1987

The College News 1987-3-25 Vol. 8 No. 7

Students of Bryn Mawr College

Let us know how access to this document benefits you.

Follow this and additional works at: http://repository.brynmawr.edu/bmc_collegenews

Custom Citation

This paper is posted at Scholarship, Research, and Creative Work at Bryn Mawr College. http://repository.brynmawr.edu/bmc_collegenews/1391

For more information, please contact repository@brynmawr.edu.
Faculty debates; approves Diversity Requirement

by Rachel Winston

In a regularly scheduled meeting, the faculty must vote at two different meetings, approving or rejecting each motion twice before it is considered final. Junior Beth Fussell, Co-head of the Curriculum Committee, says a change of the initial vote is unlikely. Says Fussell, "Generally votes are not reversed, however," she stresses, "the faculty really do have to show up for the next meeting on April 29. Dean Myers and Dean Tidmarsh also have votes.

Parental divorce alters aid

by Katherine Dixon

The financial aid policy with regard to divorced parents, said Financial Aid Director Jerry Berenson, "is that the financial aid award be based on the financial situation of both parents—that's natural parents, not stepparents.

This policy has caused problems for some students. Senior Angela Johnson's parents divorced near the beginning of her junior year. "All this time," she said, "my father supported my mother and my mother paid for college. When they split up, my father insisted that part of the settlement be that he wouldn't support me in college.

"Unfortunately, my father makes $45,000 and my mother makes $18,000, so when they looked at my financial aid situation, I didn't get much... The people in Financial Aid have always been really nice, but they never made any allowances for my situation... My father abused my whole family, but they still expected him to pay.

"I think the policy is very narrow-minded," Johnson said, "and very conservative in that it refuses to recognize any alternative forms of the family at all."

"We make exceptions to the policy at times," said Berenson. "Every situation is different. There are situations where we would not consider the reporting of one parent's income. Instead, we might use one parent and a stepparent if that seems to be the family at that time. At times, we use one income. But it's all done on an exception to policy basis.

"It wasn't difficult for me financially," said Junior Elizabeth Kushner, "it was difficult logistically. Neither parent wanted to be the main one, to sign the forms and all. [The Financial Aid Office] never told me I needed the Divorced Parent's Supplement until after I submitted my application. Finally I figured it out. The policy was definitely designed for non-divorced families and adapted very imperfectly for divorced ones.

Freshman Rachel Winston said that she was not affected by the policy, but for many of her high school friends, such policies "really affected the choice of universities." One friend's father "is paying nothing, so she had to go to a state university. She could have one less Divisional and no Readiness, giving them three Divisionals, and a math, language, and diversity requirement to fulfill.

The Curriculum Committee has determined that the most courses in the fine and performing arts areas of study would fulfill the non-Western requirement; Asian studies (including India); African studies; and Latin American studies.

However, the Committee feels that "for the purpose of this requirement, courses should be identified by the Curriculum Committee on a course-by-course basis."

According to Posing, "If we poll students and petition, the majority of the student population supports the Diversity Requirement. However, as evidenced by the vote, faculty remain divided on the issue.

At the November meeting, where an immediate form of the Requirement was defeated, several faculty members expressed concern over the wording of the document.

(Continued on page 1)

BMC frosh makes it big

by Susan Brown

On March 15 Daria Maazel, a Bryn Mawr freshman, opened at the American Jewish Theatre in New York in Wendy Kesselman's play, I Love You, I Love You Not. Call it luck, call it destiny. The story of how a young woman like Daria captured its starring role in a New York production is nothing short of amazing.

It began with auditions for the Bryn Mawr-Hasbrouck Theatre Program's upcoming production of Ms. Kesselman's My Sister In This House. Ms. Kesselman, who was present at auditions, remembers seeing Daria's audition and writing "Daisy," the name of the character. Daria is now playing in I Love You, I Love You Not, in capital letters across the top of her audition form. "She seemed to me immediately like a wonderful Daisy," she said. This impressive considering the fact that Ms. Kesselman had just returned from London auditions for her play.

Daria was cast in the role of Isabelle in My Sister In This House. Ms. Kesselman met with the cast one night and spoke to them about doing a staged reading of I Love You, I Love You Not. She was doubtful whether anyone would be able to portray the role of Nana, an older female survivor of Auschwitz, and they decided to try for a reading of My Sister In This House. Instead. But one of the cast members really became, "I Love You, I Love You Not. She did so, and it went so well they didn't stop at a few pages but read the whole thing. "Daria was really unbelievable... [her reading] was very profound. It was like seeing someone in another state. I was very moved."

Ms. Kesselman said. The reading stayed up very late that night, discussing the plays two pages and the next night Daria and Erika did an open reading of I Love You, I Love You Not. Those who attended said it was "just amazing."

(Continued on page 1)

Philly rape case appealed

by Laura Engel and Tania Kendrick

On October 18, 1985 Steven Brooks and Joseph Austin attacked and raped a seventeen year old woman who was coming out of a movie theater. Last fall a jury found them guilty of involuntary deviate sexual intercourse and a host of related crimes. (Brooks had a prior record of sexual assault as well.) Pennsylvania law mandates ten to twenty years in jail for this type of aggravated assault. Yet Judge John J. Poseena sentenced the defendants to six to twenty three months in a work release program because the girl did not suffer any "physical injuries" in the attack.

The seventeen year old victim has not emerged from the trauma unscathed. Following the rape she dropped out of high school and started seeing a psychiatrist. Her attackers are only in jail on nights and weekends and she runs the risk of meeting them on the street at any time during the day. Her rape is in and of itself a significant injury. In addition, dropping out of high school as well as her psychological trauma may limit her for the rest of her life.

Assistant district attorney McGettigan of the D.A.'s office in charge sexual assault unit is filing an appeal regarding this case.

The Swarthmore and Bryn Mawr women's centers have set up letter writing tables in response to it. That there is a step up public pressure to override Judge Poseena's decision. Swarthmore students and faculty wrote over 17,000 letters to the Bryn Mawr coffee house students wrote just over 35.

There are still many copies of the form letter in the womens center (which is located upstairs in the campus center). Interested students and Provost Curran have sent letters to: Administrative Judge Edward Blake Court of Common Pleas City Hall Rm. 656 Philadelphia, PA 19107 who will determine whether McGettigan's (Continued on page 11)
Soviet prof speaks out

In place of an editorial, we have decided to run the following. It is a response by Margarita Dmitrievna Zinovieva, a visiting professor from the Soviet Union, to a talk given by Dr. Rosalie Hoyt entitled "The Absurdity of Star Wars." That talk, as well as a talk by Professor Zinovieva herself, are covered elsewhere in this issue of The News.

"All the arguments put forth today have been very convincing and worthy of most serious consideration. As a Soviet citizen I totally support all the arguments against Star Wars put forth in this lecture. It has been put forth that the Soviet Union is afraid of Star Wars; I agree and I'd like to explain why.

The actualization of these weapons in space raises very serious technical problems and the possibility that these mechanisms could get out of control. We have the examples of the Challenger on the American side and Chernobyl on the Soviet side. Technology can prove stronger than people, which is one argument that is often discussed in the Soviet Union. There may be a situation in which the technology could fail (false signals, for example) and begin a World War.

The second argument is that the implementation of these weapons calls for a corresponding Soviet buildup and for a world buildup of such systems. In the world in general there will be an enormous amount of nuclear weapons and technology that will threaten the coming generation. But we Russians object very much to the false position that is presented (especially by the Reagan administration) that we would be the first to attack. It's not correct for the United States to look on Russia as a potential enemy. It's a big historical mistake.

If we represent a different system in this world it doesn't mean we are enemies. 200 years ago when the U.S. was fighting for her own independence, England did recognize her status as an independent state. This historical precedent will stand as a good example than one should recognize the difference of other states. The pride of your system is freedom and that should include the possibility of other systems.

As a mother and grandmother I awaken every morning and think with horror of the American missiles that are deployed in Western Europe and can reach Moscow or Leningrad in only six minutes. In 1941 our country was totally unprepared for the encounter with Fascist Germany. The Fascists made their way to Moscow and 20 million people and many cities were destroyed. Maybe this will help you Americans understand why we Soviets have created a strong defense system.

