remember what women come in many different shades, and be proud of that during this week.

So is Pride Week? For me, this week is a time to participate in queer-oriented events, have fun, be visible as a lesbian in this community, and enjoy seeing other women being open and comfortable. Just as importantly, it provides a chance for non-queer women to show that they care about their community.

So be visible this week (come to the Speak Out! on Wednesday), wear your signs of support (including white shirts and buttons on Wednesday), be political, and read and write letters. I look forward to sharing the week with you.

by Marcela Musgrove

Pride Week always makes me uneasy. Before I came to Bryn Mawr, it would have been impossible for me to believe homosexuality was wrong. Even though I have changed since I came to Bryn Mawr and found our homosexuals were just normal people like everyone else, I still feel very uneasy with people being open about their sexuality. This probably makes me sound homophobic, which I guess I am, but then I am homophobic as well. At this stage in my life, I prefer to think of myself as a nonsexual entity and my philosophy is "As long as you don't tell me what you're doing or make me watch it, I really don't care and don't want to know."

But the other day, I watched one of those great Star Trek episodes which really makes you think in a new way about life in the twentieth century. It involved this planet which had an sexual society. Long before, the people on this planet had a system based on male-female attraction but since they considered sex to be primitive and also painful since the female had to go through child-birth, they had evolved into using a more sophisticated and elaborate mating ritual which involved the insemination of trunks which served as some kind of incubator?—(they kind of glossed over the details) and seemed to be a much better way of doing things (I had a sneaking suspicion that I might have been kidnapped off this planet as a child). But anyway, every so often a person that felt distinctly male or distinctly female in terms of sexual desires was born on this planet. In this society, this was considered to be a sickness, and if discovered, these people were required to go through this treatment program that was 100% effective and made them "normal" citizens.

By coincidence one of these people who considered herself female, although "she" kept it hidden, was assigned to work with Commander Riker. She asked him many questions about what it meant to be male or female, what he looked for in a woman, what he felt when he made love to a woman, and so on. They predictably fell in love but were soon discovered by officials on her planet who put her on trial. Riker beamed down to where she was being put on trial, claiming responsibility, saying that he had tried to seduce her and it was all her fault. But she refused to let him take the responsibility, saying that she was tired of hiding her "femaleness," which was neither a sickness. She made an implosive plan in front of her jury of peers that the people who considered themselves to be male for instance were just as normal as every other citizen on the planet and worried about getting old or about the weather (it was more normal when she said it). But nobody listened to her and the jury sentenced her to the treatment program.

Riker is then separated from her, but later decides to beam back down complete with phaser guns or whatever and report back to the Enterprise with him. But it is already too late since she has been put through the treatment and already been converted into an asexual being. He is crushed, telling her he loves her. But she replies that she does not understand why she felt the way she felt about him and she was wrong to think the way she did.

So what is the moral of this story? In Star Trek, the protagonists travel throughout the galaxy and in doing so encounter peoples who have totally different ways of doing things who force them to rethink their own way of doing things. In our society, heterosexuality is considered to be "normal" even though that does not necessarily mean that it is the only "right" way. As this episode of Star Trek illustrates, we might indeed discover a planet where heterosexuality is considered to be abnormal. In the meantime, I guess Pride Week serves as a way to increase visibility for the gay, lesbian, and bisexual students of this campus and show that whatever a person's sexual preference, they have a right to explore and develop their normal, natural, healthy, God-given sexual tendencies. How did they react? 10. Your heterosexuality doesn't offend me as long as you don't try to force it on me. Why do you feel compelled to seduce others into your orientation? 11. If you choose to nurture children, would you want them to be heterosexual, knowing the problems they would face? 12. The great majority of child molesters are heterosexuals. Do you really consider it safe to expose your children to heterosexual teachers? 13. Why do you insist on being so obvious, and making such a public spectacle of your heterosexuality? Can't you just be you and keep quiet?

14. How can you ever hope to become a whole person if you limit yourself to a compulsive, exclusive heterosexual object of choice, and remain unwilling to explore and develop your normal, natural, healthy, God-given sexual tendencies? How did they react? 10. Your heterosexuality doesn't offend me as long as you don't try to force it on me. Why do you feel compelled to seduce others into your orientation? 11. If you choose to nurture children, would you want them to be heterosexual, knowing the problems they would face? 12. The great majority of child molesters are heterosexuals. Do you really consider it safe to expose your children to heterosexual teachers? 13. Why do you insist on being so obvious, and making such a public spectacle of your heterosexuality? Can't you just be you and keep quiet?

