1995

The College News 1995-2-28 Vol. 17 No.3

Students of Bryn Mawr College

Let us know how access to this document benefits you.

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

Custom Citation

This paper is posted at Scholarship, Research, and Creative Work at Bryn Mawr College. http://repository.brynmawr.edu/bmc_collegenews/1484

For more information, please contact repository@brynmawr.edu.
Is Diversity Dead?

by Trilby V. John

On February 21st, on this Bryn Mawr campus, I had the cops called on me, and in that instant all my preconceived notions of equality and diversity on this campus dissolved in a puff of black and white smoke. It was around 11:35 PM, and a small group from Penn State's African-American Alpha Kappa Alpha sorority arrived to use our campus for one of their yearly rituals. Another group of eight African-American Mawrters were there to watch the proceedings, and at around 11:40 the recruits began to march and chant. At exactly 11:46, Public Safety arrived and said that they had received complaints about the "noise" the recruits were making. We were all then asked to disperse.

I felt as if I had been slapped. This college prides itself on its apparent diversity and uses it as a selling point to minority students. Yet a small group of African-Americans were seen as so much of a threat the cops had to be called. During Hall Week a group of fresh singing and dancing in the snow at night was tolerated, but a smaller group of African-Americans doing the same thing was not.

An incident like this is an obvious breach to the personal security of all African-Americans on this campus. If we cannot congregate as a group at night because of the fear of the police being called, what other breaches of security can we soon expect? This college is not as diverse as we are led to believe. True diversity would never come with a few posters of African-American achievement or a few black history classes. It would mean the food that we eat once a year in February. And it will certainly never come with a few Pluricampus classes if that is all the food which we all clamor for will only come when the basic attitudes of the students are changed. It will happen when we all stop being so afraid of each other that Public Safety had to be called.

Senior Thao Mi Nguyen with tutors in Chinatown. Photo courtesy Sally Chan.

Japanese women defy subservient stereotype

by Beth Berger

After living in Japan for a year and then talking to people about my experience, I have become aware of how strongly America subscribes to a culture stereotype. I have been asked too many times how I could stand being in a country where women have no real power expected only to please their husbands and have no lives of their own. This picture of Japanese women that my friends held was disturbing to me. The women whom I came to know in Japan were just as strong and as amazing as any American women.

One memorable lecture about Japanese women came when I called my friend Jen's house just after I had gotten back in the country 9 months ago. I have always hated it when people call me late at night, so when I rang my friend house at 11 pm and got her parents on the line, I apologized for the hour of my call and explained that I had just gotten back into the country.

My friend's mother sounded happy because of me and explained that I wasn't there. She then went on and lectured me on how I had changed and how here in America women are liberated and don't need to apologize for the hour of their call. I was told how Japanese women are not free and how I should break out of that mold I had supposedly been put in while in Japan. The rest of the lecture involved words like weak, subservient, and even slave. This was most continued on page 2

by Hilma Munson

Have you ever wondered what it would be like to be a Mawrtower with a disability? Of Bryn Mawr's undergraduate student population, none have permanent mobility impairments. We can all walk up the stairs of Taylor Hall to talk with our deans, visit friends in the third floor of Penn East, and ride the blue bus. At present, none of these activities are possible for wheelchair users. Yet, none of us (undergraduates) use wheelchairs, why does it matter?

There are two reasons. First, if the College became more accessible, perhaps more students with disabilities would consider coming to Bryn Mawr. Since we pride ourselves on our diversity, we should make an effort to invite students with disabilities. Second, in 1990 Congress passed the Americans with Disabilities Act (ADA). In short, this act requires that all programs be accessible to everyone, regardless of disability. Hence it is in our best interest and it is required by law for Bryn Mawr to become an accessible college.

You may wonder what the College has done to make our programs more accessible. First, Bryn Mawr will reschedule events to accessible locations or make other accommodations as needed. Second, since the passage of the Rehabilitation Act of 1973, efforts have been made to improve the accessibility of our buildings.

The College has constructed and renovated buildings including the campus center, gym, computer center, Science Complex, and Rockefeller Hall, all of which are accessible. Also, the College has completed bathroom and entrance renovations in many campus buildings. For a more complete view of accessible buildings on campus, accessibility maps are placed inside the entrances of all accessible buildings.

In addition to the construction and renovation efforts, the college employs an Accessibility Coordinator who provides services to people with disabilities on campus. Presently, she works with graduate students and undergraduates with temporary disabilities. The Accessibility Coordinator also chairs the Campus Accessibility Committee. This committee reviews campus facilities and makes recommendations to the College regarding campus accessibility.

If you have any questions, concerns, or suggestions about campus accessibility or about the ADA, you have a chance to explore and be heard. Everyone is invited to participate in Disability Awareness Week, which will take place during the week of March 21. On Tuesday, Wednesday, and Thursday of that week, there will be a table in the campus center with information about the ADA, the Campus Accessibility Committee's work, a comment box, and much more. Later in the week, we hope to arrange a showing of "Positive Images: Portraits of Women with Disabilities." This video addresses relationships, sexuality, family life, education, and societal attitudes. All are welcome and encouraged to attend. If you have any questions, please contact our Accessibility Coordinator, Jeanne Simone Angell at x7322.

Disability awareness begins at Bryn Mawr

by Sally Chan

Wednesday, February 8th, 1995, ASA started their first Tutoring Session in Chinatown for second semester. The program was started in the fall by fresh-woman La Ha Cheung to help elementary school children in Chinatown.

The tutoring particularly benefits those of the ESL (English Speakers of Other Languages) program at McCall School. Word was disseminated to ESL parents through cooperation with McCall's principal and with ESL teachers at the school. Interest was generated on campus through announcements at ASA meetings and through mailings.

There are about 15 tutors participating this semester. Tutoring runs roughly an hour on Wednesdays at the Chinese Christian Church at 10th and Spring streets, in the heart of Chinatown and is primarily spent helping kids with their homework or helping them read stories. For the kids, it is the help that they are getting that is most important. For the tutors, it is watching the kids learn and sometimes, expanding of their abilities at such a young age. For an hour a week, the world's of college women and elementary school children combine. The only thing linking them being a similar culture and the desire to learn from one another.

The ASA Tutoring Program at Bryn Mawr hopes to accomplish a lot more in the future. Ideas brewing include how to organize a way to do community service for those who cannot make it on Wednesday days and nights, and also, the idea of Ownerships, not just mere participation in the Tutoring Program, but feeling like part of it. We will strive to accomplish these goals in the near future.

For more information, contact Sally, '98, C-62 or La Ha, '98, C-66.

ABORTION: Mawrtower's opinions are more varied than you might expect (pages 6 & 7)
Japanese women defy subservient stereotype

continued from page 1
definitely not the impression that I had of my 2 host mothers.

My first host mother, Mrs. Akikusa, like almost all wives in Japan, had complete control of the family's finances. When Mr. Akikusa came home with a paycheck, it was immediately handed over to my host mother. She decided where the money was spent and on what. The decision to buy an expensive Volvo as the family's new car was completely Mrs. Akikusa's decision.

When I asked her if Mr. Akikusa wanted another car, she responded that his opinion didn't really matter, she was the one who drove the car and therefore whether he wanted it or not didn't really matter.

