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Mary Daly's lecture draws varied response

by Karen Sullivan

"Radical feminists are, you know, wild," said Mary Daly, author of such books as Gymn.-Ecology and the forthcoming Pure Lust: Elemental Feminist Philosophy, last Thursday evening in her lecture on "Remembering the Elemental Power of Women." "Our simplicity is stark at the same time our thinking is complex."

Language integral

It is perhaps both the starkness and the complexity of Daly's thought that remained with the audience which filled Goodhart's auditorium. Her use of language provided for much of that complexity. By restructuring the prefixes and roots of words, by using obscure or antiquated meanings of words, or by putting words in a new light, Daly's language becomes not only as communicative as her "message" but integral to it.

Feminists called on

Her use of the words "revolting hags," "spinsters" and "crones" without the pejorative connotations they have gained in patriarchal society is one key example of that technique. "How many feminists are here?" Daly asked in the beginning of her speech. "I'm curious to know whether there are any revolting hags, spinsters, crones..." she said next; the sentence was drowned by the applause and laughter of those familiar with Daly's radical feminist terminology.

Men necrophiliacs

Daly contrasted "biophiliacs" with the "necrophiliacs" who are contaminating the earth. "She associated this necrophilism with asceticism or "the phallic flight from physical lust to moral lust," which occupied and occupied the foreground of our experiences. "There is a deep, deep dislocation that is at the core of consciousness, that is in women as well as men, but which men perpetuate," Daly said at one point.

Disassociation from reality

This foreground produces not only the patriarchal superstructure, but the physical destruction of our environment through pollution and nuclear arms. It produces as well "mental reversism," or a disassociation with reality whereby a society which pretends to aim for one goal orients its institutions so that they promote exactly its antithesis. Thus the legal systems promote crime, and peace-keeping commissions incite war.

Speaks on women's colleges

In responding to a student's inquiry on the usefulness of women's colleges, Daly criticized the preponderance of male texts in the curriculum, texts replete with this very disassociation with reality. "Their subliminal reasoning is not pointed out, so it feels spooky," Daly stated.

"Women's intellect castrated"

As a result, "women's intellects have been castrated; women's minds are being tamed." It is not surprising in such a society that women "look for rationality in a totally irrational setup." They persist in being "reasonable," in demanding "what about men?".

Mary Daly addressed a large crowd in Goodhart on November 10th.

Minority report withheld from community

by Beth Leibson

The Report of the Joint Bryn Mawr-Haverford Diversity Review Committee is currently being withheld from the bi-college community by Haverford. Bryn Mawr, as a courtesy, is not releasing it either. The purpose of the jointly sponsored visiting committee was to study diversity in the curriculum as related to minority representation. Nancy Woodruff, Director of Minority Affairs, is not aware of the reason for Haverford's withholding the report.

The Diversity Visiting Committee came to the bi-college community in April of 1983, at the suggestion of the Minority Affairs Task Force Final Report of March 1982. The Task Force was organized to study the quality of minority-majority interaction at Bryn Mawr and to develop a set of recommendations to enhance the meaningful participation of all members of the college community, according to the report itself. "An "in-house" affair, the six-month-long study was prepared by thirty members of the Bryn Mawr community including faculty, staff, trustees and alumnae. The Task Force formed five subcommittees and the report of the curriculum subcommittee made five major recommendations. The text of the report stands that, since Haverford was intending to invite consultants to perform an extend-ed review in 1983, the Task Force proposed that Bryn Mawr "accept Haverford's invitation to make it a joint review."

The Team of the Diversity Visiting Committee, consisting of Dean Wendy Walters of Smith College, Professor Robert Hill of (Continued on page 15)
Response to Daly

Well before her plane had landed in Philadelphia, people were talking about her, rumors were circulating that she was a separatist: "she makes men sit at the back of the room." After the lecture in Goodhart, one could not ride in the blue bus, eat a meal in a dining hall, pass students on Taylor green without overhearing yet another opinion on Mary Daly.

People have been grasping at isolated aspects of her speech and her responses during the question-and-answer period and have been judging her solely on the basis of that isolated aspect, whether it be her use of language, her aggressiveness, her acceptance or rejection of questions from men. Much of the reaction has been negative.

The striking point about the students' reactions, however, is that so few have dealt with Daly's central argument: that we must identify those characteristics which have been socialized into us by a society which does not operate for our benefit, that we must overcome those characteristics and that we must work to change this society, each in our own way.

Mary Daly demands an emotional response from her audience. Intellectualized arguments declaiming her perceived racism, rudeness or elitism, while healthy and necessary to the active listener, can often serve to mask our hidden anxieties toward the act of courage which she demands.

As infuriating as Daly's habit of throwing a question back on a questioner may be to the audience, it is ultimately we who must come to terms with the starkness of her views without attempting to label them and place them in an easily identifiable context with a given value judgment.

International Feminism

It's simple enough for most of us to become Bryn Mawr-centered, east coast-centered, and America-centered. After all, the majority of us are from this general area and from this country. We tend, too, to allow our vision to be limited by our experiences; it is difficult for us to conceive of other ways of life which are wildly divergent from our own.

This is particularly true in the case of understanding a variety of cultures outside the U.S. (or even within certain areas of the U.S. And as the number of students who can afford to take junior year abroad or travel extensively decreases, the understanding of other countries becomes increasingly a textbook issue.

Here, then, enters the College's much-touted "international diversity." Nearly any Bryn Mawr can quote at will that impressive statistic—"Roughly 10% of our student body comes from outside the U.S."—but how often do we explore the real possibilities that kind of diversity affords? Do most of us have or create the opportunity to consider the implications of growing up female in Iceland, Japan or Pakistan, and the comparative implications of life in the U.S.?

In this issue, the College News offers a look at women in other countries, and how these women view their position and that of other women in their cultures. Some authors, too, consider the role of "feminism" in their countries.

We suggest that these reflections provide not only interesting reading, but also contribute to our comprehension that the American experience is just one among many here. An attempt at genuine understanding of the variety of our experiences, then, is not only broadening to the individual, but strengthening to the community as a whole.

"There's nothing more seductive than a plausible theory."
—Mabel Lang, Professor of Greek

"All right, five minutes on the existence of God."
—Jane Caplan, Assistant Professor of History, at the end of a Western Civ discussion on Thomas Aquinas

Letters to Editor

To the Editor:

There is going to be a movie on ABC Sunday night, Nov. 20 (local Channel 6) which I would like to encourage everyone to watch. It's called "The Day After," directed by Nicholas Meyer ("Star Trek II: The Wrath of Khan," "The Seven Percent Solution."). The movie was filmed in my hometown and I have been reading about it for a year and a half. But believe me, my rationalism and/or pride in my hometown does not extend so far that I would automatically recommend a movie that had been filmed there. The reason I recommend it is not that I have been reading about it, but what I have been reading.

"The Day After" is about life and death after a nuclear war. Among scenes shot for the movie (which was cut to two hours for television because, apparently, of economic pressure), are ones involving a hospital barred to prevent the storming of its supplies, a basketball field house turned into a field hospital, and a town utterly destroyed. It is not a pleasant picture and most people who have seen it (it was run in Lawrence, Kansas over a month ago) were very impressed and depressed.

It has been called a "relentlessly depressing" picture of the world after nuclear war. Although already diluted by the report that scientists put out indicating that the world would be covered with darkness for years after a nuclear holocaust, it will be a stunning motion picture to watch. There will be no commercials run during the last hour, after the bombs drop.

I would also encourage you to watch it with a friend. A good friend. What you do after watching it is up to you.

Sara E. Orel

To the Editor:

God, in her infinite wisdom, let there be not vertical but horizontal floorless light (depending on one's orientation). And, behold, there was horizontal light where before there had been vertical light. And all were blinded by the glory thereof. And She saw that it was good.

God said, in her infinite wisdom, "Let the peeling, rotting, and infested paint flakes continue to descend like academical manna onto the heads of the innocent cherubim." And She saw that it was good.

God, in her infinite wisdom, saw fit to dispose of our titles in such a way that we shall certainly reap the greatest possible benefit therefrom. We rejoice in which we cannot understand.

Faithfully,
Dwyn Harben '86
Karlin Schwartz '86
Elaine Shizkowski '84

The College News is a Bryn Mawr publication serving the entire College community. People interested in joining the staff should contact one of the editors. The College News is published every other week on Wednesdays while classes are in session. It welcomes ideas and submissions from all members of the community, as well as from outside groups and individuals whose purpose or function are connected to those of the College.

