

1990

## The College News 1990-2-21 Vol.11 No. 8

Students of Bryn Mawr College

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# THE COLLEGE NEWS

VOLUME XI NUMBER 8

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BRYN MAWR COLLEGE

FEBRUARY 21, 1990



BMC Kitchen Staff Member

photo by Siyon Kim

See centerspread article on the history of housekeeping staff issues at Bryn Mawr

## Sexuality examined in intensive workshop

BY JESSICA BOOTH  
AND GRADIVA COUZIN

"My memories so rarely involve the freedom of playtime after sex that the movies show — for me sex was (is?) always illicit. I miss sex, miss feeling skin around me."

"Feelings I have about The Penis—total disgust, total awe, wanting to touch it, trying to avoid it, making love as a shrine to the God Penis."

"It's about letting someone inside your body and that's really scary."

These are some thoughts that came out of the Bi-College Seminar on Human Sexuality which took place this weekend. The goal of the seminar was not to

provide answers, but to encourage the participants to explore and understand their sexuality. It is founded on the belief that we are all involved in an on-going process of realizing ourselves as sexual beings.

The seminar, now in its fifth year, is run by two psychologists, known to all as John and Leslie. During the first session, they introduce the program to the group (this year numbering eighty people), run one communication exercise, and then break it down into smaller groups of ten, which will remain the same for all four sessions. Each small group is facilitated by two trained students, one male and one female. The bulk of the seminar is spent watching movies and then discussing them in these small groups. The movies flood the participants with graphic sexual images, stimulating thoughts and reactions which they will afterwards share with each other.

The success of the discussions depends on the creation of a close bond within each group, and each member is encouraged to be as candid as internal comfort allows. Intellectualization and abstraction are considered to be detrimental to the process as they objectify these intensely personal issues; the emphasis is on taking risks and expressing feelings. Trust and confidentiality are stressed.

Individual experiences in the seminar are greatly varied; however, each participant is given the chance to bring up issues of personal importance and learn from the experiences of others. Communication about sexuality is a vital part of fulfilling oneself as a sexual creature, and is one of the most important lessons that the program teaches. While the seminar is certainly not an end in itself, it may open up avenues of questioning which will further the process of growing self awareness.

"This is a film about love love love—so good to see, to open my eyes."

## Douglass warns against hate groups

BY JENNIFER ALMQUIST AND  
PATTI SAVOIE

As the CARV conference began on Saturday morning, February 10, the keynote speaker Jan Douglass set the tone for the entire weekend by mobilizing all concerned and urging them to action. Her acknowledgement that those people involved in the conference were "driven by a sense of justice and democracy" helped to temper the impact of her speech, which focused on the "dramatic rise in racial violence over the past ten years." The faith and hope that she projected helped to put the overwhelming amount of disturbing points within her address into a context that could be worked with and expanded upon in the individual workshops that followed Saturday afternoon and Sunday.

Ms. Douglass is a graduate of Bryn Mawr College, and holds a graduate degree from Smith College. She has taught at Spelman College and Atlanta

University, has run for Congress, and has been named by Redbook Magazine as one of the top ten women in Georgia. Presently, she is involved with the Center for Democratic Renewal, an organization combatting racism in the U.S. by assisting communities that experience outbursts of racial hatred, educating the public through accurate chronicling of information, and monitoring organized hate groups.

Because of the Center for Democratic Renewal's careful record-keeping, Ms. Douglass was able to cite instances of violent discrimination that might otherwise be overlooked by police departments. Many hate crimes cannot be accurately placed into any existing legal category, and often incidents of racial violence are categorized without regard to the true nature of the dynamics of the crime.

Ms. Douglass spoke of incidents all over the country, emphasizing the fact that there is no concentration of the vio-

lence; it is a problem that has saturated the entire culture, regardless of region, state, or type of population center. Among the incidents that she cited was the assault of a black man in Alabama, who was brutally beaten in full view of his wife and child by white men with supremacist group initials carved into their fingers. Ms. Douglass explained that "when you begin to organize the other side will organize also," a claim well supported by the bombing of the anti-racism march of 25,000 people in Forsythe County.

Many of the incidents she cited can be linked to the growing number of hate groups and increasing organization of these groups in the United States. Ms. Douglass characterized these groups as "deadly serious, well-organized, and growing" with 17,000 to 20,000 "hard-core" members of organized groups, of which about 5,000 are members of the Ku Klux Klan and 3,500 are skinheads. The

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## Mandela is free, but sanctions must stay

BY BETH STROUD

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

—Nelson Mandela  
February 11, 1990

Last week, the South African government granted an unconditional release to Nelson Mandela, the symbolic leader of the African National Congress. The

ANC had been outlawed since 1960 and re-legalized just two weeks ago on February 2nd. Mandela had been imprisoned since 1964.

Along with seven colleagues, he had been sentenced to life in prison on a charge of conspiracy to overthrow the government by force. In fact, he had founded Umkhonto We Sizwe ("Spear of the Nation"), a military wing of the ANC, after 49 years of nonviolent tactics had failed to bring about an end to apartheid. In the manifesto of this organization, published as a leaflet in 1961, he had written:

"The choice is not ours; it has been made by the Nationalist government, which has rejected every peaceable demand by the people for rights and freedom and answered every

such demand with force and yet more force! Twice in the past eighteen months, virtual martial law has been imposed in order to beat down peaceful, non-violent strike action of the people in support of their rights. It is now preparing its forces — enlarging and rearming its armed forces and drawing the white civilian population into commandos and pistol clubs — for full-scale military actions against the people. The Nationalist government has chosen the course of force and massacre, now, deliberately, as it did at Sharpeville."

At the Sharpeville massacre in 1960, South African police had fired into the crowd at a peaceful protest, killing 69 and wounding 176.

Between 1974 and 1985, the South African government had made six offers to free Mandela. The first five offers were

made on the condition that he go to live in a bantustan, a segregated region which is the South African equivalent of a Native American "reservation." He had rejected these offers.

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

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

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BLACK HISTORY MONTH:

black women's history

see centerspread pages 6 & 7

# EDITORIAL

## Grieving for Renee Gaddie

In the midst of reporting on the CARV conference, celebrating Black History Month, reacting to the swastika crisis and observing the incredible changes in Eastern Europe and South Africa, it is suddenly necessary to respond to something much more personal and tragic — the death of Renee Gaddie.

Renee collapsed after running a relay at a Haverford track meet on Friday, February 9, the day before the CARV conference began. As of last week, the cause of her death was still unknown.

She was a Swarthmore freshman, whom many Bryn Mawr and Haverford students may have known through the Tri-College Summer Program. She was one of the best sprinters on Swarthmore's varsity women's track and field team, a freshman representative to the Student Council, and a member of both the Gospel Choir and the Swarthmore African-American Student Society. Last spring, she graduated summa cum laude from the Philadelphia High School for Girls, where she had been captain of the debate society, and a member of the Treble Clef Choir, the Black Student Union, and the National Honor Society. She had also been on the varsity volleyball and track teams at Girls' High.

If it is hard to find words to express the anger and sorrow we felt when we hear about injustice, it is impossible to find words for the anger and sorrow we feel now. There is no possible explanation.

Her death reminds us of the need to concern ourselves with important things: with the fight against racism, with the struggle for justice. It also reminds us to realize these struggles on a personal level — to seek justice here and now, in our friendships and relationships, in the midst of the people and events around us.

The College News extends its sympathy to Renee's parents, her two sisters and her brother-in-law, and her grandparents; to all her friends; and to the Swarthmore community.

## Committee discusses Swastika

### To the Bryn Mawr College Community:

In keeping with the spirit embodied in the college's honor code and the Equal Opportunity Statement, we the assembly members of SGA wish to make it known that we as a body abhor the recent acts of anonymous harassment, i.e. the swastikas on the walls and the sending of threatening letters on the Bryn Mawr College campus.

We request that those members of this community who are responsible for these actions follow the college's procedures for making themselves known and desist from perpetrating any further form of anonymous harassment within this community.

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

The SGA Assembly

### To the Bryn Mawr College Community:

We have just learned about the swastika found on the wall in the classroom where Elementary and Intermediate Hebrew classes are held. We are saddened and outraged. We join Mary Patterson McPherson, Joyce Miller and Karen Tidmarsh in vehemently protesting this outrageous act. We commit ourselves more fully to eliminating prejudice and bigotry in ourselves, on the college campus, and in the community.

The class of Change & Resistance to Change in Social Work,

Graduate School of Social Work &

Social Research:

Susan Shane

Gaston Cummings

Maggie Veatch

Anita Devine

Dorothy M. Reichardt

Debbie Stefanko

Andrea Caltabiano

Judy Brigante

Susan Howell

Suzanne M. Holm

Marilyn Drukin

Nina Huizinga

Laurie Barron

Marion Gibbon

Christopher Nolan

Ellen Morrissey

## Student/Security rapport: It never existed

### To the community:

We are writing this letter in response to Steven Heath's (Head of the Department of Public Safety) remarks at the Denbigh dorm meeting on Sunday, February 4th, concerning a party which had been held in Denbigh on Friday the 2nd.

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

While we both live on campus, our only contact with Security is in the parking lots, (unless of course you count the numerous chance meetings at Dunkin' Donuts). In fact, Security is usually found patrolling the faculty and visitor parking lots, avidly ticketing and towing Haverford and Bryn Mawr students' cars. The student lots, on the other hand, remain populated by cars sporting the tell-tale Villanova sticker of approximately a foot in length, where the Bryn Mawr parking permit should in fact be affixed. Parking woes aside, the one time we appealed to a security officer for help in jump-starting a car we were given this lovely and useful advice: "Why don't you girls find yourselves a nice big fella to help you?" Nevertheless, we would be willing to endure these inconveniences in exchange for a safe, crime-free campus. But has that happened? It seems to us that there have been more crimes committed this year than in previous years. A student's front bicycle tire was stolen in broad daylight while it was chained in front of Erdman. A VCR was stolen from Pem East once again in the middle of the

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

In reference to Friday night's party in Denbigh, Mr. Heath informed us that he felt that the two security officers on duty that night had shown admirable "restraint" by not calling the Lower Merion Township Police. "Restraint", indeed! At least Mr. Heath should be honest enough to admit that the administration would never sanction such a course of action. To involve the police would be to involve the press. Can you imagine the headlines, "Feminist College Turns Frat Party," "Bryn Mawr Busted!" or "Feminist Tradition Gone, Frat Party Atmosphere Pervades!" The administration could enclose these glowing accounts of student life at Bryn Mawr along with the request for alumnae contributions and an \$18,000 tuition fee to parents. Other articles might be entitled: "First Large Party at Women's College in Two Years Ends in Arrests of Fifty Under-age Drinkers!" "Students Deflate Security Van's Tires at Elite Women's College." The latter would of course have to raise questions on Security's competence. If they cannot protect their own vehicles, how can they protect the rest of the campus? Finally, we would just like to make it clear that we did not come to Bryn Mawr College disliking or hating Security. These feelings have been cultivated for three and a half years.