This same philosophy even applied to me. When my school called the Akikusa's to ask if they could take an exchange student for one third of the year, Mrs. Akikusa quickly said yes. Mr. Akikusa was informed while he was on a one week business trip in the US. By the time he returned, I was already living in their house. Mr. Akikusa spent most of his time at work or on business in the US so Mrs. Akikusa didn't think that it mattered whether her husband wanted me there or not. He didn't seem to think it either; her complete control of family affairs seemed to just be an accepted fact that both Mr. and Mrs. Akikusa were happy with.

At my second host family things were a little different, but my host mother was still in control of some major aspects of the family's affairs. Mrs. Nagasaki controlled the money and plans of the family but respected her husband's opinion on things. The Nagasaki's had a more equitable relationship, where they respected each other's opinions. Mrs. Nagasaki had more time at home and was much more active in the family than Mr. Akikusa had been.

What I found most impressive about the Nagasaki family was Mrs. Nagasaki herself. The woman was amazing. In 1963 she had spent 13 months as an exchange student in rural Ohio, and here I was having difficulty with 9 months in Tokyo. She translates books that I would have trouble reading in English into Japanese. She also works with immigrants from China and teaches them Japanese. Did I neglect to mention that she also speaks Chinese? With the medium of time left to her she acts as a liaison person to APS exchange students in the Tokyo area, ensuring that everything is running smoothly between the host families, schools, and students under her charge.

I was constantly in awe of her strength and energy as a person.

Even here in Japan now I draw on the images of my two host mothers to give me strength and confidence when things get tough. Telling fruit that American's tend to pigeon-hole foreign women too easily, and forget that women, anywhere, cannot be so easily classified. American women do not have a monoply on being "liberated"; from what I saw of Japanese women, they're just as dynamic and special as American women.
ELEN'S OPINION THIS WEEK...

Things that bother me

by Elena McFadden

This being my first column I will begin it with one of my favorite topics, things that bother me. But look for in future columns such lively discussion-and-derisory fodder as "Things about the world I really like." "Things I love about Bryn Mawr," "Things that make me go 'wow,' is it really that bad out there?" or "'Wow,' that's really cool!" "Things that make me want to laugh," ... you get the picture. Please e-mail me (emmcadde@brynmawr.edu) any contributions you may have for those future columns which I will sub-head as you desire under "X's Opinion," but for now, we all know what we're here for:...this thing at the Law school about the top ten list about the lady dean.

This one bothers me for a lot of reasons. That the ed-in-chief was a gal and she didn't "catch it" until after it had been printed (The case came into the front and the trees said, "The handle is one of us" and all that, you know). I suppose she should be given credit for at least yanking it at the last minute, and at her own expense, and for disposing of the offending material in an "ecologically responsible manner." But c'mon, that she couldn't have realized during layout that a top ten list about a young female fac-
tulty member (in a still nearly all male environment) of the top ten things they wished they could have seen but do not at the faculty Xmas party including whispering into Santa's ear, while sitting on his lap, "I've been a very naughty girl this year," seems a bit fishy. It bothers me even more that some guy there thinks the paper should have been distributed as is to foster discussion of this issue on campus. Two words: wrong. You don't need to tell rasical jive in order to explain why it's racist and you don't need to dissemi-

nate a ridiculously sexist top ten list to explain why it's sexist. As one student brilliantly put it, it just shows how little distance we've become when a new female faculty member is made the target of mockery that a male would never have to put up with. (The Howl's Havermen edition excepted, of course.) This whole thing just really bothered me a lot.

The Mary Kay Mj, magazine article this month. I'll try to make it one short: I THOUGHT WE'D COV- ERED THIS ONE ALREADY GUY!!!

Women cannot be both warm, nurturing, available mothers and but open the glass ceiling at the same time, any more than I can be the man in the moon. Some women can be engaged in such activity, but the same woman cannot do both. Alright, so I lied, this article didn't just bother me, it ENRAGED me. She spent unteen pages trying to argue for something...

continued on page 4

Where's the fun in Bryn Mawr parties?

by Amy Birnbaum

I stood in the campus center main lounge, the popular hangout for Muppen, "my fans and coffee drinkers, where the students can watch the latest Boyz 2 Men video or a few a's (at times the former is directly correlated with the latter). But no lounging took place that night. I was in the middle of one of BMC's dance parties. Well, not in the middle—in the corner would be more accurate. I, who had concluded I was not a party person of any means, had decided I was not allowed to complain about academic suf-

focation and/or boredom unless I could actually claim that I had tried out one of these famous dance parties for entertain-

ment. And so, with the encouragement and companionship of friends, I trudged out in the snow and headed for the campus center. I reasoned that if I got re-

ally bored I could check my mail for the millicent time.

Amid the strob light and the techno music, my peers blew off steam, dancing as much as they could within their allo-
cated square feet of space. Circles were formed for group dancing, and some took off their shirts in the grand Bryn Mawr tradition of bra dancing. And wherever we? Well, you may have guessed that I wasn't exactly stopping the show with Travolta moves. I tried dancing, but I didn't have any fun. Where's the fun, I thought, in swaying back and forth (the extent of my dancing talents) to really make techno music? So I stopped and danced back and forth, and tried to talk to my friends, who seemed to like to sway back and forth. But all I got was "WHAT? CAN'T HEAR YOU!" After a while, I left, and went back to my room, where I found some friends talking about nothing in the hall, which is what I usually do. So I sat down with them, and blow off more steam than I could have at the dance party, where my ear had nearly started bleeding during the Beasties Boys' "Sabotage."

Sometimes episodes like these make me think I belong to another time. Corny as it sounds, it's true. Standing among the so-called "Gen Xers" at that party me made feel three or four times my age. I was the crotchety old woman yelling, "What are you kids doing in there?" I'll never understand you youngsters to-

day," I didn't feel more mature than my peers; I just felt out of it. I still feel out of it I write this. My generation has fol-

owed past generations in doing really weird things (in my own humble opin-

ion) to have fun. Who actually thinks, for example, that mooshing is fun? (don't raise your hand as you're reading this—it's rhetorical)? Why was it so cool for some 200-300 people to throw themselves at me and several others a few months ago at a concert? Gee, I had come to see and hear "They Might Be Giants." Guess I had the wrong idea.

As for partying—well, partying is an old idea and is not too far out of it. But I always thought of a party as a place where you socialize, and call me crazy, but socializing includes conversa-

tion. In the fifties, when all those guys were supposedly flipping their noddle-

skirted sweethearts over their shoulders, there was still a conversation between, or even during slower dances. And in the sixties, according to nostalgic at least, "raping" (in the old sense of the word) was what constituted a party, however drugged up people may have been at the time. In the nineties, I've found, there are people where actually talk. I'm not so social as to really know about it this write. My generation has fol-

lowed past generations in doing really weird things (in my own humble opin-

ion) to have fun. Who actually thinks, for example, that mooshing is fun? (don't raise your hand as you're reading this—it's rhetorical)? Why was it so cool for some 200-300 people to throw themselves at me and several others a few months ago at a concert? Gee, I had come to see and hear "They Might Be Giants." Guess I had the wrong idea.