Statement of Purpose

The College News seeks to provide a forum for the students, faculty, administration, and staff of Bryn Mawr. While articles on topical subjects will be published, each issue will seek to examine in depth an issue of relevance to the College community. The College News welcomes ideas and submissions from all members of the community, as well as from outside groups and individuals whose purpose or function are connected to those of the College.

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Judaizing friends by your values doesn't work.

Last year a friend of mine, a very good friend at an Ivy League school, joined a men's club. You've heard of them: the secret societies at Yale, the eating clubs at Princeton, Harvard's final clubs. They're expensive, posh, come with a long list of institutional alumni to boost your career, and they don't admit women.

I don't really care about these clubs much, but I dislike that they exclude some people, and I also dislike the fact that members are allowed to visit from sundown on one day to dawn on another offends my dignity. Still, that's not the issue. The question is: do you deal with someone you care about when they do something you're personally or politically against?

Kathy Roth

TOC and me: "You are quite insecure"

Just having returned from a friendly conversation with a graduate student in archaeology, I cheerfully wandered into my room last night and my cat told me to sing a little more quietly.

"I was just humming, cat," I snapped—because as a rule, I don't engage in friendly conversations with a graduate student (although said conversation was an outgrowth of my procrastination, it was not the cause). I had accomplished nothing next to nothing on my thesis all evening.

"It was much louder than a hum," the cat sighed, overly tolerant. "It was only a few decibels away from a shriek. You really should have heard it.

I was in no mood to begin humming again and listen to myself, but a shriek sounded like a wonderful idea.

"I wouldn't recommend it," TOC smiled sweetly (point of fact: it's not very sweet—he sort of flares his nose and pulls back his lips from his teeth—I wouldn't even particularly call the sides of his mouth "lips" but it's easier for argument sake to call them that) (also, I just thought I would explain in a digression—the main point is, indeed, on its way—the terminology "smiling sweetly" comes from TOC himself—I indeed, on its way—the terminology "smiling sweetly" comes from TOC himself—I indeed, on its way—the terminology "smiling sweetly" comes from TOC himself—I indeed, on its way—the terminology "smiling sweetly" comes from TOC himself—I indeed, on its way—the terminology "smiling sweetly" comes from TOC himself—I indeed, on its way—the terminology "smiling sweetly" comes from TOC himself—I indeed, on its way—the terminology "smiling sweetly" comes from TOC himself—I indeed, on its way—the terminology "smiling sweetly" comes from TOC himself—I indeed, on its way—the terminology 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Lawyers speak on varied career opportunities

by Kris Anderson

Estimating the potential for aspiring Bryn Mawr lawyers success, attorney Janet Kole ’68 noted that "as Bryn Mawr professionals, you already have the first qualification: it is important for a lawyer to be obsessive-compulsive."

Several panels offered

Kole was one of several alumnae panelists who spoke at a symposium held on November 5 entitled "Lawyering: Great Expectations," sponsored by the Alumni Association. The conference, which drew about 50 to 60 students, offered a morning session on "The Legal Life" and a two afternoon discussion panels, one on getting into and through law school, and the other on "Dead End Jobs, The Partner Crunch, and Changing Careers."

Corporate law "seductive"

In the morning session, speakers discussed different options in law careers ranging from paralegalling to corporate law to pro bono work. "Big firms are very seductive. You’re waited on hand-and-foot," noted Kole, who received her J.D. from Temple in 1983 and practices law at Shnader, Harrison, Segal, and Lewis.

"Gov’t offers experience"

"You’re not waited on hand-and-foot when you work for the government," countered Shelley Hayes ’73, who has bee Staff Atty. for the U.S. Department of Labor. "But there are other advantages... I’ve had more experience in litigation than many fifty-year-old men in the big firms have, and I’m only in my early thirties." Hayes cotinued her J.D. in 1976 at Georgetown and has since worked for the Departments of Justice, Interior, and Labor. She went on to work for the government as "excellent experience," particularly in litigation, and says that though the salaries are not superior, "your experience gained can be sold on the open market."

In-house counsel

Karen McDonie ’75, J.D. Temple, who is an attorney for Bohm and Haas, pointed out that as in-house counsel, "you only have one client—the company—but you have to solve all of their problems." She noted that although in the past lawyers who worked as in-house counsel had the reputation of being those who "couldn’t get a job anywhere else," this is no longer the case as many companies are instituting in-house attorneys to beat the skyrocketing costs of using the large law firms.

Public interest rewarding

Speaking on public interest and pro bono work, Sue Auerbach ’77, who billed herself laughingly as "an alternative kind of lawyer," described the delights of being "understaffed, underpaid, and overworked." Yet she was quick to stress the emotional satisfaction from doing work that really "means something to you." Auerbach, who is Assistant General Counsel for the Peace Corps and also works for a Hispanic Legal aid society, pointed out that one can often do pro community-type work in addition to corporate practice or whatever other type of law one is engaged in. It’s useful, too, to try and retain knowledge you gained in Spanish 003—"it will be extremely helpful to you if you ever want to think of that kind of work."

Clerking valuable

Linda Wharton ’77, J.D. ’81 Rutgers Camden, spoke highly of the experience of clerking for a judge during or after law school. "It’s a once-in-a-lifetime opportunity to see how it all operates, and it opens many doors for you professionally," she added. Currently clerking in the New Jersey Attorney General’s Office, Wharton recommends clerking jobs on all levels—state, federal, trial, appellate courts.

Ph.D. now paralegal

Paralegalling is a field many Mawrtys have entered recently and have enjoyed. "You have control because I’m in control of the facts; the lawyer is dependent on me," noted Katherine Dohan Morrow, who received her Ph.D. in 1982 from Bryn Mawr in Classical and Near Eastern Archaeology. "Paralegalling is the second most growing industry next to computer technology," Morrow cited, and it provides an opportunity for challenging, independent work. You don’t necessarily require formal legal training, but excellent writing skills are the number one qualification for being a paralegal. Morrow urged students to consider paralegal work as a career, not just an interim job.

"Can I have it all?"

In the afternoon panels, students had a chance to ask specific questions. One said that she wanted a "family, an international law career, and success in [her] job"—could she have it all? "You can have it all," said Karen McDonie, "but you can have it all sequentially." She added that it is possible to have children and success in one’s career, but you just have to take a little imore time.

Ligitation time-consuming

Litigation, for example, can be very time-consuming. "You may have a very brief moment of terror alone in the building trying to work the computer with gloves on," one panelist commented wryly. "And," noted Hayes, "if something comes in Friday and it’s due Tuesday, you don’t have a choice about whether or not to give up your weekend."

"Where should I go?"

On the burning question of "Where should I go to law school?" the panelists had a variety of responses. McDonie maintained that it was far more important to choose the work you liked than your class then it was to worry about where you went, while others disagreed. Several panelists argued that some firms or agencies will be more interested in you if you have that Harvard or Columbia degree, even if you graduated at the bottom of your class.

Work after school

Urala Bartels ’79, J.D. U.V.A. ’83, stressed that in terms of work after law school, it’s important to have contacts in your class. "Right now, most firms are hiring from their summer programs," and it helps to get a summer job with a big firm. "Legal research is not the most exciting thing that can happen to a person," Bartels laughingly said, "but you’ll have a better chance at a job." Above all, do well in law school: "the people who have maximum lateral mobility are those who did well in their law schools," Diane Raleson, Professor of Law and Associate Dean at Temple Law School emphasized.

Speech team to compete in debate, oratory

by Marisa Williams

For the first time in years, Bryn Mawr students will again be competing in the nationally recognized circuit of competitive speech and on-topic debate. The new Bryn Mawr Speech Team offers students academic competition in several areas. Debate, an event Bryn Mawr once dominated, is the most demanding in preparation. The style of argument is formal and factual, and it is an organized response to a nation-wide topic.

Individual events, such as Dramatic Interpretation, Poetry and Prose, Original Oratory, and Impromptu Speech are expected to be very popular, as they require much less preparation and time on the part of the competitor.

Because Bryn Mawr has been out of the circuit for so long, the team organizers have elicited help from several individuals. The president of Penn’s team has agreed to help Mawrtys get started, and several members of the team will be at Bryn Mawr this month, giving demonstrations and advice in the various events. Andy Lichtenberg, who is instructing the public speaking section of the Life Skills Workshop, has also agreed to help the team. Starting second semester, he will help students in selecting and preparing cases or speeches. Several neighboring colleges have offered to go practice rounds with Mawrtys, too.

The most important resource the team has to draw on, though, is the student population at Bryn Mawr. As our past indicates, Bryn Mawr students, if dedicated, prove to be extremely successful adversaries in academic competition

The success of the Bryn Mawr speech team is largely dependent on student participation and dedication. Indeed, the reasons for not having a team all these years were that students were hesitant to dedicate time to organizing such a team, and that students were discouraged by both the time commitment involved and of competition.