Danielle Voigt '90

Michelle Weiner '90

cc: Steven Heath

## The perfect College News article...???

### To the editors:

The Perfect News Article by JEANNIE and GRETCHEN:

This is what I think. This is how I think. It is innovative and clever. I am innovative and clever. You should think what I think. You should think how I think. If you disagree, you are either hopelessly

lazy or irretrievably stupid. Besides, you're not writing, I am. But don't write and try to contradict me. You'll only prove my superiority. Just like this article does.

J. Heinsohn '90

G. Jude '90

## THE COLLEGE NEWS

BRYN MAWR COLLEGE VOLUME XI, NO. 8 FEB. 21, 1990

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Articles for the next issue of *The College News* are due Friday, March 2 at 6:00 pm. Articles should be submitted on a Mac disk to the folder outside of Rock 100, where they will be returned the following Tuesday. There is also a disk for your use at the monitor's stand in the Computer Center.

**STATEMENT OF PURPOSE:** *The College News* seeks to provide a forum for the students, faculty, administration, and staff of Bryn Mawr. *The College News* welcomes ideas and submissions from all members of the community, as well as from outside groups and individuals whose purpose or functions are connected to those of the College. *The College News* is a feminist paper and an advocacy journal committed to diversity, women's issues, providing a space for women's voices and promoting pluralism. While letters from men are accepted, all articles in *The College News* are written by women. Each article represents the views of its author, not necessarily those of the paper.

# Have we done enough?

BY CHRIS KOURTIDES

Last Thursday, a swastika was found in the room used to teach Hebrew in the basement of Rock. Since then we have all received a letter stating the administration's position. We have all seen the "condemn fascism" posters and have read various letters from the bi-co community. The incident has generated a lot of controversy and caused quite a commotion. But have we all done enough? Are letters of denouncement an adequate way of dealing with a problem of this type?

The answer is no—we have not done enough to show our reaction.

A campus that prides itself on diversity and multi-cultural awareness should realize that when something of this nature occurs direct action must be taken immediately. An in-depth investigation should have proceeded with follow-ups to the community. Dorm forums should have been called with deans leading discussions. At the very least the incident required more than just vocal dismay to show that this type of expression is not advocated at Bryn Mawr.

Is this the type of community we have cultivated? A community with ignorant, narrow-minded individuals who choose to hate rather than learn?

Unfortunately this type of behavior seems to have gained momentum. A swastika

was found carved in a tree near Erdman and another was found after winter break pinned to an individual's memo board. Add to these recent events last year's graffiti, threatening letters, racial harassment, general abuse of various community members and a pattern becomes evident: A different side of Bryn Mawr emerges.

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

Why does it appear to be the same people who consistently try to rectify campus controversies? Could it be they have easier work loads? Or perhaps less to lose? Maybe they just care more. Unfortunately the latter is the most probable. We will most likely never know if, in this instance, the appearance of the swastika was directed against the community as a whole or against a specific minority. Or perhaps it was just a joke by a sensationalist directed at no one in particular. At any rate the problem is compounded by the lack of conviction and involvement exhibited by Bryn Mawrers. We would be naive to expect these actions against the community to cease until time is taken by all of us to show we care.

## Friends weekend Workcamp brings insight into poverty

BY NATASHA SEAMAN

There is a fine line between manipulating someone through guilt and motivating someone through awareness. I hope to stay on the motivation side of this quandary in telling about one of my experiences at Friends Weekend Workcamp to introduce you to the Workcamp and what happens there. For those who are interested, there will be a Workcamp March 9-11, the first two days of spring break. This is the ideal opportunity for those who don't have time to work with the Spring Break Service Project but want to do some community service and want to educate themselves in the issues of urban poverty.

I attended Workcamp during Spring Break last year, and as my work assignment I went to work with a woman, named Alice, in her West Philly row house. She was 26 at the time and had four children, but I was unsettled by her similarity to me in all external factors: young, white, female. If we were set side by side, no one could have chosen by looking who was the Bryn Mawr student and who was the woman living in a semi-dilapidated house with four kids under 12. Before on Workcamp, I had worked with an African-American woman and her children, but her race allowed me to distance myself from her poverty, see the unfairness of her living without running water just 25 blocks away from One Liberty Place as the inevitable result of social injustice. I didn't see how that sort of poverty could happen to me.

But with Alice I was able to put a face on the concept of urban poverty, a face that I could recognize, that fit into the cultural framework of White Wonderful West Virginia in which I'd been raised. The face was my own. It is unfortunate that I could not see his sooner, that I could not see the universality of the poverty until I saw myself in it, but the discovery gave me a new perspective.

Later, I discussed my experience of the day with the rest of the work campers, Jim Hamilton, a man from West Philadelphia, and Michael Van Hoy (HC '85), the Workcamp director. This helped me clarify many things about what I'd seen

and how I'd reacted.

This is a very personal account of what can happen on Workcamp. There have been many others from Bryn Mawr and Haverford who have attended who have their own stories. Some are Elinor Jordan '92, Ann Liefshitz '93, Anna Little HC '90, and Elizabeth Rogers, HC '90. Please feel free to talk with them and ask them questions. We will go into Workcamp on Friday afternoon, to have dinner at the Workcamp center in West Philadelphia. There will be some discussion that night, then we will sleep at the center. The next day we will go to the work sites, and have more discussion in the evening. On Sunday, we will visit a Black Baptist Church in the community, and an arraignment court. Eighth Dimension pays the fee; you will only need \$5 to pay for transportation to and from the Workcamp center. If you have any questions or are interested in coming along this break, please contact Natasha Seaman (c-1493, x7549) before February 25. I hope I have interested you in what Workcamp has to offer.

## Hanna's treatment of women, animals

BY JENNIFER PITTMAN

"Well, of course, I have a wife...." These words being the first out of his mouth, I was still determined to appreciate Jack Hanna. With his appearances on Late Night with David Letterman, and being the Executive Director of the Columbia Zoo, he appeared to be a professional who made appearances with animals to publicize the need for habitat conservation and wildlife protection. His comment that the presentation would be aimed at the average American—"with a ninth-grade education"—was appreciated. I usually just grunt "Idiot" when someone offends my sensibilities, but Jack Hanna flouted the responsibilities inherent in promoting an urgent cause in public, thereby provoking my reaction.

Pre-show, Jack had gone around the audience asking women if they were afraid of snakes. He found someone who was, and called her up on stage towards



### Traditions

## May Day's vegetarian origins

BY MANDY JONES AND MARGOT HIPWELL  
TRADITIONS MISTRESSES

Yo. Hell Week is over. We hope that everyone had fun and thanked their sophomore reps profusely. We could, at this point, go into a long and involved history of this wonderful tradition, but we ain't going to. We want out. So we're heading full steam into the last and largest tradition of this academic year. MAY DAY. But not just your ordinary, run-of-the-mill May Day. No, this year, it's GRAND MAY DAY!!! And we're writing this article to show you how, you know, complicated it all is. 'Cause, hey, we don't get no respect. Except from our moms. And, even then, it's just a couple of "that's nice, dear"'s on our phone bills. So, you know, read this and be impressed.

Actually, this is just one in a series of articles about our spring tradition. I mean, what else have we got to write about? Our summer vacations? Surgery from our pasts? (well, Margot's past.) No, we don't think so. We're here to bring the joy and light of learning into your humble dorm rooms. Our first lesson is in May Day History (or herstory for you progressive types).

May Day began in Merrie Olde England with an ancient cult of wild, untamed vegetarians. They came to Bryn Mawr at the turn of the century, seeking a safe haven, where they could worship and celebrate the very healthy lives of their nutritious gods. So they built giant pedestals, whereupon they placed their sacred, venerated veggies. The highest, most-rich-in-vitamins-and-iron of these was, the infamous Pembroke East Yam.

Every May, the Bryn Mawr Chapter of the Cult of the Yam would gather, sing songs, and dance about the exalted tuberous root. They wove streamers of bright colors in intricate patterns around the Altars of the Yam. This signified their overpowering feeling of oneness with the Tubers of Triumph. The Bryn Mawr Tuber Tribe, they called themselves. Every four years was the Grand Tuber Festival, during which the patron lady of the yam would make her stately appearance. Yes, none other than Elizabeth Tuber! On the morning of the festival, the elders of the village were awakened

so that they could go on the Great Annual Tuber Quest. This historic event was captured in song by Elizabeth's father, Henry Tuber, "The Hunt is Up."

Things went along quite merrily, and no expense was ever spared when it came to this annual tradition. This practice, however, resulted in the accumulation of the great Y.A.D., Yearly Abyss of Debts. Because of this unfortunate financial situation, the annual festival had to be run in a more mercenary fashion, and the Cult of the Yam began to sell tickets and invite outsiders to their celebrations. Our vegetarian friends became increasingly jaded and disheartened. All the fun had gone out of their sacred rites, and little by little, the festival changed until it was no longer known as the Great Tuber Festival, but only as the Yam Y.A.D. No one felt any excitement any more. Instead of spending months creating the traditional brilliantly colored gowns and costumes, they got lazy and took to wearing plain white dresses. As they struggled to make ends meet, many of them, in weakened religious states, were converted to Quakerism.

These totally tubular descendants were persecuted in Wales by descendants of the opposing Cult of the Tomato. So, they (the tubular ones), moved to the New World to find freedom. The years passed, and the religion of the Yam disappeared, leaving only vague, indecipherable traces. If you look at our own May Day tradition, you can just make out its roots in Yam Cosmology. We invite you to study the myth of the Yam at Bryn Mawr College. It is indeed a fascinating subject.

Thus endeth our tale. Next edition we'll discuss the merits of the opposing theory, or The Truth. In the meantime, you will soon be able to order your exciting Yam Y.A.D. shirts. Look for more information on walls and Tradishunz boards near you. Also, if you and your friends wish to put together some "plays or revels" for this most Spring-like of traditions, please do so. And tell us. We also have traditional plays for the playing. If you are interested, contact us: Mandy Jones at C-1346/x7554, Margot Hipwell at C-1329/x7525.

Oh yeah, Grand May Day will be May 6th, 1990.

mid-show. I experienced the "Oh goody let's see what she gets to do" sensation. I mean, hey, at Sea World someone gets kissed by Shamu, at The San Diego Zoo seal flippers are shaken etc. So I expected the same genre of slightly uneasy action to occur. She got on stage and he joked about her shirt blah blah. I was expecting a snake of the large variety, as was she by the look of "Oh yuk it can't be that bad" on her face.

After getting her to look the other way, "You don't even have to look," and holding tightly to her arm, he stuck a huge frog into her hand. Pandemonium, but tolerable even though he had betrayed a trust. Big frog, maybe 5 pound frog, and very slimy. She screamed, we screamed, yet that would have been okay, except that he then convinced her to re-approach him, (it took a while, and I imagine she was embarrassed to be under stage-lights and squeamish).

