1995

The College News 1995-3-21 Vol. 17 No.4

Students of Bryn Mawr College
Black & White on the HOAP Trip
by Kristina Orchard-Hays

I always forget to account for culture shock when I travel in the United States. Although I was merely riding on a student-filled van, en route to a Habitat for Humanity site in South Carolina, I might as well have been venturing to some exotic locale. Giant peaches, bulbous and tall as water towers, emerged on the horizon, and Waffle Houses and gun repair shops began to pepper the landscape. Cas stations became increasingly more rustic, boasting such roadside conveniences as fresh gizzards and barbecue, and the earth by the side of the highway stretched out in streaks of startling red. Yet the colors that remained on my mind over the course of the trip were the inevitable ones of black and white and all of the confusing shades and significances that lie between them.

Our Habitat project took place in a quiet neighborhood five minutes away from the Lutheran church where we were ensconced for the week. The houses on the block where we worked were modestly sized but attractive, the streets devoid of trash and clutter. In comparison to some of the inner city sites where HOAP members had worked in the past, our situation was idyllic. Perched on the roof of an already finished house, tar gun in hand, I watched the neighborhood's inhabitants scurry through their daily routines. A humming, gentrified man flew a kite down the street with his toddler son, teenagers screeched home from high school in their newly acquired cars, a mail van crawled from house to house. The scene was almost nauseatingly suburban, similar to my own neighborhood in Maryland. The only exception? Every single member of the community was black. Later that evening, when we asked one of the Habitat coordinators where some of the bad neighborhoods in Spartanburg were located, he drawled, "Well, it doesn't get much worse than where y'all are working." I was amazed. His condemnation seemed ludicrous, even ignorant. Yet I was also mixing up our site with another one in the city. But no, he knew exactly which street we were working on. Looking around at the affluent, predominantly white church where we were staying, I dismissed his comment as thoughtless but understandable. The schism between his world and the one we were visiting daily seemed as ingrained and indomitable as the Civil War monuments that we encountered everywhere on our drive down.

The schism between his world and the one we were visiting daily seemed as ingrained and indomitable as the Civil War monuments that we encountered everywhere on our drive down.

Memorial acknowledges violence against women
by Emily Hughes and Asia Russell

Are you a survivor? Have you ever known a survivor? Do you consider it feasible that you have known, or know a survivor, without being aware of that fact?

The Clothesline Project was inspired in 1990 by a woman's visit to the Vietnam War Memorial. She realized that 58,000 men had died during the Vietnam War, while during that same time period, violence against women accounted for 51,000 deaths in the U.S. Creating a memorial, portrait, and a movement to this fact is what the Clothesline Project is about.

People decorate t-shirts in whatever way they feel expresses their feelings, reactions, memories, images, pain, anger, healing, about being a survivor, or about violence inflicted on another woman. The t-shirts are hung on clotheslines, and the display is used by the many people involved as a testimonial/narrative of the violence that has been allowed to perpetuate silently. T-shirt colors correspond to different types of violence:

- White shirt: women who have died of violence
- Yellow/Beige shirt: assault or battery
- Red/ Pink/Orange shirt: rape or sexual assault
- Blue/Green shirt: incest or child sexual abuse
- Purple/Lavender: woman attacked because they were lesbian
- Black shirt: gang rape

The first national display of the Clothesline Project will take place April 9, in Washington, D.C. We want the community to involve itself in this massive statement by creating t-shirts and displaying them on campus Sunday, April 2. We will transport the t-shirts to Washington, D.C., where they will join the national display, and where our cries will join the cries of women across the nation.

Friday, March 31, everyone is invited to the Beeen living room to create t-shirts. We will provide various craft-like materials (including, and NOT limited to: cloth, dirt, ribbon, flowers, pictures, shares of glass, paint—the t-shirts will not be worn, so "anything goes." We will contribute all the t-shirts we can scrounge up, but if you are able to bring your own, that would be appreciated. What would be most appreciated, however, is your participation in this process. It will also conti...
EDITORIAL

We can't help telling you what we think.

The traditional editorial serves to comment on current events. But this week, we figured: why bother? Most Mawrters don't know what's going on outside of the collegiate gothic arches of our beloved campus. What's the point, then, of spouting our views off if none of our readers have the remotest idea what we're talking about? We decided to use the space this week to let you know what's going on in the world:

Mississippi finally got around to ratifying the 13th Amendment, which abolished slavery, last week. Mississippi lags 130 years behind the rest of the nation, having refused originally to ratify the amendment because former slave owners had not been reimbursed for freed slaves.

Speaking of amendments: almost three weeks ago, Congress failed to pass the Balanced Budget Amendment. Clinton said it failed because the Republican Party refused to protect social security funds from being used to balance the budget.

HUD Secretary Henry Cisneros, who's been scandalized by accusations that he gave his mistress tens of thousands of dollars every year while he was married to another woman, has managed to keep on doing his job. Cisneros pointed out that 32,000 families would be made homeless by the recent $17 billion budget cuts on programs for the poor. (We wonder sometimes why it seems that scandal hits public figures just when they're finally doing their jobs right.)

The superintendent of the Lower Merion County police department has been suspended for several weeks after charges of sexual assault were brought against him.

Greg Louganis was accused of being highly irresponsible for not disclosing his HIV+ status to the 1988 Olympic Committee. At the Olympics, he hit his head on a diving board and was stitched up by a doctor not wearing gloves. Medical types say there was no risk of transmission; the chlorine from the pool would have killed off the virus. Need we also point out that it was the doctor who made the choice not to put gloves on?

Workshop set to discuss living in a community with sexual diversity

by Erin O'Brien

This Thursday evening there will be a workshop led by Robyn Ochs in Taylor concerning the differences between people of different sexual orientations and the situations that occur because of them. Robyn currently resides in Cambridge, where she works as an administrator at Harvard. As an activist she spends much of her time speaking teaching and writing. Her articles have appeared in numerous journals and anthologies including some that we have in the SCALA lounge. She has also been a co-host of the PrideTime cable television show. As a bisexual who started to come out during her college years, she now offers the opportunity for those in the same position as well as those women who are certain of their sexual orientation (whatever it might be) to come and discuss the problems and the joys of living in a "heterosexual" community with open sexual diversity.

