1985

The College News 1985-4-18 Vol. 5 No. 10

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Aid cuts spark worry

by Susan Biddford

"It's something I'm worried about... anything can happen," was the response of Jerry Berenson, Bryn Mawr College's Director of Financial Aid, to the 2.3 million reduction in student aid proposed by the Reagan budget office.

According to Berenson, about half of the students at Bryn Mawr borrow under this program. The budget makes families whose gross income is over $32,500 ineligible for the Guaranteed Student Loan program. The budget makes families whose gross income is over $32,500 ineligible for financial aid at the college, but as the cost of living increases, and incomes decrease, within three years or so, 75-80% of financial aid students will not be eligible. If the legislation is passed the college will attempt to make the changes in policy to counterbalance the cuts. The Coalition on Financing Higher Education, of which Bryn Mawr is a member, will be listening to financial institution reports of alternative forms of funding. The college could get private loan sources, but could not possibly subsidize to the extent that the government does. If the proposed loan program is enacted, the college would have to guarantee loans, and try to partially subsidize them, which would probably end up reducing the money the college has available for grant aid. This in turn means more "admit/deny's": students who are accepted who are not awarded any aid because the college does not have enough available funds.

Berenson also added that, "It's a chance to test the strength of the legislation has for been passing these." The college has now acknowledged need for financial aid, but are not awarded any aid because the college does not have enough available funds.

The movies to be shown include Killing Us Softly, a depiction of gender images in advertising, and the effects of these images. The second movie, Born In Flames, is an uplifting story of women who become dis-illusioned with various social movements and form their own movement. Following Killing Us Softly on both days there will be a discussion of the film. A slide show compiled by Women Against Pornography (a national organization to which BMC's Against Pornography is not officially attached) will be shown shortly afterwards, with discussion following.

The first of the two lectures will be given by a law professor from the University of Pennsylvania, who will discuss "Pornography and the First Amendment." The second lecture will be given by Mary Ann Scott, Women's Health Coordinator for Haverford College, who will speak about "Why Our Culture is a Rape Culture." Refreshments will be served after the talk.

As part of their effort to make the Rape Culture Project a constructive as well as a critical and educational project, the organizers have included positive images in the visual display, and will provide graffiti space for visitors to the display. This will allow more community members to participate in the project, and provide a forum for discussion of reactions to the project. There will also be a self-defense work shop given by Annils, a Philadelphia Women's Martial Arts organization. An advance registration is necessary, since there is a maximum limit of 25 women for each of the two self-defense workshops, so if you are interested, contact Jenny Tremble, Renee Hill, or Jean Chang as soon as possible.

Becky Young '86 and Binafer Nowrojee '86 have been chosen to represent Bryn Mawr at the 1985 World Conference on Women in Nairobi, Kenya as part of the Seven Sisters College Delegation. The alternates are Kathy Roth '86 and Lori Webb '86. Young and Nowrojee will be in Kenya for two weeks of July. Professors Bob Washington and Phil Kilbride will meet them there. The purpose of the conference is to review and approve the United Nations Decade for Women.
Confronting racism a process

Notes after a Women's Alliance meeting on "Third World feminism"

Encountering limits: I am a white woman of English and African American ancestry. It is impossible to surpass my race. Possible to work toward such a goal, to expand my knowledge and conscience. Never possible to achieve a position of complete understanding. Fighting against racism becomes a process, not a fulfillment. This both on the internal and external front. Ignorance is a manifestation of prejudice. To the extent that I am unaware of the forms and expressions of racial or sexual or class oppression, I reinforce their products. I have no right to speak for others who do not share my privilege, nor to interpret their words, nor to insist that I understand their position. One woman's oppression does not take the same form as another's. Moreover, I oppress others by virtue of my class and race, and it is essential that I recognize my victimization as a woman and as a member of my race. The limits of my privileges and the strictures of my position. Self-instruction, participatory. One woman's oppression does not take the same form as another's. Moreover, I oppress others by virtue of my class and race, and it is essential that I recognize my victimization as a woman and as a member of my race.

However, I gain awareness. A process occurs. My limit is my movement. So is the limit of my mind, to be probed. Activism is the logical extension of learning. If I choose to learn without acting upon my knowledge, I engage in a hypocrisy that is stifling, lethal. Should I choose not to act, either as a dual identity—white and black, male and female, privileged and victimized—against this self, or of my self deinde altogether. I forget what I have learned.

Vivien Vison

Traditions

by Salima Ikram & Margaret Hoag

It is right and proper that the oldest Hall should have the oldest ghost. Marian Hall's ghost is Lillian Vickers, class of 1903. She is one of the more tragic ghosts of Bryn Mawr.

Legend has it that Miss Vickers lived on the third floor of Merion (now the large single room apartments in the dorms). Not much is known about her, except that she had an aunt in Philadelphia, a not very sympathetic family, and a "mental condition."