He apologized until she was close

enough for him to re-establish his grip, (with both hands when she kept pulling away). Holding on, he reached out a hand as if to put it around her shoulder, and I began to relax—but he placed a four-inch cockroach on her breast. Again she screamed, panicked and unable to get away as he clutched her arm. She kind of stepped in place as he laughed and then reached forward to take it off. He added another roach to her chest. She held her shirt away from herself, smiling nervously, screeching as it swung towards her. I was in my seat, rigid with anger that he would dare to first restrain and then insult her, while laughing. Please, imagine Jack Hanna forcibly holding a young man on the stage in such a manner, or a Jill Hanna holding a young man in such a way. It simply would not happen, partly because of physical size and partly because of the power plays existent of men over women in our culture.

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# Yeskel leads CARV anti-heterosexism workshop

BY LIZ PENLAND

As part of the Campuses Against Racial Violence conference, Felice Yeskel, the Director of Gay, Lesbian, and Bisexual Concerns for the University of Massachusetts at Amherst, led a workshop entitled "Responding to Heterosexism on Campus: How to Deal with a Taboo Topic." Yeskel, who wrote "Twice Blessed: Being Lesbian, Gay, and Jewish," is the founder and coordinator of a campus support program for gay, lesbian, and bisexual students, a program which has only two others comparable to it among all the colleges in this country.

U. Mass hired Yeskel in 1984 in response to an incident concerning the posting of violently homophobic signs with slogans such as "Hang a homosexual in effigy" and "Heterosexuals fight back". She was initially responsible for the researching and formulation of a report on the quality of life for gay, lesbian, and bisexual students at U. Mass. This report, entitled "The Consequences of Being Gay," was released in 1985 and, among other measures, called for the creation of a support program for the sexual minorities on campus, which Yeskel was subsequently hired to implement.

Yeskel's workshop began with an exercise called "common ground," where the participants formed a circle and then

Yeskel called for everyone who had experienced an act of racism on their campus to step forward into the middle of the circle. Every one of the twelve or so participants stepped into the circle. The question was then repeated a number of times with sexism, classism, ableism, heterosexism, and anti-semitism in place of the word "racism".

After this exercise, Yeskel led everyone in a discussion of the specific incidents they had been thinking of when they stepped into the circle, particularly the heterosexist ones. The participants, who were mostly from Bryn Mawr but also included students from Haverford, Smith, and the Philadelphia College of Textiles and Science, had many, many incidents to discuss.

Yeskel then talked about the three levels of oppression: personal, institutional, and cultural. The personal level is that of insults, threats, and violence against individuals. The institutional level, in a collegiate context, deals with selection of professors for promotion and tenure, the funding and/or underfunding of campus organizations based on their focuses, and any other institutionally sponsored systems of rewards and penalties. As an extension of these other two levels, the cultural level concerns the widespread incidence of violence against and oppression of all groups viewed as being composed of "the other," social conditioning of all forms of oppressive behavior, and anything which keeps the existing power structure in place.

Yeskel also proposed the model of "the fabric of oppression," in which all the different forms of oppression are woven together, to illustrate the complex interaction of all types of systematically unequal power balances. After placing heterosexism within this context, she turned to the issues and concerns specific to it.

Citing a survey of college campuses conducted by the National Gay and Lesbian Taskforce, Yeskel said that roughly 200 colleges out of the nation's thousands recognize in some capacity lesbian, gay and bisexual student groups. Of those colleges, somewhere in the neighborhood of 50 have official nondis-

crimination policies that specifically mention sexual orientation. Bryn Mawr happens to be one of these. Out of these 50 or so colleges, only 3 have officially funded administrative programs which address lesbian, gay, and bisexual concerns. Considering that, by the Kinsey Report's estimate, these concerns are those of about 10 percent of the population, these numbers are extraordinarily low.

In presenting actions to take against heterosexism, Yeskel diagrammed a continuum of personal action on the issue, from actual heterosexist outbursts and collusion with those making such outbursts to the proactive anti-heterosexist measures of organization, education, and activism.

She also diagrammed a cycle of heterosexism, in which a person is born into a heterosexist society and her/his heterosexism grows stronger and stronger as they are taught this prejudice and as they see it reinforced until it is codified. In presenting this cycle, Yeskel stressed that at any point it is always within the individual's power to break out, realizing that "If you choose to buy out [of the cycle], there are some real costs... and some real benefits."

Yeskel presented several proactive measures to help break the heterosexist cycle, including the suggestion that we "say the words gay, lesbian, and bisexual 500 times a day. Say them until it's like saying blue and green." This getting rid of our internalized homophobia, said Yeskel, involves extensive self-examination: "[noticing] that it's scary and doing it anyway." Also, in fighting heterosexism, Yeskel stressed that it is essential to form a coalition and support network with other minority groups, to "build a bridge" in daily life to reach those who oppose and oppress you, and to use common experience with others in similar situations to help ease the feelings of isolation, rejection, and fear.

As a starting point, Yeskel said that we must process our own feelings relating to homophobia, especially the pain suffered because of the homophobic actions of others, that we must "acknowledge how we feel and then let go of it." To do this, she added, it is necessary to find

"safe spaces for us to really let someone know how we feel."

To round out the workshop, Yeskel led the group through a role-playing exercise involving the acting out of a painful encounter one of the women participated had suffered with her roommate's mother who had asked her during the moving-in process if she had a boyfriend. The woman, who is a lesbian, had hedged in answering this question and had finally made some vague excuse about being too busy, etc., etc. Yeskel led her back through the situation, with other participants playing the parts of the roommate and the roommate's mother, and had the woman answer as she wished she had the first time: "NO. I do have a girlfriend, though. Would you like to see pictures of her?"

When this was acted out, Yeskel asked the woman how she had felt when she was asked if she had a boyfriend. The woman said that she felt angry, hurt, and helpless. Yeskel then had the woman take hold of her and shake her, pretending that she was the roommate's mother, and say "How dare you!" over and over again. The woman did this tentatively at first, but eventually she tapped into the anger she had stored up over the experience and channeled it into shaking Yeskel. With the final, most convincing "How dare you!" hanging in the air, the woman stopped.

After a period of silence, in which everyone in the room began to breathe again and return to the reality of Taylor E, the woman looked at Yeskel with a surprised expression on her face and said "Wow. I feel much better."

Yeskel finished off the session by asking everyone to make a resolution that they would carry out in their own life to combat heterosexism on a personal and immediate level. She also gave out information about the two day workshops her organization, Diversity Works, conducted and spoke of a one month program being held at Berkeley this June to train the next generation of lesbian, gay, and bisexual rights activists. Applications for this program are being accepted from persons aged 18-26, and more extensive information can be found in the Philadelphia Gay News.

## Douglass

continued from page 1

average age of a Ku Klux Klan member now is 18-35. These groups are targeting youth, training for paramilitary operations, and perpetrating robberies and counterfeits to fund their projects.

These groups are indeed well-organized, preying upon mainstream concerns to augment their following. The Christian Identity Church, based on racist doctrines, has set up a bridge to fundamentalist groups. There are about ten of these churches now in Atlanta, supporting "Bible camps" which offer military training. Forty percent of the farmers' lobby has been impacted by supremacist groups, and a newsletter published by the Liberty Lobby, "The Spotlight", has a distribution of 50,000 or more. David Duke, who claims that he is not against blacks or Jews, just "for white people," has built a nationwide election apparatus, and ran for president. Tom Metzger, of the White Aryan Resistance, actually won a Democratic nomination to Congress in a Western state. Ms. Douglass believes that the real danger lies at the hands of these groups: "You can have random racial violence without hate groups. But you won't have it for long."

At the conclusion of her speech, Ms. Douglass made a powerful comparison likening the attitudes that go with these hate crimes to a raging forest fire. She urged us to combat racist, homophobic, and sexist hatred in the same way that firefighters would put out a fire. First, we must "build a fire wall," in order to contain the fire, with public relations and education. Not only does the government have to come down hard on the perpetrators of this injustice, but it is necessary to "create an atmosphere where people speak out." Only then can you go in and "put out the fire." Ms. Douglass obviously intended to challenge us as students on campuses everywhere to be the firefighters.

Although the overall conference turnout was less than expected, representatives from Duke, Smith, Wellesley, Marymount, University of Pennsylvania, Wesleyan, Sarah Lawrence and others also addressed the problems and events

## Protest U.S. war in El Salvador

BY REBECCA GRECO

On February 17th, 1980, Salvadoran Archbishop Oscar Romero stated in a letter to U.S. President Jimmy Carter that "It would be deplorable and unjust if by the intervention of Foreign powers the Salvadoran people should be frustrated, repressed, and hindered from deciding autonomously the economic and political course our country should follow." Romero stated that he was "deeply disturbed" at hearing of the United States' proposed military aid to El Salvador. "I hope your religious sentiments and your sensitivity for the defense of human rights will move you to accept my request and thereby avoid greater bloodshed in this long-suffering country." On March 23rd of the same year, Romero addressed his country's soldiers in a radio broadcast: "I beg of you, I ask you, I order you. In the name of God, stop the repression." The next day while saying mass in San Salvador Oscar Romero was assassinated by death squads connected with the Salvadoran military.

This March 24th will mark the tenth anniversary of Archbishop Romero's death. Since 1980 the United States has spent four billion dollars supporting a government and military in El Salvador that has taken an estimated 74,000 Salva-

doran lives. Many citizens—of the United States and of Central American countries—are working to end all U.S. aid to Central America. The Pledge of Resistance, the Committee in Solidarity with the People of El Salvador (CISPES), SANE/FREEZE, and the United States Student Association are among the groups organizing the Archbishop Romero Commemoration and March to end the U.S. War in Central America. The demonstration will take place this March 24th in Washington, D.C. with accompanying marches in Los Angeles, San Francisco, and Austin, Texas. The march and rally—and the nonviolent civil disobedience that will follow—will make the following demands.

1. An end to all United States aid to El Salvador. This demand includes a withdrawal of all U.S. advisors, an end to the repression of the Salvadoran people and respect for human rights, and support of a negotiated political solution to the civil war.
2. An end to the U.S. war against war against Nicaragua, calling for a respect for Nicaraguan elections, an end to the contra war, and an end to the trade embargo leading to normalized relations with Nicaragua.
3. No United States invasions of Cen-

tral America, including an end to the occupation of Panama, a removal of U.S. troops and bases from Central America, and an end to military aid to Guatemala.

4. Cuts in U.S. military spending and increased funding for human needs.

Watch for further events at Bryn Mawr throughout the month of March. For information about upcoming events or about transportation on the 24th, contact Rebecca Greco at 526-7609 or box C-1312.

## Choice protest to take place

Local Pennsylvania State Representative Steven Freind is the author of the Abortion Control Act and a longtime anti-choice legislator. The Northeast Philadelphia N.O.W. and Temple Coalition for Peace and Justice are among several sponsors of a protest of Freind's fundraising activities for his re-election campaign. Supporters of safe and legal abortion are encouraged to come demonstrate on March third at 5:30 p.m. at the Wyndham Franklin Plaza Hotel, located at 17th and Race streets in Philadelphia. For further information call 295-0966.

