Anonymous harassment returns as swastika

BY THEA GRAY AND RACHEL PERLMAN

On Wednesday, 31 January Hebrew Professor David Rabeyba and his class were confronted by a swastika which had been drawn on the wall of their classroom. This classroom is the only room on campus in which Hebrew is taught. To Jewish people the swastika is a terrifying symbol; it is a symbol of genocide. This swastika appears to be a direct attack upon Professor Rabeyba and students studying Hebrew.

Jay Fox, 5CA President, spent most of Wednesday morning photographing this swastika to document its presence for security and the dean. The swastika found in the Hebrew classroom is not an isolated example of anti-semitism. Fox found two swastikas drawn on a poster in Thomas between the offices of sociology professors David Karen and Robert Washington. This appears to be aimed at Professor Karen, who is Jewish. Shortly after Winter Break, Gretchen Jude found a swastika carved on a tree behind End- man. It appears to have been there for a fairly long time. These are appalling evi-
dence of anti-Semitism at Bryn Mawr.

The administration responded to this act of hatred with a letter addressed to the community. They expressed their distress and emphasized that "such behavior is completely inconsistent with the mission of the institution and with the values and norms embodied in the Social Honor Code." This letter, signed by President McPherson, Joyce Miller, the Equal Opportunity Officer, and Karen Tidmarsh, Acting Dean of the College, urged the community to join in "work-
ing even harder to eliminate prejudice and bigotry in ourselves and at the Col-
lege."

In an active member of Achot, the Jewish women's group, has met with members of the administration to dis-

...
Racism: Ignoring it won’t make it go away

To the Bi-College Community:

Only a few days ago, I turned into the Evening News in time to hear the story of the Cambodian male student in Providence, Rhode Island, who went on a rampage during lunch hour, after being provoked by racist slurs made by his white male classmates.

I know what many of you are thinking: Oh God, not this racism shit again. I don't blame you. After spending most of the last school year learning about diversity and racism, I was somehow relieved to spend first semester of this school year dealing with different issues. The problem, you see, however, is that ignoring these issues doesn’t seem to make them go away; racism poxes its ugly head even here in the “safe” Bi-College Community.

I’m not going to make my case out to be any big production. I certainly have undergone the torment that other Mawrters of Color have had to endure here, in our nice suburban community, as well as other college campuses across the U.S. My encounter, however, has been bothering me for some time now since the semester ended and I’ve finally decided to just share my experience with the Community.

During March of last year, I went with several friends of mine, both white and women of Color, to listen to a band playing at one of the dorms at Haverford College. About an hour after we arrived, I had to use the restroom and went upstairs with another Asian woman. An Asian Haverford student was playing his guitar in the hallway. When I came out of the bathroom, I waited in the hall for my friend. A semi-drunk white male Ford, upon seeing me, turned away; racism pokes its ugly head even here in the “safe” Bi-College Community. What the hell are we in China-Ford?

I know what some of you in the Community are thinking: What’s the big deal? Racism happens everywhere and besides, he didn’t threaten you. He didn’t actually touch you and you personally. He just made a tactless remark. When I told my Asian friend, she didn’t seem all that perturbed and she told me she encountered it on a daily basis when she went into the city. The general concept seemed to be that nobody had forced me to go to Haverford in the first place, which probably explains why I have avoided the other half of the “Bi-Co” campus like the plague.

I’m a pro-choice mother responding to “Concerned Pro-life Mawrters” and I want you to know that since I had my abortion twenty years ago, I have had no regrets. I have only been more determined to have my other half of the Bi-Co campus since then. I got pregnant a few times and gave birth to a healthy child — every maternal instinct in the female arose within me with that pregnancy and the child-rearing period. I would be the one to die for my child, not the child for me. I was so angry with those people who would kill babies through abortion. Didn’t they realize how precious that life was? Our society was sick that people — particularly women — would fight for the “right” to kill babies. And in that frame of mind, I could understand that hatred of liberalism, men-haters, and baby-killers — Bryn Mawr College (at least what’s left of it) could be written off. But I knew I could be strong and stand up for my beliefs. What was going to be difficult was that for the first time in my life thought I would find something that I could not accept on its own terms. I thought that worried me more than anything.

I'm a pro-choice mother responding to “Concerned”

Other people have been writing letters to say that the experience had affected them. I didn’t press that. For the most part, it was simply factual. I didn’t write any letters or meet with administrators need to respond within myself. We need to respond. We need to respond in words, in letters and in discussion. We need to respond to action, seeing that a thorough investigation is conducted.

Even those of us who do not write letters or meet with administrators need to respond to this issue. We need to respond to the deep truth about the fact that a swastika has appeared in a place we might have thought was safe. It isn’t just a classrooms: it’s where we live and think and learn. This crisis should alert us to the terrible potential inherent in our own prejudices and the desperate need to overcome them.

February 8, 1989
On January 31st, a swastika was placed on the wall in a Bryn Mawr classroom where two Hebrew classes were held. The following day, a swastika was painted on a professor's memo board. To the Jewish members of our community, we offer our deepest sympathy and support. We are appalled and distressed but not shocked. It is difficult to picture the face of someone who would commit such reprehensible acts. Yet minority groups have historically been the target of such hate crimes. As a society, we turn away from the memories of this kind of atrocity. In refusing to confront bigotry in ourselves and each other, we fail to confront it.

The swastika is not simply an ugly reminder of Nazi Germany. It is a threat to Jews and anti-Semitism. The possibility of genocide is not a specter of the remote past but the here and now.

Although religious minorities are a "category" included in the Pluralism Workshops and in the so-called Plural- ism Clause of the Honor Code, we would like to give little attention to anti-Semitism. We must face anti-Semitism on both an institutional and individual level.

If we ask that the Office of Public Safety immediately commence a full, rigorous investigation into the matter, and if we increase protection to Jewish individuals who request it. We ask that the administration make public a calendar schedule indicating their commitment to diversifying the curriculum. Finally, we ask all individuals to think about anti-Semitism, to educate themselves about it, and to fight its manifestations.

To the Community:

One of the most important and powerful methods for keeping oppressed groups in line, quiet, and compliant is to stigmatize their status as an out-group, in violence. Women are kept fearful and submissive, children forbidden to know how they were treated or how to go to school or even take walks by the threat of vandalism, assault, and murder. Sexually, we know how to be womanized, but they are never shown any public affection, they know what they are allowed to wear. In the face of such a history, we know how to be Jewish, but we are constantly reminded when they and their friends are beaten, shamed, murdered, etc. These are only a few groups, with only a few examples.

Our holidays are discounted and only acknowledged when they coincide with the dominant religion's and the person or institution is making a token attempt to be pluralistic. They are portrayed as evil, greedy, or ridiculous on TV and in the movies. They are excluded from social groups. Their synagogues are vandalized. The list goes on and on.