But we also understand very, very well all the arguments Rosalie Hoyt has put forth and the terrible threat of the extinction of the human race. For this reason we're not about to put forth the first strike. We all want to live. We'd like to work for mutual cooperation and we have one example in the Apollo-Soyuz mission in 1975.

You mustn't approach Gorbachev's suggestions (especially possible agreements on medium range missiles) as propaganda or his own wishes. You have to look on it as the desire of the Soviet people. As a simple person, as a mother and a grandmother, I'd like to see our children have better food, better clothes, good medicine, to be able to travel without the threat of the mounting of weapons. So we Russians are not aggressors; we just want to defend ourselves, and we call on the United States to do the same.

The money (and minds) wasted on weapons both in the United States and The Soviet Union is just lost money."

Traditions

Hi and Welcome Back from Spring Break! Now that we've all had a chance to rest, it's time to bring the thinking about May Day. Yes folks, in just six (6) short weeks May Day will be here (incidentally, May Day is officially scheduled for Friday, May 1). By this time you should have all received your May Day t-shirt and sweatshirt order forms. Remember: these shirts are not for your roommates...so...ACT FAST AND ORDER NOW before Midnight on Friday. March 27th! Don't miss this once in a lifetime chance. BUT WAIT!...if you are among the first 100 to order, you will also receive a personalized set of Ginsu knives FREE! BUT WAIT! (Just kidding!) Proceeds from shirt orders go towards paying for all the wonderful things we have on May Day.

All those interested in heading or being on a May Day committee (or just helping out in general) keep a lookout for posters announcing dates for organizational meetings. Meetings will begin in the next few weeks. WE REALLY NEED PEOPLE TO HELP OUT! IF YOU HAVE ANY INTEREST IN MAY DAY WHATSOEVER PLEASE come and help out. It really can be both fun and rewarding. (Remember: the more people working on things the lighter the load will be so try persuading lots of your friends as well!)

We hope to see all of you at the meetings!!

Traditionally yours

Melissa Lindholm
Box C-731
x5086

Alicia Rudie
Box C-783
x5085

On Our Honor: The Code

Honor Board

This week's words of Honor Code wisdom concern some terrific points that were brought up in last week's candidates' forum. Among the eleven Honor Board Represen-
tative candidates, only four will be elected. Each has a unique perspective and inter-
pretation of some of the key components of the Code and the importance of incor-
porating it into one's day-to-day life at Bryn Mawr.

First of all, if the word Code seems rigid to you, or you're already a person overflowing with courtesy and integrity and don't need any sheets of paper dictating how you conduct yourself—relax.

The ethic behind the hard copy of the Code is one which most people find basic; cheating is bad and living with other people requires certain restrictions on individual behavior. The consolidated set of these community ideals and the procedures for dealing with uncondoned action are taken care of in the Honor Code.

Secondly, the whole code—both social and academic—carries through the entire year. The benefits of self-scheduled exams are especially appreciated at finals, but don't forget how nice it is to be confident that quiet hours will be respected and you will be trusted to complete your take-home quiz in the peace of your own room.

Of course, there are breeches in community trust through academic violations, but we need to continually commit ourselves to the truth that for the community, and individuals in it, the Honor Code works.

Thirdly, communicating one's ideas or problems to others is wonderful, but at least half of successful communication happens during listening. Confrontation can be con-
sidered a mutual exchange of values—that means listening and understanding another person's perspective as valid without judg-
ing it as good or bad. Hopefully, none of these points sounds new to anyone, they are all very basic to the purpose of the Honor Code at Bryn Mawr.

If you have any questions or comments, check out the Honor Code Bulletin Board opposite the mailroom. The board remains available 24 hours a day, 7 days a week. For more information or to report an Honor Code violation, call the Honor Board at 645-5512.

Mildred Dresselhaus, one of the best-known women physicists in this country, will be giving an informal presentation on women in science this Thursday at 7:15 p.m. in the Physics Lecture Hall. Professor Dresselhaus, who is currently working at MIT and is the vice-president of the American Physical Society, has a long—stand-
ing commitment to promoting the role of women in American science, and to the teaching of science policy. This event should be of interest to both scientists and non-
scientists.

The College News is the official publication of the student body of Bryn Mawr College, a private, nonsectarian, coeducational college of the arts and sciences in Bryn Mawr, Pennsylvania. The College News is published every other week on Wednesdays while classes are in session.

The views expressed in the College News are those of the writer and do not necessarily reflect the views of the newspaper, the college administration, the faculty, or the student body. Views expressed may be subject to change. The College News reserves the right to publish or reject any material submitted; the editors make the decision as to whether or not material published reflects the views of the newspaper, the college administration, the faculty, or the student body.

The College News is not responsible for the accuracy of any statements made by any person in any editorial, column, letter, advertisement, or other material published in the newspaper. The College News is not responsible for the accuracy of any statements made by any person in any editorial, column, letter, advertisement, or other material published in the newspaper. The College News is not responsible for the accuracy of any statements made by any person in any editorial, column, letter, advertisement, or other material published in the newspaper. The College News is not responsible for the accuracy of any statements made by any person in any editorial, column, letter, advertisement, or other material published in the newspaper.
Alum discusses dance

by Julie Ten Eyck

Ann Albright, a Bryn Mawr alumna, will give a lecture/demonstration on the subject of feminist criticism and women in dance entitled “Feminist Criticism and the Dancing Body.” Albright graduated from Bryn Mawr in 1981 with a degree in philosophy. While there she began writing about dance, reading feminist criticism, and thinking about how dance might be connected to feminist thought and theory.

Much Ado praised

by Susan Crutchfield

The performance of Shakespeare’s Much Ado About Nothing by The Acting U Company last Tuesday night in Goodhart auditorium was certainly a show that should not have been missed.

This version of the play, directed by Gerald Gutierrez, was set in Cuba in the mid-1930’s. Why the mid-1930’s? In 1933 in Cuba, military action was taken to oust a dictator by the name of General Gerardo Machado. Yes, A-a-c-h-a-d-o. The pronunciación may be Spanish, but the spelling is too close to that of “Much Ado” to be a coincidence. One can then compare Don John, the villain of the play (he wore a black eye patch), to Dictator-General Machado. In light of this, the Cuban version of this Shakespeare’s play takes on a whole new significance.

Aside from the historical correlations between the play and its setting, putting the play in 1930’s Cuba was a stroke of enterainment genius. The set was simple but versatile with one main platform the length of the back of the stage, columns suggesting a terrace or balcony. Exotic plants and bright pastel lighting provided a hot Caribbean-paradise atmosphere. Exotic plants and bright pastel lighting provided a hot Caribbean-paradise atmosphere. Music was used freely throughout the play—a sweeping chord here and there at opportune moments. And there was a clicking of fingers, not to mention the clacking of heels. The audience was also treated to a roaring tango in the masked ball scene. And the men took off their shirts to expose their bare chests.

All the performances were excellent. Philip Goodwin was stunning as Benedick. The character came off as an ambiguous everyman with comedic know-how. Allison Steir Peet played an intriguing Beatrice, delivering both comedic and tragic passages with equal finesse. Joel Miller as Dogberry handled his gargled lines with comic know-how. Matt Bradford Casselberry-Dupre played both reissuing and drinking scenes as Claudio accompanied on the guitar.

As part of a series of dance events featuring Bryn Mawr alums, Rebecca Kelly ‘73 will teach a master modern class on Saturday, April 11 at 11 am in Pembroke Arch Studio.

Chinese women’s lives explored

by Eun Min

“Chinese Women of America, 1834-1982,” an exhibition of photographs originally organized by The Chinese Culture Center of San Francisco, was presented at The Balch Institute for Ethnic Studies in Philadelphia this month, with supplements of traditional clothing, documents, and artifacts from the local Chinese community.