This has been an issue raised at many meetings in the bi-co community and we hope that everyone feels welcome to attend as it should be a valuable experience for all involved.

Robyn joined us last year and led this same workshop with great success. Issues that will be addressed are homophobia on campus, heterosexual identity at a "dyke" school, bisexual exclusion and biphobia, and how we can work through these issues so that Bryn Mawr College can earn its reputation for tolerance.

Please come and be heard, whoever you are, or just come and listen. We would love for a wide diversity of students and opinions to be represented at this event.

The workshop will be held at 7 pm this Thursday, March 23 in Taylor E. For more information please call Erin at extension 7694. This event will be the kick off for what has turned into a Pride Month for the tri-co community but will be focused on the first week in April, Bryn Mawr's official Pride Week. Look for more events to come on the calendar in this issue and show your pride wherever you are!

Letter to the Editors

To the Editors,

I was enormously impressed with the editorial of February 28 regarding the nature of thievery in this country. I am greatly pleased that the editorial board of The College News is taking such bold leadership in journalism so seriously. Keep it coming guys!

Sincerely,
E. McFadden

MAWRTYRS

YOU'VE GOT WHAT WE'RE LOOKING FOR--
(MAWRTYR-ANGST?)

spirit.
drive.
love.

community service day
is April 8, 1995.
community service silent auction
is March 31, 1995.

take the time out to make a difference.
aw yeah.

we mean it. call us, you'll see.
sally (x7558) asia (x7557). KISSES.
ELENA'S OPINION THIS WEEK:
People who rock this fucked-up nation

by Elena McFadden

...the students at the Estelle Van Meter Multi-Purpose Center in South Central Los Angeles who are mostly of Mexican/Mexicano/Aztec descent who have been learning Spanish, because they are living in a mostly Latino neighborhood. It’s not always easy, but it helps them to get their bearings and to understand and to be able to communicate in the English language. English is their second language, and they have been learning Spanish for a long time. Together LAMAP and LACUSA are organizing people by factory to create a movement that will “sweep through communities, tying the fight for living wages and safe jobs to the elimination of toxic pollution in schoolyards and neighborhoods.” VIVIA LA CALUSA! Cesar Chavez’ California is alive and well, I am relieved to say. The Nation 2-13-95

...the folks at NOS Quadamas who successfully blocked a potentially devastating “revalorization” plan proposed for a 30-acre block of the South Bronx. Not only did they stop the city from destroying their neighborhood, but they also succeeded in pushing through an alternative revitalization plan which takes advantage of their infrastructure and some of the residents’ resolve of pretending to ignore it and turn South Bronx into a poorly conceived ghost town. They did it with block by block canvassing and meetings held in the evenings so that the working class residents could attend and participate in the process. They rock! VIVIA LA CALUSA! Inquirer 2-13-95, A13

...the folks at the Minneapolis St. Paul Transit Authority. Talk about some people who rock this fucked-up nation. I was able to get on a bus at the Minn.St.Paul Airport, thirteen minutes after I’d gotten my luggage and eighteen minutes later was dropped one block from my sister’s language house at Macadam and NE. All for
continued on page 5
The Blessed Curse

In contrast to the view of respect and admiration of physical intersexuality and transgendered behavior held by Native Americans, the Europeans who came to North America brought with them their world view... According to this, there had to be, by mandate of God, a complete dichotomy of the sexes.

Mississippi abolishes slavery

Just when you thought things were getting too conservative, something like this will happen. JACKSON, MISS—Mississippi yesterday abolished what the rest of the nation did 130 years ago: it ratified the constitutional amendment abolishing slavery.

Without debate, the state House of Representatives approved the resolution ratifying the 13th Amendment. The state Senate had acted earlier. Under the terms of the resolution, the Mississippi legislature will notify Congress of the act, and it will be noted in congressional records.

continued from page 1

There were periods in my life when I stayed at my grandmother's house for extensive amounts of time. During these stays, my fears were allayed, for she would once again remind me that I was fortunate to have been given this special gift. I was taught that the manifestation of the spirit of the child, so an interested child is respected as much a girl child or a boy in all. It is the spirit of the child which determines what the gender of the child will be, but even so it will be ultimately be. And not let me stay at his or her permanently.

Nevertheless, they did let me spend a significant portion of my childhood with her. Had it not been for that, I might not have survived the tremendous trials that children can undergo by their path through life.

Blessed Gifts: the Native American View

It is now known that most, if not all, of the Native American tribes had certain individual or group traits which were distinct from the Western view. In these tribes, individuals could change their gender roles without being stigmatized. This was based on the idea that gender was a fluid concept, and that individuals could choose their own path in life.

Blessed Gifts: the Native American View

The Spirit

The extent to which Native Americans see spirituality is reflected in their belief that all things have a spirit. "Everything...plants, rocks, water, air, the moon, animals, humans, the earth itself...has a spirit." The spirit of one thing (like a person or animal) is not superior to the spirit of another. The function of religion is not to try to control or to change what exists, but to accept the realities of life and to appreciate the contributions to life. Everything that exists has a purpose."

This paradigm is the core of Native American thought and action. Because everything has a spirit, and no spirit is superior to that of another, there is no "above" or "below," no "superior" or "inferior," no "dominant" and "subordinate." These are only illusions which arise from unhealthy thinking. Thus, an interested child is not derided or viewed as a "freak of nature" in the traditional Native American culture. Intersexuality (as well as masculinity in a female or femininity in a male) is seen as the manifestation of the spirit of the child, so an interested child is respected as much a girl child or a boy in all.