14. How can you ever hope to become a whole person if you limit yourself to a compulsive, exclusive heterosexual object of choice, and remain unwilling to explore and develop your normal, natural, healthy, God-given sexual tendencies? How did they react? 10. Your heterosexuality doesn't offend me as long as you don't try to force it on me. Why do you feel compelled to seduce others into your orientation? 11. If you choose to nurture children, would you want them to be heterosexual, knowing the problems they would face? 12. The great majority of child molesters are heterosexuals. Do you really consider it safe to expose your children to heterosexual teachers? 13. Why do you insist on being so obvious, and making such a public spectacle of your heterosexuality? Can't you just be you and keep quiet?


The basic rationale behind these bills is that the core of marriage, of family, of civility, is built around one man and one woman, and any widening of the definition—any extension of such rights as filing joint tax returns, visiting each other in hospitals, and distributing assets in a divorce—all would undermine this core. As Robert H. Knight, director of cultural studies for the Family Research Council in Washington, says, "The law doesn't discriminate against homosexuals. It merely says that such a marriage must be represented in a marriage. Same-sex couples might be called a partnership, but that's called a marriage in a counterfeit version. And counterfeit versions drive out the real thing."


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The six involved had been punished merely because they revealed their "sta- tus," not because of any actual acts. (The don't-ask-don't-tell policy prohibits "homosexual acts," which include openly admitting a homosexual identity.) He said, "This is a situation from a person's status that he or she will continue to find undesirable acts in an extreme mea- sure, and that the world could only happen when the world began to talk about the issue, not for what they had done but because of their status," said Nickerson.

On the same page as the end of the above article was an article about the rise in bias- motivated assaults in 1994, from 183 in 1993 to 228, about 25% of which were gay. The number of bias-motivated murders dropped from 30 to 18, but nearly 2/3 were against homosexuals. Although the num- ber of many white supremacist groups is declining, Aryan Nation is quickly grow- ing, covering 5 states in 1995, and spreading literature even into Europe.

Figures came from the Klanwatch Program of the Southern Poverty Law Center.

academizing the Queer

compiled by Rachel Solits

I feel as if I have entered a Joseph Heller novel.

Two articles from The New York Times. March 15 and 16, dealt with more paralyzing Catch-22's of a public policy. The articles about the first was about the reactions of a few states to a probable extension of marriage rights to homosexuals. A bill in South Dakota failed in the Senate by one vote.

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Upcoming events

Broadway South presents Godspell

Broadway South presents Godspell April 13, 14, and 15 at 8 p.m. in Marshall Auditorium, Haverford College. For ticket information and reservations, call 526-5494.

Dance critic

Deborah Jowit speaks at Bryn Mawr

Deborah Jowit, historian and principal dance critic at The Village Voice will be here at Bryn Mawr from April 11 to 13th. The dance department invites students to gather in the Goodhart Conference Room on Tuesday April 11 from 4:15 to 5:15 with Jowit. Bring questions about dance, his Moran got past my feminist intolerance. She of your writing, or just questions.

Jowit will meet with Jowit, please call the Bryn Mawr on Tuesday April 11 from 4:15 to 5:15 with. The penultimate procrastination. The text doesn't dis...
Book of Eros challenges assumptions about eroticism
by Alison Motl

The Book of Eros: Arts and Letters from the Erotica Journal, edited by Lily Pond and Richard Russo, combines humor, romance, autobiogaphy, tragedy and commentary in stories, poems, photographs, and paintings from the erotica journal Yolllle. Works by Angela Carter, Louise Erdrich, Jane Fancher, Gailay Kinsella, David Mamet, Bhatrai Mukherjee, Sharon Olds, Marge Piercy and Ntozake Shange are included.

I quote from the Introduction, "The Mystery of Eros may be the mystery of what it means to be fully human." The journal from which these works came, "dares to challenge the underlying assumption that the erotic is only the sexual and offers a new vision of Eros that goes far beyond genital sex."

Eros is the wholeness and joining of body and soul in the warmth of the flickering flames of passion; and passion the intensity of feeling, smelling, and tasting human.

There is such wisdom in these pieces, the diversity of experience while existing in this humandimension of passion. This is erotica for the sensitive and intelligent. Each artist explores the individual's response to her/his need to be held and caressed, kissed and sung to.