The exhibition was a recognition that few historians focus on the contributions of women and ethnic minorities in America, and was an attempt to fill the void of the yet untold story of Chinese American women, tracking the historical and cultural forces that shaped their lives. It was divided into four parts: I. Pioneering Women (1834-1900), II. Years of Struggle (1900-1945), III. In the Mainstream (1945-1965); and IV. Today (1965-1982).

Part I, Pioneering Women (1834-1900), delimited the historical background of the Chinese women’s entry into America. China was in turmoil in the mid-19th century, suffering from internal strife and foreign encroachment. Thus, many of the poverty-stricken, especially men in the southern provinces, opted to emigrate for better chances of livelihood, and America, the “Gold Mountain,” was prominent among the destinations. The immigrants, however, were only tolerated in the U.S. as long as labor was needed and were discouraged from starting families. Also, Confucian tradition compelled wives to stay home to serve in-laws and raise children.

The first women to come were those few who defied tradition: the first recorded arrival was Angal May, who arrived at New York in 1834 as an exotic exhibit in a traveling show. The male-female ratio was therefore unbalanced for a long time in: In 1850, there were only 7 women in San Francisco, as opposed to 4,018 men. Furthermore, the recession in the 1870’s, which was blamed on the immigrants and created the 1882 Chinese Exclusion Act to stop immigration, forced 1,163 women to return to China because of racial violence during the next decade, whereas only 97 more came.

Chinese women in rural areas were given generic names such as “Chine Mary” or “China Annie” by neighbors who regarded them as curiosities. There was a rather marvelous commentary on a photograph of a beautiful woman: It entitled her “China Annie,” a slave/prostitute in Idaho City, and recounted her adventures. She escaped to marry her lover and her owner “charged her with grand larceny for stealing herself.” The case was ultimately dismissed by the judge and China Annie was allowed to return to her husband.

Part II, Years of Struggle (1900-1945), showed many pictures of women struggling through hard years. Anti-Chinese sentiments were strong at this time and the few immigrant women who reached the Gold Mountain found its fabled prosperity an illusion, especially with the Great Depression. A greater sense of independence and social involvement in the community, however, added to the women’s ability to survive.

In 1922, the Cable Act caused Chinese American women to lose their American citizenship when they married Chinese citizens, but with the efforts of the Chinese American Citizens Alliance, an amendment was passed in 1931. During these years, some secret Chinatown societies imported women by poverty-stricken parents who sold their daughters as Mui Jai (bonded servants) or brides to Gold Mountainmen. Prostitutes were especially abused, physically and psychologically; there was an astonishing picture of an aging woman behind a crib or a small cubicle, from which prostitutes, when no longer young and attractive, would “hawk their trade for as little as 25 cents.” Second generation Chinese American women during this period were Americans.
Saler and Gray give women's history papers

by Jennifer Schultens

Bryn Mawr College has been celebrating women's history month for ten days now and is now in the process of handing over to Lily Daniel, Vinie Burrows and Leslie Pierce will all be sharing their expertise with us.

Brym, the author of "The Evolution of a Feministe Profession: The Professionalization of Social Work," dealt with the period after 1920, a time when economic independence and women's emancipation, just as the vote had been seen by the previous generation, a time which was characterized by a sudden absence of any discrimination and changed, and that you must help change if you are not to be part of it, or you can deny any responsibility for it, either by denying your membership in the community or by denying your complicity in the same way.

I read with interest, and then with anger, interviews with other residents of Howard Beach. Most of them felt that the murder was, at worst, unfortunate but not as bad as everyone was making it out to be. "We want to know if the man was, "we just don't want to get robbed." The overwhelming reaction was not realization that white racism was wrong, or even sorrow at a needless death, but anger at the press and the public for calling them racists. "We don't see ourselves as racists. When I think of all the mob members or the town as a whole."

But Howard Beach residents were not alone in minimizing the implications of the incident; the news media participated as well. Other racially motivated murders, most notably that of Eleanor Bumpus, had Howard Beach residents to the incident, as well as the reactions of people I knew.

My frustration came from the awareness that all these reactions to the Howard Beach incident shifted away from the implications of one fact: what had been black, in 1965, in the city where we all lived. The mob which brutalized him and two others felt they had a perfect right to their racist hatred and violence.

If you are white and such a blatant act of racism cannot be identified by its geographical, political, or any other group with whom you identify), you have two choices: you can take the incident as a sign that the racism within that community must be rollin.

Gwynedd Mercy College. A lot of her work was in cross-cultural perspective on women's struggle. "A Salute to a Feministe Profession: The Professionalization of Social Work," dealt with the issues of accessing the royal archives and being the first to study many important unpublished sources.

As a part of the rebellion were also important: the legitimate source. British commentators also tended largely to assume that men had masterminded the rebellion, despite its being a female initiative. The various aspects of the rebellion were also important: the women believed that they were guided by the "secret society of women," and even the Christians among them found in this to face the challenges of British colonial and French rule, and the first to study many important unpublished historical documents. Her lecture will address women's influence and strong decision-making, especially in those cases in which the emperor happened to be a 10 or 11 year old boy. She will focus on four influential women.

Come celebrate women's studies in women's history month by attending these inspiring lectures and performances!

---

Student ponderers react to Howard Beach incident

by Elisabeth Kushner

On the night of December 19, 1966, three black men stopped at a pizza parlor in Howard Beach, a mostly white community at the edge of New York. They were looking for a phone to call for help because their car had broken down. Several white men gathered around the car, chased the three men, yelling racial epithets, and beat them. One of the men ran onto a highway to escape them and was killed by a car.

My father lives in Woodside, which is in another part of Queens. From the time I came home for winter break and opened the paper to the day I returned to Bryn Mawr I saw headlines in the local papers about the Howard Beach incident, heard about it on the radio and on the television news, and listened to my family and friends discuss it. My own emotions about it changed from anger and horror at the incident itself, to myself as a woman I am implicated in by being part of the system which produced it, to frustration at the reporting of developments in the court case which followed, and finally to a realization that Caroline Morton has become one of the most important figures in the study of women's history.

Her work, is in many ways a model of accessing the royal archives and being the first to study many important unpublished sources. She has performed her observer for the UN. She has performed her role in Mew York?! Most people just didn't want to think about it at all.

These reactions, as much as did the incident itself, show that racism is alive and well and that the reactions of people to events involving black, and it does sometimes lead to violence. But the causes of this anger are different from the causes of white racism, which has its roots in the conviction of white superiority. It is absurd to suggest that the two are equal, that the violence of the oppressor is the same as the violence of the oppressed.

Mawr history department Dr. Helen Taft Manning published her first book, "Feministe Profession: The Professionalization of Social Work," dealt with the issues of accessing the royal archives and being the first to study many important unpublished sources. She has performed her observer for the UN. She has performed her role in Mew York?! Most people just didn't want to think about it at all.

The local women's organizations, strong participants in tribal life and social control, staged large-scale demonstrations against the British tactics. During the demonstrations, they advocated for a traditional religious ceremony in honor of the women, which has its roots in the conviction of white superiority. It is absurd to suggest that the two are equal, that the violence of the oppressor is the same as the violence of the oppressed.

---

Wintry Happenings

by Lily Daniel

Bryn Mawr College has been celebrating women's history month for ten days now and is now in the process of handing over to Lily Daniel, Vinie Burrows and Leslie Pierce will all be sharing their expertise with us.

On Thursday, March 26 at 4:00 p.m. in Goodhart Commons Room #207, Helen Taft Manning will be giving a lecture entitled "The Evolution of a Feministe Profession: The Professionalization of Social Work," dealt with the period after 1920, a time when economic independence and women's emancipation, just as the vote had been seen by the previous generation, a time which was characterized by a sudden absence of any discrimination and changed, and that you must help change if you are not to be part of it, or you can deny any responsibility for it, either by denying your membership in the community or by denying your complicity in the same way.

I read with interest, and then with anger, interviews with other residents of Howard Beach. Most of them felt that the murder was, at worst, unfortunate but not as bad as everyone was making it out to be. "We want to know if the man was, "we just don't want to get robbed." The overwhelming reaction was not realization that white racism was wrong, or even sorrow at a needless death, but anger at the press and the public for calling them racists. "We don't see ourselves as racists. When I think of all the mob members or the town as a whole."