# Mandela's freedom is not the end

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Mandela himself, however, along with the Black press and the socialist press in this country, urges countries with economic power to maintain and strengthen sanctions. While the South African government has legalized the ANC, the South African Communist Party, the Pan African Congress and over 30 other anti-apartheid organizations, freed Mandela and certain other political prisoners, and ended censorship of newspapers and magazines, it has by no means met the conditions necessary for negotiations to begin.

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

Margaret Thatcher has ordered all British sanctions against South Africa to be lifted. She stated that this would be an appropriate gesture to make at this time towards government leader F.W. de Klerk, saying that it would "reward his courageous decision to release Mandela." Neil Kinnock, the leader of the Labour Party opposition, says that, if all sanctions were lifted, de Klerk would have "won a great prize for making the smallest change."

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

I find myself agreeing with the analysis presented in an editorial from February 14th's Guardian, which is similar to a February 13th editorial in the Philadelphia Tribune, a Black newspaper: the force driving the ANC is the desire for a single nonracial democratic state. The force driving the South African government is the desire to get rid of sanctions. The Guardian stressed the economic effect of the sanctions, while The Philadelphia Tribune emphasized the psychological effects. Both agreed, however, that it was far too early to lift sanctions.

On the day of Mandela's release, the following statement was made by Randall Robinson, the executive director of TransAfrica, a Washington, D.C. based anti-apartheid lobby:

"It is important to remember that to-

day, as he leaves a small prison, Mr. Mandela enters the much larger prison of the apartheid system. Its restrictions are much more repressive than those of the society [from which] he was removed nearly three decades ago."

A spokesman for the South African Communist Party said that "the majority of our people still suffer from poverty, discrimination and unemployment while the Randlords continue to amass their illegal profits."

The best coverage I found of Mandela's release was in The Christian Science Monitor. The Guardian and the Philadelphia Tribune present useful and interesting advocacy viewpoints. Read The New York Times and the Philadelphia Inquirer critically. In Monday's In-

quirer, the rioting of drunken bystanders at the rally immediately following Mandela's release was described as follows: "While thousands of South Africans, black and white, peacefully welcomed Mandela home from prison, a relative handful soured the occasion. As a result, thousands of well-behaved people did not get to see their beloved leader." These sentences appeared directly opposite a photograph of a black looting suspect shot to death by a white police officer.

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

## Correction

Three of the graphics in the last issue of The College News, including the drawing of George Stallings on the front page, were drawn by Kaia Huseby. Kaia's initials were unintentionally cropped from the drawing of Stallings. We apologize for this oversight.

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

BY AMY EFRON

A couple of recent articles about the anti-fur movement have worked the phrase "the fur flies" into their headlines, so I'd like to avoid using that cliché. But it's true — battles are being fought between pro- and anti-fur forces around the country and the world.

The anti-fur movement is gaining momentum in the United States, where total membership in animal rights organizations is estimated at 10 million. And now Bryn Mawr and Haverford students have formed their own group, Students Against Animal Exploitation (SAAE), which targeted two local fur stores for its first protest on Saturday, February 10.

For anti-fur activists, the issue is protecting the rights of the reportedly 70 million animals who are killed each year for their skins. Alex Brozan, Haverford freshman and co-founder of SAAE, sees the anti-fur position as a clear-cut one.

"Most people who are opposed to fur see it as a useless vanity, a display of wealth," he says. "Fur is never necessary, especially in America. It never gets cold enough to warrant fur. There are now lots of products and lots of different kinds of clothing that are equally warm and you never need fur. I think its status as a symbol of wealth and class has made people see that there is no need to be killing up to 60 animals for one coat. Fur is completely useless. It's a cruel industry in all its forms."

Fur-bearing animals die appalling deaths, according to New York Magazine (1/15/90). Mink, raised on ranches, are placed in small chambers filled with carbon dioxide or carbon monoxide. Ranch foxes are often killed by anal electrocution. And most wild animals, including beavers, raccoon and wild foxes, are captured with steel-jaw traps or body-gripping traps. (Steel-jaw traps are illegal in more than 70 nations, but not in the U.S.)

But as always, what's at stake depends on who you ask. For fur advocates, the issue is the survival of a \$1.8 billion-a-year industry and the right of Americans to wear what they want without fear of intimidation.

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

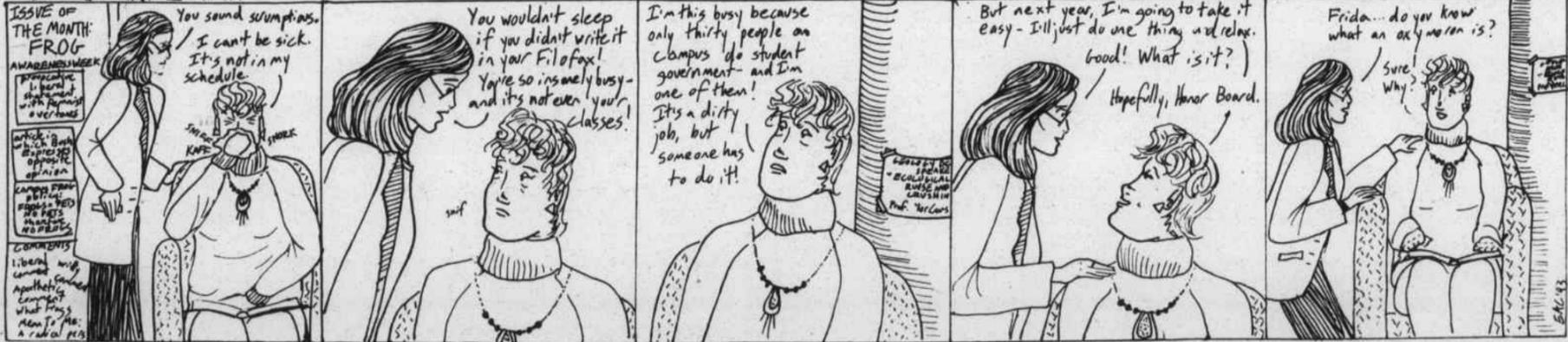
Because some animal rights organizations, like People for the Ethical Treatment of Animals and Trans-Species Unlimited, oppose all forms of animal exploitation, the fur industry wonders what uses of animals will be the targeted next by the anti-fur movement. A Fur

Information Council ad states: "Today fur. Tomorrow leather. Then wool. Then meat...."

Also at issue are tactics endorsed by some animal rights activists in the war against fur. While the splashing of red paint at women wearing furs is considered to be mythical, the confronting of fur wearers by activists is not uncommon. New York Magazine (1/15/90) reports that the New York director of Trans-Species Unlimited, Steve Siegel, tells activists "to go right up to the point of legal harassment but not to harass them." Brozan says, "I think [confrontation] is a good tactic if it's used right. I don't think it's useful to go up to somebody and say, 'You're a murderer,' because that puts them on the automatically on the defensive. I think a better tactic is to say it so you try to make them realize what they've done. Because I do think that fur is murder, but I don't think it's productive to say it to people like that. I try to say, 'Do you know how the animals in that fur coat were raised? Do you know how they were killed?' I try not to be antagonistic."

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

## VOCABULARY LESSON



### ATTENTION BRYN MAWR STUDENTS!!!

### IT'S A PHOTOGRAPHY CONTEST!!!

The Admissions Office is looking for good photographs representative of Bryn Mawr, for publications and slide presentations. 8 x 10 B & W prints or color slides may be submitted on or before February 23.

Prizes will be awarded!!! Questions?? Call Juliana, x5150.

### The Archives

Fascinating and free and a great place to spend the afternoon

Research articles and write for The College News Or just find out about things you've always wondered

Also Contribute photographs and memorabilia of campus events

Canaday Library, second floor Monday through Friday, 9 to 5 Cal x5285 before you come

# Black women's history: No

## Black lesbian writer to read on March 1

BY REBECCA GRECO

When the novelist Mary Gordon visited Bryn Mawr a few weeks ago she compared writing a novel with being pregnant. "You take the vitamins and do the exercises and hope for the best," she said, "but you're still never certain of what will happen." Becky BIRTHA found this comparison amusing but claimed that in her experience, writing a novel was like being in love. "It was like a new romance, especially with the first book,"

she explained. "It was all-consuming. I wanted to work on it all the time." BIRTHA has worked on two novels, she has published a volume of poetry and two short story anthologies, and her work appears regularly in feminist anthologies and literary magazines. She has been a member of women's writing groups in Philadelphia since 1978, and gives frequent public readings in the area. She will be coming to Bryn Mawr on March first to read with a group of students in the first such reading sponsored by the Women's Center.

BIRTHA writes primarily about women, focusing on lesbians and women of color and dealing with their day-to-day experiences in stories often set in Philadelphia. Her characters are women considering situations like the choice between a lover and a child, the stress involved in the first weekend separation in a year-long relationship, the feeling of being an outsider as the only lesbian in a large extended family. She writes about the strength a young Black girl derives from her vivid memory of a strong and independent-looking woman she passes on the street and

"It makes me really happy when a white man comes up to me after a reading and tells me that my books are important to him."

—Becky BIRTHA

later discovers is a lesbian. She writes about the support women find in their relationships with each other and about women challenging and watching each other challenge traditional race and gender roles. She has been questioned about focusing on topics some people have found "limited," but she actually finds that with a focus her work

is a lot freer and, she thinks, has a wider audience. She cites the lack of literature about Black and lesbian women and finds, in writing about what concerns her most, that

many people are interested and identify with her work. "It makes me really happy when a white man comes up to me after a reading and tells me that my books are important to him," she says.

BIRTHA has found great resources and support in a feminist writers' network. She says that "people want to see each other's work published," finding a less cutthroat sense of competition among women's presses than in mainstream publishing. "I think it's very different in the feminist community. People have worked hard to create an alternative." She has also found support from the writing groups in which she has participated and which she has worked to create, and in the Creative Writing program at Vermont College where she did her graduate work. Her family has also encouraged her to write, and BIRTHA says that she wrote stories and poems and even a novel as a child, working primarily for amusement. She says that she first began to take writing more seriously when she was sixteen and in a creative writing class, deciding to "approach writing as a

writer." She has since made the decision to be a writer "several times." One of her short stories deals with a woman writer uncertain of how to introduce herself, wondering what to say when people ask her what she does. Although Becky BIRTHA has worked at a preschool and is now a library researcher, she says, "I usually start out by saying I'm a writer. For a long time it was a good thing to make me sort of grow up to the title."

She has a strong interest in the ideas behind political art. She has encountered writers and teachers who see "no time or place for politics" in literature but she still feels that every act, every piece of art is political, whether carrying a deliberate message or not. When asked about the common debate about overtly political art sacrificing some of its formal perfection for its conviction's sake, BIRTHA questioned the formal standards by which poetry in particular is often judged. "It's like comparing apples and oranges," she said, explaining the difficulty in holding the work of a Nicaraguan or African-American poet up against European forms. BIRTHA feels these stylistic differences must first be appreciated. She cites Lorraine Hansbury's statement that all art carries a message, whether that message is to incite people to revolution or to put them to sleep. She also brought up a point made by Johnathan Kozol, who claimed that a teacher or professor wearing a suit or stockings and heels to class makes a

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## At urban school, student teacher learns Black History

BY TONI VAHLSING

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

February, 1990. My first real Black History Month! Put a white Mawrter in an all black, very urban middle school, and soon she'll begin to find out what Black History Month means.