Once upon a time, a group able to make an organized, systematic, direct and deliberate attempt to kill every last Jewish man, woman, and child, exterminate them as if these people were roaches, and eradicate them from the earth forever. There had been countless pogroms and slaughters before, but never so efficient and widespread, with such "high" ambitions.

A gentle way to be had was simply a single Jewish person who was not affected by the Holocaust, who cannot name relatives killed in concentration camps, who cannot comment on those who barely escaped or barely lived through. Although history is filled with horror stories of treatment humans have received from other humans, I do not think any other atrocity compares to the magnitude, calculatedness, and the coldness.

To the Community:

I honestly think most of us would rather deal with the fact that someone painted a swastika on a classroom wall. I'm not pointing this out to be judgmental. I'd rather not deal with this myself. I'd rather not be writing this letter. It's easy to convince ourselves that there are so many reasons, no good crime of talking about what happened.

Reason number one: "It's not that different." That's a human (not humane) response, one that I think all of us have felt in various situations. To some extent we desensitize ourselves to acts of hatred, especially if we feel that there isn't anything we can do about them. If we re- spond emotionally to every swastika, every racist act, every act of targeted violence, then we would be too emotion- ally drained to function. So we minimize the seriousness of what happened. "After- all it's not as if any one was attacked." But I think it's physically, it's no one, was hurt. I accept that a swastika is "just" a symbol, but in an academic setting, does anything have as much power as a symbol? Literature, computer science, the grades we get, are all "just" symbols. On a campus where many of us bridle at being called girl, it's hypocritical to avert our atten- tion from anti-Semitism with the ration- on that a swastika is "just" representa- tive of mass murder. In every sense other than the physical, Jewish women and men on this campus have been viciously attacked.

Reason number two: "If we make a fuss, aren't we playing into the hands of the person (or people) who did this?" Of course not! If we don't make a fuss, can we say with any integrity that we are acting freely? We curtail our discussions about anti-Semitism, we censor ourselves, then we have really succeeded at Bryn Mawr.

To the Community:

We write this letter to express our out- raged feelings that swept through me when I heard, and saw pictures of the swastika written on the Hebrew classroom wall. Anger at a soci- ety that can produce and tolerate such acts. Hatred for a person or persons who not only condone but, by their action, support the mass murder of human beings. Fear that persons such as these and the one(s) who harassed me last year will turn to violent actions, as did their predecessors, to further their cause(s). Finally, bitter disappointment to find that this community continues to express such surprise and denial ("I can't believe it") when confronted with the reality of these acts.

Some people will try to attribute all of the above to the racial harassment I received or point out that 'anger begets anger' and 'hatred begets hatred.' anything to shield themselves from these powerful emotions. However, the fact remains that if these same people had to walk a mile in the shoes of a person of color or of religious/sexual minority they too would feel powerful emotions. Perhaps when this happens, the niggerization, the foolishness, and our society, can venture past surprise and denial to explore action and accomplishment. Please, do not ask me what action to take or what accomplish- ment to seek; ask that of yourself.

Christine D. Rivers '92

To the Community:

A swastika in a Hebrew classroom. What helpful, practical thing can be said? What kind of useful response is there? No amount of outrage will undo this violent act. I am furious that words seem useless in such a symbol's tetanus-like presence, that hate can have such power to terrify. In the face of hatred deliber- ately connected with Nazism's image of Jew- ish murder, a letter seems lightweight, useless.

But I think we have to do it. Following the fact, I think we have to look for words that are purposeful. If we are outseten, then our first response ought to be to respond at all. If we are members of a community, we must listen to each other's outrage and find some assurance in each other's response.

If we are really concerned with learning and with each other, we find the words to discuss the hatred that must exist on this campus when it is not manifesting itself in violent acts of harassment. We have to find the words to examine our out-group status and our causes. We have to find the words to teach each other about discrimination, to hold the conferences, to be a part of an unfair joke or snide comment, to talk about the response of our friends, to find our own response. We have to find the words that, all to- gether, will have more power than any Nazi symbol or any hateful act.
Letters, continued: concerned responses

thought it was strange enough that I had made homosexual friends, and when I told them I had friends who are lesbians, they figured the worst was yet to come... "friends" who believe in abortion. My very dearest and closest friend in life works vigorously for the right to abortion. I fervently hope that it becomes into this world.

women will not have the choice to give birth control fails, you won't have an opportunity to make theirs. This bulletin outlines the pro-

Opportunity Policy and Resource Per-

registered with this symbol that the campus. Violence is so strongly associ-

ated with this symbol that the perpetrator(s) is engaging in mental assault. Whoever you are you had better stop it immediately. If you continue you will slip up, you will be seen by someone, and the Deans and the Office of Public Safety do mean business.

All of the minority groups on campus must respond to this. The Dean's Office, Joyce Miller, and President McPherson have responded promptly and well. We the students must follow their example. We must all denounce this sort of behavior. We must act as we say we do. Thank you, Gwen Bonebrake.

One thing that is especially disturbing about the swastika in the Hebrew class-

room is that it was probably put there by someone within the community. What is wrong with our community that it has room for acts of anti-Semitism, racism, homophobia? As Bell says, "It's obviously someone from the college. It's terrifying."

The letter sent by the administration arrived in many student's mailboxes on the same day as a bulletin on the Equal Opportunity Policy and Resource Persons. This bulletin outlines the procedures that should be followed in dealing with anonymous harassment. The first step is to report the incident to the Equal Opportunity Officer or the Director of Safety and Security, as Fox did upon discovering the two swastikas. Any member of the community who is threat-

ened by harassment should report the incident. We must work together to eliminate harassment and its source.

Swastikas at BMC

Swastikas at the Hebrew class-

room were apparently not the first time this has happened. An incident of lines to evoke fear in the Jews on their cultures as a positive symbol. Now it is the ugliest configuration of lines possible. Someone is using this configuration of lines to evoke fear in the Jews on campus. Violence is so strongly associ-

ated with this symbol that the perpetrator(s) is engaging in mental assault. Whoever you are you had better stop it immediately. If you continue you will slip up, you will be seen by someone, and the Deans and the Office of Public Safety do mean business.

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February 9, 1989
The College News

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Students' letter to the editor
outrage over Montreal killings

BY LAURA VAN STRAATEN

On Wednesday December 6, 1989 a twenty-five year old man shouting "You're all feminists" singled out, shot, and killed fourteen women at the University of Montreal's engineering school. He wounded 13 other people as well. 9 of them, women, before finally turning his semiautomatic hunting rifle on himself. A list of women's names which included prominent Canadian feminists was found on his person. Police evidence, according to a New York Times article published two days after the massacre, "offered a picture of a man who felt he had failed at virtually everything, from getting into graduate school to falling in love—and blamed women for it."

Although some students at Bryn Mawr and Haverford did manage to organize several mourning events, no forum for discussion or commeration was truly available during the hectic time in which the Montreal killings took place. However, the seeds of discussion and memorialization are diverse and salient all the same.