But Howard Beach residents were not alone in minimizing the implications of the incident; the news media participated as well. Other racially motivated murders, most notably that of Eleanor Bumpus, had Howard Beach residents to the incident, as well as the reactions of people I knew.

My frustration came from the awareness that all these reactions to the Howard Beach incident shifted away from the implications of one fact: what had been black, in 1965, in the city where we all lived. The mob which brutalized him and two others felt they had a perfect right to their racist hatred and violence.

If you are white and such a blatant act of racism cannot be identified by its geographical, political, or any other group with whom you identify), you have two choices: you can take the incident as a sign that the racism within that community must be rollin.

Gwynedd Mercy College. A lot of her work was in cross-cultural perspective on women's struggle. "A Salute to a Feministe Profession: The Professionalization of Social Work," dealt with the issues of accessing the royal archives and being the first to study many important unpublished sources. She has performed her observer for the UN. She has performed her role in Mew York?! Most people just didn't want to think about it at all.

These reactions, as much as did the incident itself, show that racism is alive and well and that the reactions of people to events involving black, and it does sometimes lead to violence. But the causes of this anger are different from the causes of white racism, which has its roots in the conviction of white superiority. It is absurd to suggest that the two are equal, that the violence of the oppressor is the same as the violence of the oppressed.

The local women's organizations, strong participants in tribal life and social control, staged large-scale demonstrations against the British tactics. During the demonstrations, they advocated for a traditional religious ceremony in honor of the women, which has its roots in the conviction of white superiority. It is absurd to suggest that the two are equal, that the violence of the oppressor is the same as the violence of the oppressed.

---

Helen Taft Manning appeared in the role of Queen Bee in numerous faculty shows, singing "I'm a bee, I'm a ravishing, rollicking young queen bee."

That's me! (—E.B. White)

by Lily Daniel

Former dean and chairperson of the Bryn Mawr history department Dr. Helen Taft Manning died Feb. 21. Dr. Manning, the last surviving child of former President of the United States William Howard Taft, died of pneumonia in a Bryn Mawr nursing home. Dr. Manning was born in Cincinnati. She began her doctoral study at Bryn Mawr in 1908. She left the college after her sophomore year to join her family and serve as White House domestic.

She returned to Bryn Mawr, graduating in 1918 and then going on to get her master's degree in the college. She earned a doctorate in history at Yale University in 1925 and again returned to Bryn Mawr as a dean and professor of history.

In 1941, Dr. Manning stepped down as dean in order to devote more time to teaching. She received her PhD in French from Harvard University in 1957. She was an authority in the fields of American, Canadian and British colonial history. She served as acting president of the college and retired as chairperson of the history department in 1975.

Dr. Manning published her first book, "British Colonial Government After the American Revolution" in the 1930s. She went on to write other books, among them The Revolt of the French Canadians, which was published in 1962. She also contributed to many academic journals throughout her career.

Dr. Manning is survived by two daughters in the area, Helen Hunter of Villavara and Caroline Cunningham of Hawverford, seven grandchildren and six great-grandchildren.
Native American writer Chrystos has powerful impact

by Joanna Muench

A most remarkable woman visited the Bryn Mawr campus Feb. 27 thru March 2, Chrystos, a Native American lesbian poet, was brought to campus by the Women's Center at the urging of Denise Tuggle who had met Chrystos through her brother. During her visit Chrystos gave a poetry reading, sponsored two workshops, and had dinner with students and faculty.

The first event of her visit was a poetry reading on Thursday night. The poems came mostly from her latest book, poems that she had hoped to publish in the fall, and ranged from love poems to angry attacks on the federal government's treatment of Native Americans.

One of Chrystos' most poignant pieces was a set of five poems to El, a four-year-old boy beaten to death by his father while his mother looked on. Chrystos had been deeply moved by the story she had read in the newspaper; her mother raised her in the face of the total tragedy of the situation. She looked at it not only from the point of view of the child, but also the parent, speaking of the helplessness she felt on raising Chrystos, a Native American lesbian poet, the only son. She portrayed the father not as an evil predator, but as caught in a web of economic and social pressures.

Chrystos recognized the complexity of the situation. "I spoke of my own frustrations in finding herself unable to cope with the son of her lover. Although the issue is one of love and treatment, Chrystos avoided this trap and kept her focus on the relationship of the situation with her own experiences, and the structure of society.

The poetry reading as a whole reflected Chrystos' power to bring together the realities of this world. In spite of the weightiness of many of the issues her poems raised, Chrystos spoke with a touch of reality and an uplifting emotion. And although the tone of the evening was by no means upbeat, she did express an air of despair either. Chrystos closed with one of her poems from This Bridge Called My Back, "Ceremony for Completing a Poetry Reading" which brought the reading to a close, but not the issues she had raised.

On Sunday afternoon Chrystos presented a fascinating workshop on Spirituality and Creativity. She focused her presentation on writing, which is her main method of creativity, and, made clear the applicability of her writing to other forms of art. Chrystos also offered many bits of advice on dealing with writer's block was especially useful. She focused on the psychological as well as the technical aspects of this problem: the importance of keeping a journal, and valuing yourself and your experiences enough to spend time writing and feeling.

The final event in her four day visit was a workshop on anti-racism on Monday night. This emotionally charged issue drew nearly forty people, including an entire freshman English class. Chrystos started out the evening by stating quite firmly that everyone is racist. Racism, she pointed out, affects every aspect of our lives. White people do not need to notice the racism around them, such as the fact that the areas of Philadelphia most heavily populated by black people are also those that most difficult to access by public transportation. But people of color do have the option of ignoring these facts. One suggestion she offered was that white women seek to confront racism is to begin looking for non-U.S. articles, for example. Further, it increases the pressure on the Soviet Union to destroy some form of an effective defense system, one capable of warding off the SDI system. So even if SDI doesn't "work" in the way Dr. Hoyt had hoped, it is working very well. Dr. Hoyt concluded the workshop with a plea for the citizens of the United States to demonstrate the issue of improper targeting. She also spoke of the effectiveness of "space bridges": ties via communications satellites between America and Soviet Union. Dr. Hoyt pointed out that if the Soviets show by their actions that they are not interested in the safety of others, then we the American people had better start talking around the obvious fact that Reagan join us in that test tomorrow?"

Further, during the Educational Symposia on Nuclear Weapons are listed in Dates Women Make. In early April, the Action for Nuclear Disarmament is sponsoring a trip to Washington, D.C. to participate in "United Campuses to Prevent Nuclear War" an annual lobby day.

Soviet women discuss cultures, education

by Kathleen Smith

Recently, our community was given a unique opportunity to see Soviet life through the eyes of a woman who was raised and continues to live in the Soviet Union, and to see American life from the perspective of a Soviet woman.

Margarita Dmitrievna Zinovieve is one of about 3 weeks. She will be giving a presentation (with slides) on Russian art of the 19th and 20th centuries—an area in which she specializes.
We will not connect on a universal level until we realize that feminists come in all different shapes, colors and sizes, and that their different experiences give them different perspectives. Our differences should not be threatening to us....

—Cat Diáz, Smith

Co-ed future for Wheaton College?

by Marcy Epstein

Wheaton College may very well be opening its ranks to men, if the trustees pass through the decision a second time this May. This time, however, the women are ready. At the student panel, "Committing Ourselves to Action", at Smith, Sarah Bradshaw spoke about her school with anger and disgust at the possible demise of what is her school, Wheaton, a college for women. And Sarah brought strength to a group of women from which she now needs support. She and the Wheaton delegation aren't sitting around mourning a situation which was not of their making. They are out about action. They are looking for information to build a case against going co-educational. They are committed to calling and influencing trustees, having student protests, and writing letters. This decision, Sarah implies, is not the will of the students. She believes that students can make the difference. Please send your name and address to Sarah Bradshaw, Wheaton College, North, MA, so that she and others can begin to organize protest. Or, send a letter addressed to the Wheaton faculty, via Sarah, that expresses your dismay, anger, or sadness. Or send support. At least, keep in tune with the Wheaton faculty, via Sarah, that expresses your dismay, anger, or sadness. Or send support. At least, keep in tune with the Wheaton faculty, via Sarah, that expresses your dismay, anger, or sadness.