This year, however, Bryn Mawr does have students organizing the team, as well as several highly experienced competitors. The founders are quick to encourage students without experience to participate. They add and emphasize that the time commitment is a personal decision made by each competitor, not by a coach.

The founders are Marisa Williams and Lena Johnstone. Both are students of Pembroke West. With the support of the administration and faculty, and given the population the team has to draw from, both the founders expect the team to be highly successful.

Academicians offer job market tips

by Mary Beth Feeney

Earnest doctoral-type candidates amassed at Glennmede on Saturday, November 5, to discuss survival tactics for the ongoing reign of terror known as the academic job market. In the preparation of strategy were Frank Mallory, Head of the Chemistry Department; Stephen Levine, Associate Professor of History of Art; Peter Briggs, Associate Professor of English; Barbara Kreutz, Dean of the Graduate School of Arts and Sciences; and two recent Bryn Mawr PhD’s who told of their own experiences on the academic battlefield.

The panelists suggested three main tactics which consisted of getting into the Job Market, preparing a Curriculum Vitae, and finally "The Interview." These are outlined as follows.

Getting into the Job Market consists of early reconnaissance such as becoming acquainted with one’s chosen field by reading papers and attending conventions. Diplomacy is also not to be overlooked and networking should begin as soon as possible. After this comes the main attack, the Curriculum Vitae and the interview. The timing of the main attack is crucial. Ideally it should be a few months after receiving the Ph.D.

The Curriculum Vitae should be no more than one page. It is the job of the interviewer to win this war. Along with the Curriculum Vitae come the letters of recommendation. Letters from any venerated personage under whose tutelage one has fallen can procure the magical interview.

Many factors can contribute to the success of an interview, but some are easily mastered. These include dressing properly, a thorough knowledge of the institution and being concise. If the interviewer herself or himself is not prepared, she or he may ask if you have any questions. If this situation arises consider it tant not to become flustered. (A word of caution: the interviewer may violate this convention and ask an illegal question.)

After a brief review of strategy, the newly hardened graduate students went home to prepare for the impending battle.

NOVEMBER 17, 1983
Stuart speaks on Luther and women

by Adele Parker

On November 10, the 500th anniversary of the birth of Martin Luther, Haverford history professor Susan Stuart spoke on Martin Luther from the Renaissance to the Reformation of women. Professor Stuart is an associate professor from the Stata Center at Harvard University, with degrees from Smith and Yale.

Stuart handed out samples of Luther’s writings which showed men and women of the time. Although his views of women were not always entirely clear, he was evidently a step ahead of the times.

The Renaissance view of women can be stated concisely: woman as “botted male.” Woman and men were thought of as two opposing factors in a complementary system; men were grouped with light and good, and women with darkness and evil. Luther said of the upholders of these theories, “they are the selfsame monsters and sons of monsters.”

Luther had a hierarchy in earth, but he saw no difference between relationships of men to God and woman to God. However, he compared men and women to the sun and moon, to separate and distinct creations, by saying that the moon, the woman, although “a most splendid body... does not equal the dignity and glory of the male.” He said in these same writings that women were “far weaker in intellect,” but equal in wisdom.

Stuart sees Luther as a lover of women, who claims that men’s broad shoulders and narrow hips show superiority, but whose words remind that women’s broad hips are made for sitting at home. Stuart, however, pointed out the theories that this was written facetiously.

Luther argued not so much for women’s sake, but only to preclude to worthless disputes in his constant pursuit of a clearer interpretation of God. As an audience member pointed out, Stuart presented his ideas in the context of his times rather than in terms of what we can bring to them today.

It’s necessary to come at it from a variety of different points of view and it’s necessary to include a variety of points of view, and the idea that women are different from each other, as well as having many things in common. That is not a linear progression in the old model that it’s much more complex than that, I think you can learn the same lesson from Gertrude Stein. It’s a whole different world of the modern poet.

Grahn discusses poetry, women writers

by Kelly Kuwabara

Judy Grahn is a feminist poet who has published several volumes of poetry, including Edward the Dyke and Other Poems, A Woman Talking to Death, The Common Woman Poems, and a collection entitled The Work of a Common Woman. Her latest publication is The Queen of Wands. Ms. Grahn has also edited three volumes of short stories by and about women: True to Life Adventure Stories. The stories are told in the Dorothy Vernon Room at Bryn Mawr on November 3, sponsored by the Dean’s Office and the Women’s Alliance. Among her other works and that of other people, she reads her long poem, A Woman is Talking to Death, a work of enormous power.

Kelly Kuwabara (KK): You were a founder of the Oakland Women’s Press Collective, weren’t you? What inspired the founding of that press? What did you learn from it?

Judy Grahn (JG): I’d say I founded it because I was impatient with waiting for any openings in the publishing world. Even in the small press world, and the magazine poetry world, for any kind of understanding of the kind of work that I had already begun doing.

I wrote the satire Edward the Dyke in 1965, and put it in a drawer. There were no outlets. And by 1969 I had written several poems and short stories, but when I brought them in, I didn’t think of them that way particularly, but that’s in fact what they were. And they were covertly lesbian poems. And I thought there was no possibility of my ever waiting to get an audience, and there was no possibility of my waiting to wait for there to be just the right magazine, which would accept them as they were.

So, people that I tried, teachers that I tried to have, wanted to cut them out, wanted to turn it into more of the kind of Creekley school of writing, very crisp and lovely. The women writers of the early 60s, very crisp and lovely. The small press world is what supports the publishing world.

KK: Did you get a lot of support from the Women’s Press Collective?

JG: Absolutely. They were our allies, they used to be our allies, they used to be our “little parents.” They gave us that attention to these stories, and I just found the spider recouring. In the stories about fire, she simply acts instead of doing just what I was having my attention directed to her. She’s there in all different cultures.

KK: Who is your work? How do you decide to write a particular poem or story?

JG: Well, I don’t think that there’s only one source of things. At this point in the Middle Ages, my college was a very full life, and talking to lots of people, reading a lot of books on a subject before I think that research is living a very full life, and talking to lots of people, reading a lot of books on the subject, since my subject is traditions of women’s power, and sources of women’s power is very much more complex than that, it’s so old, such an old picture of the old ways. And it’s also of interest because it has four faces—one for each different element.

So I decided to do it that way, to do my books. Books that I find the perspectives of women’s power in the widest possible range of stories, to go ahead and be transgressive. The first one is Wands, which is Fire, the element of fire. My sources for that are multifaceted—uses classical metaphors to do it with. From snakes, from owls, from black cats on purpose, because they were used to be sources of our own power.

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KK: Who is your work? How do you decide to write a particular poem or story?
Kelly Kuwahara (KK): Your text Gyn/Ecology is used in college courses. What do you think are some of the problems a woman encounters when trying to read the text within a patriarchal institution and having it interpreted and written about in a "scholarly" way?

Mary Daly (MD): I think there are all kinds of things for everyone. The power of the book’s real message, and certainly the presence of males in a class would hold things back. And there is a certain kind of academic phoniness, the insistence upon method, which I discussed in Beyond God the Father and in Gyn/Ecology. It's like many fields, it runs around many fields, which I think all creativity really does. It is not con-finnable to a field. It's not even confin-finnable to the categories of prose and poetry.

And of course in academia we’re trained to be specialists, so if you try to do something of wide scope, original, they can pick on some tiny thing which is within their field. And if you're not at all doing anything that will be inhibiting to students discussing it.

KK: At the same time, do you think that it’s good that it’s used in college courses, because that might be the only way that some people have any exposure to it?

MD: I think it’s good that it’s used in that context. Because surely if it’s in your vault, you’re going to make questions about that. And if you’re at all — "click" you’ll take it home and the chances are that you’ll get something out of it. And I’m glad that it’s getting out.

KK: One of the frustrations we have when we’re trying to be true to ourselves as women, and to the larger work to which we’ve already internalized the categories of patriarchy. Do you think it’s possible for us to make the leap to other women and connect with other women in a consistent way, if we’re all so essentially dismembered?

MD: I think you have to behave as if you can trust. In other words, you have to make other reaction is predictable. If they treat it is my bible.” And I’ve

Kelly Kuwahara

Mary Daly is a radical lesbian feminist philosopher and theologian. She is the author of The Church and The Second Sex, Beyond God the Father and Gyn/Ecology. Ms. Daly is very well educated in the traditions which she rejects; among her many degrees are doctorates in philosophy and religion from the University of Fribourg, Switzerland...

She spoke in Goodhart on November 10, The audience was by turns receptive, excited, amused and insulted as she shared her views on language and Christianity, and read excerpts from her latest book, Pure Lust.