The Curse: the Euro-American View

In contrast to the view of respect and admiration of physical intersexuality and transgendered behavior held by Native Americans, the Europeans who came to North America brought with them their world view... According to this, there had to be, by mandate of God, a complete dichotomy of the sexes. The Christian religion was also to be the basis upon which Europeans claimed "divine right" to take from Native Americans both their home and their culture.

YUCK! Forget the patriarchy, use Sanibags

by Elizabeth Hill

Any of you who frequents Gulf may recall the tremendous debate in one of the toilet stalls last semester about the use of Sanibags. Or the lack thereof. It seems that some women are offended by the flowers and slogans ("Used by dis- creet women everywhere") printed on the bag. Somewhere opposition of women by the patriarchy get tied in with all this. The comment I remember best was, "Sometimes I don't want to use a pad or a tampon at all. I want everyone to see the blood and smell the iron." I have a single reaction to this YUCK.

Would be from me to deny anyone the right to deal with her period as she chooses. That involves bleeding all over yourself, well, OK.

But this works on the same principle as second hand smoke: It's also my right not to be exposed to your period if I don't want to be.

And, on that same note, it is also the right of other women, most notably the Housekeeping staff, not to have to deal with your blood more than strictly nec-

essary. If not using a Sanibag in libera-

tion, remember that another woman is cleaning up your "liberation." She, there-

fore, is not oppressed merely by the patriar-

chy, but by those who elect to use their used pads out for the world to see. Recently the woman who cleans my dorm posted a sign in the bathroom asking us please to use the Sanibags. She shouldn't have to do this, just because she is not a Bryn Mawr student does not mean that she is not a human being and entitled to dignity. It's not even as if there aren't any other options. Look, if Sanibags really pose that much of a problem, why not simply wrap the offending object in toi-

let paper. It achieves the same end and costs a whole lot less. Plus it's much more dignity. How many of us would continue this "liberation from the patriarchy" if we actually had to pick up other women's used pads?

On a strictly practical note, that much blood in a hospital legally qualifies as hazardous waste. I'm assuming that none of us wants to expose the Housekeeping staff to hazardous waste, right? Also.

Menstruation is a fact of life, granted. But there is a difference between not hiding it and burdening the world with the evidence of it.
The Blessed Curse

Indians never learned about the biracial tradition...and so to all intents and purposes sex and gender finally replaced native practices in many tribes" (201).

Sexual relations is violates the sacred relationship, that of the mother and child, and is absolutely wrong. The daughter who is pregnant by a white man will be left in the care of a white woman. If the child is to be born it must be born on the reservation, and the mother may have to remain there for the rest of her life. The child, therefore, is raised by a white woman, and the father is not involved in the child's upbringing.

Native Americans learned through stories told to the younger generation by the elders. At first the stories seemed to have different themes when the telling of them (the education) began. But the child, boy or girl, became clear that the stories had an interdependent one on another. Over the years, a great Web of Life grew. Each story, whether true or not, was a part of the Web was more important or less important than any other part. In sex and gender, there were differences. In this context, the Native American, and in particular the Native American woman, was a complex figure, playing many roles in her community.

The problem Christianity poses for any culture other than its own is the con- demnation and destruction of it. The society that uses the moral and social ideology of one culture onto all the other cultures of the entire world. Moreover, the cul- ture that it uses to impose it is an ancient concept of that which was regarded as "the divinely inspired word of God." Christianity is purportedly the most widespread religion in the world. In this a number of studies have concluded that he is the most common religion, by nearly all who have been exposed to it. It has been said that the Christian faith is the most common religion, with teachings that Jesus is the Lord. However, all have been ab- olished in its founder's name. A Personal Resolution

For me, the resolution to the dual message I received was slow in coming, largely due to the fear and self- hatred instilled in me by Christianity. Eventually, though, the Spirit was made. I came to adopt my Grandmother's teaching about my intersexuality. Through therapy, and a new, loving home environment, I was able to shed the constant fear of eternal punishment I felt for something I had no control over. After all, I did not create myself. Because of my own experience, and my drawing on the teaching of my grand- mother, I am now able to see myself as a wondrous creation of the Great Spirit— but not only me. All creation is wondrous. There is a purpose for everyone in the gender spectrum. Each person's spirit is unique in her or his or her own way. If it is only living true to the nature that was bestowed upon us by the Great Spirit, in my view, we are able to live at peace with ourselves and be in har- mony with our neighbor. This, to me, is the Great Spirit's purpose...to be at peace with ourselves and to live in harmony with our neigh- bor.

PRIDE WEEK '95
A Tri-College Celebration of Lesbian/Gay/Bisexual Pride
Schedule of Events
THURSDAY, MARCH 23
- Robyn Ochs "A Dialogue of Differences: the interactions between lesbians, bisexuals, and heterosexuals." 7 PM workshop, Bryn Mawr College
FRIDAY, MARCH 24
- The Fertilations! gay acapella performance. 8 PM, Haverford College
TUESDAY, APRIL 4
- Out-Talk Collection: writings by lesbian, gay, and bisexual students. 10 am, DC steps, Haverford College
- "Beyond Bryn Mawr: Lesbian and Bisexual Alums" 7 PM, Campus Center 105, Bryn Mawr College
WEDNESDAY, APRIL 5
- VISIBILITY DAY! Wear your white shirts to show pride and support.
- Rabbi Sharon Kleinman, lesbian rabbi from NYC’s lesbian/gay synagogue. 4-6 PM, Haverford College
- Speak Out! About action and issues on our campuses. 9 PM, Campus Center Main Lounge, Bryn Mawr College
THURSDAY, APRIL 6
- Parents Panel: parents of lesbian, gay, and bisexual students about their experiences. 4-6 PM, Dorothy Vernon Room, Haffner, Bryn Mawr College
FRIDAY, APRIL 7
- Lisa Duggan "Queering The Academy" NYU Professor of History gives Keynote Address of the SAGER Symposium. 8 PM, Swarthmore College*.
- DANCE PARTY 11PM-2 AM, Campus Center Main Lounge
SATURDAY, APRIL 8
- PWMO Afro Homos performance group, SAGER Symposium. 8 PM, Swarthmore College*
- DANCE! Swarthmore College*
SUNDAY, APRIL 9
- SUSIE BRIGHT Lesbian expert gives "Susie Bright's Sexual State of the Union Address" on censorship, safer sex, and... 8 PM, Thomas Great Hall, Bryn Mawr College MONDAY, APRIL 10
- Cheryl Dunye Films Philadelphia African-American lesbian filmmaker presents films, video, and a discussion about race and sexuality. 8 pm, Thomas 110, Bryn Mawr College
PLUS
- Bulletin Boards in the Bryn Mawr Campus Center.
- Look for Pride Week '95 t-shirts and buttons.
- Check out the display in the Bryn Mawr Bookstore.
- ** Look for special bus runs to Swarthmore and back for SAGER events.