Student appreciates BMC views

by Lorrie Kim

We have to realize that even though all of us are here to discuss women, race and class, we cannot get anywhere in a discourse with each other unless we all understand who we are. These words, which I spoke during a discussion group at the Seven Sisters Conference, said it all. As one of the focal points of my group, I was extremely concerned that it is expressed from a power differential. Yet at the same time that whites call on people of color to teach us about racism, we reject learning form them on their own terms. We invite a few token women of color to our feminist conferences (or are amazed when so few come)—we expect them to come to our meetings to enlighten us at our convenience, instead of making the effort of going to conferences and meetings held by women of color where the issues are chosen by their needs and concerns, to see what they are doing and saying on their own.

The logical, necessary outcome of surpassing this traditional teaching dynamic is for white women to confront ourselves and each other. That is easy said, but quite difficult to implement. But, quite simply, we must. As Glenna Brizan notes at the end of her article in the last issue of the Nexus, we have nothing to lose, and our humanity to gain.

"Coming out of this conference, I feel even stronger about the importance of difference, the understanding and celebration of it in all of our lives."

—Christiana Lambinidis, Wellesley

Come Out of the Box, Go to Class!

by Michon Crawford

We are all of us surprised that something so simple is so difficult. We are part of a group of students at a large private and progressive college who are trying to integrate our school. As many students will realize, the program is extremely difficult. We have been repeatedly given the impression that there are no plans for integration of campus life, and that it is not a priority. We feel that this is not true, and we are determined to change our school.

The logical, necessary outcome of surpassing this traditional teaching dynamic is for white women to confront ourselves and each other. That is easy said, but quite difficult to implement. But, quite simply, we must. As Glenna Brizan notes at the end of her article in the last issue of the Nexus, we have nothing to lose, and our humanity to gain.

—Johnella Butler, Smith

"We must learn with the beautiful and the ugly... white women must take the chance where they have the power."

—Johnella Butler, Smith
Third World women confront patriarchy

by Amreen Husain

The Seven Sisters Conference, held recently on the Amherst campus, was one of several such gatherings that have been held across the country. The purpose of these conferences is to bring women from different parts of the world together to discuss women's issues and to learn from each other.

The conference was organized by the Seven Sisters Conference, a group that was formed in response to the relative absence of women's voices in the Western feminist movement. The conference was held on the Amherst campus, and it was attended by students from Bryn Mawr and Smith College, as well as by some women from other parts of the United States.

One of the main topics discussed at the conference was the issue of the Westernization of women's struggle for liberation. Many of the speakers pointed out that women in the Third World are often forced to adopt Western ideals of beauty and femininity, even though these ideals are not necessarily applicable to their lives.

Another important issue discussed at the conference was the relative absence of women's voices in the Western feminist movement. Many of the speakers pointed out that women in the Third World are often excluded from the mainstream feminist movement, and that this exclusion is often based on cultural and racial differences.

It is hoped that the Seven Sisters Conference will serve as a platform for women from different parts of the world to come together and to learn from each other. It is hoped that the conference will also help to address the issue of the Westernization of women's struggle for liberation, and to ensure that women's voices are heard in the mainstream feminist movement.

Women of color under-represented

by Una Gandhir

As we all know, we can often learn as much from our problems as we can from our positive aspects. This turned out to be the case at the Seven Sisters Conference. At the end of the whole shebang (ahem—no pun intended), we sat in a circle to hash out our concerns and suggestions for Radcliffe. When they host the conference next year, some of the complaints people voiced about the conference reflected the problems within the feminist movement we had gathered to discuss.

One of the biggest concerns from women of color was that most of the delegates were white. Considering that the topic of the conference was "Exploring Race and Class within the Feminist Movement", many of us were disappointed by the composition of the delegations. Both Bryn Mawr and Smith sent seven women of color out of a total of ten, but this was not always the case. Why was there a turn-out of primarily white women? In my opinion, the relative absence of women of color reflects the very reason for the topic of the conference—is there a space provided for women of color and different versions of feminism within the feminist movement?

A Smith delegate bailing from Kenya pointed out that sometimes you have to address the question or why/how you was qualified to do it.

I decided that my best strategy was probably to wait and, at the conference, come up with a topic to discuss. I did not know then what I should speak about. It would be so obvious to me when confronted by the conference, its delegates, and the topics we addressed.

Women, race and class could, arguably, be discussed for hours on end. At the conference, we all seem to have come to an agreement on certain key concepts pertaining to the issues at hand. All weekend I sat in crowded rooms full of delegations, who nodded in approval of the ideas handed to them. I quickly came to the realization that we were all altruistically altruistic. That we were being told but that all of our discussions were simply that—ideas. Yes, we can conceptualize the idea that poor, black women experience a triple oppression but, at the same time, we must also recognize that we can perhaps conceptualize how they feel, but can never fully empathize.

I was frankly scared that the women who attended the conference would walk out of there truly believing they knew all they needed to know about women, race, and class. In light of this, I felt the panel was on the potential of bringing the conference together.

The issue of the intellectualization of personal experiences was a major problem. As women, we had to commit myself to action right then and there, in expressing that we have to keep in mind that the intellectualism is extremely diverse and that no group should ever hope to attempt to impose its derived perspectives of women on its own definitions of the conference was in the form of a warning: that it is sexist, racist, classist and elitist to intellectualize or reduce the diversity found within the conferences and that we must always keep in mind what we think it reality is. I am pleased to say that I think my point came across.

"I was impressed by the efforts of the delegates to address the difficult and often hidden issues of racism and classism within feminism."

—Eileen Walsh, Radcliffe

ed to know about women, race, and class. In light of this, I felt the panel was on the potential of bringing the conference together.

The issue of the intellectualization of personal experiences was a major problem. As women, we had to commit myself to action right then and there, in expressing that we have to keep in mind that the intellectualism is extremely diverse and that no group should ever hope to attempt to impose its derived perspectives of women on its own definitions of the conference was in the form of a warning: that it is sexist, racist, classist and elitist to intellectualize or reduce the diversity found within the conferences and that we must always keep in mind what we think it reality is. I am pleased to say that I think my point came across.

"I was impressed by the efforts of the delegates to address the difficult and often hidden issues of racism and classism within feminism."

—Eileen Walsh, Radcliffe

South Korea's plight in the hands of the American government which uses it as a source of cheap labor, a military base and a nuclear testing ground. Korean women were seen as fighting primarily against being exploited as factory workers, as sexual objects for American GI's and as victims of political injustice.

The group discussion that followed the panelist reacted against the extremist portrayal in all the speeches of the West as "bad" and oppressive, and traditional cultures as "good". Andrea Rushing, in particular, was felt, seemed to suggest that women in traditional African societies were liberated and hold equal if not greater powers than the men in the society. Delegates felt that she ignored or attempted to nullify certain practices, such as male polygamy and clitoridectomy, that are inherently oppressive in traditional cultures.

In order to maintain open avenues of communication between Western and non-Western feminist movements. The point to be stressed, however, is that non-western feminism is defined in very different terms from the predominant white Western ideas. Women from traditionally gender segregated societies are seeking to empower a solidarity of women with their own identity and thus acceptable liberation. The general consensus was that in order to arrive at an international feminist movement women have to examine and understand our differences in all their value before we can concentrate on our similarities.

The conference illustrated for me the tendency to intellectualize feminism and the barriers this represents."

—Deb Holman, Wellesley

Women's Project at the University of Massachusetts. They discussed the economic, political, and social concerns of women in Africa, the Middle East and Korea, respectively.

A common idea in each of their presentations was that Third World Women "perceive their main oppression to be that of having been colonized" (Andrea Rushing). For Andrea Rushing, in particular, it was felt, seemed to suggest that women in traditional African societies were liberated and hold equal if not greater powers than the men in the society. Delegates felt that she ignored or attempted to nullify certain practices, such as male polygamy and clitoridectomy, that are inherently oppressive in traditional cultures.