Sue Davis ‘83 questions Daly about political activism.

as a Bible, they expect all the answers, and ultimately end up trashing me for not hav-...
they're so deceptive, they can't name deception as the primary deadly sin. And so in Gyn/Ecology these various demons pop in and out, and you're the incarnations of the deadly sins, but primarily the first three. Processions, professions, possession.

And Pure Lust is not a sequel in the sense that you need to have read Gyn/Ecology because the movement is spiralling, you can jump on at any point. But it focuses on the next of the deadly sins, that is, anger and lust, which I call obsession and aggression.

So I'm seeing those as the demons we encounter in the foreground, anger and lust.

But, then, since the primary being of the journey is our Ectasy, although there is that side which is exorcism of the deadly sins of obsession and aggression, the important thing is to see through the other side of the double-edged meaning of lust.

So although lust means phallic lechery, which dismembers women and nature, lust also means vigor, enthusiasm, biophilic love of life.

Kiki: As feminists we need to avoid the tendency to reduce ourselves to a false commonality. Yet, when we explore our differences it sometimes makes us feel angry and alienated. How do you think we overcome that?

MD: I think that there's a style of exploring differences which emphasizes alienation, and that style of exploring differences is the accusatory style, which always then requires confessions. And you have the syndrome of confessionality, which gives us amsnesia about who, in the first place, have created our problems (like anti-semitism, racism, ageism, oppression of the handicapped).

And so then what happens is this enclosed feeding upon what women have always been good at, that is, self-blame, and blaming each other. But exploring differences, if it's done in a context where we're recognizing that there's patriarchy out there, and that all women are targets of gynocidal maniacs, that's very different from using the exploration of differences as a way to protect ourselves from facing that, as a distraction.

Then I think when we know about that, we know about the embads, then we can focus more upon the real differences, that is the radiant diversity that surfaces.

But constantly we have to be aware of that deep, unspoken notion that this world the enemy, because of course if you name phallicacy you're in trouble.

“Plastic emotion”

One type of pseudo-emotion is “plastic emotion,” such as anxiety, depression, guilt, hostility, resentment, resignation. Daly cited Simone de Beauvoir's statement, “There is hardly a sadder virtue than resignation,” immediately adding, “Except that I think I know a sadder one: being a "fulfilled woman". Can you imagine a passionate song or poem about "fulfillment"?

Another type of pseudo-emotion is “poted emotion,” that emotion which may share the same names as real emotion, but whose objects are misdirected. It is "stunted, preserved, easily comprehended, canned.”

Acknowledging female power

Daly urged the audience to bypass these pseudo-emotions and uncover the real emotion underneath. "Emotion has to do with discovering the deep, elemental power of women," she stated, it is that which makes us "realize our potential not only in the sense of acknowledging its existence, but also in bringing it to fruition."

Comparing women to brewer or volcanos, Daly explained "Explosions of women who are not volcanic may be seen as sudden, but the reasons for the explosions are tidal, not tidy." These explosions break through the foreground of acquiescence, they "smash through archetypes which beat down originality, which fit us into their molds, which try to frame us."

Virgins and dykes

Following the metaphor of the journey which served as a main motif of her lecture, Daly listed one's "traveling partners" in breaking through this foreground, which include not only the familiar hags, crones, and spinsters, but also websters ("female weavers, closely allied with spinsters"), virgins ("never captured, unsubdued"), wantsons ("lacking discipline, not susceptible to control"), shrews, scolds, dykes, prudes and viragos.

When Daly finished her speech, the audience responded with a standing ovation.

No more's questions

Daly prefaced the question and answer session with an explanation of why she would not accept questions from men, though she felt "that this should not need a whole lot of explanation." After years of listening to men's questions she found them "boiling": even when they were in the extreme minority, men would monopolize the sessions; moreover, she said her practice can be "a consciousness-raising experience for women." Daly gave them figuratively questions which derived from a male frame of reference.

Gyn/Ecology racist

During the session Daly consistently referred to the limits of what she has attempted in her tempt in work. When a Swarthmore woman brought up Audre Lorde's criticism of Gyn/Ecology and Daly responding to this criticism, Daly responded, "So far as you know, you're damn wrong." She claimed that she was not an "active racist," the question, she maintained, should not even be asked of her. While she admitted the book's flaws, she criticized the tendency she had noticed in women's communities to accuse the self rather than confront the external forces (patricularly in nature) which were causing far more pressuring problems: the latter she found to require more courage.

Some of the members of the audience reacted negatively to Daly's tone during this part of the lecture. According to Vivian Vinson, who had questioned Daly on the possibility of her writing a sequel, Daly "presented herself in a way that was both intellectually and personally immature," and her view implied a patriarchal standard of contradiction to her alleged philosophy.

Questions not germane

Others felt that Daly's often sharp tone was justified by the circumstances. Karen Klotskin, one of the coordinators of the Women's Alliance which had co-sponsored the event with the Hayeford Feminist Group and the Gay Peoples' Alliance, felt that "the questions that were asked were directed to someone who was a goddess, who had written the Bible of feminism, and clearly no one can be all that. I felt that the questions were inappropriate. None were real questions; the talk, only half of them were related to anything she had written about."

Another student felt that the audience tended to attack peripheral aspects of Daly's message in order to avoid confronting the real cause of the students' uneasiness, which was the radicalism of Daly's views.

Conference

(Continued from page 1)

Secretary Kristen Steiner here expressed her frustration with the "fig leaf" of Assembly members on important issues, resulting from eloquent arguments and inaction, and resulting in erratic votes from week to week.

The third concern is the Constitution. At registration, 727 Association members voiced their desire for a smaller, more manageable amendment, only 80 votes short of the required two-thirds.

As this vote is so important and so very close, Hathaway decided to "push" the vote: dorm presidents and Assembly members will be going door-to-door within the halls soliciting the vote. The amendment from those who have not yet voted.

Assembly members also signed up for the newly-formed Constitution Committee, which will draft and generate proposed amendments and revisions to the current Constitution, providing that the amendment passes this week's voting.

"It was terrified that Gyn/Ecology would never be published."
Japanese tradition represses women

by Mika Ishida

Feminism in Japan is almost non-existent. Although Japan is one of the most economically and technologically advanced countries in the world today, it remains seriously backward socially compared to its Western counterparts. In terms of preserving traditional Japanese values, this social conservatism may be a positive force. But in terms of ignoring certain necessary and justified changes, this narrow-mindedness is intolerable.

From childhood on, in all aspects of their lives, women are taught that they are inferior to men. As home parents encourage their daughters to study the piano, flower arranging, or tea ceremony. These are all beautiful forms of art, but why don't parents encourage their sons to do the same?

In school, boys and girls are essentially treated equally, but only until high school. When college entrance exam time comes, male children are often put under intensely high pressure to enter good universities. Male children are often put under intensely high pressure to enter good universities. Girls, on the other hand, are allowed to settle for junior-colleges or technical schools in Japan. The worst sexual discrimination is in the work place. Entry-level positions for women have almost always ten to twenty percent below the salary for men with the same training and experience.

When college entrance exam time comes, male children are often put under intensely high pressure to enter good universities. Girls are rather a novel concept. In school, boys and girls are essentially treated equally, but only until high school. When college entrance exam time comes, male children are often put under intensely high pressure to enter good universities. Boys and girls are essentially treated equally, but only until high school. When college entrance exam time comes, male children are often put under intensely high pressure to enter good universities.

The seeds of feminism, or Woman's Lib., as it is called in Japan, have only begun to germinate there. Its major obstacle is rigidness in attitudes. Japan is a tiny country with too many people cramped into limited areas. Making waves or being a "cussed individual" is not only difficult but potentially dangerous to social harmony, an essential factor for Japan's children.

Feminism, in order to gain acceptance and succeed in its goals, must not take on a vocal, demanding character. It will be crushed and subdued immediately. Feminism must work quietly and forcefully within the system and change practices and attitudes step by step to gain momentum.

There are only a handful of outright feminists in Japan today. In recent years, a wife has been able to substitute a college degree for the dowry: a husband and family by the age of 30 is a "failure" in Japan.

My personal experiences with this inequality have left me furious and frustrated. A male student of mine (I teach English conversation) once told me, in very broken English, that I was definitely not as smart as he was, because he was a man. My best friends, an extremely intelligent and attractive person, has a career goal of being someone's secretary when she knows she is capable of holding an executive position without the help of her own. And many of my close male friends tell me that they will never allow their wives to pursue careers. They say that if they give them even give me "advice"—they tell me not to be too intelligent or to think too much.