EVENTS BROUGHT TO YOU BY THE PRIDE WEEK GROUP. SUSIE BRIGHT SPONSORED BY ASA, BGALA, CHANGE, FEMINIST AND GENDER STUDIES, OFFICE FOR INSTITUTIONAL DIVERSITY, PEER EDUCATION, SPHE, THE LESBIAN/BISEXUAL ADVISOR.
Where are all the Gay Asians?

by Anonymous A and Anonymous B

The following excerpt is a conversation between anonymous Asian/American queer BMC students.

"The queer community here feels so white.

Are we the only Asian/American queers here?

"I know we're not. There are several younger ones who are out, but, you know, I'm one of the Freshmen yet."

"I checked them out during semester one registations, KNEW she and she were not straight.

"How do you know?

"I just get a vibe."

"I never get that vibe. Where are all the out faculty?

"I know where some of them are."

"But so few." (Dramatization).

"I want to talk about having community. I d e m a n d that I have my cake and eat it too regarding my community, even if it means I go on strike.

Where are the Korean, Chinese, Taiwanese, Filipinos, Vietnamese, Indian, Pakistani, Latvian, Cambodian, Hong Kongese, Malaysian, Nepali, Tibetan/Asian American and bi-sexuals on campus?

Or even off-campus in the real world?

My parents made me think that sexuality didn't exist. That sex didn't exist. So, I knew less about homosexuality in the history of my nation of origin than in the history of other Asian countries. Oh, by the way, hurrah for the lesbians in Japan.

"What about them?"

"They just had their big, first, major coming out event in the past year, and a few clubs have actually opened in a city. One of my friends, who is studying in Japan right now, was worried before she went overseas that she'd have no life, but she has more social life now in Japan than she's ever had at Bryn Mawr. And she was certainly no wall-flower at Bryn Mawr. So, imagine, I guess it's really happening in a way for the first time in this one city."

"Wait, I know the vibe you're talking about when I think about some of the frosty now. Yes, it's cold. Sorry, fresh, don't mean to make you uncomfortable. Vibe... but so describe the vibe. I don't get it. I'm confused.

"Well, you just get it in your stomach, in the gut."

"Do you get it from me?"

"Do I get it with you? Well, at first. But then, you started turning up in spaces that were not quantifiable all that "can't describe"

"So it's just location?"

"No... not quite."

"I still don't get it."

"As I said, it's a bunch of different factors that all come together. Okay, if you came to Bryn Mawr as a fresh with loooong beautiful silky black hair (that won't do much else as it won't ever curl into spiral curls or stay in a French twist without major fixings) and hung out in all the spaces that are considered very 'hetero' and had a boy friend, then but dumped the boyfriend, cut the hair, started hanging out with one specific individual 24/7, then could that be a possibly blatant case of a vibe?..."

"What is a hetero space?"

"At least."

"Sorry."

"No, not just that it's more a feeling of compositions rather than anything very specific."

Where are the Korean, Chinese, Taiwanese, Filipinos, Vietnamese, Indian, Pakistani, Latvian, Cambodian, Hong Kongese, Malaysian, Nepali, Tibetan/Asian American and bi-sexuals on campus?"
lack of racial diversity? I think it is difficult for gay men and lesbians of color to come out because they fear the potential rejection of communities of color. Likewise, the homophobic nature of the lesbian community creates a hostile environment for lesbians of color.

My friend and I have discussed this topic at great length. She tells me that it is unfair for me to assume that the white lesbian community cares very little about my needs as a person of color. (I feel guilty for characterizing my friend's lesbian community as a monolithic group. But, for all intents and purposes, I will refer to it as such.) She claims that knowing nothing of our outside interests and involvement, I agree with her to a certain extent considering I don't intimately know every lesbian on this campus. But, I would wish to see where she comes to consider. How would she feel if she were the only female lawyer hired at an all-black law firm?

Would her feelings change?

Obviously, this scenario does not exactly parallel the situation of lesbians of color on campus. The administration and the admissions office cannot actively seek lesbians of color to apply and attend this school. But my contention remains the same. What purpose does "diversity" serve if it only exists as an abstract, theoretical idea? Even if every white lesbian on this campus organized rallies against Prop 187, we went to see "Yankie Dawg You Die," and tutored kids in central Philly, the fact that our community is racially homogeneous still remains.

Don't get me wrong, I am not attempting to belittle or minimize the very real and genuine interests of people on this campus make. But, how does that help me or us if I feel like the token lesbian of color at every queer meeting and function? I don't experience racism on a theoretical and ideological level anymore then you encounter homophobia in a purely intellectual abstract context.

