1986

The College News 1986-11-19 Vol. 8 No. 4

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Margaret Randall spoke this Sunday on women's lives in post-revolutionary Cuba and Nicaragua.

by Denise Tuggle

The Goodhart Music Room was so full that people were lined up against the wall Sunday afternoon, the 9th of November. Everyone who had come to hear Margaret Randall speak on "Cuban and Nicaraguan Women: A Comparison of Two Revolutionary Processes." Randall has spent the last fifteen years in Central America documenting the lives of Latina women.

In this talk, Randall chose to concentrate on the issues of domestic workers and prostitutes. After the Cuban Revolution in 1959, the Cuban government set up schools for domestic workers and prostitutes to learn skills in order to get into less exploitative jobs. The schools were free. Childcare was provided, in the case of domestic workers, the government actually paid for transportation to and from classes.

When Randall began speaking of Nicaragua, she prefaced it by stressing that she had spent less time in Nicaragua and that Nicaragua is still a country at war. Thus they could not move as swiftly on curing diseases as Cuba. Randall said the Sandinista government and military, including the highest ranks. I do not want to mislead you into thinking she was making any unjust political distaste against the United States. She, in fact, was just trying to give us an impression of what the conditions were like in Nicaragua.

Nicaragua does not have the economic conditions that Cuba did after the revolution. There were not vast numbers of unfilled jobs to place domestic workers and prostitutes. Instead, better alternatives. Nicaragua are becoming unionized. Before the revolution these women were little more than slaves. There was only one way they could improve their job security or working conditions. Now they are fighting for a 10 hour work day, minimum pay and sick leave. Concerning the prostitutes, Randall said the Sandinista government has not been as successful. The government has set up self-supporting trade unions, collectives for ex-prostitutes. Unfortunately, this has helped a small percentage.

Throughout her lecture, Randall stressed that her goal was not to make the Cubans or the Nicaraguans look perfect. Her goal was to represent the lives of Cuban and Nicaraguan women accurately. She stressed that these Latinas and Latinos are human beings trying to improve their particular situation. They, like all human beings, make mistakes, but they are trying. Their knowledge and creativity and worthy of respect. It was obvious that Randall cared very much about the lives of these people, not as political labels.

Currently, Randall is fighting for her U.S. citizenship. No that more than 4-5% of the Naturalization Service, the INS charges that Margaret Randall's writing advocates the doctrines of World Communism. Her court ruling not is within fifteen days, she will be deported on December 1st of this year.

All this information had a curious effect on me, Margaret Randall, in my opinion, is an excellent biographer, but not a particularly great speaker. During the question and answer period, she told us that a person of color could much better answer our questions about racism than a Jewish-American woman, but she would do her best. (I noted that this was the only time she used labels in this manner.) When asked about what the conditions were like in Nicaragua, Randall describes Latinas improving lives

by Laurie Fenlason

Nearly 150 undergraduates packed the Campus Center main lounge Monday evening before November 10 to discuss the findings of the Cambridge Associates report on the College's financial future. Sponsored by the Curriculum Committee, featured President McPherson, Treasurer Margaret Healy, and Undergraduate Dean Michele Myers. Students and professors, along with the faculty, staff, and graduate students.

Opening the forum, President McPherson noted that this is a particularly hard time for colleges and universities as government support for research in all fields is diminishing. The College's financial assessment, the commitment of the country to access and to funding has clearly eroded, he said.

The 1976 evaluation found the College to be a small but complex institution living beyond its means. Enrollment needed to be increased, deferred payments and beyond, and faculty salaries needed to be brought into par with double-digit inflation. The ten year Centennial Capitol Campaign, begun in 1976, helped the College to realize many of those goals. We find ourselves now, at the end of the Campaign, stronger than ever but with continuing nagging problems," President McPherson observed.

"Long-range projections show that we will be in trouble if we aren't in a growth mode or not. Long-range projections show that we will be in trouble if we aren't in a growth mode or not. Long-range projections show that we will be in trouble if we aren't in a growth mode or not." (Continued on page 5)

Non-western panel reveals "diversity" of racism

by Sia Nowrojee

The LSA panel discussion on racism and color prejudice in non-Western societies on October 30 turned out to be an incredibly enjoyable experience for those who participated in it. Although a panel consisting of three professors, one assistant professor, and one undergraduate as the backbone of the discussion, it was the informality and complete participation of everyone that made the experience of completely contrasting experiences resulted in the realization of just how widespread and localize "diverse" racism is in different societies. And, just as we would think, the sharing of common experiences exposed a sometimes unexpected and pleasantly surprising solidarity. It is important that a non-Western view of racism is explored for two main reasons. First because it is often ignored, and this type of ignorance is operative in perpetuating such prejudices.

Second, as the panel exposed, it is a frighteningly common phenomenon. One of the major factors in the creation of racial prejudices in societies in the Third World is colonialism. The colonial system tended to set different racial groups off against each other economically and socially. Since 1945, however, there has also been a strong current of anti-racism that allows for social interaction and integration between these groups. This has resulted in the alienation of many communities, as well as individual groups. These communities have wished to break free of the existing stereotypes.

In all of the societies discussed, the degree of skin color was what mattered, and sadly as expected, the lighter the better.

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EDITORIAL

A Room of Our Own?

For popular culture enthusiasts, we might approach the problem like this:
Q: How many Mawters does it take to screw in a lightbulb?
A: We’re not sure but certainly not nearly as many as it takes to put out a newspaper. And it’s not funny. Well, only sometimes.

For English majors, we might pose the problem in terms of, say, a problematic lack of text, or a difficulty in locating the text—especially before deadline.

And, lest the science majors feel left out, we’ve even discovered a formula to describe the problem, better known as Einstein’s Mother’s Theory of Feminist Productivity:

\[ T.O. = W.P. \times E/W \]
(or, Total Output equals Woman Power times Energy per Woman). Note: A decrease in woman power requires a corresponding increase in energy per woman in order to maintain a uniform rate of output.

But no matter how many different ways we try to express it, the problem remains the same: it takes an incredible amount of energy to produce a thoughtful, high-quality alternative newspaper/journal on a regular basis without the widespread input and support of the entire community. When a long-time student activist commented that “it’s the same thirty women on campus who do everything,” she wasn’t far from the truth. Like many of those thirty women supporting feminist/political organizations on campus, we at the College News are beginning to feel the strain. It’s lucky that none of us have any academic commitments to meet, or we’d really be in trouble.

Although we had planned to do a December College News, we have decided, after careful consideration, that this will be the last issue for this semester. While response to the College News remains strong, and our own organizational problems in order to emerge with renewed strength and vigor next semester.

