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Mandela is free, but sanctions must stay

By BETH STROUD

"The factors which necessitated the armed struggle still exist today. We have no option but to continue. We express the hope that a climate conducive to a negotiated settlement would be created soon so that there may no longer be the need for the armed struggle. I am a loyal and disciplined member of the African National Congress. I am, therefore, in full agreement with all of its objectives, strategies, and tactics."

—Nelson Mandela

February 11, 1990

Last week, the South African government granted an unconditional release to Nelson Mandela, the symbolic leader of the African National Congress. The ANC had been outlawed since 1960 and relegalized just two weeks ago on February 2nd. Mandela had been imprisoned since 1962. Along with seven colleagues, he had been sentenced to life in prison on a charge of conspiracy to overthrow the government by force. In fact, he had founded Umkhonto we Sizwe ("Spear of the Nation"), a military wing of the ANC, after 49 years of nonviolent tactics had failed to bring about an end to apartheid. In the manifesto of this organization, published as a leaflet in 1961, he had written:

"The choice is not ours; it has been made by the Nationalist government, which has rejected every possible demand by the people for rights and freedom and answered every such demand with force and yet more force! The choice in the past eighteen months, since the moratorium has been imposed in order to beat down peaceful, non-violent strike action of the people in support of their rights. It is now preparing its forces — enlarging and rearm ing its armed forces and drawing the white civilian population into commando and police clubs — for full-scale military actions against the people. The Nationalist government has chosen the course of force by force, now deliberately, as it did at Sharpeville." At the Sharpeville massacre in 1960, South African police had fired into the crowd at a peaceful protest, killing 69 and wounding 176. Between 1974 and 1985, the South African government had made six offers to free Mandela. The first five offers were made on the condition that he go to live in a bantustan, a segregated region which is the South African equivalent of a Native American "reservation." He had rejected these offers.

The sixth offer was made by President Botha on the condition that he renounce violence as a political tactic. In response to this offer, he had written: "Let Botha... renounce violence. Let him say that he will disband the apartheid."

Mandela's release has been one of the ANC's major criteria for beginning international negotiations with the government. It has also been one of the conditions for the United States and other countries to end their economic sanctions against South Africa.
Committee discusses Swastika

THE COLLEGE NEWS

To the Bryn Mawr College Community:

In keeping with the spirit embodied in the college's honor code and the Equal Opportunity Statement, we the assembled members of SGA wish to make it known that we as a body abhor the recent anonymous acts of harassment and destruction on campus. These acts have been intended to intimidate and harass members of the college community who are responsible for these actions follow the college's procedures for making themselves known and desist from perpetrating any further form of anonymous harassment within this community.

We further request that those who would, in the future, entertain any thoughts of harassment or contain to draw swastikas on the walls or send anonymous notes to members of any particular group, seek the guidance and help available in the dean's office or the counseling center, so as not to take advantage of a system which will harm any member of this community or this community as a whole.

The SGA Assembly

February 22, 1990

To the Bryn Mawr College Community:

We write today to support the Swastika found on the wall in the classroom where Elementary and Intermediate Hebrew classes are held. We are disturbed and outraged. We join Mary Patterson McPherson, Joyce Miller and Karen Timshalsky in denouncing this outrageous act. We commit ourselves more fully to eliminating prejudice and bigotry in our lives, on the college campus, and in the community.

The class of 1990 wishes to highlight Change in Social Work, Graduate School of Social Work & Social Research:

Susan Shain
Gustav Cummins
Magda Kaczor
Anita Devine
Dorothy M. Reichardt
Debbie Stefanska
Andrea Calabianou
Judith Brignati
Susan Noutwell
Suzanne M. Holm
Marlin Druskin
Nina Haggard
Laurie Barron
Marion Gibbon
Christopher Nolte
Ellen Merrissey

Student/Security rapport: It never existed

To the community:

We are writing this letter in response to Steven Heath’s (Head of the Department of Public Safety) remarks at the Denbigh dorm meeting on Sunday, February 5th, concerning a party which had been held in Denbigh on Friday the 2nd.

At the meeting, Steven Heath stated that he had felt that the rapport between students and the Department of Public Safety, i.e. Security had improved since his arrival at Bryn Mawr College in October 1989. He showed surprise at the level of hostility and fear students feel towards Security. On our part, we were puzzled by this reaction since we have rarely heard a positive comment made on Security’s behalf. Personally, we have had only negative experiences with the “Department of Public Safety.”

While we both live on campus, our only contact with Security is in the parking lots, of course you count the numerous chance meetings at Dunkin Donuts. In fact, Security is usually found patrolling the faculty and visitor parking lots, avidly ticketing and towing Haverford and Bryn Mawr students’ cars. The student lots, on the other hand, remain populated by cars sporting the tell-tale Villanova sticker of approximately a foot in length, whereas the Bryn Mawr parking permit should in fact be affixed. Parking woes aside, the one time we appealed to a security officer for help in jump-starting a car we were given this lovely and useful advice: “Why don’t you girls find yourselves a nice big bell to be your protection.” Nevertheless, we would be willing to endure these inconveniences in exchange for a safe, crime-free campus. But has that happened? It seems to us that there have been more crimes committed this year then in previous years. A student’s front bicycle tire was stolen in broad daylight while it was chained in front of her dorm. A VCR was stolen from Pern Ford and Bryn Mawr students’ cars. The administration could enclose these glowing accounts of student life at Bryn Mawr along with the request for alumnae contributions and the student life at Bryn Mawr along with the press. Can you imagine the headlines: “Feminist College Turns Frat Party,” “Bryn Mawr Hosts "Feminist Tradition Cone," Frat Party Atmosphere Pervades!” The administration would of course have to raise questions on Security’s competence. If they cannot protect their own vehicles, how can they protect the rest of the campus? Finally, we would just like to make it clear that we did not come to Bryn Mawr College to dislike or hate Security. These feelings have been cultivated for three and a half years.

The perfect College News article?

Afternoon, in addition, we have heard that more than a dozen mountain bikes and three computers have been stolen from students this year. A “Dear John” letter was posted in bathrooms across campus alerting students to some known of Security during all of this. In the parking lot! At any rate, we know of no cars that have been reported stolen (only towed).

In reference to Friday night’s party in Denbigh, Mr. Heath informed us that he felt that the two security officers on duty that night had shown admirable “restraint” by not calling the Lower Merion Township Police. “Restraint,” indeed! At least Mr. Heath should be honest enough to admit that the administration would never sanction such a course of action. To involve the police would be to involve the press. Can you imagine the headlines: “Feminist College Turns Frat Party,” “Bryn Mawr Hosts "Feminist Tradition Cone," Frat Party Atmosphere Pervades!” The administration would of course have to raise questions on Security’s competence. If they cannot protect their own vehicles, how can they protect the rest of the campus? Finally, we would just like to make it clear that we did not come to Bryn Mawr College to dislike or hate Security. These feelings have been cultivated for three and a half years.