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I am not sure where I fit in all this—the traditions I have behind me are uncompromising. I can only hope that I have the patience and the courage to carry me through this long, uphill struggle.

Mawryrys present differing views of women in

by Artemis Hionides '82

"As women police officers become more evident in the city, Georgia Tsalakou, 21, wins the dubious honour of being the first traffic policewoman to be run down by a car."


Women in Greece play a supporting role—they exist to support their parents, their husbands, their families. The pattern of a girl's life is not planned. From birth, and more formally when she enters adolescence, a girl will be encouraged to follow activities and moral rules that will result in a good marriage. As she grows up her family provides her with a dowry, her passport to society: it will let her choose a worthy husband, and it's not surprisingly used as an opportunity for social climbing. After she marries, it will not be long before her parents see their first grandchild.

This pattern may be distasteful to some people: however, it has its logic. First of all, the dowry is the bride's only financial resource. She holds on to it throughout her marriage; it belongs to her by law, unless she signs it over to her husband. For a pair of newweds, this is very important in economic terms: with a family expected, it may furnish the couple with an apartment of their own or the ability to pay for one. In recent years, a wife has been able to substitute a college degree for the dowry: a husband and family by the age of 30 is a "failure" in Japan.

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In addition to all this, not only do women have social traditions to contend with, they also have a long history of political upheavals, in which they have been included, with men, as victims of exile, torture, and imprisonment. In this background of constant national emergencies like World War I, the Civil War which followed it, and the seven-year dictatorship, the issue of women's changing role in modern Greece became slowly, women were given the right to vote in national elections only in 1952. If I go back to Greece, then, would I find women unmarried and lone, or in situations other than the above.

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I explain this in case you wonder why you rarely find women unmarried and alone, or in situations other than the above.

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(Continued on page 10)
Greece

Irene Lambrou

I am with you, I know what you mean. Don't get me wrong—my father is a sensitive and very intelligent man; life is just the way things are done. And his little mannerisms are the cause of more than a few rivalries among me and my parents. Remember, now, it is the guy who loves to say things like "Man is a polygamous animal." This is the opinion of many, man.

So, you're thinking, "Hey wait a minute lady, all Greek-American families can't be like that..." Right you are, sir! I remember that when I told them that I was going to a Bryn Mawr college, they were quite surprised—even shocked—to hear me say that I was bored by staying at home and that I wanted to go for a walk. "Come on with your little girl... Girls don't go out! You don't that when you live properly!" (Whatever that means...).

Going out, even for a short walk, requires a lot of planning. First of all, you need to get your parents' permission, a thing very close to impossible. Why would you want to go out? Need some fresh air? Well, open the window or go sit on the balcony. Want to go to the movies? What is the TV here for? Want to go visit a friend? Call her up or have her come over... and by the way, what do you think your cousins are here for? Your elders have an answer for everything!

But if you are lucky enough to get this permission, the next step is to get a male "bodyguard" who can only be your cousin as if they don't have anything else to do but accompany you! Most of the time they refuse anyway. But if you succeed in dragging your male cousin, you then need to get a car and transportation. It is almost impossible to walk in Cairo because of the amount of people and the traffic in the streets, and also because of the dust and bad shape of the roads.

Women in Egypt bound

by Sahar Amer

It was a big change for me to come back to the United States after spending my summer in Cairo, Egypt. Although it is my home country, I did not feel very comfortable living there. Women of our age (18-22) don't "live" before marriage. When you are not engaged, you are expected to live with your parents and behave as if you were still a teenager.

It is a matter how old you are: if you are by yourself, you can't go out at all, not even for a walk. My own relatives were extremely worried when I was shocked—she says that I was bored by staying at home and that I wanted to go for a walk... "Come on with your little girl... Girls don't go out! You don't that when you live properly!" (Whatever that means...).

Going out, even for a short walk, requires a lot of planning. First of all, you need to get your parents' permission, a thing very close to impossible. Why would you want to go out? Need some fresh air? Well, open the window or go sit on the balcony. Want to go to the movies? What is the TV here for? Want to go visit a friend? Call her up or have her come over... and by the way, what do you think your cousins are here for? Your elders have an answer for everything!

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After this, you must make sure you're very properly dressed. I was amazed at seeing my female friends and cousins spend hours in front of the mirror fixing their belt or hair. This seems to be their major concern in life.

Once you arrive at this point, you are so frustrated and you have had to wait so long that you don't feel like going out anymore. Most of the time you end up not going out at all or driving around shopping and driving back, and of course, everyone considers you very lucky to have been able to enjoy this activity to the fullest. After such a nice evening, girls have to pay for this godsend by spending the next one or two weeks at home.

Once a girl is married—and arranged marriages don't exist anymore except in small villages—her husband takes over the parents' responsibility. The wife can not go out without her husband's permission. She can't work, either, without his agreeing. Things are not any better; all the men in Egypt don't mind working wives—just as long as their own wives don't work.

All this must seem terrifying to those of you who are reading this, for remember that you have to place this situation in the context of the society itself. If women can't go out, it does protect them. Sounds like your Grandma's tales. Maybe. But in Egypt, as in all Arab countries, men have the terrible habit of defining rights and responsibilities of women walking alone. It seems as if they really can't help it. And even if you don’t want to care about what they might say, you get sick of it, and you want to avoid it, and that is why many women prefer stay-at-home positions.

Even in my case, everyone at home understands very well that while living alone in the U.S., I have to conform to many decisions on my actions and to take responsibility for them, but everyone still thinks that while I am in line.
Pakistan women protest patriarchal attitudes

by Fatimeh Fifi Haroof

Sedition laws have been an inherent part of Pakistani society. That's nothing new. What is novel is that it is finally being institutionalized. Prejudices are being formalized into government slogans, discrimination is finding respectability in legal jargon, and chauvinism is being sanctified as religious.

How does all this affect me personally? Well, there's this new "Law of Evidence," for instance. When it is enforced, my word will count for half that of a man's. The (appointed) House of Parliament has recently voted down the testimony of one male witness is equivalent to that of two females.

Other opinions. "English, English, English," Tsuda. Her students often had to prove themselves to be conspicuous or to excite comment. They can be as intelligent as men without being criticized by anybody and so win further opportunity for themselves and other women.

It is this striving for intellectual excellence juxtaposed with a traditional reticence which characterizes the career of Ume Tsuda, one of the women to most advance the academic opportunities for women in Japan.

Like Bryn Mawr's first dean and second president, M. Carey Thomas, with whom she is often compared, Tsuda revealed intellectual vigor at an early age. In 1872 when the Japanese government decided to permit girls as well as boys to be educated in the United States, the seventeen-year-old Tsuda was one of the first five chosen. Thus, she spent ten years living in Washington, D.C. and attending private schools. Returning to Japan in 1882 she confronted a country reeling strongly against Western influence, including the "over-educating" of women.

Nevertheless, Tsuda soon became head of the English department at the Peersness School, which was operated under the aegis of the Empress to instruct the daughters of aristocratic families. There Tsuda felt keenly the need of better teachers and leaders, though with a broader outlook, especially with a knowledge of Western thought.

Taking a leave of absence, Tsuda returned to the United States and enrolled in Bryn Mawr as a special student "with a status more nearly graduate than undergraduate." At Bryn Mawr she studied English literature, philosophy, German and biology, co-authoring an article on "The Orientation of the Frog's Egg" with the Nobel prize winning assistant professor T.H. Morgan.

It was at Bryn Mawr also that Tsuda established her philosophy of education. Indeed, when commenting on the eagerness and enthusiasm of her first students at Tsuda College she wrote, "I think they must be like the students who were in the first women's colleges here. The work means the gaining of so much that had been thought unattainable.

Though Japanese and Chinese literature, history and psychology were taught, English was unabashedly the primary focus of the curriculum. "English literature leads us to the best ethical thought and teachings, which has already done much to mold the new Japan," wrote Tsuda. Her students often had other opinions. "English, English, Bitch," wrote a student in 1895. "We have it at Tsuda from morning until night. Sometimes I become very tired of it.

While Tsuda praised the growing independence of her countrywomen, she hoped also that at Tsuda College her pupils would "lose a certain recklessness, born of the times, which many of them think must accompany progress. I trust that many thus escape some of the dangers which lie in wait for the progressive and radical women of our day."

The College rapidly gained respect in Japan. Eventually only women's college whose graduates were given licenses to teach English, without examinations. An official of the Young Women's Christian Association examining education in Japan in the 1940's remarked, "The influence of Miss Tsuda's School is tremendous, out of proportion to the size of the school and the number of its graduates. Its reputation reaches from one end of Japan to the other end. Miss Tsuda's name is a passport international. I am not dealing in superlatives."