Because every newspaper deserves a room of its own, one of the structural innovations we hope to accomplish is the establishment of a permanent office space out of which the College News can operate. In addition, we hope to re-establish a darkroom on this campus in order to facilitate photography. These are only a few of the changes we’re proposing, and any assistance or suggestions will be welcomed. And if you’d like to be a part of the College News editorial board for next semester, contact the current editors or watch your mailbox for an announcement of an upcoming meeting. How many Mawters does it take to put out a newspaper? Plenty, and there’s room for you.

COLLEGE NEWS

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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. Deadline for letters to the editor is Friday preceding publication. The College News is published every other week on Wednesdays while classes are in session.

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 functions are connected to those of the College.

Treasurer explains investment policy

I’d like to correct a statement about Bryn Mawr’s investments which appeared in the editorial, “Seeing What We Want to See,” in the October 29th issue of the College News. Bryn Mawr College does not “limit its investments to those corporations in South African companies.” The College holds shares in American companies, such as General Motors, American Brands, RJR Nabisco, Eastman Kodak, Johnson & Johnson, Procter & Gamble, and Merck, which themselves have operations in South Africa. It is worth mentioning, too, that generally less than 1 percent of the total assets of such corporations are represented by their South African affiliates.

As you know, the College’s policy is to limit its investments to those corporations demonstrating maximum compliance with the Sullivan Principles, a far more stringent policy. I might add, than Yale’s, Harvard’s, or Princeton’s, for example. We should soon be receiving this year’s (the tenth) report on the ratings of the signatory companies to the Sullivan Principles. This year companies will be rated not only on their employment practices, training programs and activities focussing on the quality of employees’ lives (including housing, transportation, schooling, recreation and health facilities), but also their actions in pursuit of social justice. I will see that a copy of the report is put on the shelf in the periodical room in Canaday, where we have been making available to the community a wide range of publications from the Investor Responsibility Research Center and the Research Consortium on American Corporate Activity in South Africa.

Suzanne Spain
Assistant Treasurer

Women’s Center expresses thanks

The Women’s Center Library Collective would like to thank the members of the bi-College community for their generous donations of money and books to the Women’s Performance Night held last Friday. Special thanks go to the performers and organizers. The money and books you donated will go to further increase our growing collection. (We also accept stocks, bonds, real estate, VISA or MasterCard, American Express, travellers checks and gold bars, which may be left in our handy book drop box). But seriously, we are always happy to accept donations. We will be distributing information shortly concerning our new commemorative book plates. Coming soon to a mailbox near you—Sincerely—The Library Collective

Racism panel inspires strength

(Continued from page 1)
around the rejection of certain racial physical traits is a frightening expression of racism. Inter-racial marriages, instead of becoming the basis for better race relations, are often misused as a means of upward mobility in societies where lightening one’s skin increases social status. These are just a few of the issues that were brought up for discussion. The atmosphere was amazing, as were the discoveries made. The enormity of the problem of racism everywhere struck us, and the need to strengthen and renew the battle against racism was apparent. Also prevalent in the room was an understanding and determination that could only inspire strength.
Rural experience reveals truth about development dollars

Before I went to Kenya, I naively believed that most development schemes actually help those for whom they are intended. I was excited about the academic program I chose (St. Lawrence's six-week, three-credit, five-person, truly superb semester program) since it had a month-long internship. I envisioned working with rural women's agricultural organization.

I got my wish, and worked with rural women for a month on a goat project. The women were building a goat house and a water tank. I learned a great deal from this experience, but in all honesty, most of what I learned was how completely untrained I am for such work. I would furthermore like to point out that one month for even the four I spent studying in Kenya is not a long period of time, and that my observations must necessarily be somewhat superficial. However, I think that there is worth in my impressions; hence this column.

When I arrived in Voi, a town located fairly near the coast of Kenya, I was greeted by a supervisor, an English volunteer who immediately asked me what I was studying in school. "History," I replied. Although she didn't quite laugh in my face, the point was clear: a history degree is completely useless in rural Kenya. She had studied agriculture. At this point she informed me that she had a report to write in Nairobi, deposited me in the exceedingly remote village of Kuniti and gaily tooted off on her motorcycle.

A month seems like an eternity when no one around you speaks your language very well. I jokingly referred to it in the intransigible letters I sent to everyone I had ever known as an "existential nightmare." I muddled through, however, and carried sand on my head (just for the record) and as I learned was somewhat superficial. However, I think that there is worth in my impressions; hence this column.

... people who have inhabited an area for centuries often know considerably more about a region's ecosystems than do sophisticated Western scientists.

Alice Jane Sillman

outlook. I wish I knew how to change my outlook. I mean, I want to believe that such work is of value, because if it isn't, I don't wish to denigrate the seventies nostalgia that prevails in Haffner's part of the Erdman dining experience. Form follows function here. While we

Dear Ms. Hank,

what's this rumor floating around lately that "Turn Right—Go Straight" is the way to get to heaven? Could you straighten me out on this theme, please? I feel as though I have no direction in life.

Bent Somewhat Port-ward

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Dear Ms. Hank,
Ford Women's Center provides support system

by Lynne Bowers

On Wednesday night at the Haverford Women's Center, there is the feminist group meeting. Saturday afternoon finds Sam Dierer speaking on domestic violence to a group of students, men and women. It lengthens into a three-hour rap session. But if you happen to go to the Women's Center when it is not for a meeting or event, you will find it much more sparsely populated.

It is a large room, comfortably and amply furnished, with a library of feminist literature with books not found at Magil Library, along with a section of feminist journals. If there is such a room with its many resources, why aren't there more people? 

"Because we're in the bowels of the Dining Center. It can't get much worse than that," says Lauren Fogle, one of the four staff members. 

Indeed, it is a feat to find it for the first time, and if you didn't know it was there, you might not find it at all.

Downstairs in the Dining Center, go left at the mailboxes, past the bookstore, through two sets of swinging doors, beyond the back entrance to the kitchen, and just as you're thinking it couldn't possibly be down here, there it is...

where women can go to get support.

The letter goes on to cite concerns such as the "oppression of women" and the "loss of self-esteem" in detail, as "sexist society" as reasons for proposing the creation of a women's center. 

The strong and perhaps angry language used in these letters is due in part to the Barclay Incident, which was at that time still a recent occurrence. It concerned the sexual relations between a freshman woman who was intoxicated, and five men the night of October 8, 1980 (the first year women were admitted to Haverford). In response, a women's group formed in the sociology department at Haverford. And it was these women who became the original founders of the Women's Center.