Danielle Voogt ’90
Michelle Weiner ’90
c/o Steven Heath

February 22, 1990

To the editors:

The perfect College News article by JEANNIE M. DREITZEN

This is what I think. This is how I think. It is innovative and clever. I am innovative and clever. You should think what I think. You should think how I think. If you disagree, you are either hopelessly lazy or irretrievably stupid. Besides, you’re not writing, Lam. But don’t write and try to contradict me. You can’t improve my superiority. Just like this article does.

J. Heitschun ’90
G. Jade ’90
A campus that prides itself on diversity and multi-cultural awareness should realize that when something of this nature occurs direct action must be taken immediately. An indigent perspective should have proceeded with follow-ups to the community. Dorm forums should have been called with decent lasted discussions. At the very least the incident required more than just vocal dis- may—only, this type of expression is not advocated at Bryn Mawr. 

This is the type of community we have cultivated but want to educate ourselves and narrow-minded individuals who choose to hate rather than learn. Unfortunately, this behavior seems to have gained momentum. A swastika was found carved in a tree near Erdman and another was found after winter break pinned to an individual’s memo board. Add to these recent events last spring a graffiti, threatening letter, racial harass- ment, general abuse of various com- munity members and a pattern is evident: A different side of Bryn Mawr emerges.

Obviously those responsible are few in number yet the simple fact that these acts are increasing in frequency shows an unchecked sentiment—a sentiment that is being addressed by only a small part of the student-body. A disquieting thought.

Why does it appear to be the same people who consistently try rectify this behavior that have easier work loads? Or perhaps less to lose? Maybe they just care more. Unfortu- nately the latter is the most prob- able. We will most likely never know if, in this instance, the appearance of the swastika was directed against the com- munity as a whole or against a specific minority. Or perhaps it was just a joke by a sensationalized directed at us particular. At any rate the problem is com- pounded by the lack of conviction and involvement exhibited by dorm. We must be naive to expect these actions against the community to cease until time is taken by all of us to show we care.

Foremost, weekend Workcamp brings insight into poverty

BY NATASHA SEAMAN

There is a fine line between manufact- uring someone through guilt and motivat- ing someone through awareness. I hope to keep the latter side of this quandary in mind when talking about one of my experiences at Friends Weekend Workcamp to introduce you to the Workcamp and what happens there. For those who are interested, there will be a Workcamp March 9-11, the first two days of spring break. This is the ideal opportu- nity for those who don’t have time to work in the Service Project, but want to do some community service and want to educate themselves to the problem.

I attended Workcamp during Spring Break last year, and as my work assign- ment, was paired with a woman, named Alice, in her West Philly row house. She was 26 at the time and had four young children. It was explained to me by her similarity to me in all external factors: young, white, liberal. If we were set side by side, no one could have chosen by looking who was the Brymawr student and who was the woman living in a semi- denser house with four kids under 12. Beforeon Workcamp, I had worked with an African-American woman and her children. But this allowed me to distance myself from her poverty, see the unfairness of her Living without running water, she was just 25 blocks away from One Liberty Place as the inevitable result of social injustice. I didn’t see how that sort of poverty could ever be overcome.

But with Alice I was able to put a face on the concept of urban poverty, a face that I could see and touch. I fit into the cultural framework of White Wonderful West Virginia in which I’d been raised. The fact that I could not see her, that I cannot see the type of poverty until I saw myself in it, is the discovery gave me a new perspective.

In the briefing we met the day with the rest of the work campers, Jim Hamilton, a man from West Phila- delphia, and Michael Van Hoy (HC ‘85), the Workcamp director. This helped me clarify many things about what I’d seen and how I’d reacted.

This is a very personal account of what one can expect to find in the Workcamp. There have been many others from Bryn Mawr and Haverford who have attended who have had similar experiences at such Workcamp. The workcamp was directed against the com- munity as a whole or against a specific minority. Or perhaps it was just a joke by a sensationalized directed at us particular. At any rate the problem is com- pounded by the lack of conviction and involvement exhibited by dorm. We must be naive to expect these actions against the community to cease until time is taken by all of us to show we care.

Traditions

May Day’s vegetarian origins

BY MANDY JONES AND MARGOT HIPWELL

NATASHA

May Day began in Merrie Olde Eng- land, with an ancient Workcamp. There have been many others from Bryn Mawr and Haverford who have attended who have had similar experiences at such Workcamp. The workcamp was directed against the com- munity as a whole or against a specific minority. Or perhaps it was just a joke by a sensationalized directed at us particular. At any rate the problem is com- pounded by the lack of conviction and involvement exhibited by dorm. We must be naive to expect these actions against the community to cease until time is taken by all of us to show we care.

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By BY LL PENLAND

As part of the Campaigns Against Ra-
cism in El Salvador (C.A.R.S.), Felice Yes
kel, the Director of Gay, Lesbian, and Bisex-
ual Concerns for the University of Massachus-
etts at Amherst, led a workshop entitled "Responding to Heterosexism on Campus: How to Deal with a Taboo Topic." Yeskel, who wrote "Twice Blessed: Being Lesbian, Gay, and Jew-
ish," is the founder and coordinator of a campus organization that serves lesbian, gay, le-
bisexual, and bisexual students, a program which has only two others comparable to it in the other 10 Western states in the country. U. Mass hired Yeskel in 1984 in re-
sponse to an incident concerning the posting of antigay hate signs with slogans such as "Hang a homos-
eual in effigy" and "Heterosexuals fight back." She was formed for the research and formulation of a report on the quality of life for gay, le-
bisexual, and transgendered people at the university. This report, entitled "The Consequences of Being Gay," was released in 1985 and, among other things, called for the creation of a support program for the sexual minorities on campus, which Yeskel believes will "put out a fire.

The purpose of the workshop began with an exercise called "common ground," in which the participants formed a circle and then Yeskel called for everyone who had experienced an act of racism on their campus to step forward into the middle of the circle and those who had participated stepped into the circle. The question was then repeated a number of times. Those people who were most involved in the racial incidents then joined the circle, particularly the heterosexist ones. The participants, who were mostly from Bryn Mawr but also included students from Harvard, Smith, and the Philadelphia College of Textiles and Science, had many, many issues on which they could agree.

Yeskel then talked about the three levels of oppression: personal, institu-
tional, and cultural. She distinguished the latter two levels, the cultural level con-
cerns the widespread incidence of vio-
ence against all women and groups based on their sex, and any other institu-
tional narratives of oppression and rewards that are reinforced by the cultural level. In addition, the cultural level concerns the fabric of oppression, in which all the oppressed groups have similar experiences with others in similar situations, including the suggestion that we say the words gay, lesbian, and bisexual 10 times a day or to get "blue" or to get all forms of oppres-
sion, and anything which keeps the existing power structure in place.

Yeskel also proposed the model of the "fabric of oppression," in which all the various types of economic and power together illustrate the complex inter-
action of all types of systematically un-
egual, yet balanced. After placing no heterosexist within this context, she turned to the issues and concerns spe-
cific to it.