The circumstances surrounding her death are very peculiar. The very day she died (probably 21 December), President M. Carey Thomas heard about the death of another scholar at ten to one. Lillian Vickers died at a quarter to one.

President M. C. Thomas teased that her death was voluntary... She was not responsible. There is no documented evidence about the manner in which she died; however, there are stories. It is said that Miss Vickers was obsessed with being clean, and that she used to clean herself regularly with alcohol. Legend has it that, on the day of her death, she just annointed herself with alcohol when, as she passed a gas light, she caught on fire and burned to death.

Over the years there have been regular sightings of Miss Vickers of the third floor of Merion. The most recent sighting occurred this past November and December. Miss Vickers seems to be benign; she just appears in peoples' rooms and gazes at them briefly, or else she polices the hallway.

For further information see MCT's letter to Mr. Brodie, Dec. 31, 1901, (Red 99).

We want to thank everyone who came to the Faculty Auction, and we especially want to thank the Faculty Members who donated items. We made $700.00, which will be used to buy books for the Women's Center in the new Student's Centre. Anyone who has suggestions for books please give us titles by April 25th.

Author approves Anfang review

It might interest students of German at Bryn Mawr to know that we rejected the publisher's request for a revision of Anfang until Fortschritt: we simply could not bear to touch a hair on Tom's little head; nor could we write a sequel, as some students had requested, for Tom had no place to go. He will forever remain as he is, a monument to a lost generation. We write, instead, an entirely new book filled with a new generation of vigorous women heroes whose personalities wait to be probed.

Ellis F. Feld

Big sister participation urged

The Big Sister/Little Sister Program Committee Members announce the opening of Committee Head and Committee Members for the Big Sister Program in 1985-86. Please send a letter of interest including name, year, campus address, phone number and qualifications to Jeanine Donohue, Estades by April 16. We will be interviewing for these positions starting the 17th of April through the 20th. If you have any questions, please call Jeanine at 565-5333. We are looking for people interested in improving and expanding this new program. Thank you.

Suzan Burnstein '86
Joanne Donohue '87
Karol Dudzak '85
Ann Taylor '87

Who pays?

I grow increasingly concerned as I read about those advocating supplying the infirmity or contraceptives. From some of the articles I think, it seems that women want these contraceptives to be subsidised so that everyone could afford them. My question is where the funds used come from; a grant from outside, activities fees, a donation from the College Insurance fees? Would it be a Bryn Mawr student, end up subsidising contraceptives whether I support the whole idea or not? I am concerned about this and invite anyone also concerned with this issue to answer.

Cathy Christ '87
Mawtry chow

revolutionized

by Morris T. Cat

After months of heated debate, Frank Gladu and George Wilkins, Vice-President of Production for Purina, Incorporated, will be bringing their brainchild off the drawing board and into action. Come fall semester 1985, the Bryn Mawr Food Service will be instituting Purina’s newest line, Purina Mawtry Chow.

Although the project is not in its final stages, Wilkins and Gladu have some hints as to the new menu. They describe it as a wholesome mixture of grains, pure beef (Oh yum, no more meat-by-products), and dehydrated fruit, all neatly compressed into tasty bite-sized kibbles and bits. No more mess, no more lengthy clean-up; food service workers can just unlock the leftovers from our more finely eaten, to be offered at a later date. Other items being considered for dining hall meals are a seafood buffet to replace the extremely expensive lobster dinner myth we hear so often about.

One plan that was particularly interesting was gearing the new Purina line to fit the diet and bodily needs of the Bryn Mawtry student in each stage of her college cycle. Logic dictates that one mustn’t feed your freshwoman like a senior. Thus, there is in the making a food plan for each of four stages of a Bryn Mawtry’s life.

For example, college physicians have found that pet racoons on their shoulder look ahead to freshwomen much as the Deans’ Office does an eye on seniors. The College Physician Frieda Woodruff and the pet racoon on her shoulder look ahead to freshwomen like a senior. Thus, there is in the making a food plan for each of four stages of a Bryn Mawtry’s life.

Frieda Woodruff and Happy Pills will be added to freshwomen food, as to give them the short but creative spurts of energy they need for those torturous all-nighters, and that delayed depressive effect that makes their despaired collapse into bed afterwards. Sophomores will have each chunk toasted in an Absolut Vodka-based gravy, with hints here and there of LSD, to help them visualize their major plans by spring. Juniors will see an increase of starches in their Chow, to insure a full year of mental and academic fibration. Finally, seniors will see a no beef diet, to prepare them for their probable future budgets upon gradating from the College, and more of a choice diet, such as liver snacks and a final Final’s night snack, Senior Biscuits.