Social pressure spurs abuse of alcohol in women

by Amanda Hassner

The thought of another discussion about alcohol is enough to send one's eyes rolling upward into one's head. Such a reaction may have been evoked by the "Alcohol" in the title of the panel discussion on November 5, "Women and Alcohol." Yet the "Women" in the discussion's title signified a difference. There was certainly a difference between this discussion and any other discussion of alcohol that I have ever encountered. Its immediate focus distinguished it from its fellow activities during Alcohol Awareness Week. The reason for this, as was forcefully stated in the beginning of the discussion, is that the effects of alcohol and other substance abuse on women are different from the effects on men.

Roberta Davy, one of the members of the panel comprised also of Deans Patricia Waltzman and Jo Ellen Parker, began the discussion by making that difference clear. She spoke about the Rehabilitation Program at Bryn Mawr Hospital she has come into contact with many women who have problems with the consumption of alcohol. Their problems lie in the way that women are viewed by society, and, through, that how they view themselves. Women, as this society seems to demand, are supposed to be beautiful and socially adept, and are to accept the responsibility of mothering for children. The situations that are thrust upon women often include the intake of some type of drug, whether it be alcohol, nicotine or heroin. Doctors are sometimes all too willing to prescribe and continue to arbitrarily repress drugs such as alcohol and to not understand the women's "nervousness." When a woman becomes victim to an addiction to one or more of these substances, it is more likely that she may experience guilt and shame. She cannot live upon the "pedestal"

and now, a commercial message:

It is 10:00 and Sara Gils, home, happy, and 8 oz. is made to go out into the night...

... on her day off, Doris years pants' claiming she feels intense in a skirt...

... but Martha never shows Louise affection in public.

PATRIARCH


NOVEMBER 19, 1986
Rally to support human rights, oppose Justice O'Conner

The Human Rights Coalition, a broad-based organization of students, faculty and staff dedicated to protecting and affirming human rights (including rights for religious, racial, and gender minorities, women, sexual minorities, prisoners, the disabled, the aging, and other traditionally disadvantaged groups), will hold an event to show support for human rights. The event is scheduled for Thursday, November 20, 1986, at 3:00 pm, to coincide with the visit of U.S. Supreme Court Justice Sandra Day O'Connor, who will be presiding over the University of Pennsylvania Law School's moot court proceedings.

O'Connor has voted with Chief Justice Rehnquist to create a de facto conservative court. She has been a long-time foe of the Supreme Court's abortion ruling, has voted to exclude civil rights groups from federal fundraising efforts, has voted against privacy and First Amendment rights for lesbian and gay people, and has served as the author for a potential life is not potential in any prisoners' rights case. As such, O'Connor has made it clear that she is a staunch conservative who is opposed to laws that might limit the Court's influence further and further to the Right.

O'Connor has been a leading force in the opposition to Roe v. Wade, the Court's landmark abortion decision. In a 1983 ruling that involved an Akron, Ohio family-planning clinic, O'Connor wrote: "I find that the Court's action is not a narrow and careful exercise of its role as interpreter of the law, but an act of naked judicial legislation, outrageous and highly problematic. To begin with, the FMLA is constructed with restrictive language. The very specialized Western concept of the nuclear family (which are only 90% of the Soviets' missiles—guess what? 10% get through), enough to annihilate the United States population. For example, when the microphone was turned over to the singing group Wild Women for Peace. These bitterest expressions were taken out of context and obsessively join us. We set off on the march, walking past the White House, chanting, "What do we want? Money!" (and alliterative additions such as "Where do we want it? Now!") and "What do we want? The Cambridge Report advises, the administration has opened a second campus off the Main Line.

A few Peace Marchers addressed the crowd with messages we were reading: "It's the most expensive off the Court's record is also obvious in her decisions in criminal cases. During all of her time on the Court, O'Connor has never ruled in favor of a defendant and has consistently refused to take prisoners' rights into account, even in cases involving the death penalty. With her decisions on criminals' rights, O'Connor is slowly eroding the rights of the Miranda and Gideon decisions.

O'Connor has also failed to support civil rights groups in their struggles. In Cornell v. NAACP (1985), she wrote the decision that said that "controversial groups must be eliminated from the Federal Campaign Fund." This decision means that civil rights, environmental and other advocacy groups can be constitutionally barred from the federal government's $100 million annual charity drive. Groups that are affected by this ruling include the NAACP, the Puerto Rican Legal Defense Fund, the Indian Law Resource Center, the Sierra Club Legal Defense Fund, and the Natural Resources Defense Council. For all of these groups, the federal ban is the only opportunity for them to solicit funds from government workers and is, therefore, essential for their work. The more people we have, the more we can do to prevent nuclear war. We set off on the march, walking past the White House, chanting, "What do we want? Money!" (and alliterative additions such as "Where do we want it? Now!") and "What do we want? The Cambridge Report advises, the administration has opened a second campus off the Main Line.

Act reinforces nuclear family

Forum addresses spending problems, education

(Continued from page 1)>

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People march in protest to the strains of Holly Near (it was a great march for music), singing the "Peace March Song" and "Singing for Our Lives."

Furthermore, upperclasspeople were conspicuously absent; the people who arranged the trip were almost entirely first-year students and sophomores. This community can, at times, be quite activist; it was the first strike system.

I was feeling that it was about time to get on with the march, when one more speaker stepped up to the microphone and told the crowd that a siren would be sounded to simulate an air raid and the dropping of the Bomb—"however we were compelled." More than anything else, I felt compelled to leave. The siren went off—a shrill, bone-chilling sound. I was pulled to the ground by a person 'dying' next to me, and someone screamed an earth-shattering "NO!!!" A scene from a dream I had once.

The most entertaining moment occurred when the microphone was turned over to the singing group Wild Women for Peace. These bloody words were taken out of context and obsessively join us. We set off on the march, walking past the White House, chanting, "What do we want? Money!" (and alliterative additions such as "Where do we want it? Now!") and "What do we want? The Cambridge Report advises, the administration has opened a second campus off the Main Line.

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Act reinforces nuclear family

(Continued from page 7)

enough for the choice to be made. However, delving deeper into the provi- sions of the Act makes the Act highly problematic. To begin with, the FMLA is constructed with restrictive language. The very specialized Western concept of the nuclear family (which are only 9-10 percent of all American families, according to the Census) is quietly reinforced with the absence of mention of illegitimate children, gay parents, the poor. If the leave is unpaid, how can most of us afford to take it? Since the Act only applies in workplaces with 15 or more employees, does this do for domestic workers, waitresses, small busi- nesses? The Act clearly has glossed over the definition of family, and perpetuated the sexist, heterosexism, and classism that is implicit in the nuclear family.