Citing a survey of college campuses conducted by the National Gay and Lesbian Taskforce, Yeskel said that roughly 200 colleges out of the nation's thousands recognize in some capacity that of insults, threats, and violence against individuals. The institutional level, in its turn, is reinforced by the selection of professors for promotion and tenure, the funding and /or /under-
supported organizations based on their foci, and any other institu-
tional narratives of oppression and rewards that are reinforced by the cultural level. In addition, the cultural level concerns the fabric of oppression, in which all the oppressed groups have similar experiences with others in similar situations, including the suggestion that we say the words gay, lesbian, and bisexual 10 times a day or to get "blue" or to get all forms of oppression, and anything which keeps the existing power structure in place.

Those groups are indeed well-organ-
ized, relying upon mainstream concerns to augment their following. The Chris-
tic Minority Church, based in the tra-
ditional organized, relying upon mainstream concerns to augment their following. The Chris-
tic Minority Church, based in the tra-
ditional college campus and the culture is the foundation. The groups who are working to end all U.S. aid to C.A.R.S. are working to end all U.S. aid to El Salvador.

For example, in Spring 1989, the United States State Department granted a $10 million loan to the National Institute of Public Health to continue support for the Salvadoran police. Thus, we must ask ourselves if we can allow any level of education, in any con-
tinued from page 1

text, can be found in in-
tensive information can be found in in-
the Philadelphia Gay News.

Protest U.S. war in El Salvador

BY REBECCA GRECO

On February 17th, 1980, Salvadoran Archbishop Oscar Romero stated in a letter to U.S. President Jimmy Carter that "It would be deplorable and unjust if by the intervention of Foreign powers to which Salvadorean people should be frustrated, repressed, and hindered from deciding their own future. The United States of America, and an end to military aid to Guatemala. 4. Cuts in U.S. military spending and increased funding for U.S. Independence. 5. Support for further events at Bryn Mawr throughout the month of March. For information on these events or about transportation on the 24th, contact Rebecca Greco at 526-7690 or box C-1312.

Choice protest to take place

Local Pennsylvania State Representative Steve Freid in the author of the Abortion Control Act and a long time anti-choice legislator. He has introduced legislation to criminalize safe abortion access and to make abortion illegal in Pennsylvania No.W.O. and Temple Coalition for Peace and Justice are among several national groups who will convene a protest of President Bush's fundraising activities for his re-election campaign. Supporters of safe and legal abortion are encouraged to demonstrate on March 3rd at 5:30 p.m. at the Wyndham Franklin Plaza Hotel, located at 17th and Race streets in Phila-
delphia. For further information call 295-0966.
Mandela's freedom is not the end

continued from page 1

Mandela himself, however, along with the Black press and the socialist press in this country, urges countries with economic power to maintain and strengthen sanctions. While the South African government has legalized the ANC, the South African Communist Party, the Pan African Congress, and other anti-apartheid organizations, freed Mqmdlwa and other political prisoners, and ended censorship of newspapers and magazines, it has by no means met the conditions necessary for negotiations to begin.

The "state of emergency" has not been lifted. Eleven hundred and fifty out of a total 1300 political prisoners are still incarcerated. The Group Areas Act, the Land Act, and the Population Regulation Act — laws which restrict Blacks to certain areas and reserve 87% of the country for whites — are still in effect. Photographs and television coverage are still censored.

Margaret Thatcher has ordered all British sanctions against South Africa to be lifted. She stated that this would be an appropriate gesture to make at this time towards government leader F.W. de Klerk, saying that it would "reawak" his courage and his decision to release Mandela.

Neil Kinlock, the leader of the Labour Party on South Africa, says that all sanctions were lifted, de Klerk would have "won a great prize for making the smallest change.

The United States, while not making moves to lift sanctions, is not likely to strengthen them either. Last Wednesday, Representative Paul Simon (D) of Illinois called a halt to subcommittee action on his bill to toughen sanctions.

I find myself agreeing with the analysis presented in an editorial from February 14th’s Guardian, which commented, "in the American media, the ANC is often described as a single nonracial democratic state. The force driving the South African government towards democracy is not another group of sanctions. The Guardian stressed the economic effect of the sanctions, while The Philadelphia Tribune emphasized the psychological effect. Both agree, however, that it was the American press that gave the ANC its moral victory.

On the day of Mandela’s release, the following statement was made by Randall Robinson, the executive director of TransAfrica, a Washington, D.C. based anti-apartheid lobby: "It is important to remember that to-day, as he leaves a small prison, Mr. Mandela enters the much larger prison of the apartheid system. Its restrictions are much more repressive than those of the society [from which he was removed] nearly three decades ago."

A spokesman for the South African Communist Party said that "the majority of our people still suffer from poverty, discrimination and unemployment while the Radicals and other political parties continue to attack their illegal rights."

The best coverage I found of Mandela’s release was in The Christian Science Monitor. The Guardian and the Philadelphia Tribune present useful and interesting advocacy viewpoints. The Times of London, The New York Times and the Philadelphia Inquirer critically. In Monday’s Inquirer, the rioting of drunken bystanders at the rally immediately following Mandela’s release was described as follows: "While thousands of South Africans, black and white, peacefully welcomed Mandela home from prison, a relative handful soured the occasion. As a result, thousands of well-behaved people did not get to see their released leader." These sentences appeared directly opposite a picture of a black looting suspect shot to death by a white police officer.

The book Nelson Mandela: The Struggle Is My Life, a collection of his writings published in 1986 in New York City by Pathfinder Press, was a valuable resource for this article and is an excellent source of more information.

Fur to keep the animals alive and warm, not to keep people in fashion

BY AMY EFRON

Fur-bearing animals die appalling deaths, according to New York Magazine (1/15/90). Mink, raised on ranches, are placed in small chambers filled with carbon dioxide or carbon monoxide. "The fur flies" into their heads, and the stock market crash of 1987, not the "state of emergency," does not help. (Steel-jaw traps are illegal in more than 70 nations, but not in the U.S.)

But as always, where's at stake depends on who you ask. For fur advocates, the issue is the survival of a $5.8 billion-a-year industry and the right of Americans to wear what they want without fear of intimidation.

While fur sales in the U.S. have remained steady since 1986, according to New York Magazine (1/15/90), prices have been drastically reduced in order to maintain that figure. According to The Philadelphia Inquirer (2/13/90), furriers blame the recent lean years on warm winters and the stock market crash of 1987, not on the anti-fur movement. But this has not kept the fur industry from launching multimillion dollar attacks against fur activists.

Because some animal rights organizations, like People for the Ethical Treatment of Animals and Trans-Species Unlimited, oppose all forms of animal exploitation, the fur industry wonders what uses of animals will be targeted next by the anti-fur movement. A Fur Information Council ad states: "Today fur. Tomorrow leather. Then wool. Then meat..."

Also at issue are tactics endorsed by some animal rights activists in the war against fur. While the splashing of red paint at women wearing furs is considered to be mythical, the confronting of fur wearers by activists is not uncommon. New York Magazine (1/15/90) reports that the New York director of Trans-Species Unlimited, Steve Siegel, tells activists "to go right up to the point of legal harassment but not to harass them."

Brozan says, "I think [confrontation] is a good tactic if it's used right. I don't think it's useful to go up to somebody and say, 'You're a murderer,' because that puts them on the automatic-aly on the defensive. I think a better tactic is to say it so you try to make them realize what they've done. Because I do think that fur is murder, but I don't think it's productive to say it to people like that. I try to say, 'Do you know how the animals in that fur coat were raised? Do you know how they were killed?' I try not to be antagonistic."