A Smith delegate hailing from Kenya apparently he considers himself a feminist. As we all know, we can often learn as much from our problems as we can from our positive aspects. This turned out to be the case at the Seven Sisters Conference. At the end of the whole shebang (ahem—no pun intended), we sat in a circle to hash out our concerns and suggestions for Radcliffe. When they host the conference next year, some of the complaints people voiced about the conference reflected the problems within the feminist movement we had gathered to discuss.

One of the biggest concerns from women of color was that most of the delegates were white. Considering that the topic of the conference was "Exploring Race and Class within the Feminist Movement", many of us were disappointed by the composition of the delegations. Both Bryn Mawr and Smith sent seven women of color out of a total of ten, but this was not always the case. Why was there a turn-out of primarily white women? In my opinion, the relative absence of women of color reflects the very reason for the topic of the conference—is there a space provided for women of color and different versions of feminism within the feminist movement?

A Smith delegate bailing from Kenya pointed out that sometimes you have to address the question or why/how you was qualified to do it.

I decided that my best strategy was probably to wait and, at the conference, come up with a topic to discuss. I did not know then what I should speak about. It would be so obvious to me when confronted by the conference, its delegates, and the topics we addressed.

Women, race and class could, arguably, be discussed for hours on end. At the conference, we all seem to have come to an agreement on certain key concepts pertaining to the issues at hand. All weekend I sat in crowded rooms full of delegations, who nodded in approval of the ideas handed to them. I quickly came to the realization that we were all altruistically altruistic. That we were being told but that all of our discussions were simply that—ideas. Yes, we can conceptualize the idea that poor, black women experience a triple oppression but, at the same time, we must also recognize that we can perhaps conceptualize how they feel, but can never fully empathize.

I was frankly scared that the women who attended the conference would walk out of there truly believing they knew all they needed to know about women, race, and class. In light of this, I felt the panel was on the potential of bringing the conference together.

The issue of the intellectualization of personal experiences was a major problem. As women, we had to commit myself to action right then and there, in expressing that we have to keep in mind that the intellectualism is extremely diverse and that no group should ever hope to attempt to impose its derived perspectives of women on its own definitions of the conference was in the form of a warning: that it is sexist, racist, classist and elitist to intellectualize or reduce the diversity found within the conferences and that we must always keep in mind what we think it reality is. I am pleased to say that I think my point came across.

"I was impressed by the efforts of the delegates to address the difficult and often hidden issues of racism and classism within feminism."

—Eileen Walsh, Radcliffe

ed to know about women, race, and class. In light of this, I felt the panel was on the potential of bringing the conference together.

The issue of the intellectualization of personal experiences was a major problem. As women, we had to commit myself to action right then and there, in expressing that we have to keep in mind that the intellectualism is extremely diverse and that no group should ever hope to attempt to impose its derived perspectives of women on its own definitions of the conference was in the form of a warning: that it is sexist, racist, classist and elitist to intellectualize or reduce the diversity found within the conferences and that we must always keep in mind what we think it reality is. I am pleased to say that I think my point came across.

"I was impressed by the efforts of the delegates to address the difficult and often hidden issues of racism and classism within feminism."

—Eileen Walsh, Radcliffe

Women, race and class could, arguably, be discussed for hours on end. At the conference, we all seem to have come to an agreement on certain key concepts pertaining to the issues at hand. All weekend I sat in crowded rooms full of delegations, who nodded in approval of the ideas handed to them. I quickly came to the realization that we were all altruistically altruistic. That we were being told but that all of our discussions were simply that—ideas. Yes, we can conceptualize the idea that poor, black women experience a triple oppression but, at the same time, we must also recognize that we can perhaps conceptualize how they feel, but can never fully empathize.

I was frankly scared that the women who attended the conference would walk out of there truly believing they knew all they needed to know about women, race, and class. In light of this, I felt the panel was on the potential of bringing the conference together.

The issue of the intellectualization of personal experiences was a major problem. As women, we had to commit myself to action right then and there, in expressing that we have to keep in mind that the intellectualism is extremely diverse and that no group should ever hope to attempt to impose its derived perspectives of women on its own definitions of the conference was in the form of a warning: that it is sexist, racist, classist and elitist to intellectualize or reduce the diversity found within the conferences and that we must always keep in mind what we think it reality is. I am pleased to say that I think my point came across.
Dates Women Make

Wednesday, Mar. 25  
Women Writers at Bryn Mawr presents a lunchtime reading and open workshop by poet Kalia Pollitt 
Campus Center 105, 11:15 pm

Thursday, Mar. 26  
"Covered but not Bound": Caroline Norton and the 1857 Matrimonial Causes Act," a paper by Mary Poovey of Rutgers University 
Goodhart Common Room, 4 pm

Friday, Mar. 27  
"The Ottoman Harem: Treasury of Power" Bryn Mawr Classics Colloquium with Leslie Pierce of Princeton University 
Tea at 4:15 pm, talk at 4:30 pm, Goodhart Common Room

Pick-up Game Soccer 
BMC hockey field, 4 pm

Saturday, Mar. 28  
Musical Concert and Party sponsored by Women's Center and BMC's Office of the Arts, with Casselberry and Dupree, Toshi Reagon and Annette Aguilar 
Thomas Great Hall, 9 pm

Sunday, Mar. 29  
Bryn Mawr/Haverford Chamber Singers 
Other Women Talks on Nuclear Weapons 
Campus Center, 8 pm

South Asian Society 
Erdman Backsmoker, 5 pm

Second Roche Chodesh Celebration sponsored by Achot; for information contact Rebecca Rosenberg (x6150) or Debbie Reiner (x5818)

Monday, Mar. 30  
ISU meeting 
Campus Center, 10 pm

Women's Center film series presents "Desert Hearts" 
Campus Center, 9 pm

Tuesday, Mar. 31  
Lesbian Bisexual Support Group. All women welcome. 
Women's Center, 10 pm

Wednesday, Apr. 1  
"The History of Ideas and the Idea of History" 
Goodhart Common Room, 8 pm

GPA meeting 
Sunken Lounge, Haverford, 9 pm

Thursday, Apr. 2  
ISA sponsored discussion on "Racism In the U.S. and Interracial Marriages" 
Campus Center room 105, 7:30 pm

CORP meeting 
Campus Center, 9 pm

Friday, Apr. 3  
Pick-up Game Soccer 
BMC hockey field, 4 pm

Apr. 1 thru Apr. 5 and Apr. 9 thru Apr. 11  
Bi-College Theatre Program presents My Sister in this House by Wendy Kesselman 
Goodhart, 7:30 pm

Renaissance Choir 
Thomas Great Hall, 8 pm

Saturday, Apr. 4  
Forum on Women and Peace sponsored by Haverford's Women's Center 
BM Room of Dining Center, 1—5 pm

"The Sexual Liberals and the Attack on Feminism," a full day conference with opening address by Gloria Steinem at New York University 
9:00 AM registration/11:00 at door (half price for students) 9 am registration

LBSG: Workshop with students from Smith College 
Time and place to be announced

Renaissance Choir 
Thomas Great Hall, 8 pm

South Asian Society 
Erdman Backsmoker, 5 pm

Monday, Apr. 6  
Women's Center film series presents The Bostonians 
Campus Center, 9 pm

ISU meeting 
Campus Center, 10 pm

Tuesday, Apr. 7  
Reading with Eudora Welty 
Thomas Great Hall, 8 pm

LBSG: all women welcome 
Women's Center, 10 pm

Wednesday, Apr. 8  
GPA meeting 
Campus Center, 9 pm

"Impact of the Foreign Debt on Natural Resource Depletion in Latin America" 
Goodhart Common Room, 4 pm

Penn Women's Center: Lesbian and Gay Awareness Week, Barbara Smith is keynote speaker 
Time and place TBA (for information call 898-8611)

Friday, Apr. 10  
Sapphire Concerts presents the "Indigo Girls" 
Roberts Hall, Marshall Auditorium, 8 pm

Pick-up Game Soccer 
BMC hockey field, 4 pm

Saturday, Apr. 11  
ISA dinner in Haffner and Erdman 

Sunday, Apr. 12  
South Asian Society 
Erdman Backsmoker, 5 pm

Monday, Apr. 13  
Women's Center film series presents Norma Rae 
Campus Center, 9 pm

ISU meeting 
Campus Center, 10 pm

Tuesday, Apr. 14  
LBSG 
Women's Center, 10 pm

Wednesday, Apr. 15  
Discussion of Between Friends by Gillian Hanscombe 
Haverford's Women's Center

GPA meeting 
Sunken Lounge, Haverford, 9 pm

"Feminist Criticism and the Dancing Body," a lecture by Ann Albright (BMC '81) 
Pembroke Dance Studio, 4:30 pm

For further information on women's activities, please contact the Women's Center or contact Becky Wilson (x5739).