As for partying—well, partying is an old idea and is not too far out of it. But I always thought of a party as a place where you socialize, and call me crazy, but socializing includes conversa-

...
Secrecy makes you strong

continued from page 3
silliness, interrupted. The uppers’ class consciousness was inculcating, and I felt so touched that they had taken the time and energy to make the beautiful lizard, selecting gold and pasting glitter, ritual, paper, and fabric together for the newest members of the Bryn Mawr community. I have never started thinking about the lizards I would make and the words I would pass on to someone possible so intensely. The dependence wore off (most of which had been created by influences external to Hell Week), I started to feel wonderful about the initiation. I was under the impression that Hell Week was so called mainly because the freshmen wouldn’t have any time to get their work done. It’s so fortunate that Hell Week ended when it did, in terms of our courses.

On another level, I found Hell Week downright cosmic. Unlike the lies we absorb in life, there was an end to the lie of Hell Week. Indulged by the fictions of language, perception, justice, moral responsibility, I found in my academic community and culture, it is refreshing to enter a ruse that misforms your judgment, your tolerance and within multiple fictions. I, too, felt somewhat deflated when Hell Week was exploded, but now, I am astonishment and thrilled with the process of terror, anticipation and relief I underwent. Plus, I know now a secret of the college that few people, namely the freshmen and sophomores, knew; I have been transformed from an ignorant freshman to a woman who has been adopted by the community without being physically changed. My knowledge has been touched and I am more different emotionally than my grandfather after he was branded.

I have a sense that there are many more secrets to discover here, and that makes my curiosity ravenous. The Closeters and the Taft Garden between Thoms and Canaday both have a preternatural lush about them. Some of our ancestors have been buried in the Cloisters. They can speak to us, inheritors of a century-old tradition of strength, integrity and intelligence. In life as at Bryn Mawr, I will never learn every version of the truth, but I will never lose the capacity to learn. There is so much to know and my mind still has so much empty space. I hope that I will always be ignorant. The Hell Week deception underscores the effects of revising one’s conception of reality. At first, we are led to expect many things that never come to pass, and then we learn to recalculate ourselves to the new circumstances. This is an important ability, especially since the world itself is constantly changing. Suddenly discover that it’s not changing at all (and we have to develop "sea legs" to keep our balance. There is a world full of spirits, shadows, potential lights and shadows dappling our consciousness. I feel more aware of this after Hell Week. I do not feel any qualms about misunderstanding freshmen next year; they will learn that expectations are subject to revision, that the sophomores, juniors and seniors that surround them have secrets to share, and that they could be granted with the ability to change direction in mid-air if they recognize the compassion and sisterhood behind Hell Week. Hell Week is more than a lie: it’s a tremendous gift, which is more than I can say for propaganda, advertising and cultural standards of beauty, femininity and appro priateness. It’s a mixed virtue at the bottom of Pandora’s Box, most valuable because it shows that we are frequently deceived and that there can be an end to deception.

Celebrate International Women’s Day on March 8

More things that bother me

continued from page 3
that doesn’t exist, placing the blame for its nonexistence on the government, on men, on society, anywhere except where it actually belongs: the cosmic makeup of the universe.

She even contradicts herself right in her umpteenth pages saying at one point that women need to be given the freedom to climb the corporate ladder (presumably through more gov’t child care, more men staying home with the kids, and more societies, I don’t know, offering free baby-sitting?) and two pages later says, oh, by the way, women have a drive to be attentive to their children and spend time with them which men just don’t have, so if women are deprived of spending time with their kids they’ll be more unhappy than men would be. Look, I understand her point that she wants the right wing off her back telling her she’s a bad mom if she works outside the home even though her husband’s not a bad dad (because dads are supposed to be cold, heartless?), but taking that point and drawing it out into the assertion that it’s a problem with the world when she can’t write for eighty hours a week and feel close to her kids is ridiculous.

That’s a problem with her. The world, although fucked-up in many other ways, is just fine on this one. Men who spend eighty hours a week at the office don’t take that escalator past the ceiling. It’s one or the other baby, you can’t get both. The kids of the dad who works forty hours a week may not be singing Cat Stevens songs, but their dad isn’t what society sanctions as a successful businessman either.

Let me make myself absolutely clear, sexism is rampant in our society (i.e., the first thing that bothered me this week) but the fact the women cannot be mothers (as we define motherhood in the full est most beautiful sense of the word!) and CEO’s is not an example of it. There’s just no sexism here because of the fact that men can’t do that either (now if you want to talk capitalism, that’s a column for another day). Both genders are equally entitled to have marvelous careers, and they can have cars, and kids only the same way they have cars, not the way mothers are used to having kids.

The thing that bothered me the most was that he held up this Pulitzer prize winning photographer who had decided not to come back to America “to the injustice of it all.” I, on the other hand, consider this woman “Exhibit A: victory,” we now have what women in America had: choice. A photographer is a far cry from the teachers and nurses we were relegated to not all that long ago, even the photographer who is given prizes! Amazing! We should be damn glad we’re so lucky as to be able to choose between taking pictures and making millions of dollars at it and having kids and raising them. Don’t get me wrong, there are plenty of women who still believe they’re fully believing they’ll only have to work part time or not at all, and life turns out differently. But this is wrong, bothers me about these umpteen pages—they aren’t the women Mary Kay was talking about, I, on the other hand, think they are the ones we most need to be talking about. Mary Kay bothers me a lot, the day the sidewalks were all icy but you couldn’t tell until after you fell on your butt because it had just been misty and then froze, that bothered me a lot...

... by the time I called the movie theater after Priscilla Queen of the Desert stopped showing, all the posters had already been sold. Oh mi god, that bothered me sooooo much...

... the Rutgers thing bothers me. The Rutgers thing bothers me because the question the that bothered me most was how she phrased very poorly, was an extremely important question. Furthermore, I don’t think we have nearly enough “Light from the people it’s really going to affect, about how it should be answered. The question is, should admission standards be lowered in order to admit groups of people who can’t meet current requirements? I don’t know. God I’m the last one to voice an opinion desperately needed, all that was done is that a man’s resignation was called for who is obviously remolumous, has publicly apologized numerous times and plainly knows he made a mistake. I mean, c’mom, who would you rather see in charge, someone who systematically and methodically cleanses his language to make it popularly acceptable, all the while not doing jack shit to change, let alone even discuss, the rates of acceptance of African-Americans to his college. Or would you rather have a guy who’s speaking passionately about something he cares a lot about, says something obviously influenced by popular lan guage, and when confronted with it apologizes and says it’s not what he believes and he’ll never say it again, mean while trying his damnedest to get some discourse going about a very pressing, urgent topic, and what people really want done about it. If I were him, I’d take all this as a clear message that people don’t in fact really want fundamental change, they are fine satisfied with superficial polishing. I’d take him up on that request for resignation and move to British Columbia and hang out with the Salmon. Rutgers doesn’t deserve such a gutsy man. And it bothers me immensely that the rest of this country’s media is so pig-headed as to go along with their knee-jerk response. Will someone ever stand up and answer his original question, ARE WE GOING TO LOWER OUR STANDARDS OR NOT? I mean, foot nigga guys, at this point what have we really got to lose?
Can you be feminist and pro-life?

continued from page 7
valid, and what are the consequences of acting on it or acting contrary to it? Is Karen Halt, of the National Abortion Rights Action League (NARAL), right when she states, "We have to understand that abortion is the guarantor of a woman's... right to partic-

[Page 5]