With 30 BC College students attending SAAE's rainy Feb 10 protest of the Phil M. Stupp and Gaylon Fur Stores in Haverford and Ardmore respectively, Brozan is hopeful about planning monthly marches during next year's fur season. Meanwhile, the animal rights movement promises to be here for years to come.

Correction

Three of the graphics in the last issue of The College News, including the drawing of George Stallings on the front page, were drawn by Kaia Huseby. Kaia's initials were unintentionally crossed from the drawing of Stallings. We apologize for this oversight.
Black women's history: No

Black lesbian writer to read on March 1

BY REBECCA GRECO

When the novelist Mary Gordon visited Bryn Mawr a few weeks ago she compared writing to sitting in a classroom. "You take the vitamins and do the exercises and hope for the best," she said, "but you’re still not certain of what will happen." Becky Birtha, found this comparison amusing. "I think the idea in writing a novel is like being in love," she explained. "It was all-consuming. I wanted to work on it all the time." Birtha has worked on this novel, which has a large volume of poetry and two short story anthologies, and her work appears regularly in feminist and antiracist magazines. She has been a member of women’s writing groups in Philadelphia since 1974, and given frequent public readings in the area. She will be coming to Bryn Mawr on March first to read with a group of students in the first each reading sponsored by the Women’s Center.

Birtha writes primarily about women, focusing on lesbians and a range of color and dealing with their day-to-day experiences in stories often set in Philadelphia. Her characters are women considering situations like the choice between a lover and a child, the stress involved in the first weekend separation in a year-long relationship, the feeling of being an outsider as the only lesbian in a large extended family. She writes about the strength a young Black girl derives from her large extended family. She writes about the pride in Black History Month. It is an exploration that will last throughout the year, and for the rest of my career.

Seventh graders can be really interesting. One of them said to me one day, “Can I ask you something?” “Sure, Dennis.”

“What kind of skirt is this?”

“It just has some fringe at the bottom.”

Jamaal, two seats behind Dennis comments, "Dennis, she's from a different culture. People in different cultures wear different things.”

March 1

BY TONY VAhLSING

February, Black History Month. My first year at Bryn Mawr was the first time I had ever heard of it. For the past three years, it has been something I looked forward to, the walls in Erdman and a special dinner with some foods I had never eaten before.

February, 1969, I first read Black History Month! Put a white Mawrter in an all black, very urban middle school, and soon she’ll begin to find out what Black History Month means.

At urban school, student teacher learns Black History

BY TONI VAHLSING

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Turner is having a series of assemblies to commemorate Black History Month. I have been a minority before but now I felt so much as during these assemblies. I don’t color green a red. I go right in the walls at each of these. I, too, can feel pride in Black History Month. It is an em- phasis of how to introduce yourself, wondering what they see of each other. We are exploring each others’ histories. This is an exploration that will last throughout the year, and for the rest of my career.

Seventh graders can be really interesting. One of them said to me one day, “Can I ask you something?” “Sure, Dennis.”

“What kind of skirt is this?”

“It just has some fringe at the bottom.”

Jamaal, two seats behind Dennis comments, "Dennis, she's from a different culture. People in different cultures wear different things.”

M. Carey Thomas believed that students should not do domestic work or anything that might take time away from their studies. She also believed that blacks were intellectually inferior to whites. The result was a situation described by one writer who reported in 1893 that at Bryn Mawr, “colored maids are at the students’ commands.”

On February 22, 1969, Elizabeth Lippold interviewed a remarkable a time when they were more or less “at the students’ commands” instead of being under the supervision of a Hall Monitor. (The present system for cleaning and maintaining dorms, which involves residents doing individual chores, was introduced the year after Lippold wrote her thesis.) Among other things, they had cleaned individual rooms and handled trash in the dorms, not just carried them down to garbage chutes. They also had to work in the College kitchens and dorms, and when asked how they felt about it, they said they enjoyed the work.

The juxtaposition of Black students and Black workers seems to have presented con- tradictions on both sides. As a white student, I realize I have no authority to comment on this problem: I am walking on thin ice by even mentioning it. However, in my research, I found the following two statements which I felt were important and should be quoted in this context:

In 1983, one of the Housekeeping workers said in an interview with Elizabeth Lippold:

“I don’t deal with my people well... [Black students] whisper and do not want to get in trouble.”

March 1

Black Lesbian writer reading on March 1

BY BETH STROUD

The first Black student was not admitted to Bryn Mawr until the 1920’s. The first Black professor was not hired until the 1960’s. The history of Black women at Bryn Mawr, however, begins much further back than that. It begins in 1883, with the women who were hired to work on the housekeeping staff — the women, who, as late as 1883, were still referred to as maids. Their story is hard to recover.

In 1983, Elizabeth Lippold, an anthropolo- gy major, wrote her senior thesis on the maids’ view of their changing relationship with students. “We Shall Overcome” is a collection of interviews with women who had worked for Housekeeping between twelve and forty years. “I hope some day you can have as interest in the populist tradition that all art carries a message, whether overtly political or advocating, especially the role that white people have played in the lives of the women who, as late as 1983, were still referred to as maids.” Their story is hard to recover.

On February 22, 1969, Elizabeth Lippold inter- viewed interviewed a remarkable a time when they were more or less “at the students’ commands” instead of being under the supervision of a Hall Monitor. (The present system for cleaning and maintaining dorms, which involves residents doing individual chores, was introduced the year after Lippold wrote her thesis.) Among other things, they had cleaned individual rooms and handled trash in the dorms, not just carried them down to garbage chutes. They also had to work in the College kitchens and dorms, and when asked how they felt about it, they said they enjoyed the work.

The juxtaposition of Black students and Black workers seems to have presented con- tradictions on both sides. As a white student, I realize I have no authority to comment on this problem: I am walking on thin ice by even mentioning it. However, in my research, I found the following two statements which I felt were important and should be quoted in this context:

In 1983, one of the Housekeeping workers said in an interview with Elizabeth Lippold:

“I don’t deal with my people well... [Black students] whisper and do not want to get in trouble.”

Black Lesbian writer reading on March 1

BY ELIZABETH LIPPOLD

I have the following two statements which I believe were important and should be quoted in this context:

In 1983, one of the Housekeeping workers said in an interview with Elizabeth Lippold:

“I don’t deal with my people well... [Black students] whisper and do not want to get in trouble.”

The first Black student at Bryn Mawr came in the 1920’s. She stayed only one year. In April of 1927, the Board of Directors decided that “colored students will be admit- ted to the College only as non-residential students.”

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When the novelist Mary Gordon visited Bryn Mawr a few weeks ago she compared writing to sitting in a classroom. "You take the vitamins and do the exercises and hope for the best," she said, "but you’re still not certain of what will happen.” Becky Birtha, found this comparison amusing. "I think the idea in writing a novel is like being in love," she explained. "It was all-consuming. I wanted to work on it all the time." Birtha has worked on this novel, which has a large volume of poetry and two short story anthologies, and her work appears regularly in feminist and antiracist magazines. She has been a member of women’s writing groups in Philadelphia since 1974, and given frequent public readings in the area. She will be coming to Bryn Mawr on March first to read with a group of students in the first each reading sponsored by the Women’s Center.