Exhibit explores Chinese journey

(Continued from page 3)
ed in outlook, but were unable to participate in the larger society, circumscribed by tradition and anti-Chinese public sentiment. There was an awakening, nevertheless, as manifested in a picture of the International Ladies Garment Workers Union with which Chinese American women organized their first public strike against poor working conditions.

Part III, In the Mainstream (1945—1965), noted that as Communists came to power in China in 1945 and as the U.S. fought against them in the Korean War in 1950, the improvement in public sentiment that had come about as China became America's ally in WWII collapsed into an anti-communist hysteria.

The War Brides Act of 1945, however, allowed Chinese American veterans and other servicemen to bring their wives and children to the U.S. (also, a new stereotype of Chinese American women as "the efficient and submissive clerk" emerged due to their superior wartime performance in office work. The Displaced Persons Act of 1948 and the Refugee Act of 1953 enabled many outstanding, educated women to stay in the U.S. rather than return to face political uncertainties. Young women at this time were still handicapped by traditional notions of female inferiority, however, and there was a lack of positive role models as the mass media perpetuated stereotyped images of menials and seductive Chinese dolls.

Part IV, Today (1962—1982), showed many photographs that demonstrated the changes in the status of Chinese Women to-day. In 1965, the Immigration and Nationality Act was passed, ending racially based quotas. This period has been a turbulent one for the U.S., however, with the Vietnam War and the Civil Rights and Women's Liberation movements. Chinese women still face many obstacles: they are underpaid even with higher education, and need to fight racial and sexual discrimination as well as career stereotypes promulgated at home and in school. Significant advances have been made, nevertheless: the exhibition showed pictures of Connie Chung who was among the first Chinese American women to break into the media field; of Mayva Yung Liu, whose design was chosen for the Vietnam Veterans Memorial; of women such as Jade Snow Wong (Fifth Chinese Daughter) and Maxine Hong Kingston (The Woman Warrior and China Men) who, despite discouragement from creative pursuits because of career stereotypes and pressures for economic stability, were able to pursue their vocations and win acclaim (China Men won the National Book Award in 1981); of March Fong Eu who was California's Secretary of State. There were pictures of garment workers demanding rights in a 1962 New York Chinatown protest; of Chinese American Women groups grown disenfranchised with white, middle-class Women's Lib groups; of older immigrant women breaking cultural barriers to speak up for needed senior services; of protests against federal cuts in child care funding in San Francisco, 1973.

The journey has been turbulent for Chinese American women: the obscure "China Mary," the seductive China doll, the efficient, uncomplaining clerk have demonstrated that they share concerns with other contemporary women (sex discrimination, balancing work with family, as well as racism and ethnic identity). New territories have yet to be cleared, but a path has been forged. This exhibition depicted the Chinese American women's strength and diversity, challenging prevalent stereotypes. It was a "tribute to a group whose struggles and achievements form an integral part of U.S. history": a fine exploration of their difficult history that still continues today.
MARCH 25, 1987

Students worship famous talk show host

by Sara Johnson

The first day of spring: when a young man's fancy lightly turns to thoughts of love, and a young woman's to course preregistration—or so the Dean's office hopes. As a member of the class most unfairly burdened with requirements (ask any junior) whose ex- perience would defy the mental powers of the average criminal lawyer, I speak with and then, there's the math requirement. At least one English major of my acquaintance recently decided that she really is above math, but she's trying to humor the department in its odd delusions; less out of the kindness of her heart than because there's no black mark in calculus credits. But if anyone is tempted to look with resignation upon the average college experience, to consider it the inevitable compromise between intellect and the need for a paycheck, let me recommend the memoirs of a mathematician. (Or at least one science—the average secondary school program assumed a knowledge of several years of Greek and Latin literature, the major classics of English literature, and a survey of English and American his- tory as well as the usual amount of math (all right, no calculus), geography and science. Of course, Admissions didn't want to be con- sidered overly harsh. If one happened to be so unfortunate as to lack Greek, one could make up for it by offering both French and German literature (Racine and Goethe, among others) and take Greek once accepted at Bryn Mawr. On the other hand, it was "to the interest of every student to offer, at entrance, advanced mathematics, and if possible all four languages."

Once accepted, a student had to complete for graduation two further years of English literature, a year of philosophy, two years of Greek and Latin literature, a year of mathematics, and a course in philosophy. These requirements were down to a high school diploma with convincing evidence of interest in college courses in the arts, sciences, or a combination of both.

There, but for the grace of the Goddess...
Identifying with women in a man's world

Woman comes out in letter

Indiscretion terrifies student

by Angela Johnson

I remember the first time I referred to Farar as "my lover" in public; it was only a few months ago, although we've been out for several years. I was at dinner with several faculty members and other students. I don't even remember what we were talking about, but for some reason I said "I was talking with my lover, and she told me..."—instant electricity! Everyone at the table noticed; everyone pretended not to. Then suddenly another student said, "Well, you know, I was seeing this dear woman last summer..." It was out of control! People were coming out all over the table and asking each other, "What about you?"

Nonetheless, I find the idea of coming out very frightening, and very difficult. Sometimes my lesbian friend Joanna will start to say something to me in Dyke Code in the Physical Science Building, and I'll panic—"shut up!" I will hiss, wild-eyed. I just can't stand the sudden exposure—even if none of the other people there will understand what Joanna just said when she said "ninety-eight ways to go." (which, for the uninitiated, is an explosive piece of lesbianism.) Actually, I have recently become braver at weathering indiscretion, simply because I have finally come to appreciate the simply marvelous ability that most members of the human race possess of ignoring the obvious. If my next-door neighbor can ask me about my girlfriend after I 1) have failed every night during the semester to sleep in my room; and 2) have succeeded in spending nights in sleeping in the room of another woman on the same hall; and 3) have a giant double women's symbol on my door; and 4) open up and swallow my tormentor, and then gruff at a straw and say, "What article?"

Het TV annoys

by Martha Ehrenfeld

Too often a group of TV addicts that unfortunately live on the same hall find ourselves staying up way too late watching TV. Usually it starts with Joan, then David, and with little else on, we end up watching Love Connection. Granted at first it was fun, playing along with the audiences, finding out if the contestant had our good taste, but I have to admit after a while it just became boring and sleeping seemed like a much more exciting alternative.

If you have never watched Love Connection, don't worry, you aren't missing much. One member of a gender group screens three videos of the other gender group. Then the contestant has the choice of either picking the one she or he likes or go with the audience pick. Then Chuck, the director of the show, pipes in and scolds the contestants if they are getting too facetious. Just "flop" and there it is—"coming out"—across the top of the document within the view. No implications, no weird looks, no reactions. Just "flop" and there it is—"coming out". No one says anything. Maybe my friend is a computer... "I'M A LESBIAN!"

Well, my friend called me after she got this letter, and she was great! We had both underestimated each other, so no reason to be worried about what she was going to think—she too has thought long and hard about her own sexual identity. And she said she never thought it was in me to become a lesbian—thought my background was a bit too conservative for such a thing to happen. But her main concern was that we wouldn't be as close anymore because of this. I reassured her: We'll be even better friends because I can talk to her about EVERYTHING now. It's so funny how the computer calmly prints out "coming out" as the title of this document without even considering the implications. Just "flop" and there is —coming out—across the top of the document within the view. No implications, no weird looks, no strange questions, no anything. Maybe my friend is a computer...