The letters I mention were exchanged after a brief but heated discussion about the significance of the killings. Unfortunately, the second is my response. I have edited them for publication in The College News. I hope that these letters will be thought-provoking, and hope too that they will elicit community responses that may otherwise have gone unheared.

December 13, 1989
Dear X.

It was great to see you (and the whole group) last weekend. I do miss you. Hope your exams go well and that we meet again soon.

I want to tell you how I feel about the Canadian massacre—because we began to discuss an issue which is much larger than that specific act, because we never properly began the conversation, and because your distress and the emotions behind your arguments led me to re-

spond by trying to show you why. As always, this is not an in-

strial approach. Maybe some women's

tions prevent us from maintaining a ra-

tional approach. Perhaps the women's groups are fragmented, perhaps we are too involved in the details, perhaps the women's

organizations failed to achieve political clout; by some analy-

sists, efforts are handicapped by the views of the right-wing, yet certain organizations have achieved political clout; by some analy-


tists, their votes played a significant role in anti-semite's still thrive, yet my conclusion

sion, is not opposed to the

cess, their votes played a significant role in

bent over backwards to excuse atro-

rials. We never acknowledged

of the answers, and in all honesty— the move I search for a clear-cut answer, the more paradoxical becomes the dilemma. What is more moral, that life preserves

in the minds. We never considered the remot-

est possibility that differences in culture might produce differences in morality and that neither interpretation super-

sede the other. Rather, we chose to label these differences as the corrupt practices of evil, old men in smoke-filled rooms

By Siyon Kim

The other day, I sat in my political science class and experienced a curious thing — conviction. It felt strange and eerie. In fact, the most unexpected was that it made me stop and think. Since coming to Bryn Mawr, I've learned that very, valuable lesson about myself—perhaps one of the most profound.

As I recall, we had been talking about major occurrences in American history — World War I, World War II, and the Spanish-American War when the question of morality intruded upon the discus-

sion. The issue arose, "Should Ameri-

cans have used military force to stop the massacre at Tannanmen Square?"

wave of indignation flooded through the room. There were un-

equivocal voices of support, ranging from a rehashing of "yes" to a vehemently noding head. We never considered whether morality might be subject to interpretation. We never acknowledged that morality is not black and white, or even consistently grey. Most of all, it never occurred to us that perhaps the assertion of Western ideology (based on the Christian-Nordic ideal) is so much an eastern thought might prove to be inva-

sive and arrogantly paternalistic.

Not an inkling of doubt was in our minds. We never considered the remot-

est possibility that differences in culture might produce differences in morality and that neither interpretation super-

sede the other. Rather, we chose to label these differences as the corrupt practices of evil, old men in smoke-filled rooms

January 10, 1990
Dear X,

I can't tell you how pleased I am that you took our conversation seriously, especially because, as you have intimi-

ately realized, I took the Montreal mas-

sacre very seriously. I am glad that you took the time and care to write to me and try to work out our thoughts and feeling-

together.

I respect what you have written about the value of emotion. Although you say that I will disagree with you, I think that your letter indi-

cates that for the most part, we concur. We are pleased that my letter and emo-

tions" and my analogy to Jews and anti-

semitism led you to "rethink" your views. You are not the first to tell me that "emotions prevent us from maintaining a rational approach" to issues and ideas. I know that I tend to take things very much to heart, and am not one to off-putting for the people with whom I am discussing, or with whom I am eng-

gaged in friendship. Perhaps my reactions may stem from the nature of my person-

ality, but part is an effort to make seem-

ingless those issues that dominate the press and are so readily present in both my mind and those of others. My own reaction—or lack thereof—evinces, I think, what I believe.

Love,
Your Friend, X.

Pittston strike settled

continued from page 1

large part because Dole promised to appoint a commission to investigate the possibility of the government taking a greater role in supplying health care benefits to the miners, as well as for workers in other industries. This jerks to the fore the question of the meaning of the government's role in providing adequate health care to its citizens, an issue that has been the subject of independent administra-

tion would prefer to ignore. Dole's decision to bring the negotiations into the open is a major step in the right direction. The Pittston Coal Group, which included prominent Canadian

organizations; following that is a statement of the Montreal killing.

I can't think of a better way to start the 1990's. The strike served to solidify support for the union and give

party. Pittston Coal Group, which is generally positive about the outcome of

bent over backwards to excuse atro-

sions unrelated to the Pittston strike. The

sion. If so, I wish you the best. And to the

other hand, you may find it incomprehensible. Whatever you choose to believe, most likely you will ask, wonder, ponder, and rage about the matter until you reach your own conclu-

sion. If so, I wish you the best. And to the

others who face the same matters and walk away, have now last question: What do you fear?

continued on page 11
and talked about it a lot and concluded that the citizens of the United States. I thought a strange and almost unimaginable life. But "Sea." She knows how to use an M-16, but touches the Red Sea) and she is in the "Mish- difficult? Did she enjoy it? Well, she told me, about the army: What did she do? Was it college yet, and wouldn't until she was 20, and get credit for it. She hadn't even started already in my third year of college, and that surprised at first by how similar we were — she was amazed that I, at 19, was younger brother the same way that I did with, but a "that-doen't-really-matter-now- laugh that a American might have responded to. I had never considered modern needs for fighting for his life, his friends' lives, the protection of Panama, and the protection of the citizens of the United States. I thought and talked about it a lot and concluded that fighting in Panama just was not my duty at this time. Right now I need to work to better myself for some future task I can perform that will hopefully also be beneficial. As you can already guess, I support the invasion of Panama because it declared war on the U.S. and with the United States' experience in terrorism I feel it is better to prevent a major catastrophe before it occurs. At the same time, Americans were being tortured, the Panama Canal — which is valuable to many countries — was being threatened with a takeover, and illegal drugs were being run into the United States by Manuel Noriega's government. These are all activities the U.S. could not afford to ignore any longer. Once again coming from a more personal level, I feel that the invasion was necessary, but I did not know how to justify to myself the deaths of the soldiers. When I came home for winter break, my father and I had a long talk about Panama, and he explained to me that we have a volunteer army and that these people's sacrifices are very honorable. It is my opinion that life can be appreciated more fully when one feels so strongly about something that he/she would be willing to give up life for it. My father then proceeded to tell me about a nineteen-year-old soldier from Texas who, under fire in Panama, jumped on top of his friend to protect him. He received a concussion from a bullet that hit his helmet but otherwise was unjured. Even if this boy never does anything extraordinary with his life, he will always know he was willing to give his life for a friend. How many of us ever get the opportunity to prove our willingness to sacrifice ourselves for another or for a cause that we strongly believe in? The majority of us do not, but I think it's important to think about what things in our lives we consider so important that we would die in order to protect them. Taking this stance, I feel that a person who volunteers to fight for a cause should not be restricted and therefore women should fight in war if they feel strongly about the cause and wish to be on the front lines. I do not think a draft for women is appropriate because cause two generations could be wiped out — the generations of the drafted women and of the children they could have. Another point to consider is equality in the armed forces. For example, in specific instances women have been disciplined less severely than men for their behavior in war. I feel that if women are volunteering to serve they should take the consequences that come with that decision and therefore be treated as equals. At this point in time, war seems to be an inevitable aspect of human history. Whether it is a good or bad thing, men and women should be considered equally adequate to be in combat — if it is their will — and take responsibility for their own lives. 