I am trying to avoid a tired hackneyed cliche where my bisected identity as an Asian American lesbian. But, it is virtually impossible. I constantly feel forced to switch between my bisected identity and my Asian American identity. What are the formal political and social alliances of Asian American solidarity, I am implicitly told that my identity and experiences as a lesbian are tangential and irrelevant. The primary issue of personal and political concern for many straight people of color is never seriously addressed or considered.
Mark Lord's dream play

by Heather Bansen

Last Friday, I spoke with Mark Lord, BMC's faculty director extraordinaire, and Maggie Siff. BMC '96, one of the actors in this spring's production, as Mark drove Maggie to Philadelphia. This semester's production is "A Dream Play," by Swedish playwright and "Renaissance man" August Strindberg, written at the turn of the century. The popular take on Strindberg, says Lord "is oh, he's that mad, crazy Swedish guy, a misogynist, who hung around being a tortured artiste," but I think that this play is a whole lot bigger than that.

Lord has been interested in putting on a production of this play for quite a while. "If I made a list of my top 10 or 20 plays, and [Hinami Iwasaki, Technical Director] did the same, Dream Play is the one which would be highest on our collective list."

This play is vast, with many themes, but, as Lord explained, "The theme that I think people will identify with most closely is the theme of complaint, which is actually one of the reasons I was interested in doing this project; you hear a fair amount of complaint on both bi-co campuses—sure, some of it is mine—but a lot of it is other people's." Lord's comment reminded me of the growing national culture of victimization, so I wondered if this was part of the inspiration for picking this particular play to choose this time to direct "A Dream Play." "I had several infamously nutty conversations last spring with..." Lord whispered, continuing his speech to me... "...on how they felt the national debate was affecting campus life and people's intellectual development. I have the feeling that there might be people who spend more time complaining about their work than actually doing it," says Lord. "When I was in college, it never occurred to be to complain about my work; it didn't always occur to me to do it, but if I wasn't going to do work, I would hop on a train and go have an adventure. Another part was the museum for doing this production now is that I have talked to students who think that there is a dread in the air which prevents people from talking about their interests, i.e., what it is they are working on because they are fearful of being judged. This is something which is the result of living in a culture of complaint; people don't want to be the object of complaint— or judgement—which is really what a lot of complaining is."

The play "is a criticism of complaining, but there is ultimately much compassion," Siff explained. "A Dream Play" begins with the daughter of the Indian god Indra driving through space near the earth, and hearing much complaining coming from earth. She is rather baffled by what she hears, so Indra challenges her to find out "why it is that people bitch" (Lord's paraphrase). "One of the things which draws me to the play is that it gives you both perspectives—one: why can't people get over themselves and do what they want to do, and two: that it's very difficult to do that." One of the things discovered about complaining is the distinction between "what there really is to complain about in life versus the things the people embellish to serve themselves," Lord expounded. "Another thing that Strindberg is doing is separating out different kinds of complaining—there's the kind of complaining, essentially prayer, which has the essence of 'what we feel as people,' but there's also the kind that I do every time I go into Ihosuds dining hall. You know, the ice cream cones are first in the food line, and you think, 'great, that's what I really want first.' Every time I go through there I say the same thing—it's all right, in that it's more a cynical way of amusing myself and showing others that I am aware of my environment rather than something else."

"The bottom line is that even though a lot of things that we complain about are stupid, that there really are some big things that are extremely difficult...You see where a lot of things in life are very hard. For example, there is a portrait of a marriage which Indra's daughter observes, and the writing is just extremely sarcastic and brutal toward the (accurately) stereotypical character types. Ultimately, however, the wives and husbands look at each other and say, 'it's hard to be married—it's harder than anything.'" Siff also pointed out that Strindberg writes statements such as "Marriage is the greatest joy and the most bitter": he points out that everything about the world is really paradoxical. Later in our conversation, Lord added to this statement by addressing the issue of ideals versus reality: "The tensions between our vision of what things should be and the world is how we know we are alive."

Siff added, "this sort of complaining is one way that people have of articulating themselves; feeling unhappy and articulating that is one way of sitting oneself in the world." Lord added her idea later in our conversation: "Although we see that complaining is to some extent, self-expression, Strindberg points out that the essentially difficult parts of the human condition are shared by all people and there is no need to define oneself by specific individual complaints with life; to a certain extent the play is showing us that we need to get over ourselves."

Eventually, Indra's daughter comes to understand more profoundly than any of the more earthly characters the real problems of the human condition behind the incessant complaining, and articulates to one character, a poet, what these complaints really are. "The substance of these complaints really are accurate, and point out the things that are very difficult about being alive," says Lord. "They are also beautiful, not just in their expression, but because of what it means; that our lives are actually the little struggles that we have against things...you are left with a melancholy quality that is not at all 'bitchy.'"

The Bryn Mawr/Haverford Theater Program presents "A Dream Play" in Goodhart at 7:30 on March 31, and April 1, 6, 7, and 8. The set design by Hinami Iwasaki is beautiful (don't take my word for it—Lord and the actors I have spoken with are impressed). The reviewers themselves didn't expect only one actor to play one character—Indra's daughter is played by four actresses), and seating is limited (so you don't expect to sit in those fold orange Goodhart chairs, but on a platform nice and close to all the action).

For ticket information, call the Arts Office at 526-5211.
Black men writing

by Trilly John

SWING LOW: BLACK MEN WRITING
author: REBECCA CARROLL
publisher: CROWN TRADE PAPERBACK
price: $12.00

To begin with, this book's author is listed as Rebecca Carroll but it soon becomes obvious that she didn't write one word of it. It would have been a little more logical to say that it was compiled by Ms. Carroll as it showcases the thoughts and writings of 14 African men from various countries. Each man was supposed to write a short autobiography and a review of their latest work. Here and there, they wrote a few words about the joys of writing. While all of these political views and their views on writing were all very insightful and revealing, their lives are simply not interesting enough to read about.