Bryn Mawtry is synonymous with progress. This is an obvious example of taking these first steps. Dawn faster, faster, and more efficient dining, Rados to Frank Gladu and to the people at Purina for all their time and effort. Bon Appetit.

WANTED: TWELVE WITCH TRAINEES FOR ROCKEFELLER COVEN.

Concerned and disgusted with the growing popularity of Rockefeller Hall? Feeling like just another Mawtry grimg? Always wanted to fly without reservations? JOIN ME! Applicants should enjoy getting high, as levitation and flying will be primary coven activities. Must have lantern in working condition, and be willing to sport a bat robe. Preference will be given to present, former, or future Rockefeller residents, but other qualified applicants will be considered. No experience is necessary, but good spelling is a must. Only serious replies, please. Contact Sousanna Blvd, c/o The College News. Hurry!! Full moon this weekend...

From the BMC Alumnae Notes, Class of 1978:
Tied for intrigue is Rita Winston, who took her third (the highest) degree in witchcraft two years ago and is now qualified to be High Priestess of a Coven. She reports seeing several other Mawtrys as a Beltane Sabbat Celebration and gives the College credit for “a sound background in workshop of practical witchcraft.” Rita lives in the Bronx and works in computers for AKQ, in East Orange, N.J.

Ollivia, familiar to the Rockefeller Coven, relaxes between a seance and a levitation.

Perplexing guide for women

Monday, Apr. 1, 7 a.m.
Dean’s Office

Tuesday, Apr. 2, 8 p.m.
Thomas 110

Wednesday, Apr. 3, 5 a.m.
Schwartz Gym

Friday, Apr. 5, 7 p.m.
Marion Green

Saturday, Apr. 6, 2 p.m.
Bryn Maw Women’s Center

“Cursing in the Real World,” a lecture.

“Conform for students who need a break,” a support group for students who need a break.

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“Conform for students who need a break,” a support group for students who need a break.

Time: 10, Jewels.

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Parade to welcome Bryn Maw Football Team back from away season; Homecoming picnic.

Mary Dalie, Alice Walker, and Simone de Beauvoir will hold a workshop on feminism writing in the ’80s.

The Dining Hall is ever so grateful for your

The following memo from the Office of the Undergraduate Dean is included in the College News several hours past the final print deadline. It was accompanied with a note detailing why the News’ editors may not have enough credits to graduate and pass gym, and it is reprinted here in full.

The Dean’s Office is pleased as punch to announce to the community that the Colle-

Students are requested to adjust their

The Deans’ Office is ever so grateful for your cooperation.

Arrange work accordingly
fled to perhaps the 800th display case of evening bodily touring the city's vast archeological and textual manifestations. I dashed from the pottery shard rooms and I sidled unseen around the corner and housed that microscopic early corningware. I paused to catch my breath in an unoffended example of pre-Babylonian dessert drink.

"Excuse me," snapped the burly guard behind him. A rose! A free ticket to the forbidden mecca of champagne and petit fours! Petit fours! And platters of petit fours! Petit mousse! Chocolate mousse (very racy) with largeQs, delicious punch, a well thought-out vintage, perhaps a little field work is in order. "I don't want anyone wanting to be a Mawrtter. The final statement was hopelessly confused and the resolution did not receive in sort attention. The most crucial aspect of the resolution—that if it were adopted, it could fundamentally change politics on this campus—was overlooked. The resolution runs:

The Assembly of the Self-Govern- ment Association may serve as an in- stitution that could provide a political basis directly determined by the Association. The Assembly shall be worked on and approved by the Assembly and then subjected to a decision by the Mawrters.

The resolution is vague. And so, not surprisingly, it appeared that Plenary really understood it, I do not claim to represent the intimations of those responsible for the proposal. My proposal was simply to examine the resolution in light of the information available to me as a member of the Association who happened to attend Plenary. As it stands, the resolution seems to suggest that a political role in the SGA could make a political statement. And by political statement I mean that the resolution shall not only understand an expression of opinion concerning an issue in the world beyond BMC, but, a consequence of the procedure in this particular issue. A political statement of procedure to do precisely this was adopted in the Spring of 1982. This procedure was explained in Plenary. In essence, it allows that the SGA can take a poll and release the results, specifying the percentage of the students polled who expressed the given political point of view. The resolution mandates that the University must involve something else. What is the aim of the new resolution? Anyhow, the assembly has all knowledge of the intentions of those responsible for the proposal, so it intended to examine the resolution in light of the information which I described (and which could become focussed on significant political issues). In many cases, they are now concerned. In many cases, Potentially, this could make the campus much more politically successful cultural field work. It allows that the proposal of the bill is possible for the proposal of the bill. I want simple. I want simple. I want simple. Therefore, the statement that the resolution was not adopted is unnecessary, unless the resolution runs.