Author's note: I have chosen to remain anonymous because I haven't by any means come out to everyone. Also, I feel it is important that I choose who I come out to and that I speak (or write) personally to those people about my feelings.

Architecture seems woman-oriented

by Jessie Washington

If you really think about it, Bryn Mawr's female presence doesn't merely lie in her students, faculty, and administration. Look carefully, and you will see (if you haven't already noticed) that it is also implicit in her buildings.

Let's begin with one of our more recent additions: the Benv Schwartz Gymnasium. Have you ever noticed its curvaceous, "breast-like" roof? Or what about Haffner Hall? It's quite young and "virginal," with circular enclosures purposely made aloof from the general public.

The older buildings are more obvious. For example, Thomas Great Hall, with its enclosed space known as The Cloisters. The interesting thing about this structure is that in warmer months, or you might say, "in heat," the fountain becomes active. Other

older and, I might add, "more experienced" structures around this campus are even more obviously feminine. Of course, I'm talking about the architecture of the Rockefeller Halls, which both contain "arch-ways" which many people penetrate every day.

Now, the architecture skeptics out there who are probably saying to themselves: "What about Taylor Hall? It's not feminine, is it?"

Well, you're absolutely right. But you have to remember that it was the first building on this campus, which was originally founded by men.

I must have really been a naive perspec-

But the important thing is that I am enlightened to the true meaning of things now, and I hope you too are.
Infirmary costs explained

by Madeline Marcus

In this time of cutbacks and other financial concerns, the BMC infirmary feels that it is imperative that students have a clear understanding of the costs of the health care provided for them by the college. First, only full-time resident students are eligible for free medical care. Non-resident full-time students, whether they are academic, technical, and special students may not receive campus medical care, but are referred to the Community Health Clinic. In the future, these rules may be changed, pending a decision on whether or not to institute a fee for non-resident full-time students. It is in order to more clearly define the patient population.

Where Counseling services are concerned, there is a fee change pending financial changes in the Infirmary structure. As it now stands, there are four free visits per year for all full-time resident students. All full-time non-residents are to be charged ten dollars for each of these four free visits, plus the additional cost for sixty dollars for all students. This fee is adjustable, according to the student's ability to pay. The infirmary reserves the right to refuse service to those who will not cooperate.

It should be realized that any time spent with the counselor is to be considered as chargeable time, as long as the student, or a relative thereof, is present. This includes phone time. Fifteen minutes to half an hour will be charged as a half session, thirty to forty-five minutes is three quarters of a session, and anything between forty-five and one hour and the next charge period is an entire session, and the student will be billed accordingly. If a special arrangement (appointment) has been made for a brief conversation between counselor and client, that conversation will be billed at the rate of ten dollars per visit, with the addition that a call of fifteen minutes or less will be charged as a quarter of a session. Final discretion for charges to be made is left up to the counselor. Changes in the protocol will be reported to the community at once.

Eventually, this and other fee scales will be printed in set folders available at the desk of the infirmary. Remember that unpaid bills are turned over to Student Accounts. Questions should be addressed either to the Student Infirmary Committee, or directly to the infirmary. Remember that unpaid bills are turned over to Student Accounts; the Comptroller's office, and appear on the student's bill, and will be the basis for giving the counselling statement that goes to your main billing address.

Counseling services available for students needing them come in many forms. There are group sessions, providing peer support, as well as one-on-one counseling with either a counselor or with the college psychiatrist. For students with specific problems, the infirmary can provide referrals to both inpatient and outpatient programs for treatment of depression, eating disorders, etc. All charges incurred in off-campus services are not within the control of the infirmary, and need to be dealt with by the student and her insurance. For more information, contact us.

THE BMC STUDENT INFIRMARY COMMITTEE

Philly rape case

(Continued from page 1)

appeal should be heard, and/or

Judge Poseerna

Philadelphia, PA 19107

who passed the original sentence.

Those who suggest this appeals would be even better to write and individual letter asking for an appeal to be heard in the Brooklyn Supreme Court, and that Judge Poseerna be barred from presiding over any more sexual assault cases.

Student's feminism and academia split

by Beth Posner

We are tough women. We are brilliant. We get our work done and we excel. Our emotions are certainly not visible. We are going to make our way, to be the best at what we do. We are like Athena or M. Carey's. These are the ideals we were brought up with. That is what we want to be. We went to school for the future. We have gotten into Duke. We are on a post-graduate level. One of our friends is in the Philly rape case. She has been threatened with the possibility of being barred from presiding over any sexual assault cases.

Bryn Mawr fosters community sharing, empowerment, and emotional strength, but it also stresses academic and analytical abilities. The combination of feminism, analytic ability, mental toughness and integrity. I see that these qualities did not exist in my life. Everyone assumed that I didn't feel my femininity concerns were valid in hard core academia; they were considered to be "mental masturbation," certainly not scholarly.

I see now that what I wanted was a patriarchal mind. I was confusing academic with male. I have a feminist mind. I approach my academics with female concerns. I am idealistic, open and emotional. I am not only analytic and scholarly, and my papers aren't structured perfectly. What I do have is passion, which is not a substitute for scholarly excellence.

This was my problem last semester and I have a feeling that it may be my problem for years to come. There is a grave difference between what I am and what I value. There is a grave difference between feminism and academia. There is a difference between vision and language, a difference in power. I define this split in terms of two words: feminism and academia. Bikサー is the marginal, visionary woman at Bryn Mawr and a woman who has a goddess success in a "man's world," despite her own femininity.

Recently, however, I have been feeling that this passion and intimacy simply do not cut it. When I was writing an article, I was having what one might call an "ideological dilemma" or, more specifically, a "feminist-ideological dilemma." Much to the dismay of my half mates, friends, professors, and my dean, it was a very public problem. What was required from me in Global History was academic, open and emotional. I'm not naturally that way. If I want to be fulfilled, I must change the institution.
**Sports**

**Lax team has fun in the sun**

by Lucy Schmidt

Co-captain of the Lacrosse Team

"Breaker, breaker. Come in, Road Mama, "Come back, Terminator. 1300 miles to St. Petersburg. Only 21 hours." "Ten-four, Road Mama, let's cruise."

Two packed vans rolled out from the Schwartz Gym, and so began the Bryn Mawr lacrosse team's yearly trek, to Florida for spring training and C.B. radio abuse.

St. Petersburg being prime beachfront location, one would expect that lacrosse is a new, fast-growing water sport. Contrary to this belief, lacrosse is one of the oldest native American lands played, by tossing a ball between sticks with small nets at the end.

Originally played as a way of settling disputes between Indian tribes, with the losers forfeiting their freedom and sometimes even their lives, lacrosse has become a popular sport of private eastern schools. As the first day of the tournament, the Bryn Mawr team put the Slime on the field with the Baltimore’s 1986 champions, the University of Maryland. In the first day of the tournament, the first day of the tournament, the team put the Slime on the field for the first time against a team that was ranked number one in the country. The Slime was not only a way to show our dominance, but also a way to celebrate our team spirit.

The second day the 200 free relay took first place, the 200 backstroke took second place, and the 400 medley relay took third place. In the individual events, Karen Herzberg took first place in the 50 free, and Sunny Kim took first place in the 100 and 200 backstroke.

Diving and swimming team finishes second under undefeated

by Robin Benson

The badminton team has had a stop-and-go season. They finished the season undefeated in dual matches and in all invitational tournaments, but a loss in the regional championship game brought them down to second place.

The team has had some success this year, with two senior players having qualified for the national championships. The team is looking forward to next year, when they hope to bring home a national championship.

**Badminton ends season undefeated**

by Jeanine M. Donohue

Yes, folks—it is true! The Bryn Mawr College Badminton Team has qualified for the national championships for the first time in school history. The team qualified after finishing first in the Pennsylvania Invitational.

The team qualified for the national championships after finishing first in the Pennsylvania Invitational. The team is looking forward to competing in the national championships, which will be held in New York City.

The team has had a successful season, with several players qualifying for the national championships. The team is looking forward to next year, when they hope to bring home a national championship.