After each man's view, there was an excerpt from one of his books. The excerpts all dealt with the struggles that a black man has to face yet each dealt with the subject in wildly different ways. Some were in the form of plays, some were in the form of comedy and others were in the most brutal form of autobiography. Every one of the excerpts were samples of brilliant writing and it was in these sections that I really understood the purpose of the book. It is not to see the views and read the autobiographies of 14 different men, it was actually to get you to buy the books of 14 different brilliant authors. Swing Low is a wonderful compilation of excerpts and a great, cheap way to read the works of some truly phenomenal, dynamic male authors.

by Julia Alexander

The Official Sexually Correct Dictionary and Dating Guide, Henry Beard and Christopher Cerf, Villard Books, $10.00

I picked up this book already familiar with Henry Beard. This, I thought cheerfully, is the guy who brought us French for Cans and the thoroughly useful Latin for Grids Occasions and Latin for Even More Occasions. I expected something intelligent and fun. I'm not sure that I got it. While the book is amusing in parts, I didn't like the way that the book seemed to suggest that some unreasonable fascists are condemning everything we do. The back cover pretty much sums up the attitude of the book: "In the be-sensitive-or else nineties, everyone needs a guide to the essential don'ts and don'ts of sexual behavior and courtship... So don't eat provocatively, don't read Shakespeare, forget about male pronouns, and throw away those obscene hats."

I agree, the people presented in the book have gone overboard. But the book, through its title and presentation, leaves the impression that it is acceptable to mock the progress we have made towards gender equality and ending violence. I have nothing against laughing at myself, or at people who take things a little too far. However, the book leaves the impression that everyone who strives to be "sexually correct" is like this. (The book is a sequel to The Official Politically Correct Dictionary and Handbook.)

The authors of the book could easily take Dave Barry's line—"I'm not making this up"—as they present most of what we find defined. They do quote actual, published statements and rules. But they leave an impression that this is the mainstream of "sexual correctness" when it's really a radical fringe. Rather than making it clear that only a few places have rules such as the Antichrist date rape legislation, they seem to suggest that there are three things that all feminists would endorse.

I think that this book, while amusing, does a great deal to impede any progress we might make towards gender equity. It increases the fear that Rush Limbaugh and his cohorts would like to incite towards "femi-nazis" and other activists.

Walking dead leaves you dead asleep

by Trilly John

This fast-paced movie (fast-paced in the sense that it was over in about 100 minutes) has been well-received as the first movie about "the black experience in Vietnam," yet this "experience" was never explained. The plot revolved around four African-American and three white Marines on a mission to Vietnam. (The three white men were all dead by the middle of the film.)

Their mission is unclear—which is okay since it was never a real mission anyway, because they were actually being used as decoys. The whys of this confused jumble never once mentioned. During the action scenes, which were very well filmed, the characters stop to give bitter monologues, and flashbacks scenes are played all to show why they joined the "white man's army." The flashback scenes are the best part of the movie because they show all of the characters in normal surroundings and the music here is extremely enjoyable. All those vintage Motown hits which haven't been heard since the sixties can be found in bits and pieces here. All of the characters signed up because of some type of discrimination whether it was in their own homes or elsewhere. With the addition of the flashback scenes, the personal lives of the men become more important than why they actually are in Vietnam.

This is a movie that I would recommend because it has so many redeeming qualities, but I would advise seeing it during the week when it's cheap. It's a shame that the first movie about the "black experience in Vietnam" leaves you wondering where you can find that great Al Green album.

Book no aid to gender equity

gives ammunition to those who make fun of the gender-equality and anti-violence campaign.

There's nothing wrong with laughing at the extremes to which some people will go. I agree that it's a little bit ludicrous to say that all heterosexuality is wrong and inherently oppressive to every single woman. Becoming a vegetarian solely to recognize your mutual oppression with animals is not one of the better reasons I've heard for being vegetarians.

Given the opportunity, I would have nothing against sexual intercourse. Regardless of my sexuality, I don't regard all men as potential rapists and card-carrying members of the patriarchy. If the book failed to make it the least bit clear that these are ideas from the fringe. They widen a breach that is already to great, and this breach must be healed before we can expect to make serious progress towards equality.
Happy Tuesday! Welcome to the second edition of Star Trek: Voyager updates, courtesy of Yours Truly, a real-life woman who set aside her alarm clock to pick up a laboratory for years and may have inhaled dangerous amounts of nitrous oxide. Since only two episodes to review this week (it would have been only one except I have an extra week due to Spring Break...hope you had a good one!), we can spend a little time discussing other things related to the topic at hand...that is, things that could, should, or might happen on Voyager.

First, some traditional Trek staples, primarily the dual Jeather Ensign Leibowitz Syndrome, which is what we use to call it at home...it's also known as the Red Shirt Syndrome. If you're not one of the anointed, I'll summarize. An away team beams down to a planet. The team consists of Kirk, Spock, Bones, Envig, and Ensign Leibowitz. Who's not coming back? You guessed it. If you're not a regular and are asked on an away mission or called to action duty, your capacity, you'd better put your personal affairs in order before you leave. This phenomenon has been again and again in TOS, TNG, DS9, and the feature films, in fact when we used to watch TNG we would play "Spot Ensign Leibowitz" which was almost as fun as "Spot Odo" ("I think he's the chair.

"No, he's definitely the painting.") Will we see Ensign Leibowitz only in phaser probability, but in a limited way. Unlike the other series, Voyager has a limited supply of Ensign Leibowitz and cannot continue the tradition. This character takes the one that got killed off.

Voyager is a live tradition of cross-pollination. Whenever there's a Trek series, the writers can't resist making references to the others, which is fairly logical since all take place in the same universe. Also included in this category are guest spots by the cast members of other shows and common plot elements. This happened all the time in TNG and DS9, and it's even more obviously happened on Voyager. The Masqui were introduced on DS9, continuing on TNG and now form a large plot element on Voyager (I didn't decide on a suitable acronym for this series...VOY). Voyager's home planet is the Native American colony we first visited in the TNG episode "Journey's End" (which unfortunately included that inescapable plot about Wesley becoming a demigod but we won't hold that against it). For obvious reasons most camoses are forbidden with certain exceptions (see this week's Constitution...the ship would have been toast if we'd forget them. Perhaps Harry and Tom will reminisce about the Academy and remember when (then) Picard came to speak there. Maybe Tuvok and Data once served together and were at the Academy together (nowhere is there an interesting idea...).