"Dessert," I mused, "What a cultural concept. Perhaps a little field work is in order. According to me, the focus for the year was culture in all its edible and liquid forms. I decided never to have enough bubbles. He asked if anyone had any suggestions. I offered a few. He asked for my own, and I said. The mayor was quite indebted, he said. I gave him the recipe for champagne in gratitude. I graciously accepted. I never risk offending the gemost now. It's one of the major rules of hosts, diners, and just tons more. Everyone's welcome to attend.

Opinion

by Sally Poponoe

As some of the dust from Plenary settles, it may be worthwhile to take a moment to examine one of the resolutions discussed. Although it excited little controversy, I believe that the discussion of resolution number three was hopelessly confused and the resolution did not receive any sort of attention. It is the most crucial aspect of the resolution—that if it were adopted, it could fundamentally change politics on this campus. The resolution runs:

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Barbara Smith: black feminism is not a new concept

by Barbara Smith

We had a campaign of struggle, and so it is only now that Black women in our particular groups would be take-care-of- business kinds of people. (I think this extends to all women of color, not just Afro-American women.) We have always faced sexual oppression, always faced racial oppression, always faced economic oppression. Certain conditions came into existence in the late 1960s so that a woman's move- ment—a segment of a woman's move- ment—grew in this country. And with it came the blossoming of the feminism of women of color. Black feminism is not a new concept. sometimes people ask me, “Why do you have to say you’re a feminist?” or “Why do you have to say you’re lesbian?” I try to explain that if 1 don’t have to say it, then why I have the particular commitment that I do. They won’t know why I view political reality the way I do. I was lots of things before I was a feminist. I was an activist. I certainly was Black before I was a feminist. Feminism was something I claim because I claim it in the name of Black women.

One of the reasons I can do that is that most of the organizing I have done around sexual politics has been with women of color, particularly other Black women; I never had the experience, say, of being in NOW for five years and then having to dispose with the whole thing. In 1973, the National Black Feminist Organization had its first regional conference in New York, and my husband and I went to that. I think we both agree that in many ways it changed our lives to be in a room with so many Black women who, in their own words, were saying that they were feminists; in 1984, there are still many women who won’t say it. It was an incredible experience, and a lot of it has been more than once there has been another third-world woman. We are on very broad-based and far-reaching issues, particularly in the Combahee River Collective, and I would like to be more explicit about some of the things I feel most embodied what we meant and what I mean by Black feminism.

I’m thinking in particular of 1979, when twelve Black women were murdered in Boston in less than six months. If you lived in Boston at the time, I’m sure you remember- the murders. If not, you probably never even knew they happened; they got no media coverage. It’s a very different story today, particularly with Black women. I speak all over the country, and when I’m talking about feminism and organizing, I often talk about the murders, because for me that was a pivotal moment in my consciousness. It made us realize that everything had I done, learned, tried to do until then. And I have found in going across the country that Black women are being victimized in all kinds of ways and epidemics all over: in Columbus, Ohio, at least three Black women have been murdered in the last few months. They always try to say that the murders are not connected, when it has always been—Black woman who also happens to be female and probably lives in a poorer section of the city, how can they not be con- nected? They are logically connected.

When Black women murdered, one of the most important things that occurred was the building of coalitions unprecedented in Boston’s political history. As I ob- served the Mel King campaign of 1983 from New York, where I live now, I thought, “This is not the beginning of a coalition, not the beginning of a rainbow concept. We did more of that in 1979, when the issue of the city was terrorized by these murders.” All kinds of groups came together, people who ordinarily did not talk to each other then. It was incredible during this period of extreme crisis to be trying to bring together elements who had never worked together before.

When the murders were first talked about, in January or February, they were discussed solely as racial crimes. By April, six Black women had been murdered, and there was a march in the South End to the site where some of them had been found, followed by a rally. The speakers talked about race, but no one said a damn thing about the fact that sexual violence is the name of the game, and that it’s global. It doesn’t matter what the context is. If you’re woman, you’re bound to act from it. I’m sure you know how many regimes all over this globe are practicing fascism, and whenever you read about cases of torture, dispossession, or political imprisonment, and the victim is a woman, you know that part of that torture is sexual violence. And whenever the military and right-wing fervor get that idea—could it be because rape is a nationalistic act?

I left that demonstration really upset, be- cause I knew that it was six Black women who’d been killed and that I and all my friends were potentially the next victims—more than just racial politics or class politics. So the Combahee River Collective started a pamphlet about how sexual violence connects to racial violence and economic exploitation, and that became the first organizing framework. It was the first published, tangible thing that came out about how Black and White people could use: It was the first thing that Black feminists could use to say “Oh, we are all Black before I was a feminist. Feminism is about, in January or February, they were discussed solely as racial crimes. By April, six Black women had been murdered, and there was a march in the South End to the site where some of them had been found, followed by a rally. The speakers talked about race, but no one said a damn thing about the fact that sexual violence is the name of the game, and that it’s global. It doesn’t matter what the context is. If you’re woman, you’re bound to act from it. I’m sure you know how many regimes all over this globe are practicing fascism, and whenever you read about cases of torture, dispossession, or political imprisonment, and the victim is a woman, you know that part of that torture is sexual violence. And whenever the military and right-wing fervor get that idea—could it be because rape is a nationalistic act?