Let me tell you a little about my school. I'm currently student teaching at Turner Middle School. At Turner they applaud students who do well academically. Not unusual, except that doing well academically consists of passing all of your classes. Only 251 out of 900 students do so. The students at Turner are wonderful people. It is just not "cool" to learn. For many of them, it is difficult to learn. They have to share books with other classes, not to mention classrooms. Turner also has the lowest reading scores in the city.

So, it is the first of February and I find myself standing on my head trying to get these students to learn. It is my first week of teaching English in the seventh grade, and I try to put Black History Month into everything I do. I designed a lesson on the card catalog, using only black figures from history. This week we're writing dialogues using famous black figures. I can't wait to see what kind of combinations these kids will come up with. Maybe one student will write an interview between Arsenio Hall and Martin Luther King Junior or Harriet Tubman and one of the slaves she rescued.

Turner is having a series of assemblies to celebrate Black History Month. I have never been a minority before nor have I felt it so much as during these assemblies. I don't know the words to "We Shall Overcome," which they sing at each of these. I too, can feel pride in Black History Month. It is an empowering time for my students. It is a time to feel pride in their heritage. It is a heritage that is not mine. I am not proud of mine, especially the role that white people have played in oppressing so many other races. My students and I realize how different we are from each other. We are exploring each others' histories. This is an exploration that will last throughout the year, and for the rest of my career.

Seventh graders can be really perceptive. One of them said to me one day, "Can I ask you a question?"

"Sure, Dennis."

"What kind of skirt is that?"

"It's just a skirt. It just has some fringe at the bottom."

Jamal, two seats behind Dennis comments, "Dennis, she's from a different culture. People in different cultures wear different things." Jamal deserves a big hug.

During my first real Black History Month I have learned a lot about myself and a little of what it is like to be a minority. I'm beginning to fill in one part of my education that was neglected in my midwestern grade school education: black history and culture. I hope to continue teaching in an urban setting. It is an exciting place to be. Good teachers are needed there.

I hope some day you can have as interesting and as educational a Black History Month as I'm having this year.

## History of Housekeeping staff

BY BETH STROUD

The first Black student was not admitted to Bryn Mawr until the 1920's. The first Black professor was not hired until the 1960's. The history of Black women at Bryn Mawr, however, begins much further back than that. It begins in 1885, with the women who were hired to work on the housekeeping staff — the women who, as late as 1983, were still referred to as maids. Their story is hard to recover.

In 1983, Elizabeth Lippold, an anthropology major, wrote her senior thesis on the maids' view of their changing relationship with students. Her primary source was a series of interviews with women who had worked for Housekeeping between twelve and forty years. She combed the Archives for information, but found nothing more than a few references in campus publications, and a single photograph.

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

Some of the older women Lippold interviewed remembered a time when they were more or less "at the students' commands" instead of being under the supervision of a Hall Manager. (The present system for cleaning and maintaining dorms, which involves roving cleaning crews, was introduced the year after Lippold wrote her thesis.) Among other things, they had cleaned individual rooms, served individual tables at meals, sorted mail and taken phone messages.

Most of the women remembered these jobs with nostalgia. They regretted that they no longer had as much personal contact with students. As one of them said, you can't help getting to know someone when you have to hand her dinner to her. The newer system may seem more democratic, but it is also more alienating. The bathrooms get cleaned, and most Bryn Mawr students have little or nothing to say to the people who clean them.

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

In 1983, one of the Housekeeping workers said in an interview with Elizabeth Lippold: "I don't deal with my people well.... [Black students] whisper and do not want to get in-

## Bryn Mawr sl

BY RACHEL PERLMAN

The first black student at Bryn Mawr came in the 1920's. She stayed only one week.

In April of 1927, the Board of Directors decided that "colored students will be admitted to the College only as non-residential students." (Karen Tidmarsh, unpublished typescript in College archives)

Enid Cook, the first black student to graduate from Bryn Mawr (AB 1931), lived with black families in the area. Lillian Russell (AB 1934) was also prohibited from living on campus.

Madeleine Sylvain, a Haitian woman, came to Bryn Mawr to do graduate work in 1936-38 and 1940-41. In 1941, Adelaide Cromwell, who had an AB from Smith, came to do graduate work. After receiving special permission from the administration, both women lived in Radnor. At that time, Radnor was used for graduate housing.

In 1942, fifteen years after the original decision to admit "colored students," the Board of Directors recommended that the restriction on residential students be lifted. The first residential black undergraduate was Gloria White. She received her AB in 1948.

A lot of the reactions which black undergraduates had to Bryn Mawr are recorded in the spring 1969 issue of the Alumnae Bulletin. Evelyn Jones Rich, '54, recalls "I was one of the first poor, black, full-time resident students to enter." (Alumnae Bulletin, Spring

# longer hidden from memory

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

BY PATRICIA SAVOIE

In honor of Black History Month, the U.S. Postal Service issued a softly colored stamp portraying Ida B. Wells. I was excited to acquire this stamp, being highly selective (shall we say obsessive?) about the stamps I use. I thought the stamp was pretty, but I must admit to not having had any idea who Ida B. Wells was or what it was that she did. I decided that I ought to find out.

Finding out proved to be more of a project than I expected, causing me a good deal of frustration and anger. I found her autobiography, "Crusade for Justice", quickly, but it was the only book listed in the card catalog under her name. Realizing that I would need more, I continued my search of the card catalog, under virtually every subject that I could think of, all to no avail. I began perusing the encyclopedias, and not one referred to her even briefly. I checked through all the general biographical references, and again there was no mention of her.

I happened upon the collection of reference books devoted to black history and biography; there, finally, were a number of articles about her and her life. The passing over of her life by so many "complete" and "prestigious" standard reference sources is discouraging and infuriating. I cannot help but wonder if her gender and her race aided the editors in their decision to give H.G. Wells as much as a page in some cases, and not so much as to mention her name. Wells herself writes,

"...and just now, if it were possible, would gather my race in my arms and fly away with them." —Ida B. Wells

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

Ida Bell Wells was a journalist, a lecturer and a civil rights leader. She was born on 6 July 1862 in Holly Springs, Mississippi, the daughter of Lizzie Bell and James Wells, slaves under the same master. She attended Rust University, a high school for freedmen established in 1866. She was the eldest of nine, and when her parents died in a yellow fever epidemic in 1878, Ida gained the responsibility of keeping the family together. She passed her teacher's examination, and began teaching in rural schools around Memphis, Tennessee while her siblings grew up.

On a train in 1884 the conductor told Wells that she would have to ride in the smoking car, which she refused to do. The law at the time stated that blacks were to have equal but separate accommodations; railroad personnel, however, insisted that all black passengers ride in the smoking car, which was not first class. The conductor and baggage man attempted to force Wells into the smoking car. She got off the train and sued the railroad, winning \$500 in damages from the local court. The railroad appealed the case, and the state supreme court reversed the decision of the lower court. At the time she wrote, "I have firmly believed all along that the law was on our side and would, when we appealed to it, give us justice. I feel shorn of that belief and utterly discouraged, and just now, if it were possible, would gather my race in my arms and fly away with them."

She drew upon her abilities as a writer to continue the fight, beginning by writing articles for her church newspaper. Her articles spread to other church papers and she was offered an editorship of a small Memphis newspaper, the Free Speech and Headlight.

Her articles criticizing the Memphis board of education for conditions in separate colored schools led to her dismissal as a teacher in 1891.

She devoted all her energy to the newspaper, diligently expanding her experience as a journalist. On 9 March 1892, three young black businessmen were lynched in Memphis, and Wells began her crusade against this hideous practice and against the white population of the city who condoned such a crime. Her views about the need for accurate reporting and free speech were clear: "I had said in newspaper articles and public speeches that we should be in a position to investigate every lynching and get the facts for ourselves. If there was no chance for a fair trial in these cases, we should have the facts to use in an appeal to public opinion."

Her press was wrecked as a result of her articles and editorials, but she would not be silenced. She continued her crusade as a writer for the New York Age, and began lecturing throughout the Northeast.

On 31 January 1893, Henry Smith was lynched in Paris, Texas, and Wells' reporting of the event sealed her reputation as a journalist-crusader, perhaps one of the greatest ever. Many white newsmen were among the 10,000 witnesses of the lynching, most arriving by special trains. The flagrantly public nature of the event, reported by Wells, was

too much to be suppressed or rationalized by the white press, which was the usual practice, even among many of the most liberal north-

ern newspapers.

While lecturing in Great Britain, Wells learned of the progressive activities of English women, and returned to the states to urge her female listeners to become more active in local, state and national affairs, and aided in the organization of many clubs in New England and Chicago.

In 1895 Ida B. Wells married a Chicago journalist, Ferdinand L. Barnett, and together they continued their campaign for equal rights for blacks. Wells bore four children, and curtailed her activities in favor of spending her time with her children until the youngest was eight years old.

She acted as secretary of the National Afro-American Council in 1898, a forerunner of the NAACP. In December of that year in Washington, D.C., she spoke out against mob violence, criticized President McKinley for his indifference to the rights of blacks, called for a reduction in the number of Southern representatives in the House, and opposed U.S. imperialism. In 1909 she was a member of the Committee of Forty which led to the founding of the NAACP.

From 1912 to 1931 she devoted most of her time to promoting suffrage for women, founding the Alpha Suffrage Club of Chicago, said to be the first black women's suffrage organization. She marched in the famous suffrage parade in Washington, D.C. on the eve of Woodrow Wilson's first inaugural address in 1913. She was a director of the Cook County League of Women's Clubs for many years.

Ida B. Wells died on 25 March 1931 in Chicago. In the introduction to Wells' autobiography, her daughter Alfreda M. Barnett Duster writes:

"The most remarkable thing about Ida B. Wells-Barnett is not that she fought lynching and other forms of barbarism. It is rather that she fought a lonely and almost single-handed fight, with the single-mindedness of a crusader, long before men or women of any race entered the arena; and the measure of success she achieved goes far beyond the credit she has been given in the history of the country."



## aff women almost invisible

involved with black helpers... black students look at me like I'm someone from Mars.... Our people are brainwashed and don't want to see other people succeed...."