Birtha writes primarily about women, focusing on lesbians and a range of color and dealing with their day-to-day experiences in stories often set in Philadelphia. Her characters are women considering situations like the choice between a lover and a child, the stress involved in the first weekend separation in a year-long relationship, the feeling of being an outsider as the only lesbian in a large extended family. She writes about the strength a young Black girl derives from her large extended family. She writes about the story of Housekeeping at Bryn Mawr.

The first Black student was not admitted to Bryn Mawr until the 1920’s. The first Black professor was not hired until the 1960’s. The history of Black women at Bryn Mawr, however, begins much further back than that. It begins in 1883, with the women who were hired to work on the housekeeping staff — the women, who, as late as 1883, were still referred to as maids. Their story is hard to recover.

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Ida B. Wells, educator, activist, and journalist, not forgotten

BY PATRICIA SAVOIE

In honor of Black History Month, the U.S. Postal Service issued a softly colored stamp picturing Ida B. Wells. I was excited to acquire this stamp, being highly selective (shall we say obsessive?) about the stamps I collect. I bought the stamp was pretty, but I must admit to not having had any idea who Ida B. Wells was or what it she did. I can't say I was that kind of a girl to study up on those white bastards. So I searched the catalog that I carry with me everywhere.

Finding out proved to be more of a project than I expected, causing me a good deal of amazement and anger. I was shocked to find that she was not a single individual, but rather a force of women and individuals that made up the Black women's movement. The stamp was a small representation of her incredible work that led to the creation of the stamp. Her self-motivated activism and her willingness to take on the establishment, despite the risks, was what truly made her a legend. She was the kind of woman who didn't just speak up about things, she took action.

Her articles criticizing the Memphis board of education for conditions in separate colored schools led to her dismissal as a teacher in 1891. She devoted all her energy to the newspaper, diligently expanding her experience as a journalist. On 9 March 1892, three young black businessmen were lynched by Memphis, and Wells began her crusade against this hideous practice and against the white establishment that took pride in their segregation laws and policies. Her views about the need for accurate reporting and free speech were clear: "I had women, and returned to the speech we must have some way of getting the facts for our story, for we cannot have a fair trial in this hideous practice and against the white establishment that we should be in a position to investigate every lynching and get the facts for our friends and for the love of our neighbors and countries." In these cases, we should have the facts to use in an appeal to public opinion. Her press was worked as a result of her friends' articles, and she would not be silenced. She continued her crusades as a writer for the New York Age, and began lecturing throughout the Northeast.

On 31 January 1893, Henry Smith was lynched in Paris, Texas, and Wells reporting of the event sealed her reputation as a journalist-crusader, perhaps one of the greatest ever. Many white newspapers were plain wrong about the 10,000 witnesses of the lynching, most arriving by special trains. The flagrant public nature of the event, reported by Wells, was too much to be suppressed or rationalized by the white press, which was the usual practice, even among many of the most liberal northern newspapers.

While lecturing in Great Britain, Wells learned of the progressive activities of English women, and returned to the speech to urge her female listeners to become more active in local, state and national affairs, and to fight for the rights of blacks. She continued her campaign for equal rights for blacks. Wells bore four children, and curtailed her activities in favor of spending time with her children until the youngest was eight years old. She accepted an invitation from the Committee of Forty which led to the founding of the NAACP. From 1912 to 1913, she devoted most of her time promoting suffrage reform. She founded the Alpha Suffrage Club of Chicago, said to be the first black women's suffrage organization. She marched in the famous suffrage parade in Washington, D.C. on the eve of Woodrow Wilson's inauguration. She was again a member of the National Women's Suffrage Association in 1913. She was a director of the Cook County League of Women's Clubs for many years.

Iva B. Wells died on 25 March 1931 in Chicago. In the introduction to Wells' autobiography, her daughter Alfreda M. Barnett Duster writes: "The most remarkable thing about Ida B. Wells-Barnett is not that she fought lynching and other forms of violence. Perhaps what is most remarkable is that she fought a lonely and almost single-handed fight, with the single-mindedness of a crusader. Indeed, her story entered the arena; and the measures of success she achieved goes far beyond the credit she has been given in the history of the country."

The Blue Bus, Spring 1976

Ida B. Wells, educator, activist, and journalist, not forgotten

"...and just now, if it were possible, I'd hang myself in my arms and fly away with them." — Ida B. Wells

ow to admit black students

In 1969, Brenda Jefferson (70) wrote for the Alumnae Bulletin: "The organization of this college is a prime example of the old plantation mentality which still thrives in this country. For instance, it is said that the maids and porters in the early days of the college did not walk through the center of campus but had to walk around it. They are Bryn Mawr’s house Negroes. They de the heavy work around the Big House... The black students on campus are the bastards of the college by the masters' system of education and socialization. We are the black automatons, not the black students."

Selena Shafique (70), writing in 1969, talked about the college's treatment of women in the early 1950s. "Our people are brainwashed and don't want to see other people succeed..."

"I happened upon the collection of references to black students and faculty. There are very few, if any, stories that are relevant to modern-day college life. I was surprised by the number of articles about her and her life. The passing over of her life by so many "complete" and "accomplished" people is quite discouraging and infuriating. We cannot help but wonder if her gender and her race added to the editors' reluctance to keep her in mind."

"Our students, too, have often been seen as a burden to the college. They are not a part of the community, but rather, they are a part of the problem. They are not considered as students, but rather, they are considered as a threat to the college." — Selena Shafique, 1969

"...because our youth are entitled to the facts of race history which only the participants can give. I am thus led to set forth the facts as contained in this autobiography which I dedicate to them. Who decided to hide these facts, that dedication, in a corner of the library? Who decided that her story was not worth of attention and retelling? It should be retold again and again.

Ida B. Wells was a journalist, a lecturer, and a civil rights leader. She was born in 1866 in Holly Springs, Mississippi, the eldest of nine, and passed her childhood in rural schools around Memphis, Tennessee. She was educated at the University of Tennessee, a high school for freedmen established in 1866. She was the eldest of nine, and when her parents died in a yellow fever epidemic in 1878, Ida gained the responsibility of raising her siblings and keeping the family together. She passed her teacher's examination, and began teaching in rural schools around Memphis, Tennessee, and her siblings grew up.

On a train in 1884 the conductor told Wells that she would have to ride in the smoking car, which she refused to do. The law at the time stated that blacks were to be separated from whites on the smoking car. She got off the train and sued the railroad, winning $500 in damages from the local court. The railroad appealed the case, and the state supreme court reversed the decision of the lower court. At the time she wrote, "I have simply believed all along that the law was on our side and would, when we appealed it, give us justice. I feel short of that belief..."

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She was a member of the Committee of Forty which led to the founding of the NAACP. From 1912 to 1913, she devoted most of her time promoting suffrage reform. She founded the Alpha Suffrage Club of Chicago, said to be the first black women's suffrage organization. She marched in the famous suffrage parade in Washington, D.C. on the eve of Woodrow Wilson's inauguration. She was again a member of the National Women's Suffrage Association in 1913. She was a director of the Cook County League of Women's Clubs for many years.