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One of the reasons I can do that is that most of the organizing I have done around sexual politics has been with women of color, particularly other Black women; I never had the experience, say, of being in NOW for five years and then having to dispose with the whole thing. In 1973, the National Black Feminist Organization had its first regional conference in New York, and my husband and I went to that. I think we both agree that in many ways it changed our lives to be in a room with so many Black women who, in their own words, were saying that they were feminists; in 1984, there are still many women who won't say it. It was an incredible experience, and a lot of it has been more than once there has been another third-world woman. We are on very broad-based and far-reaching issues, particularly in the Combahee River Collective, and I would like to be more explicit about some of the things I feel most embodied what we meant and what I mean by Black feminism.

I'm thinking in particular of 1979, when twelve Black women were murdered in Boston in less than six months. If you lived in Boston at the time, I'm sure you remember- the murders. If not, you probably never even knew they happened; they got no media coverage. It's a very different story today, particularly with Black women. I speak all over the country, and when I'm talking about feminism and organizing, I often talk about the murders, because for me that was a pivotal moment in my consciousness. It made us realize that everything had I done, learned, tried to do until then. And I have found in going across the country that Black women are being victimized in all kinds of ways and epidemics all over: in Columbus, Ohio, at least three Black women have been murdered in the last few months. They always try to say that the murders are not connected, when it has always been—Black woman who also happens to be female and probably lives in a poorer section of the city, how can they not be con- nected? They are logically connected.

When Black women murdered, one of the most important things that occurred was the building of coalitions unprecedented in Boston's political history. As I observed the Mel King campaign of 1983 from New York, where I live now, I thought, "This is not the beginning of a coalition, not the beginning of a rainbow concept. We did more of that in 1979, when the issue of the city was terrorized by these murders." All kinds of groups came together, people who ordinarily did not talk to each other then. It was incredible during this period of extreme crisis to be trying to bring together elements who had never worked together before.

When the murders were first talked about, in January or February, they were discussed solely as racial crimes. By April, six Black women had been murdered, and there was a march in the South End to the site where some of them had been found, followed by a rally. The speakers talked about race, but no one said a damn thing about the fact that sexual violence is the name of the game, and that it's global. It doesn't matter what the context is. If you're woman, you're bound to act from it. I'm sure you know how many regimes all over this globe are practicing fascism, and whenever you read about cases of torture, dispossession, or political imprisonment, and the victim is a woman, you know that part of that torture is sexual violence. And whenever the military and right-wing fervor get that idea—could it be because rape is a nationalistic act?

I left that demonstration really upset, be- cause I knew that it was six Black women who'd been killed and that I and all my friends were potentially the next victims—more than just racial politics or class politics. So the Combahee River Collective started a pamphlet about how sexual violence connects to racial violence and economic exploitation, and that became the first organizing framework. It was the first published, tangible thing that came out about how Black and White people could use: It was the first thing that Black feminists could use to say "Oh, we are all
Women in the peace movement: opposition

by Jenny Goldstein

On any given day, it would be extremely unlikely to find more than twenty women or so living on the perimeter of the U.S. Air Force base located at Greenham Common. Wandering around the edges of the nine-mile stretch of green fence in which cruise missiles are housed, you might come across a small group of women huddled around a fire, another gathering, wood, and still another coming out of a contraption that consists of a plastic sheet stretched out over some sticks; this is her home. This is the Greenham Common women's peace camp, the camp that has become the primary symbol of resistance to the nuclear arms buildup, of the current trend of radical politics, and even of the feminist movement in general to many people throughout the world. What began as a small, nine-day march that went almost completely ignored by the media has exploded into a movement which has been the subject of more than a hundred and sixty-four land-based cruise missiles themselves, thus has been able to transform such abstract concepts as nuclear war, patriarchy, and imperialism into a concrete substance.

Since 1981, women have camped nearby the U.S. Air Force base at Greenham Common. Recently the U.S. Court of Appeals in New York affirmed the dismissal of the case Women Against Cruise Missiles vs. Reagan case.

A radical symbol for a global audience

Virginia Woolf once said that "we can best serve our country, both parents and children, by teaching them what we are trying to re-establish these values. In our day to day lives, in our interactions with others, in our relationships with the world around us, we have the power to create change."