Today with a student body of over 1500 students and an extended curriculum, Tsuda College maintains both its high academic standards and its spirit of service. And the woman's relationship with Bryn Mawr which is reflected both in an exchange student program and in the fact that all of the College's presidents through today have been Bryn Mawr graduates.

What is even more exasperating is the high number of women who voted in favor of that law. But then, that is quite characteristic of our society. For every woman who thinks she is a victim, that her rights are being violated, there are at least ten who ardently believe that the government is right.

In the spring of 1982, a group of women marched to the Karachi Television station to protest against the offensive remarks of Dr. Iqbal, a religious scholar who had contemptuously announced on the national network the night before that all working women should be pensioned off and sent back to their homes. A few days later, a much larger demonstration of veiled women took place in Karachi. The participants in this demonstration dismissed the women in the first as "Anti-Islamic," "upper class" and "Westernized." As for themselves, they offered their total support to Dr. Iqbal.

Similar accusations are often levelled against me whenever I speak up about women's issues in Pakistan. But that after studying in the U.S. I have become acclimatized to "Western values," I have picked up "American feminism" which is alien to our culture. I'm not so sure. Women's struggles for equality are universal. They are being organized throughout the world. I was a women's rights activist long before I came to Bryn Mawr. What I have learned here is a feminist vocabulary in which to express myself. When people back home feel uncomfortable with my open recentment, they take the easy way out. They label me as a "women's libber" and expect me to burn my bra.

I didn't. Instead, I joined the Women's Action Forum (or WAF as it is commonly called). WAF is at present the most well-organized feminist group in Pakistan. We held a meeting in the second President's office, and held demonstrations against the government's discriminatory policies, which often gets us into trouble (e.g., women protesting against the Witness law were beaten up by policemen). Recently, WAF called for a public demonstration condemning the public flogging of a female criminal by a man. This punishment was meted out to her by her husband and in-laws. We were equally outraged by the imprisonment of a blind young woman for adultery (no man was accused of involve ment because the physical handicap of the girl prevented her from identifying him). Despite the laws, Pakistani women sometimes feel like I'm up against a blank wall. We voice our resentment a lot, and people hear but they don't listen.

But that doesn't stop me from trying. For the last three years I have been working as a free-lance journalist, writing as often as I can about women's issues. In the process I have discovered things I didn't want to believe existed—the high incidence of wife beating in the lower classes, the rape of female prisoners by policemen, the auctioning of adolescent girls, the increasing number of marriages, call for affirmative political action, and hold demonstrations against the government's discriminatory policies, which is reflected both in an exchange student program and in the fact that all of the College's presidents through today have been Bryn Mawr graduates.

Australia

(Continued from page 9)
India vs. England: feminism at different stages

by Raka Ray

Women in India today do not always walk three steps behind their husbands and speak only when they are spoken to. Feminism has been born in India—especially in the major cities of Calcutta, Bombay, and Delhi, I can speak most comfortably about Calcutta, because that's where I've lived all my life. There are probably no radical feminists or real feminists in the context that we use the word here. But if, by feminism, we mean belief in the equality of the sexes, increasing realization of the importance of women both in their capacity as mothers and homemakers and in their capacity as capable individuals who can function anywhere in the economy—then, yes, there are lots of women (and fewer men) who believe so in Calcutta today.

Sheer boredom

Inspired by the younger generations, by a growing awareness of their rights and just perhaps out of sheer boredom, they are now leaving the house to work while their husbands are at work. Often one sees women playing an active part in the management of their husband's business—women playing an active part in the management of their husband's business—women gain job experience and self-confidence. I've felt it too!

The most accepted occupation is, of course, still teaching. Twenty years ago, however, you had to fight even to teach. My mother (who is very involved with women's study groups and feminist issues), is a college professor, and my father's relatives were outraged when she declared that she was going to work, not only after marriage, but after her children were born.

Grudging respect

People actually sat around and waited for us to grow up physically or mentally handicapped in some way. It's only now that they admit a grudging respect and admiration for her.

Education has always been greatly respected in India. Most of the girls of my generation therefore study at least till they get their B.A. degrees. This either serves as an additional recommendation on the marriage circuit, or helps to further their careers. Often both are equally important considerations.

Some girls get married after they get their degrees and others go on to further studies. Still others seek careers for themselves—some study management (business or hotel). Others go in for advertising, research, teaching, or the administrative service. Increasing numbers of women are studying medicine.

Today, many women of my mother's generation do some kind of work outside the home—be it a full-time job like teaching primary school or college, working in an "office," or doing social work. These women who are in their forties and fifties are starting to work now. They are many women who had always wanted to work, but who had never had the courage to do so.

Marriage important

But marriage is still of vital importance. Very few women will consider their careers before marriage. Yet marriage no longer means to stay home.

When I went home this summer, I was struck by the increasing awareness and consciousness among women about women's issues. Everyone was concerned about dowries (bride price) and about the many horrible effects of the dowry system (which is now illegal, but still widely practiced). There were meetings, lectures, and seminars held and articles written in every major newspaper and journal protesting the perpetuation of this degrading system.

It is disappointing that our Prime Minister, who is a woman, has never really shown any concern about the position of women in India today—nor has she worked in any way to change it. Just her insistence on the enforcement of equality and anti-dowry laws would be inordinately effective.

Organizations

There are, however, many organizations that have been formed by working women and professionals (usually upper and middle class) to study social inequalities and injustice against women. These include the Ladies' Study Group (social work), the Soroptimists (a group of women at the top of their profession who try to encourage women to enter the professions), the All India Women's Conference (which is concerned with education and legal advice to the village women).

Feminists in Calcutta (and India) has a long way to go. Women of my age have ambitions and aspirations, but they are still held back by societal norms. There is a constant struggle between doing what they know instinctively is right and the way society has brought them to think about themselves. I've felt it too!

Yet feminism has come a long way, for women do now believe in themselves, as women, and as individuals. They do believe they are equal to and have the same rights as men. And that's a big step in the right direction.

England

by Jane Caplan, Assistant Professor of History

This time round, it all started in the 1960s. In Britain as in the U.S., women felt discounted by male comrades in the radical political movements and began to resist their constant inferiorization. The early convergence of the British women's movement was encouraged partly by news from the USA, but also by strong invigorating influences, especially from the left. The equal pay strike by women machinists at Ford's Dagenham plant in 1968 was crucial in reasserting a tradition of women's action; on the theoretical front, Sheila Rowbotham's pamphlet Women's Liberation and the New Politics was probably the most eagerly read publication among new feminists in 1969. The first national conference followed in 1970, and from then on the movement grew swiftly, strongly, and parthenogenetically. Consciousness-raising groups, study groups, campaigns, women's centers, journals, pamphlets—a mushrooming of activities and commitments. Within a few years, women were defining entirely new problems and spheres of action, as well as assessing their relationship to existing institutions like political parties, trade unions, "The Family"; and all the while rediscovering a lost history of their forebears since the 18th century and earlier.

One of the most notable contributions of British feminism was the refugee movement for battered women, which slipped almost by accident into existence after 1972. It is now a national network of over 200 refuges and support groups, and has been taken up in other countries (just as we learned about rape crisis centers from the U.S.). Th触动 British feminist magazine, Spare Rib, was founded in 1972 and unlike Ms. has remained deeply political, becoming more rather than less radical over the years.

It's hard to survey such a diverse movement in a few lines; harder still to summarize achievements and future prospects. The diversity of the movement remains strong, from separatism to socialism and all intermediate gradations and combinations. I suppose a major achievement is simply that feminism is still there, though there are anxieties about its appeal to younger women. Legal achievements have been thin—high on rhetoric, low on practical effect—and a continuing feminist presence is needed to support and extend them.

Looking to the future, I'd select three aspects as important. First the current feminist concern over violence, both personal (the rape issue, for example) and political (nuclear policy and the installation of US missiles. These are not just feminist issues, and maintain-

ing an autonomous feminist presence in them is a delicate business. Women may have a particular perspective on violence, and ways of resisting it; the decoration of Greenham's perimeter fence with baby clothes, kids' photos—tokens of women's lives—was brilliantly subversive as a visual paradox. But to rest on arguments about women's "natural" resistance to war is patently wrong; vide the enthusiasm of mothers as well as fathers for the recent adventures in the Falklands or Grenada.

The second issue I see surfacing more strongly now is that of race and racism. Britain is barely willing to acknowledge that it's a multi-racial society, far less to embrace cultural diversity as a positive good. Women of color in Britain have long protested at the feminist movement's ethnocentrism. Spare Rib recently decided to struggle with the problem head-on, by ensuring that its collective membership is at least half composed of women of color. The result has been an uneasy debate among all involved, over whether this has expanded or narrowed the magazine's horizons. I get the sense that this is part of the beginning of a longer period of struggle over the rights and status of people of color in Britain.