"When women feel that a pregnant body is a body out of control, diseased, dis-
vast, they are internalizing the attitudes of law self-seemant toward the female
body. These attitudes contradict the right-
ful feminist affirmation of pregnancy as a
natural bodily function which deserves
societal respect and accommodation."
(Feminists for Life of America, 511 E.
47th St., Kansas City, MO 64110) Thus it
seems that abortion has become the most
effective means of
sexen ever devised,
ripping the
world
of thousands of unborn
women and enlisting
the support of taken
women to accom-
plish this. All
women, not just
those who find them-
sehve pregnant at a
time when they
would rather not be, suffer because
the choice of abortion is such a horrid one.
Foster is concerned that pro-
life advocates alike agree that no
woman wants an abortion, but that
does not stop them from manipu-
ating by men. Mattie Brinckenhorst,
writing for Ms. Anthony's newspaper, the
Reproduction and Care of the Embryo,
states that the destruction of the life of her unborn child, it is
a sign that, by education or circumstances,
she has been greatly wronged. The
Revo-

[Page 5]

lation, 4/9/1866, 4/10/216-5. Ms. Stan-
ton explained the exploitation of woman
propagated by abortion this way, "When
we consider that women are treated as property, it is degrading to women that
we consider children as property to be
disposed of as we wish." (Elizabeth Cady Stanton, from a letter in Julia Ward
How, The Woman's War Book, 1910.)
University Press, Harvard University). Following in
their footsteps, Aliso Paul, who drafted
the original version of the Equal Rights Amendment, believed abortion to be the "ultimate exploitation of women." (Con-
don, Guy M. "You Say Choice, I Say
Murder," in Christianity Today, 6/24/91,
p. 22). The prevalence of abortion as a solution to an unwanted pregnancy
hurts women by telling them that their
choice is between the sacrifice of their lives
plans and dreams and a humiliating,
invasive operation which will mean the
destruction of their child. One pamphlet pub-
ished by the Feminists of Life explains,

Or should we look for an alternative to what
some have described as the choice that a trapped
animal has to chew off her leg to free
herself from the trap?

[Page 5]

"When women feel that a pregnant body is a body out of control, diseased, dis-
vast, they are internalizing the attitudes of law self-seemant toward the female
body. These attitudes contradict the right-
ful feminist affirmation of pregnancy as a
natural bodily function which deserves
societal respect and accommodation."
(Feminists for Life of America, 511 E.
47th St., Kansas City, MO 64110) Thus it
seems that abortion has become the most
effective means of
sexen ever devised,
ripping the
world
of thousands of unborn
women and enlisting
the support of taken
women to accom-
plish this. All
women, not just
those who find them-
sehve pregnant at a
time when they
would rather not be, suffer because
the choice of abortion is such a horrid one.
Foster is concerned that pro-
life advocates alike agree that no
woman wants an abortion, but that
does not stop them from manipu-
ating by men. Mattie Brinckenhorst,
writing for Ms. Anthony's newspaper, the
Reproduction and Care of the Embryo,
states that the destruction of the life of her unborn child, it is
a sign that, by education or circumstances,
she has been greatly wronged. The
Revo-

[Page 5]

ration, 4/9/1866, 4/10/216-5. Ms. Stan-
ton explained the exploitation of woman
propagated by abortion this way, "When
we consider that women are treated as property, it is degrading to women that
we consider children as property to be
disposed of as we wish." (Elizabeth Cady Stanton, from a letter in Julia Ward
How, The Woman's War Book, 1910.)
University Press, Harvard University). Following in
their footsteps, Aliso Paul, who drafted
the original version of the Equal Rights Amendment, believed abortion to be the "ultimate exploitation of women." (Con-
don, Guy M. "You Say Choice, I Say
Murder," in Christianity Today, 6/24/91,
p. 22). The prevalence of abortion as a solution to an unwanted pregnancy
hurts women by telling them that their
choice is between the sacrifice of their lives
plans and dreams and a humiliating,
invasive operation which will mean the
destruction of their child. One pamphlet pub-
ished by the Feminists of Life explains,

Or should we look for an alternative to what
some have described as the choice that a trapped
animal has to chew off her leg to free
herself from the trap?

Rejection of Foster jeopardizes choice

continued from page 6
as much as the fact that he performed
legal abortions. In this case, a qualified
individual should not be condemned for
exercising a legal right.

Foster also participated in studies in
the 1980s to test drugs designed to help
women induce their own abortions. This
was part of a research program approved
by the FDA. Anti-choice groups believe
this program promoted abortion; they are
teasingly inserting and inserting mor-
nary into a legitimate medical procedure.
In fact, there is no morality to glean.
Foster spent much of his professional
life getting young women to understand
that the way to avoid pregnancy is abstinance,
and, failing that, condoms. Foster's pro-
gram was designed to research safer and
ever more effective means of contraception
have mismatched expected safety and
sciencen with bad morals.

It is important to note that Foster's
confirmation is a purely political pro-
cess; his rejection or resignation would
not directly violate any civil liberties.
However, the message we send is impor-
tant: If Foster is not confirmed, we (as
voters and citizens) are condemning legal
abortions and indirectly jeopardizing a
woman's reproductive rights. Indeed,
what if all doctors had the "right" to
perform abortions, but were estranged every
time they did so? There may come a
time when no doctors would perform
abortions. A right is meaningless if it
comes with strings attached. That is, if we
value reproductive choice, we must
ensure a woman actually has choice, not
just that it is written down on paper.
The law takes care of technicalities; we
do the rest. The law can legally protect a
right, but we, through our political system,
must keep that right unfettered. If we
desire to uphold a woman's right to choose, we
need to become involved by:

1) Calling Senator Arlen Specter
(Pennsylvania). Senator Specter is a
"swing vote" and vital to Foster's confir-
mation. As Pennsylvania students, our
opinions will be especially important
especially for those students who live in
Pennsylvania). Furthermore, Specter is planning on running for President, so he
should be responsive to a national con-
stituency. Senator Specter's number is (215) 222-4353.
2) Calling YOUR Senator. Senators re-
spond very well to constituent
callers. Be sure you know your Senators
are pro-choice, remind him/her.
The Capitol Hill Switchboard is (202) 224-
312. Ask to be transferred to your Sena-
tor's office.
3) Calling the White House. It is Clin-
ton's job to support his constituents. Clin-
ton has not given Foster the necessary
support and, indeed, may suggest to
Foster that he should resign before or
during confirmation hearings. The White
House switchboard is (202) 456-114.
If you choose to do any or all of these
(the more the better), simply state your
opinions and abortions you are (resid-
dent) voter. If you have any questions or
would be likely to support Foster, contact
Rama Greenstein (986-3750) or Beka
Cook-Mack (649-8377) at Haverford
College. To learn more about this, come to
Bi-Co Civil Liberties Union meetings
on Thursdays at 9:00 p.m. in Barclay first
floor lounge.
Supporting all my sister’s choices

by Julia Alexander

I’ve always thought of myself as “pro-choice” when it comes to abortion. I don’t think I would have an abortion myself, but that’s beside the point. I think that other people have the right to make these decisions on their own. This, however, was something I never thought I’d have to confront in a personal way, since my friends are all pretty savvy about birth control, and I don’t expect to doing anything that will get me pregnant until I want a kid.

But an unexpected little sister called me with some disturbing news: she was pregnant. Over the next week or so, it seemed that my sister had been having unprotected sex with a friend she thought she should get an abortion, and those who thought that abortion was morally wrong, and she should have the child (perhaps giving it up for adoption, or maybe keeping it).