One of the most controversial decisions made by the peace camp members occurred when all men were asked to leave Greenham Common to allow the fulfillment of another goal: the creation of a "woman's space in which to try to live out ideals of feminism and nonviolence." There were several reasons for this decision. Some of these were that it was feared that the presence of men would be more likely to provoke police violence. Another was that the men at the camp were already starting to dominate meetings and ignore cooking and cleaning chores. Primarily, though, the camp members wanted to include women who previously might not have had an opportunity to become politically active. Within the space provided, women would be able to come together and find strength through each other.

As one camp member put it, Greenham Common is "about reclaiming power for ourselves, and not remaining victims of a male-defined world saturated with violence." It is also about utilizing the base provided to express the traditionally "female" characteristics of caring, nurturance, and compassion.

The Greenham Common women see the very nature of the bureaucratic way of order, the social hierarchies which have been perpetuated by the state. Cruise missiles come to represent a more refined sense of, a larger, more extreme dangerous disease. As "Rebecca of the Peace Camp" put it, "nuclear weapons ... are the logical conclusion of a life-denying culture that values aggressive domination and conquest above the power of empathy, sensitivity and compassion. We are trying to re-establish these values. They are vital for our survival."

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In Central America, mission finds peace its focus nascent

by Pattii Hershey

When asked to write an article on militarism and working for survival in Central America, based on my recent return to Nicaragua and Costa Rica, I was very happy to have the opportunity to do so. I am a firm supporter of peaceful protest and non-violence. The primary purpose of our mission was to observe the violence and to learn about the aspirations of Nicaraguans and Costa Ricans in an attempt to discover peaceful solutions to the problems that they face. After graduating in the United States, I have not existed in Nicaragua or Costa Rica. Instead, the movement for peace is carried out under the auspices of international organizations within these countries and/or by religious groups that are concerned about global issues.

To my knowledge, no peace movement, per se, exists in Nicaragua, Catholic and Evangelical and other religious groups attempt to offer peaceful solutions and spiritu- ality to relieve the dire circumstances suffered by many Nicaraguans. I tend to believe that peace is essentially a) a concern in Nicaragua and Costa Rica, and b) exists elsewhere in the world, even if not institutionalized there. I think that women are more aware of the violence, and are preoccupied with such basic concerns as hunger, disease, lack of economic opportunities, and health care. In addition to this, many people and groups are immediately concerned with the possibilities of a United States invasion.

Both men and women were willing to fight for peace and the opportunity to find employment, in the hopes of being able to support their families. After the Sandinistas took power, there were immediate threats to the movement for peace, and these were taken seriously. In July 1979, the Sandinistas were immediately threatened by organizations who attempted to destabilize them, by organizing workers at the center setting up projects and training camps and by recruiting Nicaraguan refugees to support a United States invasion. In May 1980, the Sandinista national literacy and healthcare campaign was begun, as a way to support the movement for peace.

But, men and women were willing to fight for peace and the opportunity to find employment, in the hopes of being able to support their families. After the Sandinistas took power, there were immediate threats to the movement for peace, and these were taken seriously. In July 1979, the Sandinistas were immediately threatened by organizations who attempted to destabilize them, by organizing workers at the center setting up projects and training camps and by recruiting Nicaraguan refugees to support a United States invasion.

Women in Peace Action were disgran- ted with this disparity. At one point two members of Peace Action, Penny Chang and Tracy D. Mygatt, were the only men in the number of times in which women were, men spoke during a meeting. Despite the presence of more than three times as many women as men.

Chang commented that after personal- ly observing this trend and being dis- tressed about it, she spoke to the leader of the organization, and was told at that time that the one to be a woman. At the next meeting, the prob- lem was discussed and a resolution was made by the group to correct the situation.

Diba Siddiqi, a Bryn Mawr fresh- woman, noticed how the meetings have changed over the past year. She said, "We lost a lot of people after the CIA action. Some thought it was radical. Others thought we were losing our effectiveness and the CIA action was an indication that we were doing something wrong." Siddiqi added that she is pleased with the meetings, and felt that they are more relaxed, more enjoyable, and better attended.

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(Continued from page 7)

Alums active in peace movement

(Continued from page 7)

Senior Rochelle Tobias has spent summers and a year off working in support of the nuclear freeze.

Sherryl Stautland

peacemovement often patriarchal

(Continued from page 7)

addition to the basic guarantee of human rights as defined internationally.

The differing attitudes among the people in Nicaragua and Costa Rica seem to me to reflect the differing internal circumstances in each country. Costa Rica has existed for nearly forty years without a military. In my opinion, it most closely resembles a true democracy in comparison to any other Latin American countries. Nicaragua, on the other hand, has been forced to live in a violent and threatening environment, at least during the fifty years of the Sandinista dynasty as well as during the revolution and even now, as Sandinistas are forced to fight a civil war (a war in which the United States continues to send military aid to the Contras in order to realize its own political and economic objectives). One cannot not just create a peaceful environment after war, repression, torture and suspicion have been a part of the daily existence of most people for most of their lives.