These works are about sexuality, sexuality, longing perhaps within relationships, perhaps yet unrequited; even perhaps In the Restrooms of Europe as interpreted by Tom Whalen. Some describe and evoke good: pleasure, strength, warmth; and some describe and evoke bad: punishment, rape and loneliness.

Some are graphically sexual. Tongues meet thighs "tightening, opening, tightening, opening." Yet others are quietly sensual. David Mamet writes, "Fast expansions of her soft, flat belly, her smell on my face...love is a flower falling."

The short stories are enticing and fast reading. One story by Angela Carter, entitled Peter and the Wolf, is about a young boy who glimpses, while he is tending goats on a mountainside, a wild girl who has moved into the woods. He is intrigued by her nakedness. He feels himself drawn to her raw unconscious sexuality. But she is from a different world and he learns their connection must never be more than mutually curious longing.

Another short story entitled Rapunzel, Rapunzel, Let Down Your Hair is about a young woman with long beautiful blonde hair. She is so beautiful she invites only pity in those who behold her. She is painfully aware of the bitter truth: that she will always be desired and never beloved. She dreams on her pillar and her magic carpet of golden hair.

I quote from this collection. In fact, I recommend each piece separately. I would only warn you not to let it fall into the hands of those who would consider it obscene, gross, inappropriate. It is anything but that. Stand nude on Merion green and recite your favorite piece, give a presentation of your favorite in your next English class or just read it by yourself in a quiet corner.

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Book explores issues of Jewish history and culture
by Jessie Premo-Elter

Book: The Forgotten
Author: Elie Wiesel
Publisher: Pantheon
Price: $12.00

Despite the title, this is not a book that I am likely to forget any time soon. It is the story of a man, Elhanan, who is losing the most important part of his life: his memory.

His son, Malkiel, takes on the responsibility of trying to keep his father's memories from being lost. Malkiel's journeys to his father's childhood home in Romania in order to somehow find Elhanan's memories and make them his own. He is also looking for the victim of a violent crime committed during World War II, which Elhanan feels responsible. Told from Malkiel's point of view, the story shows his search for the forgotten people and events of half a century ago.

The book explores many issues of Jewish history and culture. It covers political issues from the Holocaust to Israel, as well as religion and traditional values. Not knowing much about the Jewish religion, I wasn't sure if I would be able to understand the book as well as I should. It turned out that the book taught me most of what I needed to know as I read. I learned the author's concept of the most important values and traditions of Jewish society.

The aspect which impressed me the most about the book was how much it made me think with so little effort. There is no overdone philosophizing, and yet I found myself asking questions about our society's views on aging and race, and just about any controversial subject of today. The fact that it is told in the first person gives it a more personal feel. Rather than an author arguing a point, there is a real person struggling to gain understanding.

The questions that Malkiel asks himself cause the reader to face these questions, not as abstract concepts, but as real problems. Watching Malkiel struggling with his father's illness and the history of his people brings them into a context much easier to understand.

Through the book, Malkiel is not action packed or intensely gripping, I found myself strangely unwilling to put it down. It is fairly easy reading although the topics it deals with are not simple. It is not a book which has relevance only to the Jewish culture and the Holocaust, but to all people and all history. I started reading it for fun and found myself doing a lot more thinking than I had planned on. I would recommend the book to anyone interested in the Holocaust, Jewish culture or just life in general.

Tales of a strong woman by a New York city poet
by Vidyaratn Murthy

Private Altar (Random House, $21) is a novel written by Katherine Mosby, a poet in New York City. It is about a woman named Vienna from the north who falls in love with a Southerner and moves to the south (West Virginia) after she marries him. She is a very well educated woman; her passions are books and gardening. Throughout the novel she seems to be an outsider in her quaint little West Virginia town of Winsville, but it becomes clear very soon that this is what she wants. A few years after Vienna moves to Winsville her husband leaves her and their two children behind. Mosby's point of view for this is because Vienna did not fit into society or accept the values of a person struggling to gain wealth. She is not willing to give up her lifestyle to fit into this small southern town, nonetheless she makes it her home and makes her mark on it.

Mosby's story reminds me very much of late 19th and early 20th century southern writers. It is clear that she was influenced by them as well as by some English writers of the same period. She is very deliberate in her use of language; this is probably due to her background as a poet.