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BY BECCA BARNHART

"At long last there is a movie about the Afro-American soldier's experience in the Civil War. Glory does not glorify the Union as the savior of Afro-Americans as Mississippi Burning glorified the FBI and its agents for their role in bringing a number of racist murderers to justice. This movie shows the two-faced, hypocritical attitude of the Union. Glory is about the birth of the first all-black Union regiment, the 54th, and its fight to be treated equally. The 54th combines in it the intention of it ever seeing combat but also a purely symbolic gesture. The men of the 54th regiment and their leader, Robert Gould, soon realize they will see no action unless they fight for that right!""}

Shaw (Matthew Broderick) is a young and inexperienced leader. He fails miserably at first, having no conception of how to garner his men's respect without being a s.o.b. Broderick succeeds in making you detest him and you watch him mature as a General while his men learn to respect good fighters. Gould learns to respect his men and their abilities, as they come to respect themselves.

Glory contains good, strong performances by every actor. Denzel Washington, who was in A Soldier's Story, plays an embittered and cynical ex-slave. He realizes the war is not being fought for the Afro-American's freedom, and he challenges Gould's own optimistic outlook for the Afro-American's future after the war. Andre Braugher's character is an educated man taunted by Washington's character for "selling out" to the white man. Morgan Freeman plays a paternalistic, strong man who is eventually made a non-commissioned officer, and Jimmi Kennedy plays a simple young man who becomes a confident and excellent soldier. After I saw these talented men deliver such solid performances, I felt chastened. Why won't Hollywood endorse color-blind casting as Joseph Papp has done or at least make a concerted effort to include people of color in its movies? If anyone thinks racism is passe all he has to do survey a season's crop of movies. The paucity of Afro-Americans, Hispanics, and Asians in high budget movies is clearly evident, and as this movie illustrates, it does not stem from a lack of talent.

I'm sermonizing, though, and you want to know about the rest of the movie-so back to the plot. Shaw and his best friend Cabot Forbes (Gary Elms of The Princess Bride) cross the first hurdle when they succeed in obtaining guns and then the prized Union uniforms for the 54th. The aura which surrounds the Union uniform is interesting; to these men it represents equality and belonging. Glory culminates with Shaw's offering his regiment to lead the assault on Fort Wagner in South Carolina.

Glory slips into some typical Hollywood moments-slow motion et cetera—but the performances far outweigh the simplistic Hollywood approach to filmmaking. It's an entertaining movie which deserves to be seen.

Joy Luck Club: Everyone and her mother should read it

BY KYONG C. YUN

One of the least heard voices in American literature has been that of the Asian-American. Notable among a new and young group of Asian writers is Amy Tan. In her debut novel, The Joy Luck Club, she speaks a fluent blend of the culture left behind and the one acquired in hope, vain, or no conscious decision at all. It is far from being just an "immigrant's tale" of assimilation and absorption of American culture— in fact, it is a story of renewal and acceptance of the old and the new.

The novel—at turns subtle in communication and startling in the 're-education of the past—is about four Chinese women and their four American-born daughters, separated not only by a generational but cultural gap as well. The novel explores the difficulties and joys of feeling both.

Divided into personalized chapters of each woman's viewpoint and experience, which are in turn grouped into four parallel-connected clusters, the novel is a mix of the ancient and the modern. The language of the mothers has the simplicity and poetry of gestures and movements which carries universal meaning and beauty. Their stories are told with a precision and charm that reveal much about themselves and their national culture.

Lindo Jong (after learning of an unwanted betrothal): "I couldn't see the wind itself, but I could see it carried the water that filled the river and shaped the countryside. It caused men to yelp and dance...I was strong. I was pure...I was like the wind."

An-mei Hsu (of her grandmother): "But I often heard stories of a ghost who tried to take children away, especially strong willed little girls who were disobedient. Many times Pope said aloud to all who could hear that my brother and I had fallen out of the bowels of a stupid goose, two eggs that nobody wanted, not even good enough to crack over ripe porridge. She said this so that the ghosts would not steal us away. So you see, to Pope we were not even precious."

The daughters' stories in comparison are less fantastic and fable-like than their mothers', but they are as memorable. The daughters are given the special (and at times, unwanted) responsibility of inheriting and preserving a culture within a culture. The stories are interwoven, and the ending is really a fresh beginning of understanding, forgiveness, appreciation, and realization of the expectations and desires of the mothers and daughters for each other.

Pan Asian Rep Theater tours states, makes stop here at Bryn Mawr College

The Pan Asian Repertory Theatre is on tour with Rose's Cafe and is making a stop at Bryn Mawr College on March 6th. The play, written by Japanese playwright R.A. Shiomi's, is a story of "true" and "inside" combination of a memory and a fantasy. The performance of the play is to be seen at Bryn Mawr College and is making a stop here at Bryn Mawr College on March 6th. The play, written by Japanese playwright R.A. Shiomi's, is a story of "true" and "inside" combination of a memory and a fantasy. The performance of the play is to be seen at Bryn Mawr College.

Coming Attractions

ON CAMPUS:

Corky Lee
Talk on his exhibit "Roots to Reality: Photographs of Afro-Pacific America" Thursday, February 22nd Campus Center, Room 105, 8:00pm "Roots to Reality: Photographs of Afro-Pacific America" Friday, February 23rd Marshall Auditorium, 8:00pm
You're a Good Man, Charlie Brown (Dinner Theater) Thursday, March 1st at Haverford Dining Center Friday, March 2nd at BMC's Rhoads Dining Hall 5:00pm Reserved seating only Pan Asian Repertory Theater in Rose's Cafe Friday, March 2nd Goodhart, 8:00pm Tickets $1.00 at the door ID; reception to follow Haverford/Bryn Mawr Chamber Singers and Women's Ensemble Saturday, March 3rd Goodhart Music Room, 8:00pm Chamber Music Society at Bryn Mawr presents Student Faculty Recital Sunday, March 4th Goodhart Music Room, 3:00pm
OFF CAMPUS:

Women's Theater Festival at Penn presents: Anniversay Waltz Wednesday, February 21st Gold Standard at U Penn, 8:00pm Salen de la Men Saturday, February 24th Christian Association at U Penn, 9:00pm The Terror of Wedding Wednesday, Feb. 28th and Thurs, March 1st Annenberg Studio/Theater at U Penn, 8:00pm The Instruments May be Shown Friday, March 2nd and Sat, March 11th Pennimen Library of Bennett Hall, 8:00pm For ticket information, please call 598-5791 Waiting for the Parade Tuesday, Feb. 27th - Sun., March 11th The Walnut Street Studio Theatre For ticket information, please call 215-350-3550

CORRECTIONS:

The headline of the article on Jenny Holzer in the last College News should have read: Romance love was invented to manipulate women. We apologize to the person whose quote it was.
continued from page 3

I sat there waiting for him to release her, and he did not. I stood up for anything to happen besides her to be painfully smiling and the man who had placed two cockroaches on his hand to be looking pleased. I stood up, no one noticed, it was dark. Knowing that that man needed to let go of that woman's body immediately, I walked up on stage to behind and between them, and said "I am OFF-PENDED and I want you to let her go and take them off her now!" I walked in front because he was looking shocked and not moving and said "Now I want you to take them off of her!" He said "I am," looked vaguely out to the audience and said "Uh, oh sorry" and I returned to my seat, shaking from rage.