Israel army drafts women

BY ELIZABETH J. LEVENSOHN

About three weeks after my arrival in Is- rael for my Junior Year Abroad, I finally had a chance to talk to an Israeli woman my own age. About once a week, I would get a call from her, and neither was her English, yet somehow we managed to establish a friendship. I was sur- prised, but not how simply direct she was. She dressed like I did, watched TV and went to movies like I did, talked with her parents and younger brother the same way that I did with mine. She was amazed that I, at 19, was already in my third year of college, and that I could study for a year in a foreign country and get credit for it. She hadn't even started college yet, and wouldn't until she was 20, because she was in the army.

So, I still a curious tourist, began to ask her about the army: What did she do? Was it difficult? Did she enjoy it? Well, she told me, her base was down at Elat (where Israel touches the Red Sea) and she is in the "Mishmar Hayam," literally, the "Guardians of the Sea." She knows how to use an M-16, but most of the time she just uses an Uzi. And she couldn't really tell me any more. It's secret. Secret. Merav is 19 years old, she watches "Dallas," she is friendly and Joel and she carries an Uzi and is entrusted with national secrets. And she's a woman. To me, this was a strange and almost unimaginable life. But she laughed when I asked her if she was afraid. Not an "of-course-I'm-not-afraid" laugh. An American might have responded with, but with a "that-doesn't-really-mean-now- does-it" laugh. Army service, to her, was simple: a natural step between high school and university, and I was to learn during my year there that most Israeli women see army service as a stage of life as natural and inevi- table as the four years in high school that preceded it. Every Jewish Israeli citizen, except for a small minority who are exempted for reli- gious reasons, must enter the army when he or she turns 18 — men for three years, women for two. (Men also serve an additional 30-60 days a year of reserve duty until age 55.) Women aren't sent into battle and their physical training isn't quite as strenuous as the men's, and they do have several "non- military" options — they can be secretaries, or teachers, or nurses, for example. But many women choose to take the difficult examinations to enter fields like Intelligence of Operations, or become guards like Merav. Just about all learn to use Uzis, and some also use M-16s half as big as them- selves.

Though there are dear distinctions between the roles of men and women in the IDF, the fact that military service is obligatory for women and that women are often entrusted with important matters of national security suggests a great step toward equality of the sexes, or at least the acceptance of women in an area from which we have been tradition- ally excluded. Yet if this is in fact the case, it is, I believe, completely by accident. The IDF did not set out to promote equality of the sexes. Israel is a young, tiny country with less than 3.5 million Jews almost surround by hostile nations with comparati- vely huge populations. For the IDF to ex- empt half of the citizens of Israel from service would be impossible, and it seems to be need, not idealism, that led to the inclusion of women. Yet does the fact that feminism was not the motive behind this step mean that it is not a sign of progress? Does the fact that these Israeli soldiers don't think of themselves as feminists mean that we shouldn't, either? And is the equal right to fight and die for our country something we as feminists wish to? For the IDF to exempt women is not a sign of progress, but rather a recognition of the equal value of women and of the important roles they can play in a modern state.

The founder of the Women's International Peace for Freedom was a Bryn Mawr graduate.

So was the model for the "G.I. Jane" doll.

Information provided by Rebecca Greco

For Linda By combat d

BY PATTI SAVIO

Commenting on the December 20th U.S. attack on Panama, one senior Pentagon official said "the Panama invasion was a test of mankind." Among the 15,000 troops who passed that "test of mankind" were 771 women, the first women to engage a hostile enemy in modern combat. Laws and regula- tions have excluded women from combat units since they were allowed to join U.S. military forces, and this recent role of female soldiers, who constitute 1% of U.S. armed forces today, has stimulated a heated debate on the controversial issue of women in war. As the focal point of virtually every emerging argument in Linda Bray, a 29-year-old MP from Butner, North Carolina who led one of the attacks in the invasion. Bray, commander of the 98th Military Police Company from Fort Benning, GA, engaged Panamanian soldiers in gunfight at an attack dog compound near Panama City. This attack forced the enemy troops to re- treat; no one was killed. The effects of this exchange are concentrated not in the immediate, larger context of the full-scale U.S. invasion of Panama, but within the U.S. itself; Bray's efforts stand not as singularly excep- tional, but as symbolic of the efforts of many.
Ay, "support" role became Panama invasion

BY BETH STROUD

All Wells and Zoe Williams, whom I interviewed for this article, are both in ROTC. They are students at Bryn Mawr College and keep attendance of doing afterwards?

(Ali) Our XO [executive officer] is a woman. definitely.

(Beth) Definitely.

(Ali) Actually, in the Navy, you would have to go directly into lower level manage- ment. You are the boss, basically. So that's a big plus.

(Ali) What other sorts of things are you think- ing of doing afterwards?

(Ali) I could fly for the airlines. That's what I think I'm interested in. what's that?

(Ali) The thing is, you have aircraft carrier experience, but you don't really have the whole picture, as the daughter of a military person. I think that the Navy is definitely ready for it. Physically, women are better suited, they're better everything...

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Secret treasures are found in Barnes' mansion in Merion

BY KAIA HUSEBY

The eighth wonder of the world is hiding behind the gates of an elaborate and dignified mansion in Merion, Pennsylvania. Here, one is exposed to art as a necessary part of everyday life; where else but here can one find a painting of his painful position, or even Goya interspersed with hinging and locks from as nearby as the Pennsylvania Dutch as to far off as Persia? Barnes, the eccentric owner of this enormous collection, wanted people to understand that art performed a function as simple as opening a door. And upon opening this door, what jewels are discovered!

The Barnes Foundation began to play its role in art education in 1922. There are courses, seminars, and an arboretum in addition to the gallery. As yet, I have only experienced the splendor of the mansion itself.

There are over a thousand paintings, with works by Cézanne, Matisse, Rembrandt, Picasso, Roussseau, Seurat, Modigliani, Klee, Miró, Giorgione, Titian, Timonetto, El Greco, Goya, Daumier, Van Gogh...the list is almost endless. Chinese, Persian, Greek, Egyptian, and even American Indian art are distributed throughout, in between the hand-wrought iron pieces. The fascination derives from the juxtapositions Barnes created when he combined this wide range of works only by knowing the reasoning behind the placement which he will never be altered. What confusion and intrigue is fostered when seeing a tool to punch holes in bulls' noses hung above one of Renoir's paintings of a man riding a bull who is being chased by dogs because there is a cat on his head? Is the door Barnes opens for us a challenge that he thinks we need to puzzle over? Perhaps it is merely a rhetorical toy to poy our curiosity, to call us in to what he sees as an essential part of our world.