My sister was, needless to say, confused. We talked a lot about this, and she kept asking me what I thought she should do. I found that I really didn’t know what to say. I knew she was way too young to have a baby, and she had said she wouldn’t be able to give a baby up for adoption. I said I’d support her, whatever decision she decided to make. There wasn’t much else I thought I could say.

She called me at the beginning of the summer, and I had decided to keep the baby. So I asked her what she was going to name it, and talked to her for quite a while about her options as a parent. I talked with her a lot over the summer, as she dealt with the stress in the family. Our mother was furious, since she thought my sister was too young to have a baby, and that it would ruin her life. Other people in our family pretty much constantly not to have an abortion, since they thought it would be morally wrong.

My sister and I kept talking third of the rest of the summer, and she seemed to be having doubts, both about keeping the baby, and her relationship with her boyfriend. She was feeling torn, and her life didn’t seem to be working out. The family kept fighting over this, and people on both sides kept asking me to put in my opinion as well. I spent a lot of time feeling grateful that I was three thousand miles away from it all, and I continued to assure my sister that I would support whichever decision she made.

Then, towards the end of July, she called me up again. She wanted to tell me that she had decided to get an abortion. Since I had supported her decision to keep the baby earlier in the summer, she was a little nervous about my response when she told me. But we both found that I had told her the truth: I supported whichever decision she made. In fact, I was happy, not so much because of the decision she had made, but because of the thought she had put into the decision. Rather than listen to the people in our family, who were all pressuring her in one direction or the other, she finally sat down and thought about what it would really be like to have a child. She worked out the pros and cons, and thought seriously about the fact that she would be tied to this person for the rest of her life. And she decided she wasn’t ready for that kind of responsibility.

She’s still a bit upset about the abortion, and she often wonders what it would have been like to keep the baby, and what the person she was carrying inside her was like. She thinks a lot about it, but she still thinks this was the right decision to make. And that’s what really matters.

The lesson to be learned from this is that being pro-choice should be just that: pro-choice. I would have supported my sister’s decision had she kept the baby, and I support her decision to have an abortion. This is the sort of thing that each person should be able to decide for herself, because, in the end, it’s each individual woman who will be responsible for the life inside of her.

Can you help and pro

by Luci Davis ’93

While attending a friend’s wedding, I fell into conversation with one of the other guests, and eventually wound up to politics. He shared with me how as a Republican he often felt uncomfortable at political events because he didn’t share many of his party’s views on social issues. I asked him which views he disagreed with and he explained that he was pro-choice. “Well, I lean sympathetic with how you feel,” I told him, “because I’m a pro-life Democrat.” He shook his head incredulously, “You’re pro-life? But you’re a woman!” Although this man was one of the few people I’ve met who have shown such an honest

Reflecting on my mother’s choice

by Laura Blum

Every February 24, I thank God, my adoptive parents, and most importantly, my biological mother for my twin sister’s life and mine. This day marks the birth of my twin sister and me. And as every year, I think about the woman who gave birth to us. Is she thinking of me? Is she thinking of my sister? Is she wondering how we are doing together? More curiously—who is she? These are just some of the many questions I ask about a mother who is completely unknown to us.

Jonna and I were adopted by a very loving American couple when we were only six weeks old from Bogota, Colombia. We were immediately brought to the United States and have lived in New Jersey ever since. However, our adoptive mother died from cancer when we were eight years old. Jonna and I grew up on our own, each a mother to the other. Our dad died five years later. Unfortunately, our step-family became an abusive situation and we had to leave. Two nights before our eighteenth birthday, my sister and I walked out and never returned. There is a happy ending, however; luckily, we were able to move into my boyfriend’s house. His family (now our family) took us in as the two daughters they never had. It is a beautiful family and we are very happy.

When our birthday came up this year, I thought about the nineteen years that I have been alive; although they have been extremely trying, I couldn’t help but be happy to be alive. I also couldn’t help but reflect in the fact that our biological mother gave life to us rather than aborting us. I am not really sure if my biological mother thought about abortion, but she might have. Today, I ask myself—why? Why did she choose adoption over abortion? Without an answer, I can only speculate and be happy that she did.

And so, this February 24, I celebrated many lives. I celebrated my beautiful sister’s life and mine, and I celebrated the lives of all the children who were not aborted, but given a chance to live.

continued on pg. 5

Escorting at the Philly Clinic

by Amanda Eicher

And you’re standing there on the corner with your baby in your arms, if you don’t have one. And you’re there to stand back and they’re going to collect blood from you, and then you’re going to be done. And you’re going to be done, and you’re going to walk, carrying crying, un-opposed children, thrusting their grandparents and wives in wheelchairs, to come and find the clinic with dislodged building tops and flat foreheads because people are driving by. The woman in the blue jacket, Mary Hall, Mary Hall and one or two have bullhorns and so tiny voices call out hymns and prayers to the baby, as they walk by, to reach their picc heads between the yellow-pinezaed bodies, to brush against your flesh. The strength of the determination, the undeniable voices of trail-blazed women, or blank-faced women who cry, who stop, who stand against the wall, by the wall, knowing all the prayers. The protesters talk so quietly, you’d hardly know they were opening their voices, and so you move through the gate, all the while telling the patient, Welcome to Planned Parenthood, you don’t have to talk at all. The steward gives you, you go in, you leave after it has been said, what the man in the trenchcoat told this young woman who slips through the door. You’re killing your child, don’t go in, you’re throwing your life away. And if she’s try to, she’s go to your need a street with a partner that that monotonous prayers don’t mean so much when the man with the tiny wooden cross tells the crying girl

how bad she’s been and the women see girls, oscillating in indecision, filling into the clinic and throw hard words at their backs or into their faces. You may think to yourself that this kind of oppression is unjustified in any case. You remember that you will have there all day, to see the people drive by in their cars, and smile and wave, that you will bump into people with your prissy on and they will say to you, good job, keep up the good work, that the woman across the street will put on her sign, I am the Tina Choice, and arguing with the men in the long coats who carry their Bibles, while the woman who had just walked in to the clinic with a monumental decision, pounding at her forehead will only remember the hurried remarks, the withered hands that tried to hold her back and catch her decision and throw it to the street.

If you would like to get involved with escorting for Planned Parenthood, call Todd at Planned Parenthood, (215) 351-0500.

Rejection of Foster Jeopardizes Choice

by Ilana Gorenstein (HC)

The new Congress has laid a dangerous platform for American politics first, the crime bill untraveled valuable fourth amendment rights; now, Dr. Foster’s possible rejection for surgeon general may jeopardize abortion and women’s rights. Both the Democratic and Republican parties are succumbing to right-wing and, consequently, compromising well-established fundamental liberties.

Clinton nominated Dr. Foster for surgeon general. Foster must be confirmed by the Senate. He is currently under heavy attack from right-wing, anti-choice forces; they object to the fact that Foster performed legal abortions. Foster’s nomination is important for one overwhelming reason: if we, as citizens, let Foster be defeated, we are sending a message that performing legal abortions is wrong.