Now, I did not return the experience to in any way criticize the woman who volunteered. I do not offer any judgement of her reaction nor do I expect her to feel like "Oh, my heroine." I did not act because either the man was her boyfriend or I am Maverty, or solely because he was a man. Nor do I feel I followed the most intelligent mode of action or said the most coherent, politically-correct things. To challenge inappropriate behavior at it's conception only requires that one have the luxury of refined strategy.

I acted because Jack Hanna, the adult professional, needed an offshoot of the absolutely unacceptable nature of his actions, and because I could not bear the lack of respect inherent in physically or said the most coherent, politically-correct things. To challenge inappropriate behavior at it's conception only requires that one have the luxury of refined strategy.

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Wellness seminars

BY LAURA HART

With the cooperation of various campus resources, the Department of Physical Education has joined forces with the Student Life Committee to offer a series of weekly seminars which cover many aspects of mental and physical health. Under the billing of "The Wellness Seminars," the Saturday morning (10 a.m. to noon) meetings are open to students, staff and faculty alike. Although attendance at five seminars may be applied to one gym credit and attendance at two seminars is encouraged to offer any individual event that interests them.

The ten topics, which are scheduled to run for the next four Saturdays between February 3 and April 28, cover such widely varying subjects as self defense, development of leadership skills, and care for sore backs.

The series began on February 3 with a presentation on campus safety and self defense by Director of Public Safety Steve Heath and self defense instructor Stan Clower. The following week, Physical Education's own Cindy Bell and Jen Shillingford offered a class on Stress and Time Management. Both seminars boasted impressive turnouts, with 85 to 90 people showing up at each. It is estimated that approximately 65 of those in attendance had signed up for the gym credit option. According to evaluations requested from the participants after each presentation, the projects were a well-received, helpful addition to campus life.

This Saturday, program coordinators are expecting an even larger turnout as President Pat McPherson and Dom Kacen Tidmarsh come to Schwartz to hold a workshop in leadership skills. Their presentation promises to offer advice ranging from how to run a meeting to how to communicate with each other.

Additional information on any aspect of the program can be obtained from Wellness Coordinator Cindy Bell (529-7349). Other presentations scheduled for this semester are:

- March 3 - "Examining Values and Setting Priorities in Making Career Decisions" (Jeanne Simon & Liza Bernardi)
- March 21 - "Women's Worries" (Shelly Fitzgerald & Peer Educators)
- March 31 - "Assensivness and You" (Lucy Darlington)
- April 7 - "Emergency Care" (Martha McMahen)
- April 21 - "Addictive Behavior" (Eileen McAlinney & Jean Marie Barch)
- April 28 - "Your Back and You" (Joe Eremus, M.D.)

continued from page 6

BECKY BIRTHA TO READ

distinct political statement to the students. Birtha works with a strong concern for challenging what is traditional, what is expected of women in particular. Yet perhaps through her attempts when writing to think about her potential audience "as little as possible," perhaps through her attempts to "get back to the place where you enjoy writing," Birtha's stories carry no empty rhetoric or soapbox attitudes. She tells a story clearly and eloquently, with no preaching, with visible care for the story and its characters.

Her work has sold often for students but never with them and looks forward to participating in Bryn Mawr's literary reading series. When asked what advice she would give to young women writers, she said that she would tell them to be themselves, that their kind of faith is necessary when the work gets difficult. She says she is frequently asked who her major influences have been and, while she cites Alice Walker and Lucille Clifton she says she "read pretty much everything" when she was growing up and finds a real strength in her reading's variety. As a student, she says, she didn't expect to publish as widely as she has. She also pointed out that twenty years ago there were virtually no feminist writers' community—a community that has now grown strong and provides support for many women writers. She finds public readings especially valuable, claiming that they serve as a more direct and accessible method than publishing for "getting the word out" and that poetry and fiction often gain a wider audience this way. Readings also provide an immediacy for both writers and audiences, offering a sense of exchange of support for writers in particular. Demonstrating support for such readings—especially in academic communities—has been vital if their funding is to continue. Please attend. Anyone interested in reading should contact Elisabeth Friedman (Box C-618) or Donna Uettwiller (Box C-1257).

TEACH FOR AMERICA

seeks a diverse group of individuals representing all ethnic backgrounds.

We want bright, talented college graduates who may not have considered teaching in the past but are concerned with the state of the public school system.

Come learn more about us

Thursday, March 1
7-8 p.m.
Campus Center 105
BMC

Bilingual applicants as well as math, science and foreign language majors are especially encouraged to apply.

Campus Reps: Joannie Chang 526-5588 BMC
Wendy Greenburger 645-9665 HC

First bi-college students to debate worldwide

BY ANDI DEDOLPH

As the first members of the bi-college debate society to compete in a World Debate Tournament, Roxanne James and Seth Cooper were treated to an interesting trip over Winter Break. The tournament was held in Glasgow, Scotland, on the grounds of Glasgow University Union. Teams from fifteen colleges and universities, representing five continents, participated in the tournament. This is the second time in the tournament's ten-year history that Glasgow University Union has hosted it. The tournament originated with Glasgow University Union, the first World Student Debating Championship was held there. Since then, the tournament has been held in several places in the United States and Great Britain.

The tournament schedule was filled with activities. It began on the evening of Thursday, December twenty-eighth, with an elaborate opening ceremony and a Welcome Party. Friday through Sunday, three rounds of debate were held daily. Each day concluded with entertainment of opposing arguments, analysis and opposition speeches that were not to exceed seven minutes. Samples of the resolutions that were debated are as follows:

- "Economic growth" and "No community can afford to rethink cultural stereotypes of race, gender, and sexuality."
- "The Festival attract a large number of women of all backgrounds and traditions."

The finals rounds were performed in a similar fashion. A panel of three judges adjudicated each of the preliminary rounds. The criteria used to judge these debates were relevance to the topic, refutation of opposing arguments, analysis of resolution, specific support of arguments, delivery of speeches, and ability to work as a team.

The format of the preliminary rounds was slightly complex. Four teams participated in each round, two as the proposition, two as the opposition. The teams were given a three-digit number. The first two numbers indicated the location of the debate and the third the speaking position of the team. During the debate the teams alternated between proposition and opposition speeches that were not to exceed seven minutes. Samples of the resolutions that were debated were:

- "The environment is more important than economic growth and No community has a right to force another to be civilized."

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When Roxanne and Seth were asked about their experience at the tournament, they both replied that they enjoyed them-
Dear Ms. Hank,

I’ve heard it said, “Never sleep with anyone crazier than yourself.” I think this means that I should be able to sleep with almost anyone. After all, I take five classes and I write for The College News. Do you think it’s true?