Katherine Mosby is a promising new author and, although Private Altar may not be a gripping tale, it is a beautifully written story with many extremely special moments. It will make you laugh and cry. You will fall in love with Vienna and her children Willa and Elliott.

April 4, 1995
The College News
Dykes To Watch Out For

Welcome back, Victoria... And once again, you'll cover up what you don't understand... We'll be no threat when we're not a threat, and the only way to come back, Victoria, clean books, clean streets, clean words, dirty minds. I am a child of the sixties, and for that I must say... —Jesus Jones, "Welcome Back, Victoria"

As I read The New Victorians: A Young Woman's Challenge to the Old Feminist Order by Renee Denfeld (Warner Books, $21.95), I was taken over by conflicting notions—Jesus Jones, "Welcome Back, Victoria"... somehow, somehow, that what she was saying was not quite right. I still don't know what to make of this book. On one level, I think that it is a necessary critique of the many radical feminists are going... given that radical feminists are often the only self-proclaimed feminists some people hear, the critique is all the more necessary, because they're giving feminism a bad name. I also enjoyed her informal, skillful writing style. She works to be approachable and easy to read, and, despite the problems I had with the meat of what she said (more of the meat a little later), I did enjoy reading the book.

How could I not enjoy reading someone who viewed women's rights and that many people prefer Madonna to Andrea Dworkin as a role model is "not because we are all music-loving cretins more interested in dancing than gaining equality. It's because Madonna is one of the first female public figures ever to present ambition, power, strength, and sexuality all rolled up into one empowering package. Madonna broke the rule that women had to be either sexy bimbos or sexless brains, and it's no wonder that her driving ambition combined with Frank sexuality has been far more appealing to young women than the repel ideology of current feminism." Too bad Denfeld did not choose to define Madonna as a feminist, and perhaps acting as if it already has—rather than allowing herself to be victimized. She should take the example of previous feminists and "take back" the movement, rather than allowing herself to be victimized. People still fight for the equal rights of women. This is, and should be valued as, feminism. Rather than asserting that radical feminists need to see this trend within feminism, Denfeld separates all of the women who disagree with radical feminists from the movement as a whole, and I think this is as dangerous as viewing viewpoints espoused by non-feminists—who don't need Denfeld's help to alienate young, realistic, non-pagan radicals (Denfeld has a chapter on the importance of the Goddess cult within feminism), non-vegetarian (she quotes the feminists who believe all women should be vegetarian to recognize their mutual oppression with animals), and perhaps acting as if it already has—rather than allowing herself to be victimized.

Pros and cons of book that challenges old feminist order

by Julia Alexander

Denfeld quotes many young women who believe in the ideals of feminism more common—she claims—to the late sixties and seventies than they are now. These would be equal rights, child care, access to birth of all kinds, freedom to move through the streets as we please, and the opportunity to live our own lives without fear of conure or harassment. By lumping all of feminism under the beliefs of a few radical feminists, Denfeld risks shattering the alliances of women around the country and around the world. We're not going to get anywhere of we fail to come together, and Denfeld's writing pushes young women—as well as anyone, she implies, who desires to fulfill the goals of feminism—to leave the movement. She constantly compares (radicals) feminists to the old Victorians, who sought to silence anything with which they disagreed, and who desired to restrict women to limited, victimized models of femininity. And she is not wrong about the effects of some, radical feminists' actions; however, Denfeld fails to make clear this distinction, and her book fails to strengthen its points, because she distorts the issues she attempts to discuss. Young women—and young men—are still feminists. People still make efforts to free women from the bonds of oppression, and people still fight for the equal rights of women. This is, and should be valued as, feminism. Rather than asserting that radical feminists need to see this trend within feminism, Denfeld separates all of the women who disagree with radical feminists from the movement as a whole, and I think this is as dangerous as viewing viewpoints espoused by non-feminists—who don't need Denfeld's help to alienate young, realistic, non-pagan radicals (Denfeld has a chapter on the importance of the Goddess cult within feminism), non-vegetarian (she quotes the feminists who believe all women should be vegetarian to recognize their mutual oppression with animals), and perhaps acting as if it already has—rather than allowing herself to be victimized.

Academizing the queer continued

continued from page 7

not studied by activists. The two worlds of action and contemplation coexist uneasily, as opinions are changing and priority shifting. I am not comfortable with these blurred lines; it would be much simpler if we could change the world and then, with time and peace on our hands, sit down to think about it. But I don't think the world will ever completely change, and perhaps acting as if it already has—as long as we do not lose sight of the simpler goals we have yet to reach—is the only way we will progress past a world of active battles.