Women's movement, especially the ALNLAEC because of their dedication to the Contras in order to realize its own political and economic objectives. One cannot just create a peaceful environment after war, repression, torture and suspicion have been a part of the daily existence of most people for most of their lives.

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Proposed higher education cuts summarized

- 25 percent cut for higher education
  (from adjusted FY 85 level of $8.8 billion to $6.5 billion for FY 86)

- Of the total $2.3 billion cut, $2.2 billion comes from student aid
  (some 2 million students would lose eligibility for federal grants or loans; all other eligibles
  would have their aid reduced)

- Pell Grants: 808,000 students would be dropped from eligibility
  (28 percent of current 2.8 million recipients), primarily by requiring increased contributions
  from discretionary family income

- Guaranteed Student Loans: 1 million students dropped from eligibility
  (30 percent of current 3.2 million recipients) by imposing a cap at $32,500 adjusted gross
  family income; entire GSL program jeopardized by proposal to cut special allowance for
  lenders: major banks would not participate

- Other student aid programs slated for elimination:
  Supplemental Educational Opportunity Grants (SEOG): currently funded at $413 million,
  providing 727,000 awards
  National Direct Student Loans (NDSL): federal capital contributions to be ended, current-
  ly totalling $190 million and 143,000 awards
  State Student Incentive Grants (SSIP): loss of federal share of $76 million would jeopar-
  dize matching state share and total of 304,000 awards
  Four graduate fellowship programs (GPOP, Javits, Public Service, CLEO): totalling $18
  million, 2,000 awards

- $4,000 cap on total aid from Pell Grants, CWS, NDSL, SEOG and GSL would reduce awards
  for over 400,000 students, primarily the neediest students in independent institutions and
  graduate students. A cap of $25,000 adjusted gross income would eliminate middle-income
  students from Pell Grants, CWS, NDSL, and SEOG.

- College Work-Study: would be increased from $593 million to $850 million, to provide
  another 342,000 awards. Institutions could use up to half of CWS funds for grants.

- TRIO programs would be cut 54 percent, which would end remedial services to 350,000 of
  500,000 disadvantaged students.

- Categorical support programs would be abolished (foreign language and area studies, support
  for research libraries, grants and loans for academic facilities, cooperative education,
  Fund for Improvement of Postsecondary Education) except for aid for developing institutions.

reprinted from the Barnard Bulletin

Pornography evident in both brutal and subtle ways

In its Fourth Annual Advertising Awards, Women Against Pornography honored four American advertisers with Ms. Liberty (Libby) awards for their positive portrayal of women. The companies honored were American Express, for one ad showing a Black businesswoman disembarking from a plane with a briefcase in one hand and a teddy bear in the other, and another ad showing male and female co-workers celebrating a woman's promotion; Toys To Grow On, for an ad present-
ing a little girl in engineer's overalls calling instructions into a field telephone; the United Negro College Fund, for its television portrayal of a young Black woman's struggle to fulfill her dream of being a doctor; and Jockey for Her, the first company to win an award in a new category, "A Step In The Right Direction," for part-
ly solving the problem of how to sell underwear without selling the woman in it. Six advertisers were "zapped" for ads which use the tenets of pornogra-
phy to sell their products. Plastic Pig Award winners were Calvin Klein, for
its underwear ad featuring a woman with her back arched, a breast exposed,
and an arm across her head in an attitude of pleasurable distress; Bijan,
for a cologne ad featuring a fully clothed man adoringly surrounded by a
harem of nude women; Bandolino, for its shoe ad showing a man possessively
clutching a woman's leg; Seruchi, for
showing a bruised-Asian model bound

Rape Culture Project participants have spent countless hours collecting items like this pantyhose package for the advertising section of the Rape Culture Project's visual display.

A "Rampage Against Penthouse" was organized in the Midwest in retaliation for the December issue of the magazine, which featured photos of nude Asian women "tied with rough hemp rope and . . . appearing to have been raped and murdered." Participants in the rampage have destroyed copies of Penthouse at more than twenty stores and newstands; the anti-porn activists have also burned Penthouse publisher Bob Guccione in effigy in at least two cities. Group members say they are in favor of
nudity and sexual self-expression, and
are not campaigning for legislation
that would limit First Amendment
rights. But, they add, "Without relying
on the state's power of intervention,
we organized to encourage a massive
rejection by the public of the dander-
ous lie that women enjoy sexual
violence." For further information,
contact Preying Mantis Women's
Brigade, P.O. Box 132, Oshkosh, WI
54902. (New Directions for Women)

reprinted from The Sojourner
Black feminism creates respecting society

(Continued from page 5)

female we must be separatists. We know, like anyone with common sense, that our fate is tied up with all the people of our race, men, women, and children. It’s important for me always to try to express that, because I am a lesbian and have been stereotyped as such. Because I was Black before I was a feminist, I was not influenced by the politics of other movements, which was called “A Unified Rainbow of Lesbians, Gays, and Homosexuals.” It was not just media hype. And we believe in coalitions before other coalitions, because we believed in coalitions before other coalitions, because the Jesse Jackson campaign, because it influenced the politics of other movements, ethnic minorities, and women.