Finally—and I've missed out so much—there's the way in which the experiences of the '70s are now actively shaping radical politics in Britain. I'd highlight the initiatives going forward in cities and towns governed by Labour councils (despite the crisis of Labour at the national level), reflecting a decade of feminist activity within this often tradition-bound movement. In London this had helped change the whole style of local government: it's become less bureaucratic, more politicized, more community-oriented in general. Official attention and funds are now going towards issues for women; for example, a late-night taxi service run by women for women; improvements in nursery services; offers to help women take up their welfare rights; women's committee, women's rights officers, creches at council meetings. Here's a place where feminists have influenced the practice as well as the policies of official institutions affecting millions of people. Of course, it's all highly controversial, but we can still see that these innovations, experimental and uncertain as they are, would simply not have happened without the women's movement.
Double burden for women in Soviet Union

by Alice Charkes

Traditional attitudes

In the Soviet Union, the lack of labor-saving devices means that housework is much more difficult and time consuming than in the West. Though there were very open-minded, even for Soviets, in believing in the need for more equality and less daily responsibility for women. It is difficult to formulate concrete ideas about feminism because there is not a barrage of propaganda like there has been here for the past twenty years. "Burn your bras" never quite caught on in Moscow.

Soviet women are influenced by their Soviet upbringing, adversances are still to change, and society-imposed obligations just as American women are. We, however, are lucky that we can live in an environment where we can express our reactions to prejudice and violence against women. That many people do not recognize this reaction is natural; we all talk for granted what we feel is intrinsically ours. My experience in the Soviet Union gave me a chance to see just how many of American women's problems are shared by the Soviet woman. Fundamental problems are the same, but the ordinary worries of the Soviet woman are exclusive to her environment.

by Julia Kossock

Though Soviet women are the legal equals of men, the Soviet Union remains a sexist society. Almost all women work, but, as in the U.S., most are concentrated in low-paying, low-prestige jobs, and bear the "double burden" of responsibility for household work and child care as well. With the little leisure time they have, women who are Russian, I was appalled to find that elderly women do so much heavy, dirty and poorly paid labor. Women over fifty seem to be entirely responsible for sweeping the sofas and scrubbing the staircases, by hand and on their knees, usually late at night but sometimes during rush hour.

During the winter it is very common, I was told, to see elderly women sweeping the snow from the street in zero-degree weather.

Making the Case

Because Soviet agriculture is far less mechanized than in the U.S. (25 percent of Soviet workers are directly involved in agriculture, as opposed to 3 percent of U.S. workers), large numbers of field workers are needed to plant and harvest, and many of these workers are women. I saw a fairly typical small town land under an acme. Hours. What can be mentally fatiguing about these lines is that there is no guarantee that women's work will be recognized or paid. Women who want to be out of the home are not allowed to work, and sometimes jobs are just to see what is for sale, or for an extra income. The fact that people have to wait in line doesn't necessarily make them more patient.

At kiosks on the street people very aggressively butt to the front, ignoring rules of etiquette that are observed in the West. The负担 is never evenly shared between husband and wife, but the women seem to take it in stride. Many jokes are made about men's incompetency in cooking and cleaning. I was once telling us about how his wife (the only male one I had) was once telling us about the space before the U.S. did. In fact, he said, the order of personnel in flight-testing was monkeys, women, men. When the class burst into laughter at the idea that women were somehow caught between primates and homo sapiens, the teacher was completely flabbergasted, not understanding what we saw as an insult. He was, in fact, a regular Archie Bunker: anti-Semitic, anti-blacks, anti-American. It was only when I told him that elderly women do so much heavy, dirty and poorly paid labor, no matter how much we study it. It appears to be entirely responsible for sweeping the sofas and scrubbing the staircases, by hand and on their knees, usually late at night but sometimes during rush hour.

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Puerto Rican Feminism

by Sandra M. Ericson

A young woman called me and asked me---for the first time---about feminism in Iceland and since I happen to be Icelandic and a woman I didn’t think it would be too problematic. It didn’t take me long to realize I was wrong. Feminism in the U.S. doesn’t have the same meaning as it does in Iceland, a great mitm with the new world and similarities, the dissimilarities are greater. In face, it occurred to me that I really don’t know what the term feminism refers to specifically. I can only write from the point of view of an Icelandic woman who has adopted the term and put it in the best way she knows how. Only a generation ago Iceland was essentially an agrarian society under Danish rule. The land was not generous so what the land could not give was sought at the sea. Poverty was what most of the people had in common and it necessitated that they work together in all fields of life. In 1944, Iceland gained its independence from the West.

Industrialism improves women’s status in Taiwan

by Angela Brune

Taiwan has become industrialized within the last 15 years, and along with this development came a modernization of the present generation’s outlook on life. Yet the Taiwanese women are caught in a conflict between their modern and traditional positions in Chinese society.

Women of the older generations in Taiwan still feel closely tied to the traditions of their ancestors. For example, they are very class-conscious. Occasionally when the woman is from a higher social level than her husband, the wife retains her maiden name instead of adopting the surname of her husband.

While the men do not care whether or not they are occupied by business, the women are very careful to cover their skin to keep it as light as possible, trying to distinguish themselves from what they consider to be a lower social level. Even when the woman is from a higher social level than her husband, the wife retains her maiden name instead of adopting the surname of her husband.

Young Taiwanese women wear bright colors, and the working women wear highly fashionable and modern clothing. But when they reach a certain age, they discontinue wearing such clothes, and start dressing in darker colors and more traditional clothing.

A day’s work may still have to move into their husbands’ household and take care of their whole family; this is why sons are so important—they are the parents’ “social security.” The traditional woman is a feminist success story. She combines family life with her work, and is only hindered by the positions at home and in her social world. She is an elegant and strong in stating her views and opinions.

Because of such events, men have recognized and respected women with new importance, only hindered by the positions they had to offer. Iceland became incorporated into the modern world, and the women were given positions on the assembly lines, and other low paying jobs.

When the concept of feminism reached the ears of the working class women in Iceland, they weren’t sure how to interpret it or how it could help them. They became suspicious of the new world, and the people who espoused the policies to them. They didn’t quite see what they were trying to make them see, or that what they had to say was of any significance for them.

Ghanaian women strong

(Continued from page 9)

The traditional woman is a feminist success story. She combines family life with her other social activities, performing her share of social responsibilities as are set down by age-old laws. She is able to assert herself in this role, thus exacting respect from all around her.

With this glorious picture of the Ghanaian woman, however, there are genuine general problems that are beginning to assert themselves. Times are changing fast and the old traditions. The Ghanaian woman has yet to find a way of dealing with the situation in which it is demanded of her to be a mother and a leader, and still defer to her husband, who traditionally is the “head of the household.” The traditional woman could not have been so baptised, for it is the way of our fathers.

The modern woman who comes into contact with foreign ideas, such as those from the world feminist movement, is not so quick to agree with the traditional women’s views. She begins to question her role as a career person and as a family person, and begins to wonder about her relations ships with her men.

In face of all these incompatibilities, however, the Ghanaian woman remains a figure of strength and fortitude.
**Dance program provides varying opportunities**

By Sasha Torres

Dance is alive and well at Bryn Mawr. The program is in conjunction with the Department of Physical Education, currently offers modern dance through the advanced level, taught by Paula Mason and Linda Caruso Haviland; ballet through the intermediate level, taught by Haviland; and social and square dancing taught by other members of the Department of Physical Education.

The department also offers several courses for academic credit. Dance Composition covers the basics of choreography in the first semester by asking students to compose a series of short studies, while work in the second semester focuses on fewer pieces in a more in-depth way.

Dance Composition I is taught by Greg Stillson and introduces students to dance as an area of study and research, and focuses on top physical dance history and dance ethnography. Advanced Choreography, which is usually offered as an independent study, involves intensive work on a major piece. An independent study in performing arts is also offered.

**Evaluation**

Last year an independent study team, comprised of the Chair of the dance departments at Barnard, Bryn Mawr, and Goucher Colleges, invited by the administration, evaluated the department. While the report of their findings has not yet been released, Haviland indicated that they focused on interviewing students, and evaluating the faculty and the facilities, and that they made suggestions about curriculum, scheduling, resources, staffing and facilities.

Haviland also stated that the findings of the reviewers largely confirmed the beliefs of the dance staff.

She is not yet sure what effect the new gymnasium will have on the program, but stated that although the space will be shared with other activities, the dance room is particularly a good room for ballet, since it is well lit and has a permanent mirror.