Again, we find contradictions. In the pamphlet provided by the Barnes Foundation, we read that: "Appreciation of works of art requires organized effort and systematic study on the same principal that it requires effort to study to become a lawyer, an engineer or a physician." This fact is a contradiction. Works of art rarely are labelled with more than the artist's last name is thus a true "rompacious" puzzle which translates into "head breaker". It is easy to spend hours here, losing all sense of time. But unfortunately, I think there are many pieces that challenge our perception of a particular artist. I had always thought of Daumier as a satirist of the wealthy French aristocracy, recording their yawns and groans during theater performances. But the Barnes collection includes several of his paintings, simple in their subdued browns and grays but containing great power in their composition. I am still a peasant man dragging a heavy sack, the weight emphasized by the viewer's perspective from down a slope behind him. We feel the mass of the bag in its dark tones, since we are in a dangerous position if he loses his grip in a loose style with no detailed features to speak of, we sense the tension of his painful position.

There are thirteen rooms, each one as surprising and arousing as the next. Since Barnes tended to buy up as many works as he could while he had the means, there are many pieces that challenge our perception of a particular artist. I had always thought of Daumier as a satirist of the wealthy French aristocracy, recording their yawns and groans during theater performances. But the Barnes collection includes several of his paintings, simple in their subdued browns and grays but containing great power in their composition. I am still a peasant man dragging a heavy sack, the weight emphasized by the viewer's perspective from down a slope behind him. We feel the mass of the bag in its dark tones, since we are in a dangerous position if he loses his grip in a loose style with no detailed features to speak of, we sense the tension of his painful position.

OFF CAMPUS:

The Invisible Man
Tuesday, February 6th - Sunday, March 4th
Walnut Street Theatre's Studio Five
9th and Walnut Streets
900-9900

O'Jays in Concert
Friday, February 9th - Sunday, February 11th
Goodhart Hall, 8:00pm
Tickets are available at the door, or call 526-5211

O'Jays in Concert
Thursday, February 20th
Goodhart Hall, 8:00pm
Tickets are available at the door, or call 526-5211

Women Writers Reading Series presents novelist and poet Lisa Zeidner
Tuesday, February 20th
Centennial campus center, Room 105. 1:15pm

Pittsburgh Dance Alley presents lecture and demonstration
Tuesday, February 20th
Pembroke Dance Studio, 9:00pm

Judith Malina returns for second week of her fellowship
February 18th - February 24th
Teaching creative writing and theater classes
Available for meeting with individual students

Romantic loves were invented to manipulate women

BY MELISSA DALLAL

Did the headline catch your attention? If so, you have experienced the art of Jenny Holzer, an artist who uses the strategies of an advertiser to communi- cate her messages. Her work, which she calls "installation art", has appeared on computer-animated billboards in Las Vegas and New York's Times Square, MTV plazas on park benches, sarcopha- gus lids, garbage-can lids, parking me- teors, T-shirts, and is currently climbing the inner spiral of the Guggenheim Museum on a continuous electronic sign- board 530 feet long.

With her desire to make art that is understandable, relevant and important to almost everyone, Holzer presents her audience with aphorisms, clichés, and short narratives in an eye-catching man- ner. With her phrases such as, "Protect me from what I want", "Money creates taste", "Anger or hate can be a useful or motivating force", "Ideals are eventually replaced by conventional goals", and "Remember to resist", she assumes the role of a social critic.

Born in Galipolli, Ohio in 1950, Holzer graduated from The Rhode Island School of Design, and entered the Whitney Museum's Independent Study Program where she abandoned painting, and turned to writing as her primary work. Her work is a model of expression. She does not describe herself as developing from or within a certain artistic movement, but it is apparent that she has succeeded the conceptual artistry of the 60's and 70's who believed that the artistic concept was more important than the process or the product. Integrating language within art helped reduce the elitist quality of pure abstraction. Tom Wolfe, in The Painted Word, describes the abundance of the modern art world and all of its movements, whose destiny he believes is "to become nothing less than literature pure and simple." The question is: what has greater impact, the visual content or the verbal content of Holzer's art? And if it is the latter, then is it art? Personally speaking, the combination of the two is an art form in itself, but others disdain her art because the words give it importance. When I entered the show at the Guggenheim, I was awestruck by the dramatic visual display. The colorful, sparkling and flash- ing lights of the digital display winding up Frank Lloyd Wright's famous spiral arrested me, while the shrewd, flip, and haunting phrases shocked me. Yet a friend who was with me looked beyond the electronic signboard to the empty walls of the rampway and asked, "Where's the art?"

Although we all might not accept Jenny Holzer as an artist, she will be the first female artist ever to represent the United States this May at the prestigious Venice Biennale. Her work will also be on dis- play at the Guggenheim Museum until February 11.
Tandy and Freeman drive realistic movie to success

BY BECCA BARNHART

Finally a non-Hollywood, Hollywood movie. It's about time! Driving Miss Daisy is a refreshing and welcome relief from the hit-over-the-head message films flowing uncontrollably out of Hollywood. It is a sweet and gentle civil rights' movie without one single scene containing lynchings, cross burnings, or Klan members. The power of this movie lies in its subtlety. You come out of the theater thinking that you have been merely entertained, but then you realize you spent $8.60 bought you more than just entertainment.

Driving Miss Daisy

is a realistic portrayal of the South over a period of twenty or thirty odd years. Miss Daisy, wonderfully portrayed by Jessica Tandy, is an old curmudgeon. Her son (Dan Ackroyd) hires a driver for Miss Daisy, wonderfully portrayed by Morgan Freeman, a quiet, soft-spoken actor reminiscent of Jimmy Stewart. Miss Daisy, a white, Jewish woman, is prejudiced although she says that she isn't. She resents her loss of freedom and blames Hoke; however, he always proves his integrity forcing Miss Daisy to capitulate. The beauty of this film is that Miss Daisy does not do. She does not take Hoke to the King (Martin Luther) dinner although she later realizes the hypocrisy of this, but never tells Hoke. The Afro-Americans and the Jews in the South are the object of the same hatred by the Ku Klux Klan, but the societally engrained color barrier prevents Miss Daisy and Hoke from joining forces. Miss Daisy comes to understand this, and much to her surprise, Hoke becomes her favorite companion.

Hollywood loves compact-beginning, middle, and end-stories. The writers, directors, and producers are usually so simplistic that their movies resemble children's books because the plot has to be resolved, or they are not happy. They seem to think American audiences are equally simple-minded, and unless audience members are hit over their heads with a mallet, they will not get the message. The end result is that movies become trite. Thankfully, this is not so with Driving Miss Daisy.

remains a real, three-dimensional person from beginning to end. At various points in the movie, she realizes her prejudice and sees that she herself is an object of derision. Nonetheless, she hates to admit she is wrong, like many people, and so there are no climactic scenes of apology or confession, which is exactly proper.