Before I move to the episode summaries, I'll discuss this week's Official Voyager E-Mall Consortium Poll (see the graphic). The Consortium now boasts 39 faithful members from all over, including England, Alaska and Canada. If you still want to join up or have any comments or questions (or Good forbid corrections, e-mail me at leemorr@er.turnedmax.net). This week's poll asked a very simple question. In the first I gave them a list of 1. member suggested that Voyager run into the two Ferengi scientists from the TNG episode "The Price" who were stranded in the Delta Quadrant by a wormhole. In response to the Thomas Riker question, someone suggested (since Thomas was a Maquis) he could've been on Chakotay's ship and was not yet seen him, though that's probably not likely. The second question put to the Consortium was whether or not there were any of the kohlyaks they'd like to see. I included the votes for the four major popular options in this week's graphs. There were about six main possibilities suggested that only received one vote each which I didn't include. Many people are into the ST:EN, Harry Kim and the Janeway/Chakotay thing. The latter seems to be very popular on campus. Most Trekkies I know know around here are all for it, myself included. There seems to be some visible sexual tension but Trek writers are notorious for dragging these things out forever. It took them seven years to get Worf and Daennna together.

I also asked the Consortium to wager a guess on how long the show would last and if it would end when or if (e) Voyager finds its way home. More people seemed to be guessing in the '50s or '60s range, and roughly half think the show could/should go on after reaching the Alpha Quadrant. I'm interested in this question, I was always amazed at how many people made "Gilligan's Island" references. Watch out, we're dating ourselves.

Okay, enough public opinion. Let's move on to the recent episodes.

**Consortium Poll #2 Results - Question #1**

![Consortium Poll #2 Results - Question #1](image1)

**Consortium Poll #2 Results - Question #2**

![Consortium Poll #2 Results - Question #2](image2)

Some people need a lot of action and stuff to enjoy an episode, which is fine, but that's not me.

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New & improved dates women make

compiled by Heather Baon

Here it is...the new and improved Dates Women Make. As you have probably noticed (or will soon), this is now arranged by subject rather than by date, so you can more easily pinpoint events in which you have an interest.

Music
Every Sunday afternoon, there is a SaviC Vocal Choir rehearsal in Goodhart B from 2:30-4:00. (plug, plug)
3/23 (Thursday): Coffeehouse with Cheryl Skye in the Campus Center Main Lounge, 8-10pm.
3/24 (Friday): At Sweat, Early Music Ensemble and Chamber Choir concert in Lang Concert Hall at 8:00.
3/25 (Saturday): BMC/HC Chamber Singers Concert in Thomas Great Hall at 8:00.
3/26 (Sunday): Amado String Quartet, presented by the BMC Chamber Music Society, Goodhart Music Room at 3 pm.
April 2 (Sunday): BMC/HC Chorale concert at 7 pm at the Bryn Mawr Presbyterian Church. The chorale is performing the Dunstable Requiem and Faust's Cantique de Jean Racine. Other Music Department groups are also performing. Call the Haverford music office for ticket information. (plug, plug, plug)

Theatre
3/24-25 (Friday and Saturday): "Love's Labours Lost" will be performed by the Shakespeare Reading group in the Goodhart Music Room at 8:00 and 10:00 both nights. For ticket information call x7578.
3/31-4/1 (Monday & Tuesday): "A Dream Play" by August Strindberg is presented by the Bryn Mawr/Haverford Theater Program in Goodhart Theatre at 7:30. Directed by Mark Lord and designed by Hiroshi Iwatsuki. (check out the interview with Mark Lord about the play in this issue). For tickets, call x5211.

Other Nifty and/or Important Stuff
3/19-3/21: "Gene", a younger sister's moving portrait of a life with AIDS is at the BMC Campus Center Gallery (you know, upstairs). On the 21st is a closing reception with the artist, Jamie Marziali. This event is brought to you in part by the AIDS Service Network. Also of interest is a lecture on Friday, 3/24 in Chase 104 at 11:00 a.m., entitled "HIV, AIDS and Homophobia".
3/21 (Tuesday): "Cracks in the Bell Curve" symposium, in Thomas Great Hall at 8:00. Three speakers are coming to discuss the implications of this influential and (following is a personal opinion and is therefore not necessarily endorsed by this publication) scary book.

3/24 (Friday): CULTURE NIGHT: 8-10 in Thomas Great Hall. Sponsored by ASA and SAW.

Don't forget: Pieany (Sundndy 3/26), or room draw open house (Wednesday 3/29), and keep your eyes peeled for the Pride Week schedule elsewhere in this issue. If there is some future event which you would like to publicize, or if you have any suggestions, please send your input to hbacon@bc.brynmawr.edu.
Dear Ms. Hank,

With the weather so nice and all, I've been thinking about getting out to hike and explore some areas I've heard about in the area. I've been considering doing some trail running and perhaps even a few hikes. How do you recommend I get started?

Sincerely,
[Signature]

Ms. Hank

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Confidential to Gilt-Bidden,

You procrastinate because, subconsciously, you know your work is costing you too many woeles of waste time, so you waste time trying to make yourself do some of it.

Death to the patriarchy,
Ms. Hank

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Ms. Hank

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Greetings! In imitation of the newly instituted tradition of anonymous correspondence as a Alternative Dater over at the bi-co, I've decided to enlighten the Bryn Mawr community with the lively musings of Circumstantial Cafe, for those of us who know in the know, is pronounced to rhyme with "same" since there's no accent over the "e." That, what you might wonder, is a Cafe Restaurant. That would be the person, and the woman, who manage to spend the majority of every evening hanging out at the Cafe. She might not often buy anything, but she's usually among the first to order free cup of coffee at closing time. She can make the price of virtually every item sold at the Cafe, and she will usually tell you which items are best on which nights the Cafe is open.