In 1969, Brenda Jefferson ('70) wrote for the Alumnae Bulletin:

"The organization of this college is a prime example of the old plantation mentality which still thrives in this country. For instance, it is said that the maids and porters in the early days of the college did not walk through the center of campus but had to walk around it. They are Bryn Mawr's house niggers. They

do the heavy work around the Big House.... The black students on campus are the bastard children born of the prostitution of black minds by the masters' system of education and socialization. We are the black automatons who can recite enough white poetry and perform the proper hi-jinks on the SATs to convince the college that we are white enough and civilized enough to live here quietly, not disturb anybody, and undergo the racial lobotomy of the Bryn Mawr experience. We are the half-white, half-savage bastards

continued on page 11

## ow to admit black students



The Blue Bus, Spring 1970

1969) She was also one of the only black students to enter Bryn Mawr in the early 1950's. Looking back from 1969 she writes, "Others have followed: the College has kept its promise to me that they [other black students] would not always be so rare...." In 1969 there were 28 black undergraduates. (Alumnae Bulletin, Spring 1969) While still at Bryn Mawr, a column she wrote for Opportunity News was reprinted in the Alumnae Bulletin. She writes optimistically, "My whole association with Bryn Mawr, nevertheless, has stimulated my belief that some day people everywhere will be able to live harmoniously." She notes, "I cannot say that everyone at Bryn Mawr shares



Enid Appo Cook, Class of 1931

my views. Even here, there may be some students who regard... [the other black students] and myself, not as individuals but as representatives of the Negro race." (Spring 1953)

While Chandlee Lewis Murphy, '63 was at Bryn Mawr "there was only one Negro per class (we often joked about being 'THE Freshman, Sophomore, etc.')." (Alumnae Bulletin, Spring 1969)

This is not intended to be an exhaustive study of all of the black students at Bryn Mawr before a certain date. Rather, I have attempted to present the views of some of the first black students at Bryn Mawr College.

# ARTS AND ENTERTAINMENT

## Glorious Civil War drama proves Hollywood's depths

BY BECCA BARNHART

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

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

*Glory* contains good, strong performances by every actor. Denzel Washington, who was in *A Soldier's Story*, plays an embittered and cynical ex-slave. He realizes the war is not being fought for the Afro-American's freedom, and he challenges Gould's own optimistic outlook for the Afro-American's future after the war. Andre Braugher's character is an educated man taunted by Washing-

ton's character for "selling out" to the white man. Morgan Freeman plays a paternalistic, strong man who is eventually made a non-commissioned officer, and Jimmi Kennedy plays a simple young man who becomes a confident and excellent soldier. After I saw these talented men deliver such solid performances, I felt cheated. Why won't Hollywood endorse color-blind casting as Joseph Papp has done or at least make a concerted effort to include people of color in its movies? If anyone thinks racism is

passé all he has to do survey a season's crop of movies. The paucity of Afro-Americans, Hispanics, and Asians in high budget movies is clearly evident,

and as this movie illustrates, it does not stem from a lack of talent.

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

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



## Joy Luck Club: Everyone and her mother should read it



BY KYONG C. YUN

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

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

Divided into personalized chapters of each woman's viewpoint and experience, which are in turn grouped into four parallel-connected clusters, the novel is a mix of the ancient and the modern. The language of the mothers has the simplicity and poetry of gestures and move-

ment which carries universal meaning and beauty. Their stories are told with a precision and charm that reveal much about themselves and their native culture:

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

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

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



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

The Pan Asian Repertory Theatre is on tour with *Rosie's Cafe* and is making a stop at Bryn Mawr College on March 2nd. It is Japanese Canadian playwright R.A. Shiomi's endearing look at a world where the future is "rosie" and intern-

ment camps just a memory. This play will be presented in its original staging. A warm-hearted comedy including the end of World War II, 50's sock hops, rock and roll, and a wistful love affair for Rosie Ohara, this show will be fun entertainment!

## Coming Attractions

### ON CAMPUS:

#### Corky Lee

Talk on his exhibit "Roots to Reality: Photographs of Asian-Pacific America"

Thursday, February 22nd  
Campus Center, Room 105, 8:00pm

"Roots to Reality: Photographs of Asian-Pacific America"

Friday, February 23rd - Thurs., March 8th  
Campus Center Gallery, 12 noon to 5:00pm

#### HC/BMC Symphony Orchestra Concerto Composition Concert

Friday, February 23rd  
Marshall Auditorium, 8:00pm

#### You're a Good Man, Charlie Brown (Dinner Theater)

Thursday, March 1st at Haverford Dining Center  
Friday, March 2nd at BMC's Rhoads Dining Hall  
5:00pm

Reserved seating only

#### Pan Asian Repertory Theater in *Rosie's Cafe*

Friday, March 2nd  
Goodhart, 8:00pm

Tickets \$1.00 at the door with ID; reception to follow

#### Haverford/Bryn Mawr Chamber Singers and Women's Ensemble

Saturday, March 3rd  
Goodhart Music Room, 8:00pm

#### Chamber Music Society at Bryn Mawr presents Student-Faculty Recital

Sunday, March 4th  
Goodhart Music Room, 3:00pm

### OFF CAMPUS:

#### Women's Theater Festival at Penn presents:

##### Anniversary Waltz

Wednesday, February 21st  
Gold Standard at U Penn, 8:00pm

##### Salon de la Mer

Saturday, February 24th  
Christian Association at U Penn, 9:00pm

##### The Terror of Wedding

Wed., Feb. 28th and Thurs., March 1st  
Annenberg Studio Theater at U Penn, 8:00pm

##### The Instruments May be Shown

Fri., March 2nd and Sat., March 11th  
Pennimem Library of Bennet Hall, 8:00pm

For ticket information, please call 898-6791

##### Waiting for the Parade

Tues., Feb. 27th - Sun., March 11th  
The Walnut Street Studio Theatre

For ticket information, please call 574-3550

### CORRECTIONS:

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

# Jack Hanna shows no respect for women, animals

continued from page 3

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

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

I acted because Jack Hanna, the adult professional, needed to realize the absolutely unacceptable nature of his actions, and because I could not bear the lack of respect inherent in physically restraining a young woman on stage before an audience of her peers while placing 4-inch cockroaches on her breast, not once but twice, after tricking her into touching a 5-pound frog and criticizing her clothing. The disrespect epitomized in this incident was preceded and succeeded by numerous more subtle and invasive actions by Jack Hanna.

I want to mention the link between the oppression of women and oppression of animals. Women were once defined by their productive capacities, as animals are now. No, our skin was not worn, nor our flesh eaten, but the male world deemed us drones without capacity for thought or true feeling, existing to auto-

matically procreate and make beds. Now we get token positions and support a multi-BILLION dollar cosmetics industry. Meat and dairy animal production equals 90% of the animal abuse in the U.S. (Labyrinth, Feb. '90), due to "efficient" handling of creatures incapable of thought or feeling who automatically produce stuffs for human consumption. The remark "Oh she's a pig/cow" and "Oh she's a cunt/hey nice tits," are not unconnected. Objectification kills (liposuction deaths, fur), be it a part or a whole. And exhibition leads to the deadly extremes.

I found precious little difference between the manner in which Jack Hanna exhibited a young woman's fear and the manner in which he displayed the creatures in his show.

Due to human encroachment, wildlife and their habitats are severely threatened world-wide. Jack Hanna repeatedly mentioned this, and for that I thank him. However, while stating that "All that stuff about animals remaining in the wild and restricting tourism is hogwash," he neglected to mention the inhumane conditions and lack of regular personnel or animal-care evaluations that many zoos exhibit. Any uninformed person could think "Oh, we'll just remove those critters and use the space they take up," being unaware that many die. Loneliness, home-sickness, insufficient care and restricted quarters take a heavy toll. And many of the survivors have yet to successfully breed in captivity.

The Philadelphia Zoo, "a very good zoo" by Hanna's standards, houses small mammals in poorly-ventilated, unclean, extremely restricted plexiglass boxes with very little privacy. Perhaps the reason he didn't mention the tile-walled cement-floored barred-in cages that the majority of the large cats are kept in (as of last spring), is that he continually stressed that "we need these animals around for our children. Besides, those African countries need them for tourism or they'll collapse."

I believe that arguing for the preservation of animals based on their uses rather than respecting the sanctity of life is to reinforce the entire colonial/imperialistic bigotry towards any animal that serves

no obvious monetary function.

True, appealing to the selfish will motivate people, but Jack needed to mention that humans have no right using animals simply because it is possible. Although, remembering his comments "I won't talk about animal rights because I'm, uh, sure that you have some very fine groups here" and "Now, I'm not one of those Animal Rights people who wear rubber shoes (not leather) and all that..." perhaps he does support "Might is Right." What is the purpose of working for animal preservation while devaluing those who work the hardest for it? Isn't that like saying "Well, uh, I'm not one of those homosexuals... but sure they deserve equal rights..."

How seriously can one take a statement of purpose when followed by a denial of support for those who work the truly dangerous ground of challenging public discriminatory behavior? It's easy to share none of the risks, to support the minority from a position of power. No one is going to fault him for trying to save the cute fuzzies, especially if we've got their land, their leather, and all their cuteness safely behind bars.

There was a conflict between Jack's proclaimed desire to educate people about animal conservation and his concentration on (his portrayal of) anti-human, destructive behavior. He lacks the fine line between caution and distrust. His comment: "99% of the time injuries (by animals) are your fault," was invalidated by "See those giraffes? (a cute family) 2 keepers killed in the last 10 years!"

Great, Jack, I'll remember to tell that to the next person I meet who thinks they're ugly and useless (and who could be here now). Add his glee at damage done on a Letterman show, "Wait, I'll show some footage of a camel backstage-it ripped out the ceiling! Yeah, then I had this goat, \$60,000 set, first day and (chuckle) oh I won't even tell you what it did!" Now, okay, I admit that seeing a goat shit on The David Letterman Show is damn funny, but folks, taken in context it was just another example of his obvious focus on damage by the animals he was supposedly rooting for.

Amusement at destruction of prop-

erty is, in my opinion, a rather childish offshoot of the macho cult of Rambo and WWF wrestling — all very well except when it reinforces disrespectful action for the fun of causing pain or damage, or hardens people to that bias used to portray a subject.

Our next treat: "A beaver bit me on the Letterman show." Okay, ha-ha and all that, but it did not merit holding up a thumb "I have no feeling here," chuckling and repeating Letterman's marvelous comment "Hey don't ever mess with another man's beaver," & adding "Imagine my having to tell the nurse in the emergency room I'd been bitten by a beaver." Resounding sexist laughs from corner 2 please.... I could have been spared the capsulated version of media male bonding, and find it to be more about reinforcing the popular objectification of women than wildlife conservation.

Another jolly David & Jack clip: Jack milking a goat, and Dave cracks "Hey, you sure you've got the right sex?" Obviously Jack cannot stuff a rag in the man's mouth before a show, (he might enjoy it, "Yes, he's a jerk," Jack told us), but he could have apologized or edited the homophobic gem from the show. I see enough phallic symbols on popular television without adding a goat's teat to the list.

His physical handling of the animals lacked respect: he held a opossum by it's tail (I know they're prehensile yes), with it's arms splayed, seeking support, pulled out it's pouch and muttered "See here's where the babies live." He touched neither orangutan; he backed off from the male muttering about biting, the female hid her face as he approached. Another Letterman anecdote: Jack pulls a baby squirrel from a box, offers it to Letterman and then sticks it, wide-eyed and upside-down, right back in when David refuses it. Being clutched upside-down and rapidly moved are just not what needs to happen to a tiny, timid mammal infant. C'mon Jack, have a little care.

As a woman and an idealist and someone who believes strongly in stopping hurtful action, I ask this community to consider my points in judging the 1990 Jack-Hanna-Wield-a-Cockroach-and-Get-Confronted Incident.