The power of this movie lies in what Miss Daisy does not do. She does not take Hoke to the King (Martin Luther) dinner although she later realizes the hypocrisy of this, but never tells Hoke. The Afro-Americans and the Jews in the South are the object of the same hatred by the Ku Klux Klan, but the societally engrained color barrier prevents Miss Daisy and Hoke from joining forces. Miss Daisy comes to understand this, and much to her surprise, Hoke becomes her favorite companion.

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Are you interested in performing in the Café?

Do you sing, dance or strollpease?
If so, let us have the opportunity to be entertained by you!

Call Misty Whelan (student services) at xt7331

The Simpsons: TV from Hell

BY AMY HOLZAPFEL

The advent of Matt Groening's The Simpsons brings with it a nearly unparalleled expression of upsetting family dynamics. This Sunday night cartoon featured on the FOX network centers around the hapless adventures of one Homer Simpson, his wife, and his three bratty children - adventures which are often more sad than funny in the absolute, bitter desparateness of the characters.

But bitterness is a prevailing theme flowing uncontrollably out of Hollywood. But bitterness is a prevailing theme with Groening. With the Simpsons', he attacks the American family with ruthless cynicism honed from five previous books of cartoons, all produced in his distinct Offbeat style which is, gratefully, not afraid to take a risk and offend the reader. For example, the father works at the local nuclear power plant. Homer is obsessed with seeking normality for his family, and finds the cheesiest advertisement for therapy on TV one evening - "a cure or double your money back!" When therapy, inevitably, fails, they buy a larger TV with their gains. Perhaps taming this humor is a good idea - Homer is a tired patriarch dealing with his unruly horde, and thus the Simpsons become a symbol for the American family. Rather than being turned off by brutal satire, Americans are able to laugh at themselves.

In conclusion, The Simpsons are well worth watching. Though it may not have the same bite as his books of cartoons, Matt Groening's distinctive comedy is still there. Some moments of the show are better than others, and some are absolutely, comically, amazing. These have to be looked for - always check the background for subtle touches. The glorious vista of a setting sun over the reactor is rather appealing in its ironic beauty.
Dates Women Make

February 4—Black History Month at Haverford The Haverford Black Students League sponsors a presentation and display cases titled “Africa: Cultures and the Slave Trade” in the Presidential alcove at Magill Library at 7 pm.

February 5—The Haverford Sociology/Anthropology Department presents a series of lectures by candidates in their professor search. Sharon Hicks-Bartlett addresses "From the Ivory Tower to Barely Getting Along Street: The Realities and Implications of Fieldwork in a Low Income Neighborhood" at 4:30 pm in Gest 101, Reception at 4:15.

February 6—The Haverford Sociology/Anthropology Department presents Bryn Mawr’s own Marcia Hall, “The Talented Tenth Reconsidered: Race Consciousness in Black Students on White Campuses” at 4:30 pm in Gest 101, Reception at 4:15.

February 7—The Body Image Project presents “Family Life and Body Image” at 9 pm in Campus Center 105.

February 8—Black History Month at Penn "Killer of Sheep" Winner of the MacArthur Award, Charles Burnett uses his film to capture the psychological effects of job pressures on a Black man and his family. 6 pm, Room 17, Logan Hall. on 36th between Spruce and Locust. Info: 898-1495.

February 10—Penn LGBA Retreat: A one-day community building program, including sessions on long-term relationships (a gay male couple who has been together for 40 something years and a lesbian couple who has been together for 20- something years will be there to talk about relationships) and being gay in the workplace. Register in advance at the LGBA office, 989-5270. All day at the Crossing, 906 South 49th St.

Black History Month at Swarthmore Charlotte Blake Alston displays her storytelling craft. Through the use of body movements, gestures, facial expressions, voice, costumings, and plenty of audience participation, Ms. Alston light up the Crossing, 906 South 49th St.

February 10—The Haverford Black Students League sponsors a Symposium titled “An Overview of the Contemporary Black Experience in the U.S. and the West Indies” in the Presidential alcove at Magill Library at 7 pm.

February 12—The Haverford Sociology/Anthropology Department presents Deborah Tooker on "The Grammar of Hierarchy in a South East Asian People of Color—It Hurts All of Us!") at 4:30 pm in Gest 101, Reception at 4:15.

February 13—The Haverford Black Students League sponsors a Symposium titled “The African Diaspora, Perspectives on the African American and the African-Caribbean Experiences” at Stokes 108 from 1-5 pm.

February 14—Women's Theater Festival “School Daze” at 8 pm in Lang Auditorium at Swarthmore. Info: 328-8456.

February 15—Black History Month at Haverford The Haverford Black Students League sponsors “We Speak” at Collection at 10 am in Stokes 108.

February 17—Black History Month at Haverford The Haverford Black Students League sponsors an Open House with poetry reading by Mbali Umoja, refreshments, and socializing at the Black Cultural Center at 2 pm, a movie titled "Price of the Ticket" at 8 pm in the Chase 104, and a party in the right wing of the H.C. Dining Center from 10 pm-2 pm.

February 18—Black History Month at Haverford The Haverford Black Students League sponsors a presentation and display cases titled “Civil Rights in the U.S. and Self Determination in the West Indies” in the Presidential alcove at Magill Library at 7:00 pm.

February 19-23—AIDS Awareness Week at Penn. For further information of events, call 898-5270.

February 20—Women’s International League for Peace and Freedom presents Dr. Bettye Collier-Thomas, the Director of Temple University’s Center for African American History and Culture, addressing African American Women's History. At 7:30 pm at the Germantown Friends Meeting House, 47 West Coulter St.

February 20—The Laetus Theater Group presents Sarah Dreher’s “Hollodes’s 55” at the Plays & Players Theater, at 1714 Delancey Street. The horrors of World War II, experienced by the Women who worked, suffered, and loved each other behind the lines. A touching story of war—and memory...” Admission is $12.50 or $10 depending on the show you go to. For reservations and info: 729-3199.

February 21—The Women’s Theater Festival, organized by Penn English professor Lynda Hart, includes “people doing cutting edge work—often from the lesbian perspective’ know from experience that gender is imposed, constructed out of heterosexuality.” Split Britches perform “Anniversary Waltz” a parody of romance from a lesbian perspective. At the Gold Standard, 36th and Locust Walk, 8 pm. Info: Annenberg Box Office, 898-6791.

February 22—Black History Month at Penn “Illusions” Julie Dash illustrates rather powerfully what it was like in Hollywood for Blacks who “passed” as whites during the 1940’s. 6 pm, Room 17, Logan Hall, on 36th between Spruce and Locust. Info: 898-1495.

February 24—Women’s Theater Festival Salon de La Mer, a cabaret featuring “The Well of Horniness,” at the Christian Association on 36th between Locust and Walnut, at 9 pm. Info: Annenberg Box Office, 898-6791.