A Cafe Restaurant will often bring her work to the Cafe with her, and the more extreme cafe restaurants might even buy a laptop to ensure she will not have to forego the pleasure and company of the Cafe on the nights when he has to use a computer to do her work. Cafe Restaurant usually take up a lot of space, drawing their work across the room where they socialize with everyone who walks in.

by Cafe Restaurant

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Top ten ways to keep Mawrsters off the grass by Julia Alexander

Ah, spring! When the sun begins to shine, the birds begin to sing, and facilities begins its time-honored war with hair. But whether you're going to walk or the grass. Like they can do anything to stop us...

So, here to warn you of their impending efforts, a list of the top ten future efforts they'll make to keep Mawrsters off the grass:

1. Run electricity through all of those ropes they've got strung up.
2. Plant land mines all through the greens.
3. Set guards with rakes all around the perimeter of the greens.
4. Set snipers in the trees on senior row.

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CAPRICORN

Yo, baby, isn't this a good time as any to put aside those Calculus assignments and think about the future? How many lines they'll devote to you in the alumn Bulletin, and what you'll be cited for and how many times you'll be named in the year time you're thirty-five? Exciting, eh?

IMC's graduates are everywhere! I was reading this book on women and AIDS, and there was mention of this woman who, as a sophomore, organized all the African-American employees of the college into a union. When she graduated, she joined the Weather Underground and bombed warehouses. She's in prison for life, and isn't it an exciting thing to dream about your future?

AQUARIUS

You know what good company you're in, darling? Eddie Van Halen, Langston Hughes, Axl Rose, Lady Oscar's mother, Geronimo, and almost every other poet, artist, and writ-er she's the a thief, Edith Wharton, Judy Blume and le-Tall share your birthday month, and how many stances you've screamed in the time you're thirty-five? Exciting, eh?

As Keegan was bright enough to keep us from lynching him for eight years—what, you don't re-member the lynching that was in 1985? Right? Didn't you do anything right?

PISCES

Speaking of the future, do you know what you're doing for the summer? Have you planned what you'll be on yet? Lady O. understands the tremendous wallop you'll have to undertake before you find that special $20 a month rent to settle down for those humid sum-mer nights. Is this the time to live out your young ten fantasies of sleeping under the stars? Should you denounce material-ism and just room from city to city with your cardboard box and A-Has-t-shirt? Just what do you take off, that even wild women get the blues,

ARIES

Aries, you need something to make you quiver with longing, it's been awhile hasn't it? Maybe the last time you felt IT coursing through your veins was when, at five, you hid a picture of Richard Sam-mons in the freezer so your mother wouldn't find it. Maybe you felt IT last week, that's none of my business, but the time has come to maintain a steady level of hormone-glazed euphoria in your life. Buy your shoes, or if you're not into the capitalism thing this week, then how's about a new toothbrush.

VIRGO

You are boastful, darling, you are a hot sexy mama despite what your body im-aige self-loathing might otherwise convince you. Face it, it's self-loathing, you just shuddering those layers, so of course your limb (not number) thighs are somewhat thicker than they were in Mid-August, but that's none of my business. I'm supposed to tell you what you can do, besides cry into your stewmat-character for being born with a normal body—talk to your most funny friend (or write to Ms. Oscar, who'll send you a personal response leaning your beauty), and realize that you are malodorous dar-ling, just treading in the patriarchy's dan-gerous waters.

LIBRA

The walls ARE pretty thin here on campus, aren't they? You might think to in-mar in some sort of insulation material to keep out the noises from the fresh above, from the senior next door, from your own singing along to the Trouvers. The idea is we'll all be getting along without much sleep, and that just couldn't be a good thing, right?

SCORPIO

Ay, the Furies be a rising within your desperately curved fists. Anger accom-panyes your e-mails like a cup-blackwash in negglissivil-cuse-ple love. And you don't know why the world suddenly is at fault as it is day, in day, our brilliance is re-futed by some fool here or there. Before you jump on Lorena Bobbitt's handbag, when it was as that may sound to all you pre-med types, please reconsider a subsection Riot Grill excursion to Wallace to express any and how you feel. You take feel to the male gender through some harmless attacks on Gingerbread Boys.

SAGITTARIUS

Odd's are that someone somewhere in your life wants to drag you down into misery alongside them. After all, it gets pretty lonely in the pit of despair. Tell that they're as much as you lose like are. You're not as aesthetic towards her or him or the whole mass of them, of your life just doesn't have the support capacities to resist their sanity from beyond the grave. Punio fi-nal, please watch out for YOU, sister, unless the person in need is very a good and usually functional person who is just hav-ing a bout of bad luck.

TAURUS

Just listen to Aretha Franklin's "I Never Loved a Man (the Way That I Love You)" and dedicating it to the long line of folks who've got lots of bull and beatings this week. After dancing through your miseries, do right thing, wash, brush, cut, sleep, giggle over dinner at all those stupid crusts you had fresh year. And take care of yourself—everyone around here is your business, and that's a reason why you're still in their unsheathed saddles saddened by the lack of warmth and health and this misery is finally permitting the Lady's life.

GEMINI

Ooh your kisses, sweeter than honey, and guess what, is so my money? So buy your beloved a belkic pizza at the cafe, and spike up those high-blue boots for high-steppee's in some socially inept place and may the defens all the femininity equality you've come to love while at Bryn Mawr—like the MALI

LEO

You are such a terror, you sweep through your room filling clothes and dollar bills and all that clutter that coats your life so much like Peto Bismol, and sometimes the entropy just tears apart your friendships and anthro books. So, declutter while listening to your most soul-ful music—listening as that recoins your delicate balance, my Leontine woman, and box up the excess to provide a catwalk sufficiently wide for all your historic singing on table antics. Give people a reason to re-assess the somewhat pathet-izing way they treat your way of gleaning this life with light humor and general silliness.