## WORD SEARCH & CONTEST! A THREE PART CHALLENGE...

DIRECTIONS: First, fill in the name of the female artist who performs each song listed at left. Then find the names of both the artists & the songs in the square below. The 3<sup>rd</sup> part is the contest, & you'll have to

- Baroque \_\_\_\_\_
- Cappuccino \_\_\_\_\_
- Closer To Fine \_\_\_\_\_
- Fast Car \_\_\_\_\_
- Fogtown \_\_\_\_\_
- Heart of Glass \_\_\_\_\_
- In The Nick Of Time \_\_\_\_\_
- Live To Tell \_\_\_\_\_
- Luka \_\_\_\_\_
- Mac The Knife \_\_\_\_\_
- Me Myself I \_\_\_\_\_
- Respect \_\_\_\_\_
- Straight Up \_\_\_\_\_
- These Boots Were Made For Walking \_\_\_\_\_
- Tramp \_\_\_\_\_
- Want Not \_\_\_\_\_
- What I Am \_\_\_\_\_
- Where The Wild Things Are \_\_\_\_\_
- Would I Lie To You \_\_\_\_\_

figure that  
out all by  
yourself.  
Hmm....

G	N	I	D	A	R	T	A	M	R	A	N	A	O	J	T	C	O	H	N	G	E	R	A	C	T	U	A
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E	M	I	T	F	O	K	C	I	N	E	H	T	N	I	S	G	O	S	C	I	M	H	T	Y	R	U	E
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## Wellness seminars

BY LAURA HART

With the cooperation of various campus resources, the Department of Physical Education has joined forces with the Student Life Committee this semester to offer a series of weekly seminars which cover many aspects of mental and physical health. Under the billing of "The 1990 Wellness Seminars," the Saturday morning (10 a.m. to noon) meetings are open to students, staff and faculty alike. Although attendance at five seminars may be applied to one gym credit and attendance at eight to two, students are encouraged to come to any individual event that interests them. The ten topics, which are scheduled for ten Saturdays between February 3 and April 28, cover such widely varying subjects as self defense, development of leadership skills, and care for sore backs.

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

requested from the participants after each presentation, the project is a well-received, helpful addition to campus life.

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

Additional information on any aspect of the program can be obtained from Wellness Coordinator Cindy Bell (526-7349). Other presentations scheduled for this semester are:

March 3 - "Examining Values and Setting Priorities in Making Career Decisions" (Jeanne Simon & Liza Bernard)

March 24 - "Women's Worries" (Shelly Fitzgerald & Peer Educators)

March 31 - "Assertiveness and You" (Lucy Darlington)

April 7 - "Emergency Cares" (Martha McMahan)

April 21 - "Addictive Behavior" (Eileen McAlinney & Jean Marie Barch)

April 28 - "Your Back and You" (Joe Eremus, M.D.)

## Becky Birtha to read

*continued from page 6*

distinct political statement to the students. Birtha works with a strong concern for challenging what is traditional, what is expected of women in particular. Yet perhaps through her attempts when writing to think about her potential audience "as little as possible", perhaps through her attempts to "get back to the place where I wrote for entertainment as a child," Birtha's stories carry no empty rhetoric or soapbox attitudes. She tells a good story clearly and eloquently, without preaching, with visible care for the story and its characters.

Becky Birtha says she has read often for students but never with them and looks forward to participating in Bryn Mawr's upcoming reading. When asked what advice she would give to young women writers, she said that she would tell them to believe in themselves, that that kind of faith is necessary when the work gets difficult. She says she is frequently asked who her major influences have been and, while she cites Alice

Walker and Lucille Clifton she says she "read pretty much everything" when she was growing up and finds a real strength in her reading's variety. As a student, she says, she didn't expect to publish as widely as she has. She also pointed out that twenty years ago there was virtually no feminist writers' community—a community that has now grown strong and provides support for many women writers. She finds public readings especially valuable, claiming that they serve as a more direct and accessible medium than publishing for "getting the word out" and that poetry and fiction often gain a depth when read aloud. Readings also provide an immediacy for both writers and audiences, offering a sense of exchange and support for writers in particular. Demonstrating support for such readings—especially in academic communities—is vital if their funding is to continue. Please attend. Anyone interested in reading should contact Elisabeth Friedman (Box C-81) or Donna Uettwiller (Box C-1257).



## Women's Theater comes to PA just in time for Women's History Month

The University of Pennsylvania will be hosting a Women's Theater Festival from February 21st–March 3rd, bringing together theater professionals from across the country in five shows that stretch the boundaries of mainstream theatrical conventions and challenge audiences to rethink cultural stereotypes of race, gender, and sexuality.

The Festival will celebrate both Black History Month (February) and Women's History Month (March) through theater works that include solo presentations and collaborative performances with members of the Penn community.

They promise to be enjoyable and informative events! Look for the special interview with the person who is the mastermind behind this women's theater presentation in the next College News.



## First bi-college students to debate worldwide

BY ANDI DEDOLPH

As the first members of the bi-college debate society to compete in a World Debate Tournament, Roxanne James and Seth Cooper were treated to an interesting trip over Winter Break. The tournament was held in Glasgow, Scotland, on the grounds of Glasgow University Union. Teams from 105 colleges and universities, representing five continents, participated in the tournament.

This is the second time in the tournament's ten-year history that Glasgow University Union has hosted it. The tournament originated at Glasgow University Union; the first World Student Debating Championship was held there. Since then, the tournament has been held in several places in the United States and Great Britain.

The tournament schedule was filled with activities. It began on the evening of Thursday, December twenty-eighth, with an elaborate opening ceremony and a Welcome Party. Friday through Sunday, three rounds of debate were held daily. Each day concluded with entertainment in the form of traditional Scottish activities or parties. On Monday, January first, humorous extemporaneous speaking was held and all debaters were encouraged to participate. On Tuesday, transportation to scenic locations, art galleries and museums was provided.

Wednesday through Friday the octofinals, quarterfinals, semifinals, and finals were held. The finals were held in the presence of the tournament's patron, Her Royal Highness, The Princess Royal. The champions of the tournament were presented with a traditional Scottish drinking vessel, called a quaich, made of sil-

ver. The winner of this year's tournament was Yale University; this is the first time an American team has won the tournament. Our own team finished comfortably with a 5-4 record.

The format of the preliminary rounds was slightly complex. Four teams participated in each round, two as the proposition, two as the opposition. The teams were given a three-digit number. The first two numbers indicated the location of the debate and the third the speaking position of the team. During the debate the teams alternated between proposition and opposition speeches that were not to exceed seven minutes. Samples of the resolutions that were debated are "The environment is more important than economic growth" and "No community has a right to force another to be civilized."

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

When Roxanne and Seth were asked about their experience at the tournament, they both replied that they enjoyed themselves thoroughly and that it was a great way to spend Winter Break. "I had a really wonderful time and had an opportunity to meet some very interesting people from other countries," Roxanne said. If anyone is interested in participating in the debate society, meetings are on Monday nights at 9 pm in Taylor C and on Wednesday nights at 9 pm in Stokes 121.

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Campus Center 105

BMC

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Campus Reps: Joannie Chang 526-5588 BMC  
Wendy Greenburger 645-9865 HC

P E R S O N A L S

LOST: One purple corduroy jacket at (believe it or not) the last women's party in Erdman. Call x5691 if found PLEASE.

ANYONE INTERESTED IN PLAYING DOUBLE DUTCH? Teaching, learning, playing, whatnot. THEA box C-628

# On Our Honor: '89-90 Board in review

BY GENEVIEVE BELL

A first year student cornered me the other night wanting to know what exactly it was that the Honor Board did and I was stuck for an answer. It wasn't that I didn't know, it was just that I didn't know where to start. "Well," I said, "we have meetings, we talk about things endlessly, and we worry about everything." That's a hardly a satisfactory answer though, is it? It doesn't explain that harried and glazed look Board members take on during exam periods or the way they wince at the mention of the Alcohol policy. It doesn't illuminate their strange shorthand, the language of initials and code. And it certainly doesn't justify the fact that we spend on average fifteen to twenty hours a week doing Board business. So what is it that the Honor Board does? We are frequently charged with being one of the most unaccountable and mysterious organizations on this campus. Our actions are outside of the public domain and our power is unchecked. Sadly, the truth of the matter is far less exciting.

But, you wouldn't know that, would you? For it is a little over twelve months since I was elected Head of the Honor Board and in that time, despite promises to the contrary, the Board has only produced one synopsis. The purpose of synopses was to allow the community access to the decision-making processes of the Honor Board — it was thought that

these publications could be both instructive and thought-provoking. However, they have been neither. So, it seemed only appropriate that my final act as Head of the Board could be to produce something akin to an annual report; a detailed description for the edification of the community of just what the Board did in the last twelve months.

Well, since February of 1989 we have had nine academic cases — this is slightly up from previous years. (Though in surveying the records kept since 1981, there seems to be a cyclical trend: 1981 - 4 cases; 1982 - 11; 1983 - 8; 1984 - 7, 1985 - 5; 1986 - 5; 1987 - 6; 1988 - 5; 1989 - 8; 1990 - 1.) Of the nine cases this year, one never became a hearing: it was handled, according to procedures, at the discretion of the faculty member under advisement from the Honor Board. Of the remaining eight hearings, four dealt with plagiarism — an increasingly problematic area in academic life, it would appear. For the most part, the students were guilty of sloppy work and panicked last-minute rushes; the resolution of these cases involved failing grades on the papers, rewrites and recommendations to participate in writing clinics. One of the cases though was far more serious, involving what the Board took to be a premeditated and deliberate attempt to pass another's work off as one's own — initially the student in question was given a failing grade on the paper and withdrawn from all remaining classes and separated from the Col-

lege for a year. However, the case was appealed to the President (one of two such academic appeals this year), and upon her recommendation the student was allowed to complete the semester, (although all of her exams were proctored and she worked under close supervision), on the understanding that she would then leave and not return to Bryn Mawr.

Two further hearings dealt with the taking of closed book exams with assistance; that is to say that students used outside sources to help complete closed book exams. Both cases were the result of a lack of appropriate attention on the part of the students and of a dearth of explicit instructions on the part of the professor. Both students failed the exams in question and counselling, closer consultation with Deans, and reorientation to the Honor Code were suggested as preventative measures. The final two hearings, separated by nearly six months, dealt with the disappearance and probable theft of final exams. However, it could not be demonstrated at the time of the first hearing that this was the case. During a later case, it became apparent that this same student had removed an exam under false pretences. The gravity of this case was thought to warrant exclusion. (This decision was upheld under appeal). All in all, the academic Honor Board spent approximately thirty-five hours in hearings, produced pages of notes and argued a lot about intention,

motivation and sufficient evidence.