February 25—Women’s Theater Festival Anna Deware Smith’s one-woman show, Gender Bending on the Road: A Black Woman's Perspective, at Logan Hall, on 36th between Locust and Spruce, 8 pm. Info: Annenberg Box Office, 898-6791.

February 26—Women’s Theater Festival "The Terror of Wedding" written by Judy Porter, Matt Hamabata, Enrique Sacerio-Gari, Joyce Miller, Robin Kilson, and Judi Penn, is a performance piece about international torture. At Penniman Library, at 9 pm. Info: Annenberg Box Office, 898-6791.

February 27—Black History Month at Haverford The Haverford Black Students League sponsors a Presentation and display cases titled "An Overview of the Contemporary Black Diaspora" in the Presidential alcove of Magill Library at 7 pm. and Spike Lee’s “School Daze” at 8 pm in Chase 104.

February 28—Women’s Theater Festival The Terror of Wedding, written by Penn graduate student, Amy Robinson, is a satire of the discrepancy between the life of Florence Nightingale and her media image, The Lady with the Lamp, Annenberg Studio Theater, on Walnut at 37th, 8 pm. Info: Annenberg Box Office, 898-6791.

March 1—Women’s Theater Festival The Terror of Wedding, Annenberg Studio Theater, on Walnut at 37th, 8 pm. Info: Annenberg Box Office, 898-6791.

March 2-3—Women’s Theater Festival Saidi Lovelaki’s “The Instruments May Be Shaken,” is a performance piece about international torture. At Penman Library of Bennett Hall, 36th and Walnut, 8 pm. Info: Annenberg Box Office, 898-6791.

If you have questions or upcoming events, call x5818.

-Kaelyn Broderick
Roman church opposes Black Catholic rite

continued from page 1

much in place or out of place."

Stallings called on Cardinal Hickey, with the help of the nation's 13 black Catholic bishops, to consider a "national synod of African-American Catholics...to move toward an African-American rite" that would be recognized. Some days after this request, the bishops issued a statement urging Stallings to abandon his work with the Imani Temple and return to the fold of the Catholic Church.

Stallings had been highly critical of the bishop's allegiance to Catholic Church authorities, though he became more conciliatory in a four-page letter addressed to the bishops, asking them to join him "in advocating justice and equality" in the Church. In the same letter, Stallings gave an example of racism within the Church, citing the under-enrollment of black students in Catholic University's freshman class. There were only 20 black students out of a class of 1,000 at the University which is "controlled by the Catholic College of Bishops.

Media and political savvy have been a hallmark of Stallings's activities. News-watchers have noted the timeliness of his first appearance in the Imani Temple last summer — Cardinal Hickey was out of town. Congress was out of session, and local police were not available to give the service made front-page headlines.

On Martin Luther King's Birthday, Stallings reportedly took steps to personify the civil-rights activist. According to the teachings of the Catholic Church, only baptized Catholics may qualify for sainthood — King was a Baptist minister.

Stallings called the ancient recent arrest of D.C. Mayor Marion Barry on drug charges, Friday, to call on Cardinal Hickey to add to the impression of a church that would renounce the status of Barry's individual sainthood — Barry's personal life, as it has come to be, is not a reflection of his work in the church.

Frosh, sophomores, and juniors especially encouraged. For more information, call Laura van Straaten at x7543.

Killing: emotional, political response

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personalization as a politicalization of self, paradoxical though it may seem. If more people were to think of events such as the Montreal killings in terms of "How would I feel if this were an act perpetuated upon a group — ethnic, racial, social, etc. — to which I belong?" then perhaps phenomena like the massacre and the social and political climate in which it occurred would be dealt with more seriously in terms of public response and policy making.

I must say that I agree with the novelist cited in the article clipping, but not with your interpretation of his statement. The Times article says: "A novelist Mordechai Richter...argued that rational lessons could not be drawn from irrational acts." I think a key word here is "lessons." We cannot view the massacre in a lesson in which we must learn to live with it. We cannot interpret this man's actions as a lesson that we must take if we could. (i.e. had the courage or felt they could get away with it.) In this sense, you are right in saying that the killings "are no cause for generalization."

However, I do think this man's actions can be seen as fitting into a larger spec- trum, a spectrum of misogyny and vio- lence towards women. On one end of the spectrum, we might see dirty jokes and pornography which tend to malefic order women so that they are no longer human beings but become instead their sex. The spectrum too are each instance of genital mutilation, female infanticide, wife burning, battering, rape, and the Montreal massacre. The reason this spec- trum is a political one is that all these atrocities are committed against specific individuals because the individuals are women. Since the Montreal massacre fits easily into this spectrum, the massacre cannot be, as one person cited in the Times article pointed out, "an isolated incident."

Suppose the murderer were abnormal or insane. (We might have to look closely at the standards by which we judge normality and sanity, since it is men who are usually considered mentally and socially "normal" who perpetrate most rapes and beatings and who cooperated in many of the major atrocities of our century.) He still carried out his killings in a premeditated, logical fashion. The act can be deemed irrational from our point of view, but it was carried out in a rational manner: he obtained a weapon. He had a specific target group, he asked those people not belonging to the target group to leave the classroom, and he even had assembled a list of other would-be victims.

Maybe this letter of mine is not going anywhere. All can say in this once again, change the women to Jews, and the uni- versity to a college in Germany in the early 1940's. Keep the lone murderer essentially the same, keep his actions in the classroom the same ("Christians, out!"), and put in his pocket a list of prominent German Jews. Now, step back a few years. Can't you see that the indi- vidual's actions jibed with parallel vio- lence and parallel discrimination? Even if not all Germans wanted to or would have committed the same act, can't you see that the individual's actions as representa- tive of what was occurring on a more global level? Or at least, can't you see how his act would have fit into a spec- trum of anti-semitism: from "kike" jokes, to job and wage discrimination, to..."

I'm starting to lose my train of thought. My hope my deliberations here prove worth your while. Again, thanks for initiating this exchange. Hope life and work are going well for you.

Love,
L.

Equal opportunity, equal pay for equal work -- in the military

Give blood Feb. 13 & 14 in Erd- man. You can't get AIDS from giving blood. You can save someone's life.

Interested in reproductive rights? The Coalition is looking for people to serve in leadership capacities. Fresh, sophomores, and juniors especially encour- aged. For more information, call Laura van Straaten at x7543.

Classified & information

Meet Rick, meet Mick, P.L.'s for hire. Don't find us, we'll find you!

Katherine—Bonus annus et multus in villa! Ex viginti!

Bon anniversaire Stotlette!
**Basketball excels**

**BY RACHEL PERLMAN**

The Bryn Mawr basketball team has won three games that they played this semester. This winning streak began on January 27 in a game at Cedar Crest, when Bryn Mawr beat W&L 79-68. Mary Beth Janicki was the high scorer of this game, scoring 24 points. "They were good—better than we expected," said captain Jo-an Meyers about the opponent.