**Needs work**

Haviland also stated that the Pembroke dance studio needs work before it can be a really top-notch dance facility. It is well lit, the bars are in bad condition, the dressing spaces are inadequate, and curtains are needed in order to show films.

**Alumna discusses sculpting career**

By Christine Doran

OK, I admit it. I'm a Stephen King fan and some of his books would definitely be on the desert island of my life. So I was rather curious to see what that place (Hollywood) had done to The Dead Zone. As you might have guessed from my reference to Hollywood as that "place," I'm one of those people who you always hear saying loudly as she leaves the theater, "the book was better." But, after seeing The Dead Zone, I thought we set out for the wilds of King of Prussia to see The Dead Zone.

The Dead Zone (about a Bryn Mawker Smith (Christopher Walken—we get back to him) who is in a car accident before he is to be married, and who wakes up out of a coma five years later to find his fiancee has married someone else. He also has no job, a body that needs much painful therapy and a strange psychic power that tells him things about people he touches. He finds out about the power when a nurse touches his forehead and she sees flashes and a little girl screaming. The little girl is the nurse's daughter who is trapped in her burning home. The child is saved and the press falls all over itself rushing back to King.

John also sees into his doctor's past and into a few futures. Enter the local news anchor (played by Tom Skerritt) who wants John's help in finding a crazed rapist/murderer. Also enter the big questions of the story: if one has such a "gift," should one use it, and for whom, and how does one handle these questions about people who are gory, particularly when they find the crazed rapist/murderer.

And if you have read the book, well, it's fun to pick on the errors, when you're not watching Christopher Walken or Martin Sheen, that is.

The instructor noted that the space receives the attention it needs, it will benefit the theatre program as well, since its organizers have indicated that they would like to use the room as an alternative performance area to Goodhart. This would also further a more interdisciplinary approach to dance, and they support, and which the appointment of Arts Coordinator Anne Kish should enhance.

Another group, which now is completely student-run, is Jazz Horizontal. Barbara Black, '84 and Karen Aschaffenberg '86 teach beginning and intermediate jazz class, and run a company of ten dancers who meet to rehearse twice a week for around two hours.

**All wanted**

They choreograph as a group and plan a performance for second semester. Aschaffenberg stated that "they really want good dancers, and anyone who feels ready can contact her to hear an audition." Black lives in Rhoads, Aschaffenberg in Pembroke West.

Performances here on campus this year will include an informal workshop performance in early December, which will feature original work by the members of the composition class, and by the students involved in Dance Performance Club. In April, the Philadelphia-based modern group Zeno Moving Company will perform at the campus sponsored by the Friends of Music, and the dance department will have its Spring Concert in Goodhart.

Haviland stated that since "Bryn Mawr has the reputation as the most women's college in the country, everything that happens here should be of the best quality it can possibly be." She said that this was the view shared by the evaluating team with respect to the dance performance. It is to be hoped that with some administrative support, this dream can become a reality. The potential certainly exists.

Other arts are also offered. The dance program provides varying opportunities to students. In addition to the program at Barnard, Brooklyn and Chaffinch, dance departments at other colleges currently confirmed the beliefs of the dance staff. So we spend the rest of the time with other activities, the dance program, but stated "that the program will have an effect" and for whom, and how. One can almost see the performance as a group, and run a company of ten dancers who meet to rehearse twice a week for around two hours.

**Dead Zone lives**

By Adele Parker

On October 26, the French author Marie Cardinal gave a thoughtful talk on her book "Les mots pour le dire" (The Words to Say It).

This, her tenth book, has been translated into eleven other languages since it came out in France in 1973, including English just a month ago. On October 11, the film version came out in Paris. Cardinal said that she didn't know how she had found "the words to say it," but she wanted to share her experiences as a person and a writer.

The book tells the story of a woman and her daughter, and of the daughter's eight-year psychoanalysis. Cardinal explained that she used the psychoanalysis as a sort of "literary trial" to tell the story of these two women. She spoke of the daughter as her "own sister" but stressed that this was not the story of her own psychoanalysis, which she began around 1968.

The woman portrayed, a rich Algerian Catholic, is faced with childhood, religion, her relationship with her mother. Cardinal said that in psychoanalysis one talks about childhood and then one talks about the relationship with the mother. Cardinal talked about the relationship and how it was the relationship that really defined the person. She wanted to share her experiences as a person and a writer.

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The volleyball zone

by Anne Robbins

20 October. At 2:45 p.m., on the button, Coach John Kalohn backs a 3-0 victory on a match that at times seemed incredibly wrong, the Bryn Mawr volleyball team and me, the scorekeeper of the past lot of the Bryn Mawr gymnasium. We head toward Rider, where the team has a 4:30 match. It's already a long-hour road; no one is going to be uneventful; the team is around, and Rider needs just three games to win handily.

While I am sitting on the stage, waiting for the team to shower and watching John figure out the way to Schenectady, Rider's coach comes over. She seems nice; once her team had put the game out of reach, she cheered for Bryn Mawr, our team. She compliments John on the team's improvement since last year and notes that he still lacks self-confidence.

We depart from Rider at 5:45 p.m. en route for Schenectady, once in Schenectady, we drop off the uniforms at John's parents' house so they can be washed and head for Friend's, where, despite the 30 degree chill, everyone puts away a sundae. Spirits pick up as we wait for the ice cream to melt, in anticipation of the next day's tournament.

21 October. The wake-up call arrives, per John's order, at 7:15 a.m. By 8:00, everyone, save Martha, Jennifer and Dewi, is in the van. The trio shows at 8:09, and we soon discover that they, having gone back to sleep after the wake-up call, got ready in a mere three minutes.

We breakfast at Car's in downtown Schenectady. The patrons are considerably less than enthused; one asks, "Is this a parody, or are they all waffle with ice cream and lemon juice?" We were not nearly as cold as John drops us at the county's courthouse, to the University of Vermont's gym at 7:00, so after watching the post-match snack. The majority of the team is hoping to improve our game, which we reach in three and a half hours. Priscilla seems to be enjoying her time off. We eat at Luigi's in Schenectady; on John's recommendation, half of the team tries the spaghetti with braggie.

Back in the van, we settle down for the home stretch. Friscilla takes over the wheel; everyone dozes on and off. Somewhere in New Jersey, we have a dance tape turned on WCAU. We pause for five minutes at the Marlboro exit to the road. It's morning already, slightly before 6:00 a.m., unceremoniously drops us off at Rock and Park Arches.

One difficulty with the Visiting Committee's report was that the diversity was not considered important at either campus. The image that is projected in these basic handbooks would give us no hint that the issue of diversity forms any part of the guiding principles of the two colleges states the report. The report then added that there seems not to be a significant amount of students who are not minority. Woodruff remarked, "Had it arrived earlier, we might have used it as a planning tool for the academic year 1983-84." In response to one of the specific courses of the Task Force to the Subcommittee, the Curriculum Committee as a whole drafted a letter to professors of the next courses suggesting the inclusion of subjects relevant to women and minorities in these courses. Drafted by Woodruff and Dean Paula Mayhew, dean of women's studies, the letter was meant to suggest rather than enforce a possible approach. Woodruff expressed concern that the letter "could be perceived as being rather rude. The terminology is important. It is a letter urging cooperation rather than which imposes sanctions."
Swimmers fall to 'Ford

by Snoozer Archer

Despite the obvious lack of chest hair, the Bryn Mawr Swim Team held their own against the Haverford Swim Club last Wednesday. Though the swimmers did not win their individual events, their times were very good for the early season. Coach Lee Wallington was able to determine areas that need to be worked on which include the basic strategy of getting off the wall a little faster, and having enough strength at the end of the race to hit the timing pad hard enough to turn the little sucker off. Generally, Coach Wallington was pleased with the meet and hopes that first meet jitters are now out of the way.

In order to gain team status the club must show dedication and enthusiasm for three years as well as maintain a constant group of members. The problems faced in gaining team status include not only competition from the Soccer and Softball Clubs with their larger memberships, but the cost of equipment as well. Copper strips, reels, and a machine are all necessary.

For non-fencers, one fences either "dry," with an ordinary steel foil, or "electric" with equipment wired down the fencer's back and attached to a monitor which registers when one fencer has "touched" another. At present Bryn Mawr has no electric equipment.

Alumnae money:

Total costs could range from $1500 to $3000, depending upon the number of strips desired, said Searie. Funds will be forthcoming in order to get team status the club must show dedication and enthusiasm for three years as well as maintain a constant group of members. The problems faced in gaining team status include not only competition from the Soccer and Softball Clubs with their larger memberships, but the cost of equipment as well. Copper strips, reels, and a machine are all necessary.

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