Foster has had a thirty year career in which he has performed several legal abortions. There is controversy over how many abortions he performed; the Clinton administration believes this is irrelevant, but anti-choice groups insist on knowing numbers. However, Foster’s opponents are not questioning his credentials as continued on pg. 5
Making life a choice

by Elena Buchwalter and Abigail Pile

Abortion and Christianity. In most people's minds there are few possibilities concerning the connection between the two. And although a minority of Christians call themselves pro-choice, this is on the whole a far thought to have: most Christians are pro-life (with varying positions on abortion in the cases of rape, incest or danger to the mother). We, too, are pro-life because of our Christian beliefs, which encompass both the value of life as expressed in the Bible and the responsibility of Christians to care for the needy around them.

Psalm 139 is one example of the importance of individual lives from the time of conception: "For it was you who formed my inward parts; you knit me together in my mother's womb... My frame was not hidden from you, when I was being made in secret, intricately woven in the depths of the earth. Your eyes beheld my unformed substance. In your book were written all the days that were formed for me, when none of them as yet existed" (v. 13, 15-16). The idea here is that God has created and knows the individual before he or she is even born. This suggests that no human being is an "accident," even if unplanned by the parents.

Many who are pro-choice argue that women of lower economic status should have the choice of abortion available to them, because the burden of raising a child is not an economically viable option. This poses an interesting question for Christians who are trying to follow Jesus' command to provide for those who are in need (see Matthew 25:31-46). Is ensuring access to abortion part of caring for underprivileged people? We believe that this would contradict the idea that God has deliberately created each person. At no time during Jesus' ministry, as recorded in the Bible, did he ever work under the philosophy that the end justifies the means.

In addition, saying that abortion is the only choice a woman has in this situation negates the very idea of choice. Society is somehow failing in its greater responsibility if a woman cannot afford to keep her own children. Matie Brinkerhoff, a nineteenth century feminist, wrote in The Revolution (a feminist newspaper published by Susan B. Anthony and Elizabeth Cady Stanton): "When a man steals to satisfy hunger, we may safely conclude that there is something wrong in society—no when a woman destroys the life of her unborn child, it is an evidence that either by education or..."
by Stephanie Debser

The Apartheid of Sex by Martine Rothbatt, 1995, New York: Crown Publishers

I was really excited when I saw this book at Borders. So when a copy was obtained for me from our lovely habitual book reviewer, I was ecstatic and said of course I would write a review.

My first thought upon delving into the book was "Hey! What a great idea" as Rothbalt's aim is to propose putting sex and gender on a continuum, much like a spectrum of color. As I had had a similar idea as a result of doing research on transsexualism and transgenderism for a paper last spring, I was interested to see what Rothbatt had to say about it. Her statement about the most pivotal and possibly traumatic event in a person's life being the declaration of sex at birth echoed an essay by Susan Stryker, a transgressive activist. But Rothbatt goes further and deeper than Stryker's personalized manifestations of transgender rage.

Rothbatt sets the scene for us by persuading us of the necessity of dismantling what she calls the apartheid of sex. She accomplishes this end by drawing very clear, distinct parallels between the apartheid of sex and that of the colour of skin. The separation is further set by a discussion of the biological, sociological, psychological and historical origins and development of sex and gender. From this point, Rothbatt systematically dismantles the need to categorize people based on sexual dimorphism. Her arguments are heavy on the biological and legal standpoint. This makes sense as she is a lawyer and the Vice-Chair of the Bioethics Subcommittee of the International Bar Association. She proposes a series of actions based on her convictions, on biological and on societal evidence, to legally dismantle the separation of people into two sexes as the system is currently understood.

Instead of this arbitrary division based mostly on genitals, she proposes another system, akin to a complex color chart that takes into account various aspects of sexuality in determining a person's "sex". The way that she has envisioned it, everyone has their own unique sex, and the formal recognition of this would eradicate the classifications of sex and sexual identity. At the end of the book is "The International Bill of Gender Rights", a more formal summary of Rothbatt's goals that she drafted for the first Conference on Transgender Law and Employment Policy. While I think that the author's arguments are compelling (though they do tend to become repetitive halfway through the book), I think that her agenda seems very idealistic, especially in light of recent political changes. For instance, it holds that all other forms of apartheid are a thing of the past; therefore, this apartheid of sex, having no legal or physical successors, is soon to become obsolete too. Hand in hand with this goes her idea that most people are ready for and are openly welcoming of this revolution. Perhaps in Rothbatt's enlightened intellectual, professional and social circles this is the case, but the last time I checked with the masses, xenophobia was still alive and thriving.

Perhaps, then, the real impact of this book is that it is so bold that it is read at all. Impressed by Rothbatt is implicit in the very nature of this book, which is sub-titled "Manifesto of the Freedom of Gender".

Despite her unbridled optimism and (perhaps) overambitious plan, I really liked reading this book and found it hard to throw aside for too long. I found her argument and plan for unisex prisons especially interesting, as well as somewhat disturbing and frightening. Her arguments and plans for unisex bathrooms and unisex athletic competition were more realistic and sensible than some of her more far-fetched notions, such as taking seven years after the daughter had been given away.

Although I agree that there is some shame in the thought of a woman who would give up her child. I doubt that society has been somewhat more supportive of people who make the decision to keep a child even if they're not married, and this is one of the reasons she cites for giving her baby away.

Waldron writes beautifully, although sometimes her prose seems too self-conscious. Her style is polished and refined, self-assured. She doesn't seem comfortable with it, and often detracts from the writing.

I have a spread of her book across my desk, and I don't think they were totally wasted. While I might not go out and pay money for this book, I think that it is a good book to read. I'm not saying there's anything wrong with heartwarming, by the way, and it's something to read that you can just sort of float by.
by Lori Summers

Howdy, Welcome to the first edition of Star Trek: Voyager updates, which is a follow-up to my first attempt to thought it was going to be reviewed by the editors of the trendy College News. Ideally, I would have started this feature in the previous issue, but when I brought it up and asked to write me this column I would have had to finish it in two hours to make the deadline and since it was Flower Day and all I didn't get around to it, so this first column will contain five weeks' worth of events up instead of two, and it'll be much longer than the future column will be. I'll be brief, but I sometimes do suffer from diarrhea of the word processor kind, so I'll just play it by ear.

Ship instead of Voyager, you would have served me well.

"Time and Again"... Jan. 30 This was probably the most under-appreciated episode in the entire series. It was okay, especially as compared with such TNG gems as "The Outrageous Okra." I guess Voyager is still okay, especially as compared with such TNG gems as "The Outrageous Okra," Janeway senses he's investigating a planet on which all organic life has been completely destroyed by a polaron ice explosion. Janeway and the crew are sucked into a subspace fracture (Harry and B'Elanna's explanation of this phenomenon and the description of their rescue plan are a not-to-be-missed textbook

To rise up these humble little summaries, I've decided to include public opinion polls. Of course, first I needed some public opinion, so I mailed to the Official Voyager E-Mail Consortium, mailing a list of people all over the country and here in the SF Bay Area whose names I got from friends or from of address lists from Star Trek fan clubs and other sources over the years. They span a wide range of demographics from a midshipman at the Naval Academy to my dear mother at home in Wisconsin...but all are general Trek and O.C. fans, so you can feel free to assume that if you are a member of the Official Voyager E-Mail Consortium or if you have any comments at all, please e-mail me at heymen@cc.fresno.wvax.net and I'll add you to the list.