Bryn Mawr's "good defense was key to the victory."

Three days after the Cedar Crest Victory, the team proceeded to beat Rosemont, 63-45. Captains Zuraw and Janele Williams, with 21 points, was the high scorer of this game. An exciting game on January 25, Bryn Mawr beat Gwynned Mercy, at Gwynned Mercy, 69-47.

This semester's team consists of senior co-captains Jo-Anne Meyers and Julie Zuraw, senior Kerry Williams, sophomore Julie Renee, and freshmen Mary Beth Janicki and Erin Adamson. Due to an injury, senior Marianne Dait is unable to play with the team this semester. Junior Lisa Wells is also not playing this semester because she is studying in Australia.

Bryn Mawr is playing exceptionally well, especially considering the size of the team. As of the Gwynned Mercy game, Bryn Mawr's record was 6-3. The basketball season began in the middle of last semester and goes until February 17. The rest of Bryn Mawr's games are going to be tough. However, Meyers says, "if we get in shape, I think we'll be O.K. We have the potential to beat all the teams."

The captains agree that their coach, Ray Thoran is very enthusiastic and an excellent teacher. Thoran is an experienced coach. He has been with the basketball team for several years and this is his second year as head coach. He is also the head coach of the soccer team.

Half of the players on Bryn Mawr's six person team are graduating this spring. Fortunately, the freshmen are good players who have a lot of potential. Zuraw says: "The freshmen are incredible."

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**Lady Oracle's Horoscope**

### THE CAPRICORN MAWRTYR

(December 22 - January 19)

Let us begin with a few compliments, for in spite of the modesty contained in this sign, the Capricorn Mawrtyr loves to be praised. Especially when the praise is genuine and she can almost always tell when it isn't. For the Capricorn Mawrtyr nothing is if not showed. And hard-working. And responsible. And persevering. Among other things.

She loves all deeply. She has a tremendous sensitivity, and especially if the learning is disguised as something intrinsically political in women's education and we think that there can be something intrinsically political in all education. If we stop and force ourselves to question and if we learn to stop looking for answers...

#### Upcoming home athletic and wellness events

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<td>Saturday Feb. 7</td>
<td>- Swimming &amp; Diving vs. Swarthmore</td>
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<td>- Basketball v Penn State</td>
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<td>- Badminton MidAtlantic Tournament at BMC</td>
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For additional information regarding athletic events, contact Schwartz Gymnasium x7549.

For information regarding Wellness Seminars, contact Cindy Bell x7549.

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**Bi-co Women's Rugby Team is now recruiting for the Spring season**

*photo courtesy of Jen Reed*

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**Lady Oracle's Horoscope**

### THE AQUARIUS MAWRTYR

(January 20 - February 18)

This Mawrtyr (born under the sign of the Water-bearer) is capable of being very compassionate. She doesn't mind if her friends practically drench her shoulders with their tears as long as they don't make a tempest out of it! She is extremely unselfish where sharing her sympathy is concerned. However, she is so much the main reason why she is so unselfish. She understands and appreciates what it is like to be emotionally wounded. That is why she cannot bear to see others in distress, especially those whom she is close to. Although she is rather independent, her affectionate and friendly nature causes her to become close to a number of people. And though she would not swallow cyanide for their sakes, she generally does a lot for her friends. She likes chatting to people and giving them advice — whether they want it or not. This can make her seem a trifle irritat- ing at times, but as long as you keep in mind the fact that she means well, you shouldn't bother her too much. Don't interrupt her rudely in the middle of conversation, or tease her brutally, however. She dislikes rough manners, excessive teasing, chaos etc. Not that anyone can really liken her, but some of us put up with them better than others, and the Aquarian Mawrtyr's tolerance usually fails her when such things are concerned. When annoyed, she becomes very impatient and snap- pish! The Aquarian Mawrtyr is fond of, and usually good at, socializing. However, she likes social functions where everyone wants to know the most and say the most and look the smartest — next, of course, to the person who knows the most theories...So let's talk about pedagogy process so that it is Revolutionary in and of itself—which is very different from what we're all here together in a Women's College absorbing an immense amount of resources because we are being Educated and maybe that's a problem but maybe there is a way of redefining that process so that it is Revolutionary in and of itself—which isn't really so proverbial...Let us begin with a few compliments, for in spite of the modesty contained in this sign, the Capricorn Mawrtyr loves to be praised. Especially when the praise is genuine and she can almost always tell when it isn't. For the Capricorn Mawrtyr nothing is if not showed. And hard-working. And responsible. And persevering. Among other things.

She takes life and Bryn Mawr seri- ously, even though she is very good at making jokes about them. She has a wonderful sense of humour, a little on the dry and refined side, but nonethe- less good. What is more important than that, perhaps, is her ability to appreci- ate humour in others. She is often the first to grasp and laugh at a joke. Unless she is thinking of love or aca- demics at that point. In a sense, she is married to both of those—and they make difficult spouses! But naturally, she manages this bigamy with admi- rable skill. This is because she works very hard at all the relationships she chooses to be in. You generally can't accuse her of neglect or carelessness. She would probably give you a cold look, and you would definitely end up looking stupid!

She likes being busy as it gives her a chance to "show-off" her efficiency. She doesn't believe in wasting time. As a matter of fact, she doesn't believe in wasting anything — not tears, not en- ergy, not passion, not tissue-paper, not anything! She is one of those few, re- markable people who can manage to make procrastination look like a learn- ing experience if they want to, just so that they don't waste any time feeling guilty about it.

Just in case all this is beginning to sound like a euphemistic way of describ- ing a bore and/or a Miss. Goody-goodie, let me hasten to correct that impression. One does, occasionally, find the gener- ally serious and sensible Capricorn Mawrtyr, indulging in the craziest ac- tivities...even though her very craziness possesses an undeniable touch of class. For she is not always serious and sen- sible. She can be a very entertaining companion if she feels like it—and if she likes you enough!

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### Upcoming home athletic and wellness events

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<tr>
<th>Date</th>
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<tbody>
<tr>
<td>Saturday Feb. 7</td>
<td>- Swimming &amp; Diving vs. Swarthmore</td>
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<td>- Basketball v Penn State</td>
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<td>- Badminton MidAtlantic Tournament at BMC</td>
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<td>- Wellness Seminar</td>
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<td>- &quot;Time and Stress Management&quot;</td>
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<td>- Basketball vs. Swarthmore</td>
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<td>- Badminton v Harcum</td>
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<td>- Basketball v Franklin &amp; Marshall</td>
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<td>- Basketball v NE Christian</td>
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<td>- &quot;Identity and Relationship&quot;</td>
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For additional information regarding athletic events, contact Schwartz Gymnasium x7549.

For information regarding Wellness Seminars, contact Cindy Bell x7549.

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**Bi-co Women's Rugby Team is now recruiting for the Spring season**

*photo courtesy of Jen Reed*