Whether or not to support it, to write to your congressperson about it, I leave it up to you. I think the FMLA is inadequate. Western concept of the nuclear family (which are only 9-10 percent of all American families, according to the Census) is quietly reinforced with the absence of mention of illegitimate children, gay parents, the poor. If the leave is unpaid, how can most of us afford to take it? Since the Act only applies in workplaces with 15 or more employees, does this do for domestic workers, waitresses, small busi- nesses? The Act clearly has glossed over the definition of family, and perpetuated the sexist, heterosexism, and classism that is implicit in the nuclear family.

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Motherhood, families, and children: Exa... by Carrie Wolford

I want to have children. In fact, recently, the urge to have children has become intensely strong; a friend the other evening called and said she was going to have an abortion. She had decided physically/emotionally she wants to have children. However, I realize rationally that there is no room in my life for children right now, perhaps not even until I have graduated graduate work—although maybe I would like a child during graduate school, when it is possible that my parents choose me as their child is very validating of the child I was and, even though my parents chose me as their child is very validating of the child I was and, even though my parents chose me as their child is very validating of the child I was and, even though my parents chose me as their child is very validating of the child I was and, even though my parents chose me as their child is very validating of the child I was and, even though my parents chose me as their child is very validating of the child I was and, even though my parents chose me as their child is very validating of the child I was and, even though my parents chose me as their child is very validating of the child I was and, even though my parents chose me as their child is very validating of the child I was and, even though my parents chose me as their child is very validating of the child I was and, even though my parents chose me as their child is very validating of the child I was and, even though my parents chose me as their child is very validating of the child I was and, even though my parents chose me as their child is very validating of the child I was and, even though my parents chose me as their child is very validating of the child I was and, even though my parents chose me as their child is very validating of the child I was and, even though my parents chose me as their child is very validating of the child I was and, even though my parents chose me as their child is very validating of the child I was and, even though my parents chose me as their child is very validating of the child I was and, even though my parents chose me as their child is very validating of the child I was and, even though my parents chose me as their child is very

Feminism embraces mothering, activism

... I feel an urgency to get into the heart of the fast-track work world dominated by men, and make heard my voice, as well as those of the subjugated people of color, poor people, women, abused people, elderly, and all people who have been silenced by a society in which the economic system is dictated primarily by and for rich white men in power.

Choice clarified

by Catherine Barriger

For as long as I can remember, there has been no question in my mind that I want to have children of my own. The thought of the responsible womanhood has never troubled me, but instead I have always questioned whether or not I would be able to have a commitment to a home and a career. In the short two and a half months that I have been living as a woman, I have been given an opportunity to become better acquainted with myself and my choices as a woman, as well as long enough to formulate some possible long-term goals for my future. Now the question is not whether I will be able to manage a family and a full-time job...

Surrogacy raises potential for exploitation

by Prucia Buscett

Reprinted from The Women's Reporter

The ancient Greek philosophers thought of a woman as a receptacle for a vessel where the seed of a baby was planted. That was Aristotle's view, and it assumed women would co-parent with another person. How I've evolved and developed as a person due to that particular aspect of my identity that I have become the best person I could be at that time. Yet, the biology of who I am, the biology of who my brother is (his natural parents and mine are not the same) and the biology of my parents has never been the essential tie that holds us to one another. Therefore, family dynamics, and our identity as a family, do not rely on the conditional knowledge that we are of the same flesh and blood. I know that I might physically be able to have children and also be devoted to a job involving more than just being a mother. I do not feel as though I were giving enough time to my children). This involves my feminist recognition for my own mother and mine are not the same) and the relationship to her being my mother, and always seemed to feel too many demands on her time from me and my siblings. And time spent with me is limited, and always seems initiated by me, which leaves me feeling as though she would rather have any strong connections with her children. For me, this is especially hard since the fewest resources, and work which interests us. How valid in terms of sharing between mothers and daughters, and I often feel I missed out on something personal to commitments important to her. I can see in both of us the same devotion to and excitement by work which interests us. However, I feel that it is not enough. When I was young, my siblings and I would have finished our baths and supper (we had a woman living with us who took care of us) before my parents got home from their respective work and meetings. And on weekend mornings, we were not allowed to wake them up, even though we wanted to do so only because we were excited to see them (grandma we did wake up at around 6 in the morning)

Adoption validates self-image

by Heidi Li

Motherhood: to be a mother, to have and raise children. For me such thoughts seem incomprehensible and overwhelming in many ways I represent nonreality of it brings forth many questions. However, as one of two adopted Taiwanese children raised by Chinese American parents, I have never immediately assumed natural childbirth to be the only option for women. Until recently, adopting a child or children seemed to me, in many ways, a much more holistic choice.

In becoming more aware of this for myself, I find that the decisions regarding not only the rearing but the raising of children become essential as well. Engendering a stable home environment for any children I would raise myself or with others is an extremely important consideration for me. Because of the increasing instability of supposed "primary" relationships in our society (my parents separated when I was eight and my brother seven), I do not immediately assume that I will parent with another person, or with only one other person. However, I do believe that it is important that relationships outside of the immediate, developmentally essential environment exist for the child or children. Many children from non-biological (as well as some biological) "aunts", "uncles" and "cousins", would provide them with resources, points of view and experiences that the immediate family situation by its very nature could not.

Ideally, I would hope to co-parent with someone who will be first and foremost a friend. Without a friendship that has been rooted in sharing and struggling as its base, the reality of co-parenting successfully seems unlikely to me. Romantic love in a relationship between two people who choose to parent together can and often is a wonderful thing. However, it does not in and of itself provide a stable, loving and continuing environment for the children who may be involved. For us to expect that it must always dominate a relationship by time the two comes and if you make my own decisions and act upon them, I hope they will be clear as well as honestly thought out. At least, the feeling that I have now is that the options that are available, especially for us as women, are far from few.
Congressional bill affects childbirth leaves of parents

by Marcy Epstein

Decisions such as motherhood and child rearing lie delusively far in our futures, or so we would like to believe. Busy as we are now, with approaching exams, unwritten papers, pending meetings, and budding relationships, many of us find These Ominous Decisions put on our list of Things to Do in the Not-So-Near Future, postponed until we possibly saner selves are in the places we want them to be. For those of us who choose to bear children, however, this delay can mean that we obscure important issues stemming from the treatment of motherhood in this country. With our heads bent between the pages of Spender and Geltman, we can easily disregard legislation that is percolating in Congress, ironically, the very same legislation that will govern us when we have reached our individual decisions about the how, why, when, and when to "mother." And then it is too late, at least for us to contribute to the law instituted years before we even took out our own insurance. We would have to start the red tape of reformation rolling all over again, with our sights on the Next-Generation, instead of our own.