Dykes To Watch Out For

Family Hour

Academizing the queer continued
More Recipes from Julia
by Julia Alexander

So, what are you supposed to eat, now that you've gotten tired of having the same old same old, every single day (or so it seems most of the time)? Well, I can't say that there are a lot of options we haven't mentioned already, but, as your faithful roving cook, I'm always looking for something exciting and new to present for your dining pleasure.

Thus, for this reason (and not many others) I present to you the basic "quesadilla," and a variation offered to me by a friend who has since graduated.

With the basic variant, you take a flour tortilla and some cheese, either grated or crumbled into small pieces. Put this on one side of the tortilla and add toppings like salsa, onions, tomatoes, or whatever appeals to you. Fold the tortilla in half and zap it for about forty-five seconds. There are a lot of times when I particularly like this one made with American cheese and nothing else, but I consider that to be on a level with the mayonnaise and white bread sandwiches of which my baby brother is so fond.

Here's one that I've been told tastes good, but this was the same person who told me that tequila shots would be "fun," so I've never been quite willing to try it out. Take a flour tortilla and top it with ketchup and mustard. Layer it with sliced turkey, sliced tomatoes and provolone. Zap it for forty-five seconds, and roll it up before you eat it if you feel so inclined.

A few of us News writers discussed whether it would be possible to make salsa in the dining halls, but no one has ever tried and told us how it turned out. We thought that you could take some peppers (sometimes there are even jalapenos on the salad bar) and some onions, and cut them all up, and then zap it until everything decides to get friendly and blend together, but this is all theoretical. You could also add things like crushed red peppers, dill, that sort of thing. If you try this, get back to us with whether it works or not, okay?

Finally, we have one of those things that goes so well with quesadillas, or even on its own: "Spanish rice." Take a bowlful of rice, and add in some diced onion, some salsa, some minced bell peppers (you do realize I meant cooked rice, don't you?) and anything else you feel like tossing in. (I'm fond of olives, but I wouldn't make anyone else hold to that.) Stir it around really well, and then microwave it for about a minute. You can top this with cheese if you're feeling a need to up your daily fat and calcium intake. Bon appétit!
by Julia Alexander

Every once in a while, you can stumble across something that reminds you that Newt and company aren't the only thing going on here. For example, recently I was at the "One City Cafe" in New York City. If you're interested in visiting, it's at Fourteenth Street and Eighth Avenue, right at the edge of Greenwich Village.

The One City Cafe is a not-for-profit restaurant. We originally went in because the food was cheap. It also turned out to be quite excellent, although service was slow, but more on that later. The restaurant is a pilot project, and about forty percent of its employees are homeless people working to make a better life for themselves.

The restaurant has several goals, among them giving homeless and other low-income people an opportunity to work, cheaply prepared, good food, outside of a soup kitchen; they accept food stamps at half the price of cash, so that people who are dependent on welfare to meet their nutritional need can have an option other than calories of cold food, available through supermarkets. The restaurant also seeks to integrate rich and poor people, so that their perceived differences aren't as extreme.

This is a restaurant that is very cheap. It serves up a lot of food. We ended up taking the fries and planning to escort the "girls" back to their rooms at midnight. At the end of the night, the restaurant was left with a menu and a mix of jazz and blues playing on the radio when we were there.

We were interested to note that the women's bathroom, at least, had a supply of tampons as well as towels, which suggested (in Spanish and English) numerous ways to insist that one significant "difference" is not so different. The One City Cafe project encompasses more than would be provided under the auspices of a simple soup kitchen. But on to the food, or why you might want to make the effort to visit this restau- rant. One thing that I found very refreshing was the variety of both vegetarian and meat dishes, and it offered foods from many cultures. We ordered huevos rancheros, a vegetarian hamburger, sweet potato fries, and fried plantains. This turned out to be a little more than the two of us could eat in one sitting, and we were pretty hungry by the time we found somewhere to eat. The hamburger was one of the best vegetarian hamburgers I've had—and I eat them fairly often. My friend said that the huevos rancheros were excellent. I was little of my side dishes, since I've had a few un- pleasant fried plantain experiences, and, well, the thought of sweet potato fries seemed a little strange. But this being New York City and all, I decided to give them a try, and I'm glad I did. The fries were actually baked, which meant they were sweet and tasted great, but weren't all greasy. The plantains were actually good, and they escaped the greasiness so common to fried plantains in my experience. We ended up taking the fries and plantains along with us, and to our surprise they turned out to be excellent leftovers as well as tasting good fresh.