By contrast, the Social Honor Board had only two hearings — the same number as the previous Board. This was, however, twice the number there had been for some three years. Whilst no official records are kept of such proceedings, oral history would appear to support the cyclical trend of the academic case load. It is perhaps indicative of the complexity of the issues involved in any social case, that these two hearings consumed upward of thirty hours, producing somewhere in excess of 170 pages of testimony, statements and resolutions. Because both of these cases touched the lives of many people, it is impossible to go into details; suffice it to say that the resolutions included the suggestions of counselling and temporary separations from the college community. As a result of one of these cases, a new policy of cooperation has been adopted by the Honor Board and Dean's Office — whilst no names are shared, scenarios are debated and strategies develop that help to cope with the exceedingly complex nature of social disputes on this campus.

Well, that is about all we did last year. I guess we've been kind of busy. Of course, I haven't mentioned the mediation training which took place in the Fall (a weekend retreat for Hall Presidents and the Honor Board) equipping all those participating with a plethora of new skills; the forums that the Board either sponsored or participated in; the policies we helped draft — the Harassment Policy, the Alcohol Policy, the Party Policy; the Orientations we did for the Freshman class, Hall Presidents, Hall Advisors, customs people, the post-bacs, special students, and the McBrides, as well as Freshman English professors and various other new staff; the countless meetings we attended or organized; and the questions we answered in the dining halls, classrooms, campus center and any other time we stood still long enough. These are the things we do on a daily basis. We do some of them better than others, although none of it, it would appear, without controversy.

If this were a traditional annual report it would now talk of money raised, products completed, projects conceived, obstacles overcome, competitors thwarted and the brilliant new schemes for a brave new year. It would also thank all those who made it possible: like AD — who maintained the enthusiasm, Kit-Kat — who laughed at all of us but feed us chocolate anyway, CK — who needs a better alarm clock but who was there when it really counted, Marisa — who never remembered meetings but always had the right thing to say and Jen — who I still love and who is still, despite the odds, my best friend.

But this isn't a traditional report and I'm not a CEO — profit margins and efficiency graphs would be antithetical to the very notion of an Honor Code. And I do not think of the Board as achievement oriented — indeed at one level we are engaged in little more than maintenance activity, preventing the further escalation of events without ever really being able to treat the source. No matter what the Code says, or the Board does, Bryn Mawr will never be a truly safe place for any of us. Nonetheless without a Code and without a Board, there would be less possibility for change and less potential for making a better community.

I suppose that is why the thought of leaving the Board is a strange one — I have spent three years dedicated to the notion that an Honor Code can and does work. I have also spent three years sleeping less, making enemies more, and generally raising the hysteria level exponentially; there are some things I just won't miss. But to look again from the outside, without the blinkers of a invested believer, will be a challenge.

## Dear Mrs. Hank

Dear Ms. Hank,

My father says, "Never sleep with anyone crazier than yourself." I think this means that I should be able to sleep with almost anyone. After all, I take five classes and I write for The College News. What do you think?  
Certifiable

Dear Certifiable,

It's not that simple. Most of us are crazy, and many of us are, in fact, crazier than 90% or more of our potential sexual partners. However, there is an international organization of extremely crazy people with whom one should not sleep. This organization, known as the "Mind-Fuck Squad," or MFS, has infiltrated colleges and universities nationwide. Its members come in both sexes and all

possible sexual orientations. Often, they look normal. Then, suddenly, they turn into Satan.

It's hard to avoid them. After all, you can't help who you fall in love with. There have been a few studies, however, conducted by intrepid participant observers who are now recovering. These studies have shown that MFS members continually use a few basic tactics. Analysis of these tactics has led to the following preliminary rules which, if carefully followed, can help you avoid sleeping with members of the MFS.

FIRST RULE. If you are straight, avoid sleeping with anyone of the opposite sex who claims to be gay. If you are gay, avoid sleeping with anyone of the same sex who claims to be straight. If you break this rule and fall in love with

someone who is indeed a member of the MFS, she or he will then say that it was only an experiment and would you like to stay friends.

SECOND RULE. Anyone who spends more than a very small portion of her or his time discussing her or his past lives is probably a member of the MFS. Don't act like you're fascinated, even if you are. Look her or him straight in the eye and say, in a kind but firm voice, "You're so full of shit." She or he will then melt, screaming, just like the Wicked Witch of the West, leaving only a small green puddle and a hat.

THIRD RULE. Anyone who uses the excuse, "I did too much acid when I was a kid," for any reason at all, is definitely MFS. Do not sleep with anyone, ever, who uses this excuse.

## Housekeeping staff's history

continued from page 7

brought up to the Big House to live, eat, and learn to read and write with the master's children. We learn to call the house niggers by their first names. It's hard at first, but after a while it's easy."

In the 1920's, during the heyday of the Summer School for Women Workers in Industry, an Employees Co-operative School was formed to offer night classes to the staff. This school was modeled after the Summer School, but there were important differences. Professors taught the Summer School classes, while undergraduates taught the night classes. Summer School students took only academic subjects, while staff took "practical" subjects like dress-making as well as English composition, English literature and Latin.

The May 2, 1923 issue of The College News betrays the distinction most clearly: a front-page article describes, in glowing terms, the students admitted for the next session of the Summer School. Mean-

while, an article on page two describes the Employees Co-operative School as follows:

"...English Composition is offered in order that the pupils may learn how to use their own language.... Such subjects as Latin are offered only when one wishes to prepare for high school work." The Summer School students were white; the Employees' Co-operative students were Black. Bryn Mawr recruited white factory workers from around the country to participate in the Summer School, but was patronizing towards its Black employees. Perhaps a project such as the Employees' Cooperative School could have brought students and staff together in a mutually empowering way; perhaps it was doomed to failure by the racist and classist system in which it existed. In any case, by 1929 there were no more references to the school in The College News or other publications.

Black students have left a great deal of their own writing behind them. But when

it comes to black staff members, the history to which we have access through the Archives is a history seen almost entirely through a white filter. Elizabeth Lippold was white. So were the editors and writers of The College News. So am I.

The privileged bias is evident in the writing which exists. It is even more evident, however, in the writing that does not exist, in the pictures that were never taken, in the questions that were never asked. This lack of information is the result of the same attitude that renders the Housekeeping staff nearly invisible now. If you don't know or care who cleans your dorm, you won't write about them.

Lippold did not conduct any formal interviews with students or alumnae, but she did speak to some of the alums informally. While the Housekeeping staff spoke warmly of the students and remembered many of them well, those who had been students did not mention the staff until asked, and couldn't remember their names.



## Upcoming Athletic and Wellness Events

Thursday Feb. 22	<b>Badminton vs. Swarthmore</b>	Rosemont 4 pm
Friday Feb. 23	<b>Basketball vs. St. Elizabeth</b>	Schwartz, 7 pm
Saturday Feb. 24	<b>Wellness Seminar: Identity and Relationships</b> presented by Pat McPherson & Karen Tidmarsh	Schwartz, 10 am
	<b>Basketball alumnae game</b>	Schwartz, 2 pm
Saturday, March 3	<b>Wellness Seminar: Examining Values &amp; Setting</b> Priorities in Making Career Decisions presented by Jeanne Simon & Liza Bernard	Schwartz, 10 am Bi-College
	<b>Rugby vs. Franklin and Marshall</b>	Haverford Rugby Pitch, 11am

## Basketball nears victory

BY KITTY TURNER  
AND LAURA HART

The Bryn Mawr College basketball team is taking the game of basketball by storm. The team has had several difficulties and potential setbacks in the past few weeks, but these things have left them undaunted. The team is striving for perfection, and was approaching that goal.

With a squad of five, Coach Ray Tharan and the team members have displayed such consistent effort, tenacity and courage that they have done what to some may seem to be the impossible. They have successfully defeated five of their last six opponents.

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

On Friday, February 9, Bryn Mawr then soundly trounced Penn State — Ogontz 61-40. The Bryn Mawr defense was crucial to this victory. The Ogontz coach commented that the Bryn Mawr defense was the toughest defense that they had played all year.

This game belonged to Bryn Mawr from the beginning. The team with its decreased numbers exploded with an incredible amount of energy. They quickly took the lead and never relinquished it. Bryn Mawr ran the game, and ran the Ogontz team into the dust. Freshman Erin Adamson was the high scorer of the game with 34 points, just four points shy of the single game record high.

On Monday February 12, Bryn Mawr again showed the stuff from which they are made. They were prepared for the game against Swat to be a tough match, but they played with the tenacity that has manifested itself in the team, and forged ahead. The Owls led at one point with 15.

In the second half of the game Swat began chipping at the Bryn Mawr lead, and was at one point only two points behind the Owls, but Bryn Mawr once again took control of the situation and was able to defeat the Garnets by six. The final score was 60-54.

On Valentines Day, Bryn Mawr suffered its first defeat of the season when Eastern College handed them a loss by a narrow 59-54 margin. The game was a crucial PAIAW match and it was a most disappointing game.

On Saturday, February 17, BMC downed previously undefeated N.E. Christian in overtime, again with only five players.

After a 58-58 tie in regulation play, Bryn Mawr's visibly exhausted five were boosted by enthusiastic fans to rally and break the game wide open, defeating N.E. by a final score of 71-63. The win puts them in a tie for first place with Eastern College in the PAIAW division.

The Mawrtys are now looking forward to their last game of the season against St. Elizabeth's.

This game will be at home on Friday, February 23rd at 7 p.m.



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



### THE PISCES MAWRTYR (February 19 - March 20)

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

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

An overdose of thrills and action is not something that the Pisces Mawrtyr is at all comfortable with. She is generally very contented if one leaves her to read, meditate, relax and think. She is rather idealistic when it comes to people and relationships. A Pisces Mawrtyr's clos-

est friends often understand and respect this. It is a mistake to make fun of her sensitivity and need for emotional reassurance — in fact, it is a "mistake" that the Pisces Mawrtyr does not readily forgive. And why should she?!

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

### THE ARIES MAWRTYR (March 21 - April 20)

Fireworks are colourful and a little hot. So is the Aries Mawrtyr.

(Well, we could stop there, for saying anything else would simply look like an over-embroidered explanation. But then again it would be fair to go on.)

The Aries Mawrtyr is extremely dynamic. She is also very aggressive. And very impulsive. She likes it if people see things her way — it makes her life more convenient. All this is making it seem as if she is the ultimate Ms. Bossy! But she's not bossy... no... not at all. She's just a leader. And she can't help that.

She is highly independent. She enjoys receiving attention but not to the point

where she is smothered by it. The Aries Mawrtyr needs her freedom almost as much as she needs nourishment... of all sorts. She loves physical activity; Aries is a very action-oriented sign. But it is not simply her body and spirit that are active. She has a very active mind.

The Aries Mawrtyr usually loves competition and challenges. They give her a chance to expend both mental and physical energy. The Mawrtyr born under the sign of the Ram is rarely quiet and subdued. Her forceful nature does tend to make her somewhat impatient, and more than somewhat hot-tempered. Generally, the Aries Mawrtyr is sooo busy with her friends, her work, her play, her books, her music, her etc., and her other etc., that she forgets to relax. Then she becomes burnt out and her friends get to see a tired, moody but nonetheless hot-tempered Aries. Who, thankfully, tends to recover fairly quickly. She's strong!

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