This realization, of course, is my own frustration with the way that polity is formed in the United States. I was struck with this reality while listening to Ros Patchesky discuss a new bill, "The Family and Medical Leave Act of 1986," which is churning its way slowly through Congress, here and now, and which holds a very mixed bag of socio-political commentaries, for many, if not all of us, in the No-So-Near Future. With extended gratitude to Ros Patchesky and the members of the class, Women and the State for much of the information that follows, I should like to summarize the bill's goals and purposes of "The Family and Medical Leave Act," look at what the act provides, and discuss the act's various implications.

Several facts are brought into attention by the act. The number of single headed households is increasing. Mother and fathers both find their participation in the early years of child development to be crucial. Moreover, the dearth of employment opportunities force individuals to choose between jobs and parenting. Premised with these facts, the FMLA represents an attempt to balance the demands of family and workplace, to promote, subse- quently the stability of the family, and to accommodate the legitimate interest of the employer.

Sounds terrific, and apparently gets bet- ter. The upshot of the FMLA is the automatic entitlement of either parent to take leave for children. Unpaid, this leave may endure up to four and a half months, and has no effect on the status of an employee who has taken it. Men and women are assured of the same or equivalent position, and no loss of accrued benefits.

Single-parenting: a viable lifestyle

by Laura Stamp

I've always known that I eventually want to have a child or two. My future child and family life are often the subject of my day- dreams. I think about what I'll name my child, the books I'll buy her (or him), how I'll force her to practice for her piano lessons, whether I'll let her watch T.V. cartoons and sitcoms—basically the things a potential parent thinks about when envisioning a Happy Family Life. Until last year, though, I didn't realize that my daydreams are a little out of the ordinary, that they are missing an element usually present in the Traditional Happy Family. In none of my fantasies am I sharing the Joy of Childbearing with another person, male or female: I'm always a single parent. In my daydreams, I'm the one who throws around the ol' pigskin with my kids, I'm the one who mows the lawn, puts up storm windows and fixes anything around the house if it breaks. There is no man

Equality affects choice

by C. Herrick Fowler

Yes, I want to have children, although my reasons aren't entirely clear, even to me. This decision does stem from some background. I come from a close family with parents whose marriage is not based on a sexual division of labor. My mother and father have shared the responsibility of rais- ing their children, and even with the unavoidable difficulties of child care, my mother is a happy woman. I may eventually get married, but I refuse to simply marry to gain a partner for set- ting for my children. To me the important thing is to have a family that is based on love.

Arranged marriages join families

by Amreen Husain and Joya Ganguly

On Thursday, Nov. 13, the South Asian Student's Society organized a panel discus- sion on the topic of "arranged" marriages. The aim was to dispel stereotypes and pro- vide a factual account from people of cultures where "arranged" marriages are the norm.

Our first panelists Meeta Gandhi and Bharathi Venkatraman described the preparations and ceremonies that take place in North and South Indian Hindu marriages. Mary Finn, our second panelist, gave an account of Christian Indian marriages as they traditionally occur in India. She further commented on the modifications that have been incorporated when the weddings take place in the United States.

Seemi Ghazi's account was from the per- sonal perspective of a woman influenced by both the Indian and Western cultures. She described the confines such an "arranged" marriage presented for her. Finally, Ayesha Khan's account was from the perspective of a Pakistani Muslim. Her presentation fo- cused on the concept of marriage as it differs in the East and in the West. She challenged the predominantly Western view that "arranged" marriages are barbaric and devoid of love, pointing out that the modifier "arranged" is one coined by the Western world. Aruna explicatd the integral position marriage holds in South Asian societies by stating that "a marriage is not simply the union of a man and woman, but also the merging of two families."

The important notion that was brought up by the panelists and discussion was that, unlike the way they are perceived in the West, "arranged" marriages are not devoid of love, but rather, that the concepts of love differ. While in the West, love is character- ized as an individual, iconoclastic idea, in the East love is inseparable from the idea of duty and community. However, the panelists revealed when participants objected to the "white- washed" positive view of "arranged" mar- riages that the panelists were forced to bring up the issue of bride-burning in India as a problem created by such mar- riages. In response to the question, the panelists questioned whether bride-burning would disappear if "arranged" marriages were removed.

Despite the differing personal stand- points taken by all who attended, the point was clarified that "arranged" marriages work in cultures where the family still has the highest status in society. Modernization and the education of women has done much to change traditional views on marriage, the consequences of which are being felt as much in the East and they are in the West.

Extended families provide support

by Benita Nixon

One motherhood option very prominent in the black community has been the ex- tended family. An extended family can be defined as a network of children and adults who live near or with each other. Many ex- tended families exist because there are lim- ited economic resources and families are all that the parents (usually the mother) of the children can rely on. The extended family generally consists of three groups: parents, children and grandchildren.

As a member of an extended family, I have seen how effective the kinship network has been. When my first niece was born, there was joy in the family. No one minded that we had to make room for another person or felt that we were being imposed on in any way. My parents were very supportive of my sister and their grandchild physically and finan- cially. It was understood that my sisters, brothers and I would help our sister and niece whenever we were needed. When my second niece was born, there was just as much enthusiasm about another child and just as much support was given as for the first. In one sense, a new life in the family brings the family closer together because the members of the family do everything they can for the mother and child. No one has the attitude of the children being a burden or the feeling that we are built-in babysitters. Rather, we felt as if our nieces were our younger sisters and almost as much our responsibility as our sister's.

Contrary to the myth of the diminishing black family, the black family seems to be expanding. In utilizing the existing resources given by the family, the family bonds are closer and the support for each other is greater.
Surrogacy challenges society

(Continued from page 6)

Nadine Taub, director of the Women's Rights Litigation Clinic at Rutgers Law School, observes that surrogacy can be a wonderful gift when it is inspired by altruism. But she also is aware of all the difficulties her clients face. "There is no basis for separating the behavior of surrogates and other mothers," says Taub.

Single parent vision

(Continued from page 7)

Around, no father or husband to be seen. Given my family background (I've spent all my years with a single mom), this shouldn't be too surprising, but it was a shock to me when I first realized this fact about my dream.

And even though I'm conscious of it, it still takes a very strong, unusual effort for me to envision myself saying "Ask your father" to my child, or to see myself driving alone with my husband next to me and the kids in the back seat.

Also, on the practical side, in my single-parent home, I have lost the ability to have the kids, since there is absolutely no sign of men, past or present. There isn't a divorcee or single parent around, no father or husband to be seen. It's just me and the kids. I can't decide whether I asked a friend if he'd be the father of my kids, or if I'm a widow or a divorcée, or if I visited the Nobel Laureate sperm bank. And what do I tell my kids if they ask? I have considered the whole range of solutions to these problems and have basically decided to do whatever feels right at the time.