For my first poll, I asked The Consortium (I like calling them The Consortium) these five questions: Do you like Voyager, like you are a fan of your favorite male and female characters, and who do you think is the sexiest male and female character? First of all, the response to the first question was nearly unanimous...only one reader didn't think the show was any good or had already gotten too tired of it to be potential (or TNG I agree). Even the one dissenter thinks it's better than TNG and DS9 and I certainly agree with him. It looks like we're getting somewhere below. As you can see, Janeway is far and away the favorite female while B'Elaina defends Kes for sexism. Zimmerman's good a lead over Chakotay for favorite male with Kim at a respectable third, while Chakotay is the hands down sexist with Kim a distant second.

U.S.S. Voyager Cost of Characters:


Tuvok (Tom Paris/Robert Duncan McNeil): Kind of churlish, but on the surface a man of action, friend of Starfleet and thoroughly a Maquis under Chakotay's command.

O.C. (Jennifer Lien): Navigational guide, the first time for years on Voyager security chief and tactical officer, has served under Starfleet for four years, went under, went, under, served under Chakotay's ship.

Ensign Harry Kim (Garrett Wang): Cute-as-a-butterfly Asian systems officer/programmer on the Academy and really handsome. (But, in public, the best part!): All cranky, all the time hail-Kingston chief engineer, was Chakotay's on the Maquis, ship a mess with him. (But, in public, the best part!): Captain Robert Picardo: Tasty boy, model, baby-faced actor, star of "John Carpenter's The Thing." Janeway and Tuvok (Kim Russo) are assigned as Maquis to "rescue" Ensign Kim under orders of O.C.

Kim's (Jennifer Lien): Neelix's girlfriend, a year younger than him. (But, in public, the best part!): Study him to be a med, may end up serving as a councelling function, nice voice.

first look at Janeway's quarters...and her lingering, Vax-a-vooom! Best Trek Moment: Janeway pushing the hell out of Mr. Neelix, best interior moments...: Ensign Harry Kim (Garrett Wang): Cute-as-a-butterfly Asian systems officer/programmer on the Academy and really handsome. (But, in public, the best part!): All cranky, all the time hail-Kingston chief engineer, was Chakotay's on the Maquis, ship a mess with him. (But, in public, the best part!): Captain Robert Picardo: Tasty boy, model, baby-faced actor, star of "John Carpenter's The Thing." Janeway and Tuvok (Kim Russo) are assigned as Maquis to "rescue" Ensign Kim under orders of O.C.

Kim's (Jennifer Lien): Neelix's girlfriend, a year younger than him. (But, in public, the best part!): Study him to be a med, may end up serving as a councelling function, nice voice.

In any case, the show is off to an exciting start, as the Voyager jumps into episodes which center on the individual characters now that they're pretty much "set" on their journeys and the dynamics...I'm looking forward to getting new episodes which keep building up to new adventures...especially those that will keep things going a little longer...sexier, buzzy cut and all. He can taper my enthusiasm any time. So maybe we'll find it okay to keep this line of thought a little longer than usual. I mean, you know, darn, you can't have deep thoughts about your crew and then introduce them to the populace ever so slightly and accidentally. Sexually Slanted Line Of The Episode: The Terrorist #2... "Maybe you were just ordered to put on a good show under me!"

"Phage"... Feb. 4 This one was damn creative, I thought. While searching for dilithium crystals, Chakotay and Neelix came across a planet that positively reeked with exotic life. Neelix in attack on planets is bad news on the surface and we're on the Maquis example of technotransubstantiation) and what makes this episode so interesting is the way the writers have managed to turn a good idea into a great episode. Janeway fords Paris to warn the inhabitants as that would violate the Prime Directive. In a nutshell, they discover they've already violated the Directive so they decide to prevent the explosion. It turns out that the Voyager crew's escape efforts are what caused the explosion, so Janeway stops the rescue attempt, letting the explosion be averted and they are all whisked back to Voyager where they continue on their merry way as if nothing occurred, which of course nothing did. There was an extremely pointless subplot involving Kes' strange psychic flash, and it appears that Tuvok may soon begin to suffer from the Lt. Worf "no one takes your advice seriously" syndrome. Best Trek Moment: Janeway and Paris attempting to blend in on this unfamiliar planet. Memorable Quote: The doctor (after examining Kes' brain): "Drink plenty of fluids." Kes: "Fluids?" The doctor: "Everyone should drink plenty of fluids." Sexually Slanted Line Of The Episode: The Terrorist #2: "Maybe you were just ordered to put on a good show under me!"

"Eye of the Needle"... Feb. 20 I wasn't crazy about this one but still it gets the thumbs up. I guess the main thing I was trying to figure out if from being really great was the lack of suspense...the well-constructed plot involved a ploy, the ship to the Alpha Quadrant, and since we know they didn't make it we're familiar with the Star Trek history we're not exactly on the edge of our seats. This could be a hangover from the future...they've seen more possible routes back that we'll know for a fact is doomed to failure. Basically, Harry finds another wormhole...Romulan science vessel. Mr. Romulan agrees to take messages to Starfleet Headquarters. Janeway asked to send to Chakotay that they could beam through the wormhole to his ship. After a few twists, Mr. Romulan transports to Voyager, but opes, he's not just from 70,000 light years away, he works for the blew for the Romulan shipping line and has been sent to warn Janeway to get Romulan help that it's not worth the trip.

"The Cloud"... Feb. 13 This one was good. It was a pretty sweet episode and Janeway starts to worry about her crew's mental well-being, which I think would be a concern, what with being pinpointed in the Delta Quadrant and all. The primary
Forcing a choice

continued from pg. 7

abortion was a "man exercising his right to control women."

There are many issues I haven't touched upon here. Is abortion a free choice when a woman has made her decision based solely upon economic factors? Is it a choice when she thinks she might want to carry the child to term, but fears that her pregnancy will interrupt her education or her career? In such cases, which is more important: ensuring the woman's access to legal abortion, or enacting laws (and, in the long term, radically changing society) so that having a child will not cause undue burdens?

Obviously, the pro-choice movement will never lose its focus on abortion rights. However, it should always keep in mind that there are more options available to women with unwanted pregnancies than just abortion, and actively encourage them to exercise whichever of those they choose.

Dykes To Watch Out For
Week of dental hell incites recipes for soft foods
by Julia Alexander

My first point: last week's food article looked like it was about the Theatre of the Dalek. This was a mistake. It really was about pizza, and I wasn't trying to confuse you, nor was I making one of my usual confusing analogies. I just wanted to make sure you all knew...

This first recipe comes to us courtesy of the Mosewood Cookbook, although I have modified it somewhat for dining hall use. Having some major dental work done this past week, I spent a lot of my meal times thinking of things that were neither too hot nor too cold, and which were also VERY SOFT. This berry sauce fits the bill perfectly, as well as being quite yummy. Fill the bottom of a bowl with fresh squeezed orange juice (about 1/2 a cup) and add an equal amount of plain yogurt. Or use vanilla, since this isn't one of those "exact ingredients" recipes. Put in some lemon juice, if there are any lemons around. Put in a small spoonful of honey, if you want that. Stir this around till it's as smooth as you can get it. Add about 1/2 a cup of berries (blueberries, strawberries, whatever they have out). Stir this around cheerfully...I found berries make this a very nice color, and personally, find that a good way to start out my day. If you're feeling really friendly and creative, or if you really want to flirt with someone, you can fix them this soup and "home" made French toast (see last semester's article on the subject) for breakfast.