Certifiable

Dear Certifiable,

It’s a bit simple. Most of us are crazy, and many of us are, in fact, crazier than 90% or more of our potential sexual partners. If you are a member of an international organization of extremely crazy people with whom you would not sleep, this would be a sign. To be encountered.

More Kids, More Fun

Housekeeping staff’s history

continued from page 7

brought their house to live, eat, and learn to read and write with the master’s children. We learn to call the house a family by the time its names. It’s hard at first, but after a while it’s easy.”

In the 1920s, during the heyday of the Summer School, there was an internat-

on to Summer in Industry, an Employees Co-operative School was formed to offer night classes to students and staff. The school was known as the “Mind-

of the house hold” and was managed by the Housekeeping staff. The school had a front-page article in the College News. So am I.

The privileged bias is evident in the way that we are treated, in the way that I am treated. In the case of the Housekeeping staff, I have seen a lack of attention on the part of the Honor Board and the Dean’s Office—whilst the Honor Board and the Dean’s Office—whilst allegations are made, no evidence is produced. The staff are used to stay friends. The Housekeeping staff nearly invisible in the pictures that were never taken. If you do not know or care who cleans your dorm, you won’t care about the Housekeeping staff.

I told you already, I don’t think it is appropriate that my final act as a member of the Honor Board should be to stay friends. The Housekeeping staff nearly invisible in the pictures that were never taken. If you do not know or care who cleans your dorm, you won’t care about the Housekeeping staff.
Basketball nears victory

BY KITTY TURNER
AND LAURA HART

The Bryn Mawr College basketball team is taking the game of basketball by storm. The team has had several difficult and potential setbacks in the past few weeks, but these things have left them undaunted. The team is striving for perfection, and was able to triumph that goal. With a squad of five, Coach Ray Tharan and the team members have displayed incredible tenacity and courage that they have done what to some may seem to be the impossible. They have successfully defeated five of their last six opponents.

On February 6, Bryn Mawr’s third straight victory came over Haverford, when the Mawrtyrs dominated and at one point held a nineteen point lead. The team eventually won the game by twelve, with senior Julie Zuraw setting an all-time high for an individual scorer in Bryn Mawr history.

On Friday, February 9, Bryn Mawr took the lead against St. Elizabeth, and was at one point only two points behind. The Owls led at one point with 15. The atmosphere of a place is often of the single game record high.

On Monday February 12, Bryn Mawr again showed the stuff from which they are made. They were prepared for the game against Swat to be a tough match, but they played with the tenacity that has manifested itself in the team, and forged ahead. The Owls led at one point with 15. In the second half of the game Swat began chipping away at the Bryn Mawr lead, and was at one point only two points behind the Owls, but Bryn Mawr once again took control of the situation and was able to defeat the Garnets by six. The final score was 60-54.

On Valentine’s Day, Bryn Mawr suffered its first defeat of the season when Eastern College handed them a loss by a narrow score of 71-63. The game was a crucial PAIAW match and it was a most disappointing game.

On Saturday, February 17, BMC downsized previously undefeated N.E. Christian in overtime, again with only five players. After a 58-58 tie in regulation play, Bryn Mawr’s visibly exhausted five were boosted by enthusiastic fans to rally and break the game wide open, defeating N.E. by a final score of 71-63. The win puts them in tie for first place with Eastern College in the PAIAW division. The Mawrtyrs are looking forward to their last game of the season against St. Elizabeth’s.

Pictured here celebrating after a win are: (Front row) Erin Adamson, Marianne Dait, Jo Anne Meyer, Coach Ray Tharan, Kerry Williams. (Back row) Mary Beth Janicki, Julie Demos, and Julie Zuraw.

THE PISCES MAWTRYR

(Febuary 19 - March 20)

Creativity and intuition are two of the strongest and most noticeable attributes of the Pisces Mawrtyr. And even then, they do not hit one with a bang. Nothing about her generally hits anyone with an unpleasant "bang." Pisces is one of the most subtle signs of the Zodiac. And yet, oddly enough, the Pisces Mawrtyr is capable of leaving a long-lasting impression on the minds of most people. A haunting, long-lasting impression.

Let’s get back to the creativity and intuition. In addition to these the Pisces Mawrtyr often has an incredibly fertile imagination. All these traits combined point towards that "artistic something", hidden deep (and sometimes not so deep) within her. She can also "sense" things a great deal better than a lot of people — being obtuse or thick-skinned are not faults belonging to a Places Mawrtyr. The atmosphere of a place is often of great importance to her. If you ever catch her talking about "strange vibes", "Vibes" and the Pisces Mawrtyr have a strong relationship.

An overdose of thrills and action is not something that the Pisces Mawrtyr is at all comfortable with. She is generally very content if one leaves her to read, meditate, relax and think. She is rather idealistic when it comes to people and relationships. A Pisces Mawrtyr’s closest friends often understand and respect this. It is a mistake to make fun of her sensitivity and need for emotional reassurance — in fact, it is a "mistake" that the Pisces Mawrtyr does not readily forgive. And why should she?!

Her sense of humour ranges from gentle teasing to hilarious sarcasm, depending on her mood — and she can be maddeningly moody. However, she is never obnoxious or impulsive with anyone unless they push her to being so. Pushing the Pisces Mawrtyr is another mistake. It isn’t really necessary. Good manners and a little patience work wonders with her, for she is by nature a co-operative and obliging person.

THE ARIES MAWTRYR

(March 21 - April 20)

Fireworks are colourful and a little hot. So is the Aries Mawrtyr. (Well, we could stop there, for saying anything else would simply look like an over-embroidered explanation. But then again it would be fair to go on.)

The Aries Mawrtyr is extremely dynamic. She is also very aggressive. And very impulsive. She likes if people see things her way — it makes her life more convenient. All this is making it seem as if she is the ultimate Ms. Bossy! But she’s not bossy... no... not at all. She’s just a leader. And she can’t help that. She is highly independent. She enjoys receiving attention but not to the point where she is smothered by it. The Aries Mawrtyr needs her freedom almost as much as she needs nourishment... of all sorts. She loves physical activity; Aries is a very action-oriented sign. But it is not simply her body and spirit that are active. She has a very active mind. The Aries Mawrtyr usually loves competition and challenges. They give her a chance to expend both mental and physical energy. The Mawrtyr born under the sign of the Ram is rarely quiet and subdued. Her forceful nature does tend to make her somewhat impatient, and more than somewhat hot-tempered. Generally, the Aries Mawrtyr is sooo busy with her friends, her work, her play, her books, her music, her etc., her other etc., that she forgets to relax. Then she becomes burnt out and her friends get to see a tired, moody but nonetheless hot-tempered Aries. Who, thankfully, tends to recover fairly quickly. She’s strong!

She’s very honest. She often can’t lie to save her life. (Or anyone else’s life, for that matter.) She abhors deceit — it makes her mad! She is not particularly tolerant of indecisive people either. And one of the few things that can really drive an Aries Mawrtyr up the wall is boredom. Boredom makes her yell. And she’s often good at yelling. But it is usually easy for a lot of people to put up with her faults, for in spite of the fireworks the Aries Mawrtyr is affectionate and very lovable!