I'm not sure if it's the desire for attention for their commitment to offering a dignified alternative to soup kitchens and a healthy alternative to convenience foods. How- ever, it's worth visiting on its merits as well, and that's why I plan on returning the next time I go to New York.

by Bethany Ziss

The idea behind Room Draw, as far as I can see, is to make an informed decision about where, and with whom one intends to spend the year. But on what must we base this decision? And what is the difference between the dorms at Bryn Mawr College? There are the obvious pluses and minuses for each. Big or small; coed or women only; smoking or non. In proximity to a dining hall, the PSB or the Blue Bus top priority?

This is the intangible differences. What does each dorm's unique flavor? The decor, for sure, and the residents. The RESIDENTS! The rich girls, the poor girls, the Classics, Beconses, Erdmanites and Radhoents differ? Well, there is one measurable difference between the dorms, and it has to do with the geographic origins of those Mawrters within.

For this form your year, 13% of Mawrters are from the state of Pennsylvania. But the campus isn't 13% Pennsylvania every- where. Between 18% of Erdman residents are from PA - while merely 8% of Denbigh and Merion have these origins. Thus, the difference between these extremes. Why do Pennsylvanians live in Erdman? One can only speculate. Going to college in their home state, perhaps our (yes, I'm a proud Pennsylvanian) "variations on a dumpster motel" decor feels homey and snug. Or perhaps there is no reason, but the fact remains.

Whatever it is, it attracts New Yorkers and New Jerseys, too. Yes, there are a lot on campus as a whole -20% of undergrads come from one of these two states; but only 31% of Erdmanites. Also, 27% of Radnor residents. For the life of me, I can't figure out what the significance of this is. The dorms couldn't be more different - Erd- man is a huge dorm, often stark and cold, looking, with the campus main dining hall. Radnor is the smallest dorm, coed, and has what removed from the center of campus (although right next to the Campus and PSB). What binds them together? And separates them from Penn West (5% Halffner and Beconach (each six) And why do so few NYV Mawrters live off campus?

Speaking of Penn West, would you guess that it's so different from East? It's smoking, and it is slightly smaller (by about 10 Mawrters) - each house approxi- mately 100. But they offer the same geo- graphic location on campus, and similar decor. East, however, has Westervans and New Englanders well above average; stu- dents from PA and for the most part, in those below. Penn West has Mawrters from the Midwest and the South - and almost no NYV Residents.


continued from page 1

College life at Bryn Mawr was much different then the first time I returned. Financially, as we know it did not exist. One could conceivably get a scholarship, but aid on the whole was a non-wrapped proposition. This resulted not only in a generally wealthier student body, but in sharp dis- tinctions between the haves and the have- nots. There were those women who came to college driven in chafedeur limousi- nes, and who brought their maids along with all their other luggage. What we know now as "Sophomore Slit", in fact, used to be where the maids lived. (My grandmother herself lived on the second floor of Pen East, when she was a student). As for the other rooms on campus, in Rockefeller, the Pens, Radnor, Denbigh, Merion, and Westervans; these were used as first-year housing, one essentially lived wherever one could afford to live. Housing at Bryn Mawr was a much increasing accordance with the size and nice- ness of the room. Thus, the "rich girls" had more space and facilities while the "scholarship girls" had to make do with whatever was left over.

This form of financial Room Draw was not the only different aspect of Bryn Mawr life in the thirties. There were the legend- ary "Erdenes"; largest percentage of students who would wait at the train station to escort the "girls" back to their rooms before curfew. There were the other buildings that no longer exist, such as the Dean-

Dear Ms. Hank,

It's the end of second semester, and I'm being faced with some difficult decisions: don't know what to do! I don't know what dorm to live in, or what classes I want to take. In fact, the only thing I can think of is how much I want to have a picnic blanket outside and have a good, long nap. Why do they always expect us to know what we want to do with our lives in the middle of spring? Why can't people do room draw some time in September, when we're re- ally sure where we want to live for the next year? Why do we have to pre-register for classes, since most of us end up shopping anywhere? Why why why?

Perplexed and confused

Dear Why-nar,

Because, because, because. Deal with it and get on with your life.

Death to the patriarchy.

Ms. Hank