The History of Art Department at Bryn Mawr is offering one new interdisciplinary course called Women’s Labors: England 1830-1880 to be taught by Jenny Sayre Ramberg from 2:00-5:00 on Tuesdays and Thursdays from 11:00-12:30. This course will include novels and short stories as well as non-fiction readings from Parliamentary Papers, political tracts and diaries, and secondary historical materials. This course will meet on Tuesdays and Thursdays from 2:00-5:00 with an additional hour at Swarthmore. The lack of Graphics or any Fine Arts at Bryn Mawr is all about: making a place on this globe that is fit for human life. If we do not make a whole lot, then we will have done a whole lot.

stallant, constantly trying to rectify the situation. I see this as the alternative site for political mobilization; how religious symbolism and religious appeals serve the needs of political leaders and political movements. Development of theoretical perspective drawing on works of various social scientists to be followed by an assessment of specific cases including contemporary U.S., Middle East, Northern Ireland, West Africa, and Iran.

On Friday, April 26, Dumisani Kumalo will speak at Bryn Mawr on the issue of corporate divestment from South Africa. Kumalo is the chief spokesperson for the American Committee on Africa.

Off Friday, April 26, Dumisani Kumalo will speak at Bryn Mawr on the issue of corporate divestment from South Africa. Kumalo is the chief spokesperson for the American Committee on Africa.

The new campus center, scheduled to open in late April, will house a cafe, mailboxes, student government offices, and the Alternative site for garden party in the event of rain.

Black feminism creates respecting society

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Three of these slim books records women's resistance, by creative acts of civil disobedience, to their governments' escalation of the nuclear arms race. One is a diary, another a collection of photographs, the third a mix of analysis and personal testimony.

We Are the Web: Photographs, by Catherine Allport. Arvensis Project (156 Sullivan St., New York, NY 10012), 1984, $6.00.

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Women fight back

by Barbara Beckwith

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Lacrosse team sticks together

by Snoozer Archer

Moments like these demand the use of the innumerable amount of cliches that exist in the minds of all sportswriters. "A young green team with promise," (they do have green outfits that are nicely matched with yellow), and the bi-College favorite "they fought the game hard, but they lost" can now be used to describe the Bryn Mawr College lacrosse team. After each game, this team has picked themselves up and dusted themselves off and in the true manner of John Wayne (you know him, he once co-starred with Katharine Hepburn) they have reminded the fray. "We may not have a wireless season but it is definitely not due to a lack of effort. They have been training since February in the early morning hours at the gym, and then off to Florida over Spring Break for a week of hard work (though Rachel Baker did come back with a suspicion of dengue fever).

The team members are trying very hard to make up for the loss of nine varsity players with a genuine desire to contribute to the team's success. "A marvelous recovery" (you know him, he once co-starred with Katharine Hepburn) they have reentered the fray. "We have reentered the fray. They are being killed (sounds like a bunch of suicides) personally."

Coach Donato further stressed the team's desire to "get a lot of these games and will take such experience into their future matches and is confident that by the end of the season the team's performance will be short of extraordinary."

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So if you want to see a team with real guts" (before they all end up in the hospital) this month come watch a few lacrosse games. Don't bother if blood makes you a little squeemish.

Track season kicks off

by Janet Lewis

The Bryn Mawr-Haverford track club began its season at Rutgers University. Coach Riley was satisfied with her team's overall performance against this tough Division I school. Top runs were turned in by Ellida Wylie, Cathy Pappas, Amy Rosenbaum, with Michele Schasberger and Jenny Palches hitting personal best times in their events.

This past weekend was a success as the track team finished second to Swarthmore, beating both Widener and Beaver College. Individual effort from this team did not go unnoticed. A talented freshman, Julie Thoburn, placed first in the shotput event with a throw of 31 feet 6% inches. This was at least 5 feet farther than the second place throw. Dorothy Payne showed great stamina as she finished first in the mile, came back a half hour later and finished third in the 880 and then came back an hour later to help the relay capture a first place. Other members showing their stamina on the track were Cathy Pappas and Amy Rosenbaum.

Coach Riley attributes her team's good performances to their serious training. They take morning runs, work out for two hours in the afternoon, and on top of all this, they lift weights regularly. This dedicated team is training to peak on April 27 for the Mt. St. Mary Invitationals. Sprinters and middle distance runners will be tapering, hoping to hit personal best times so as to finish the season with a bang.