Here's another recipe courtesy of my week of dental hell: this one really has no name, but it involves apples and pears and spices. And, of course, sugar. That's what makes it a dessert. Take an apple and a half, or any similar combination, and cut them up and peel them if you want them peeled. (This can be done with a butter knife. Trust me. I did it just the other night.) Put them in ye goode olde distince servis bowle, and add about a quart of a spoonful of ginger, and the same of cinnamon. Slish in in a second's worth of apple juice (from the juice machine, maybe), and add about two good spoonfuls of brown sugar. Take yet another bowl, put it upside down over the first, shake the mixture up (line the bowls up really well, or it will slash all over the counter and beat you up) and zap it in the microwave for about two and a half minutes. Carefully remove it out of the microwave. Remember that it's VERY HOT, and perhaps you'll manage not to burn your hands off.

Making life a choice
continued from pg. 7

circumstances she has been greatly wronged" (Sep. 2, 1869).

What, then, is the responsibility of Christians and others for women who are in need and who may feel forced into having an abortion? Within the extensive economic and social reforms that are necessary and which are obviously beyond the scope of this article, there are specific goals which can be achieved if people get involved. The organization Feminists for Life has defined real reproductive rights for all women as including: "the right to know what is going on inside her body and what consequences her actions may have; the right to assistance—medical, emotional, and practical—with pregnancy and children; and the right to avoid any involuntary method of possible sterilization."

Too many people on both sides of the abortion issue put most of their energy into protests, petitions and marches and little or no energy into volunteering at crisis pregnancy centers or Planned Parenthood or working in other ways to provide education about options other than abortion.

The pro-life movement is in particular has been criticized for its lack of involvement in helping women who have chosen to keep their babies. While there is always more to be done, as of March 1993, there were 3000 organizations working directly to support such women as well as those who were in the process of making decisions about having an abortion. At the same time, there were only 492 abortion clinics in the U.S (statistics: Frederica Mathews-Green, former VP of Feminists for Life, March '93 speech at BMC).

By way of conclusion, we would like to state emphatically that any Christian who bases any part of their pro-life stance on the Bible must reject violence as a way of opposing abortion. Justice and mercy are clearly in God's hands (see Romans 12:19). If God is indeed "pro life," as we our conviction, it is still for him to decide the consequences and the pardons.

Entertainment

Bi Co Films

THE BI-COLLEGE FILM SERIES: schedule of films remaining for second semester - 94-95

March 1: Ghostbusters
March 15:6: The Last of the Mohicans
March 22:9: The Piano
March 29:0: Heathers
Apr. 5: Fatal Attraction
Apr. 12:3: Howard's End
Apr.19:20: Corinna, Corinna
May 3:4: Clear and Present Danger

Movies are shown Wednesdays at Haverford in Starless Auditorium at 9:30 and Thursdays at Bryn Mawr in Thomas at 9:00 pm.

BMC Film Series Schedule

SEMESTER II—All films at 8 & 10 unless otherwise indicated.

3/24 The Scents of Green Papayas.
3/31 Ed Wood.
4/7 Priscilla, Queen of the Desert. 8 and 10:30
4/10 Dressing Up
4/14 Heavenly Creatures.
4/21 German.
5/7 8:45 and 10:30 respectively.
5/7 The Mask. 8 ONLY
5/7 Deliverance. 10
ONLY

NAAI Film Series

For those who don't know, NAAI stands for Native American Awareness and Initiative. Part of NAAI's mission statement is to provide a voice for Native Americans in our college community. The group had discussed the idea of a film series, which started this semester, as one way to do this. Our group is a small one (4 members) so it is often a daunting task to put our voice directly into the community. A film series may not address specific issues directly concerning college life but it is able to present the different ideas and perceptions about American Indians that are out there. So, lo and behold, there is a Native American film series on alternate Thursday nights, 7-9, in Thomas 110. The films are primarily fiction and from a variety of vantage points (sorry, no "Dances with Wolves"). The next couple of films planned are "Cuarroa," about clearcutting, and "Wind Walker," a romantic view of pre-reservation days.

Dykes To Watch Out For

"I DON'T KNOW WHERE THE BLOODY HECK YOU'VE BEEN..."
"I DON'T THINK YOU WANT TO LISTEN TO ME WHENSEVER YOU WANTED..."
"OH, ARE YOU SHUTTING UP OR WHAT?"
"DON'T MAKE ME TALK TO YOU IN AUTISTIC HUMAN BEING ENGLISH..."

"I DON'T KNOW WHERE THE BLOODY HECK YOU'VE BEEN..."
"I DON'T THINK YOU WANT TO LISTEN TO ME WHENSEVER YOU WANTED..."
"OH, ARE YOU SHUTTING UP OR WHAT?"
"DON'T MAKE ME TALK TO YOU IN AUTISTIC HUMAN BEING ENGLISH..."

"I DON'T KNOW WHERE THE BLOODY HECK YOU'VE BEEN..."
"I DON'T THINK YOU WANT TO LISTEN TO ME WHENSEVER YOU WANTED..."
"OH, ARE YOU SHUTTING UP OR WHAT?"
"DON'T MAKE ME TALK TO YOU IN AUTISTIC HUMAN BEING ENGLISH..."

"I DON'T KNOW WHERE THE BLOODY HECK YOU'VE BEEN..."
"I DON'T THINK YOU WANT TO LISTEN TO ME WHENSEVER YOU WANTED..."
"OH, ARE YOU SHUTTING UP OR WHAT?"
"DON'T MAKE ME TALK TO YOU IN AUTISTIC HUMAN BEING ENGLISH..."

"I DON'T KNOW WHERE THE BLOODY HECK YOU'VE BEEN..."
"I DON'T THINK YOU WANT TO LISTEN TO ME WHENSEVER YOU WANTED..."
"OH, ARE YOU SHUTTING UP OR WHAT?"
"DON'T MAKE ME TALK TO YOU IN AUTISTIC HUMAN BEING ENGLISH..."
Dear Ms. Hank,

I was walking along the sidewalk yesterday, and I had the most incredible urge to just pick up some of the little paper boats that were being blown down the gutter. And the next night, I was sitting with my friends, and all we really wanted to do was go outside and pick up those little paper boats and take a little bit of brightness to our first (and hopefully last) brush with winter this year.

Dear Diapers,

Relax. This is something that all parents go through. When I was a graduate student, I had a small baby on my hands, and I’d rather chew bubble gum than smile. I kept fighting these urges, but they’re starting to get out of hand.

What can I do?
Signed,
Pretty soon I’ll be in diapers!

---

Ultra-capable woman here at Bryn Mawr

By Elena McDuff

You have struck the women.
You have struck the neck.

Carole Blaine was born on November 18, 1914, in Gardner, Massachusetts. She became a prominent figure in the women's suffrage movement. Blaine was an advocate for women's rights and was a member of the National Woman's Party. During World War I, Blaine worked as a nurse in a military hospital and later served in the Women's Voluntary Services. She was a strong supporter of the 19th Amendment, which granted women the right to vote. Blaine was also a leader in the fight for fair labor practices and equal pay for women. She was known for her activism and her willingness to take on challenging positions. Blaine was a tireless advocate for women's rights and was a inspiration to many. She passed away on November 18, 1980.