I don't know if this single-parent vision is good or bad for me or for my children. I know that being raised by a single woman was great for me, as I had a strong role model who taught me how to take initiative or limits or restrictions just because I was a girl, but I also am aware of all the difficulties my mom when throwing raising me all by herself. I suppose what this all amounts to is that I'm keeping my options open, knowing that a traditional family or a nontraditional academic career may be almost as easily as I can see myself giving my fifteen-year-old son Sartre to read and Velvet Underground to listen to while tending to the horses on our organic farm in Oregon.

Sidestepping exam discussion

by The Honor Board:

Marcy Epstein, Dwaraka Ganesan, Katherine Sheri, Lauren Suraci

and Carrie Wofford

With midterms over, but exams coming up just a little too soon, some people have expressed concern about how to talk about tests. For as it has been articulated, seems to be twofold: as members of a bastard' o academic, we want to learn from each other, and as academic professionals, we want to support our friends after they have failed through that grueling calculus exam. But how can we communicate without asking for or unwittingly receiving information on a test we might take at some point during the academic career (although we don't get paid for these careers, while our professors and deans do, and I don't know what has that to say about our careers). When we want to support Carol in her brave endeavor to fulfill the rigorous, ex-

The other situation which can prove problematic when not handled well is how to share with her giving without giving to future students in that class. A few concepts to keep in mind are: you do not want to talk about an exam with someone who either is scheduled to take it at an hour later, nor with someone who could, conceivably, take that course in the remainder of her Bryn Mawr years. And you do not want to talk about a test in a crowded area (e.g., the Campus

Center, the blue bus, coffee hour, your dorm hallway, etc). While in a few science courses the professors do not use the same exams from year to year, students of courses, not to ask other students for old exams without the express permission of the instructors.

Ultimately, your point in discussing your Philosophy exam essay or calculus problem set is to learn more about the issue, or to test your hypothesis against criticism from other students. If you are interested in sharing this information, then you can do so. But you should be prepared for the possibility that others may not be interested in sharing the same information with you.

Integrity and community ideals seem to figure wonderfully in our consideration of what to talk about when the topic of exams comes up. As is typical in academic settings, it is easy to get carried away with one's own concerns. It is important to keep in mind that others may have different points of view and that they may not wish to discuss the topic with you.

The best way to approach this issue is to be aware of your own feelings and to consider the perspective of others. When you are discussing exams, try to be mindful of the impact that your comments may have on others. By being thoughtful and considerate, you can help ensure that your discussions are productive and respectful of everyone's needs and feelings.
German feminist studies films at Bryn Mawr

by Farar Elliott

Several years ago Sabine Hake was organizing one of the first feminist film festivals in West Germany. Last year she was cataloguing rare books (early medical books and French texts, to be precise) in California. This year she is the Getty Fellow in the History of Art, Dept. of Bryn Mawr College. Before coming to Bryn Mawr, she had gained a broad experience and understanding of feminisms in Germany and the United States, and the differences between them.

According to Hake, the account of feminism in West Germany in the early 1970s is more fragmented than the American feminist movement of the same period. At the beginning of the Second Wave, the women's movement in Germany grew out of the radical left. "Women were allowed to make coffee and type the pamphlets but little more," says Hake. When women organized into consciousness-raising groups, then caucuses, and finally separate entities, their primary focus was the way they related to the Left.

In the middle 1970s, the German women's movement concerned itself with issues of motherhood. "Women who had grown up in the movement in the late '60s and early '70s were now thinking, 'I want a child'" and so the focus of the movement shifted toward parenthood. At this time feminism was experiencing an initial surge of interest from women and from the media, and was at its most unified. "Then in the mid and late 1970s, the women's movement in Germany took up 'ecological issues' such as American feminism, the women's power. Around this time, the Green Party (an environmentalist political party with great popular support in West Germany) was formed, and many feminists joined from the women's movement. This was a long-needed ideological political status for many women." In fact, last year the party's five-member governing committee was made up entirely of women. "Soviet officials met with them, they were so confused. There were no men to turn to for help." However, Hake also pointed out that the women's movement has suffered from the loss of womanpower to the Green Party.

Hake considers this shifting of commitment a primary part of the German women's movement today. "It seems today's activism is much more organized and more on the loose" than in the United States. "There is much more diversity in the political spectrum, and there are more coalitions in the United States." Another difference Hake sees between feminism in the United States and West Germany today is in the impact on the society. "Today in Germany, there is a lower impact on the poltics and a much greater impact on the lifestyle." According to Hake, feminism has had more influence in the living options people have. It is less political and more culturally based now. "There is a huge subculture in Germany. Half the people of my generation live on the margin of society in some way." Hake gave many fascinating examples of the women's subculture in Germany. "There are hundreds of urban communes in Germany that free women from the nuclear family, the questioning of which was one of the central issues of the German women's movement in the 1970s. Hake makes a point of discussing these politically correct sounding living arrangements, however, 'A lot of them are just Yuppie communes. They buy summer houses in France together.' There are also many fewer marriages among women of Hake's generation in Germany. 'It just isn't as expected as in the U.S.'

There are also strong lesbian communities in Germany, says Hake, more so than in the U.S. Hake finds the U.S. 'more homophile than Germany.' Interestingly, one of the more important parts of lesbian culture in Germany and Europe is in porn. There is an island in Denmark just for women where they go to vacation and have more interesting work, both professionally and a place where they could confront them selves, in the U.S.'

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This summer Hake hopes to document the depiction of women in Hitchcock films at the Bryn Mawr Summer School. 'Hitchcock's attitude towards women is neurotic, to say the least,' and Hake thinks it will make for an exciting class.

Abortion workers: no room for abstraction

by Mary Catherine Roper

The goal of her new book, says Carol Joffe, is to study what happens "when a social movement issue becomes institutionalised." For The Regulation of Sexuality: Experiences of Family Planning Workers, Joffe interviewed staff members of abortion and family planning clinics about their jobs. She examined the counseling process and its effect on the workers and their political views.

When Joffe began her research in 1977, the right to legal abortion was still new; clinic workers were breaking new ground in defining their occupational responsibilities and identities. Other new occupations have evolved in the last decade, but few are as surrounded by political and emotional controversy. To use Joffe's example, a computer programmer's experience in defining her or his career is just not as complex as that of a counselor in an abortion clinic.

The political and emotional controversy surrounding abortion gave Joffe's inquiry a dual focus: to determine how the issue of abortion made these workers feel about their jobs, and how their jobs affected their attitudes toward abortion. The counseling in these clinics concerns both birth control and abortion. Joffe found that the workers regarding the abortion counseling as the more interesting work, both professionally and politically (if such a distinction can be made in this field), were the ones who wanted to be doing abortion counseling rather than contraceptive counseling. But they did not want to do it. The abortion work was emotionally satisfying, said Joffe, but also tended to be draining and emotionally upsetting. A happy medium between the "boring" contraceptive work and stressful abortion work is difficult to reach.

These women feel they have the "luxury to think in terms of abstractions." They deal with the simplest and the most upsetting: the young rape victim to the young woman who is in for her third abortion in two years. As Joffe states in her book, "No matter how extensively clinics might restructure their programs in order to permit authentic counseling, the outcome: some use of clinic services will still act in ways that strike others (including counselors) as cynical, irresponsible, sad, or just plain foolish."
BMC hockey team takes England by storm

by Kanni Wignaraja

People look up in wonder—it’s a Blue Bus drawing up to the departure terminal Newark Airport. After several days of paralysis, the players scramble out, followed immediately by sixteen bags and sixteen hockey sticks. The calmer members of the party handled the paperwork—thanks coach! Twenty to board with only fourteen seats left. Much noise ensues, some of it discussion and debate. "Well, we certainly can’t leave our goalies behind." “Should we drop the forward line?” “No, too much pressure on the defense.” “But why play defensive? This is Bryn Mawr.” But sanity prevailed and all were accommodated with minutes to spare. All aboard for the forty-five minute flight. Two hours later, we arrived at Heathrow Airport. The familiar fields. The exciting game of two against the New Milford Club was lost 2—0 with starting dexterity (the names of the drivers shall be withheld).

The first five of days were spent in Lymington, New Forest country where deer and ponies roam free, where Keats, sitting on a hillside, scribbled diligently what are to be preserved for all time. On the fifth day, we proceeded to do, with starting dexterity (the names of the drivers shall be withheld).

Sunday morning, 10 am: the team meets in Burley Chapel to pay their respects to the memory of Constance Applebee. As we file into the dimly lit room, we are implored to remember her memory of Constance Applebee. As we file into the dimly lit room, we are implored to remember her memory of Constance Applebee. As we file into the dimly lit room, we are implored to remember her.

The highest grade you could work towards was a 90, the equivalent of “A” in U.S. grades. The central reason for the increase has been a shift away from the traditional view of healthcare as a social good exempt from marketplace forces. While the majority of us for granted, has become a business-society to supply, demand and price. As businesses began to recognize this, they have implications for the Bryn Mawr Infirmary as well as for us as present and future consumers.

First, a little bit of history. From 1965—1983, national expenditures for healthcare went from 6.1% GNP to 10.9%. Only the agriculture and manufacturing industries surpass in costliness!

The central reason for the increase has been a shift away from the traditional view of healthcare. The rising costs of healthcare have been driven by the increased costs of medical technology, increased costs of medical professional services, increased costs of medical supplies, and increased costs of healthcare delivery systems. The existing insurance and reimbursement systems encourage consumers, doctors and hospitals to utilize services without consideration of cost or value. Only the government consumers services and products in such a manner.

Prepaid managed care programs, which shift financial risk to the provider (doctor and hospital) thus limiting the provider’s profit, have really come into prominence. Traditional indemnity programs pay doctors and hospitals on a fee-for-service basis. The consumer pays for the service and the provider is reimbursed for the service. Prepaid plans take the risk of the reimbursement away from the provider and put it on the consumer. Prepaid plans are a way for the provider to control costs and shift some of the financial risk to the consumer.

The Bryn Mawr Infirmary is changing in the same manner. Such issues as the future of the status of overnight stay are presently under consideration. This school year has been a difficult and stressful one for the entire group of people who are working to operate the infirmary. It has been difficult to find and retain qualified personnel. The infirmary is currently operating at a loss, but can and does continue to be cost-efficient.

Women’s talents last beyond graduation

Women’s talents last beyond graduation

By the Student Infirmary Committee:

Women’s talents last beyond graduation

(Related to "Politics of Science," the article on lab experiments in the next issue.)

Research, described in the preceding system that her class, Feminist Critique of Reason, Spring ’86, chose. There were a certain number of papers and responses a student had to do. In the class, the students were required to do two projects. To write a term paper and to present a project. The project was to be a presentation on one of the topics covered in the class. The project was to be a presentation on one of the topics covered in the class.

Carol Joffe is Professor of Social Work at Bryn Mawr’s Graduate School of Social Work and Social Research. Her book is now selling for half price in the college bookstore.
Rosencrantz and Guildenstern provokes thought

by Rebecca Rosenberg

The other day on the blue bus, someone was talking about the Bryn Mawr—Haverford Theatre Program's production of Tom Stoppard's Rosencrantz and Guildenstern Are Dead. "The two leads are Maureen Lane and Cary Brown," they said; "that's right, women." That person (male) did not convey much enthusiasm for the idea of cross-gender casting, and the play and the acting leads deserve a much better summary than that. They are very good. The acting is good and the play is entertaining and thought provoking. Lane and Brown make a very good Rosencrantz and Guildenstern, and Elizabeth Shanks has a good part as the headmistress. The most enjoyable parts of the play are the dialogues and exchanges between Rosencrantz and Guildenstern, especially a rapid-fire "question game" they play.

Rosencrantz and Guildenstern Are Dead. The production experiments with cross-gender casting. The play will be presented again this Thursday, Friday, and Saturday at 7:30 pm in Goodhart, and Sunday at 2:30 pm.

Troupe. These and the play's humor are counter-balanced by the sense of hopelessness and frustration Rosencrantz and Guildenstern project at times, and by other tragic and realistic elements such as the sordid exploitation of a young boy in the player group. Stage scenery was almost non-existent for most of the play. Paintings done on the walls of the theatre to commemorate past performances were clearly visible, and the one set used in Hamlet, 1985 was located in the center of the wall, just above the stage.

The seats built up to the stage were used again, which limits the visibility of the actors on the stage, so that it may become difficult to get seats. Rosencrantz and Guildenstern Are Dead will be at Goodhart Nov. 20-22, at 7:30.

From Roches to cockroaches...

by Sara Johnson

It looked like just another Friday night on the Bryn Mawr campus—angst-ridden, caffeine-replenished students drowning their sorrows with The Terminator in Thomas, or perhaps improving their mental health at the opening night of Rosencrantz and Guildenstern in Goodhart; some even turning their lagging steps toward the soothing white noise of a building whose name we need not mention here. But what's this? Renaissance music? Cockroach identification exercises and improvisational poetry? Feminist fun with fruit? At 8 pm, in the main lounge of the Campus Center, five all-female a capella groups gathered to present an alternative: the Women's Performance Night, a benefit soliciting donations of money and books for the Women's Center Library.

The production expert was Margaret Epstein, and Joanna Parkinson threatened to steal the show with interludes of feminist schtick. Aided by a bottomless supply of costumes, props and only slightly improper jokes, they disguised menstruation, juggled fruit while telling feminist light bulb jokes (how many Harvard girls does it take to screw in a light bulb? It's Radcliffe, they're women, and it's not funny), read a modern fable of candlelight, sang songs and taught universal breast language (soon to replace ASL in selected women's communities across the country). Meanwhile the five amateur and professional acts in the show demonstrated a wide range of talents: a Lucie Russell and Sandy Opotow performed several beautiful pieces of Renaissance music, including "One of the few even faintly feminist songs from the period." Entitled "Believe Them Not, They Do But Lie," and two duets for lute and tenor recorder. For were their talents confined to other-worldly look to Hamlet's costumes very effectively give a weird, mysterious, and Joanna Perkinson threatened to steal the show with interludes of feminist schtick. Aided by a bottomless supply of costumes, props and only slightly improper jokes, they disguised menstruation, juggled fruit while telling feminist light bulb jokes (how many Harvard girls does it take to screw in a light bulb? It's Radcliffe, they're women, and it's not funny), read a modern fable of candlelight, sang songs and taught universal breast language (soon to replace ASL in selected women's communities across the country). Meanwhile the five amateur and professional acts in the show demonstrated a wide range of talents: a Lucie Russell and Sandy Opotow performed several beautiful pieces of Renaissance music, including "One of the few even faintly feminist songs from the period." Entitled "Believe Them Not, They Do But Lie," and two duets for lute and tenor recorder. For were their talents confined to Balancing children and activism

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intimacy. I also fear that I might feel as though they made demands on my time, and that I might entirely withdraw from them. A professor of mine told me when she felt as though her graduate work were competing with valuable time spent with her children, and vice versa. She resolved that when she was with her children, she would not think about her work, and that after they were asleep, she would concentrate on her work. However, that meant not sleeping very much. I do not know if foregoing sleep is the answer for me. I know that after an all-nighter I do not think about my work, but after an all-nighter I do not have the same energy or concentration that I do after eight hours.

Additionally, I do not know if I would be able to work only part-time or not at all. Though that would leave me time to share life with my children, whenever I might read about or see other people's lives invalidiated or not cared for by our government or economy, I know I would be angered by that. I also feel possibly alienating my own children, or resenting them for making demands on my time. And I would feel devastated if I ever have to resentence or alienate my children.

In my present thinking, I believe I will have to choose between political caring for civil rights or private caring in the separate world of mothering in order not to sacrifice either of them.

Birth experience intrigues

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career, but whether I will be able to manage a career and a family. Bryn Mawr has given me the confidence to believe that I can manage a career, but I might need a backup crew eventually included a centaur: a dragon, and a Pegasus, among others.

For me, however, despite the impressive range of student talent, the highlight of the evening was the appearance of a small group from the Anna Crusis Philadelphia Women's Choir, including recent Bryn Mawr graduate Andrea Bollinger. At twelve years, Anna Crusis is the oldest feminist women's choir in the country. The group performed a wide variety
Basketball anticipates good season

by Robin Benson

The Bryn Mawr basketball team is looking forward to a season of improvement. With six returning players and eight newcomers, one of the team’s strengths is depth. In the first pre-season scrimmage every member of the team participated in the team’s victory over Manor Junior College on Thursday.

Coach Leigh Donato is pleased with the large turnout of experienced and enthusiastic players. She says that the team has “great practices, everyone works hard,” the team is “dedicated and determined to win.” Every new member of the team has had previous competitive experience and the number of freshmen out for the team is encouraging.

Players who look especially strong are co-captains Jen Ho and Julie Schulte along with returning players junior Karen Lewis and sophomore Cornelia Hay. Sophomore trans fer Sonya Kutkewych and freshmen Julie Zuraw are new players who show great promise.

The team’s next scrimmage is on Tuesday after the Haverford meet was the only incentive for speed! speed! speed! Needless to say, that commercial anunci on was not brought to you by the NCAA OR the Conduct Code regulating all Athletic Association events. After being confronted by Lewis, Kline was allowed to continue the match, which ended in a 21—17 win for the Kline—Fenn team.

The awards ceremony followed, with Lewis congratulating both winners with blue ribbons and a trip to the Bahamas.

Kline and Fenn then continued against the Lewis—Colver team in the third game. The action was very intense, making it necessary that all the players take a Doritos and fruit punch break after the first six minutes of play. After the water break, Mary Fenn showed her outstanding strength as she smashed a forehand across the net and accidentally nailed Karen Lewis, causing a distinct ping-pong ball-sized bruise on Lewis’s face. (Threats of a law suit are still impending.)

It was a close match, with the Lewis—Colver team trailing their opponents by one or two points throughout the en tire game. At the 18-point mark, they made a comeback, but then-choked and suffered a disappointing 21—18 loss to Kline and Fenn.

Two players, Catherine Pugin and Liz Schmucker, entered the tournament in the fourth match against the Heath—Anon team. Pugin and Schmucker showed style and finesse as they defeated their opponents in this semi-final round, 21—18.

As the final championship match between the Pugin—Schmucker and Kline—Fenn teams approached, the crowd (consisting of the other tournament participants, trainer Kahlom, and spectator Jenny Chen) gathered to watch the culmination of the night’s contest. The final match was long and grueling. In fact, according to a reliable source, it has the impressive distinction of being the longest ping pong match in the history of Bryn Mawr College. By the fifteenth minute of play, the stress of the situation was beginning to wear on the players both physically and emotionally. Kim Kline, known in some circles as the McEnroe of ping-pong, uttered several verbal violations of the Con duct Code and again against Glassboro on Dec. 2 while diving in the Individual Medley (at least the four events, including forty grueling lengths of freestyle while Senior Kim Cline swam eight lengths of backstroke, something she has not done since she was 12. Kai Bell ’90 swam well too; rumor has it that this California girl only swims fast because she had gotten too close to her. Kate Loweree ’90, coming off of quite a few weeks of sickness, swam her races well —she has gotten the full Bryn Mawr treat ment: “Welcome to Bryn Mawr and the infuriatingly messy building to the left.” Mere dith Miller ’90 excelled as well on the 200 breast and in the Individual Medley (at least she knew what the order of strokes was) and won the diving competition. Despite the lack of a diving coach, Coach Seidell being sick, she had some beautifully executed dives and her scores showed it.

Onward and upward their speed takes them to a meet against Ursinus on Nov. 18 and again against Glassboro on Dec. 2 while they meet Ursinus on Dec. 4. Please take some time out to watch this unorthodox group show what they have got; speed! speed! speed!