

1995

## The College News 1995-4-4 Vol. 17 No.5

Students of Bryn Mawr College

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Students of Bryn Mawr College, *The College News 1995-4-4 Vol. 17 No.5* (Bryn Mawr, PA: Bryn Mawr College, 1995).

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# THE COLLEGE NEWS

VOLUME XVII NUMBER 5

FOUNDED

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BRYN MAWR COLLEGE

April 4, 1995

## Diversity at BMC: what about Republicans?

by J. Bierman

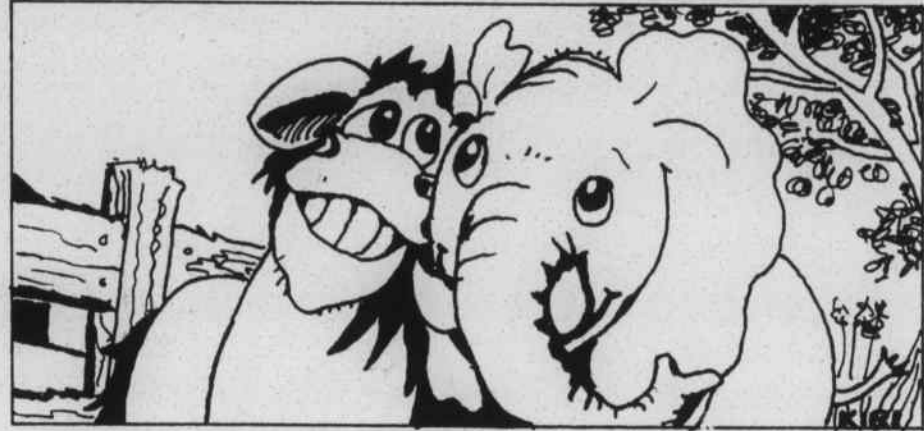
In an effort to expose some of the troubling stereotypes which we, as Republicans, have encountered, and to examine some of the political activities of the campus, the College Republicans issued a survey last semester. Many of the students who responded to our survey (and we wish to thank all of you for doing so!) were distressed or disturbed with the nature of the questions that we asked. Many felt that we were propagating negative stereotypes about Republicans and made sweeping generalizations about both Democrats and Republicans. Some even went so far as to be insulted by the nature of the questions. While it is true that many students do not support or use stereotypes when speaking about Republicans, or any group for that matter, others use them quite frequently as our survey and personal experiences have shown.

Before addressing some of the major questions which the survey sparked, I would like to report some of the results. We sent out surveys to every student on campus (about 1200) and only 15% of the student body responded. Of the respondents, 86.7% are registered to vote

and 68.3% were planning to vote in the recent election. Of those that are registered to vote, 57.2% are registered Democrat and 15.6% are registered Republican. Finally, 34.4% of the respondents have volunteered for a political campaign.

In terms of political attitudes, 22.8% of the respondents would vote for a candidate who supported Clinton, while Clinton's endorsement of a candidate would prompt 28.3% of the respondents to vote for that candidate. Also, a majority of those surveyed (73.9%) would vote against the party with which they are affiliated based on a candidate's stance on a particular issue.

In response to questions of tolerance, 82.2% of those surveyed consider themselves to be tolerant of people with differing political ideologies. Yet, ironically, 53.9% feel that this tolerance is not the position of the student body as a whole. While it is difficult to generalize to the student body as a whole based on such a small sample, the perceived intolerance of the campus by the student body is very disturbing. If we assume that the majority of the student body considers themselves to be tolerant, but does not see the campus as a whole in that light, we must ask, then, who are



those people who create this intolerance? Furthermore, do we want our campus to be a place where political intolerance is the norm, especially given the fact that this is a liberal arts institution? One of the main objectives of a liberal arts education is to experience differences, to expose yourself to ideologies that you have never experienced before. Therefore, differing political ideologies, and tolerance of those ideologies are a necessity for an effective liberal arts education.

A possibility for the discrepancy between the tolerance that people perceive in themselves and the lack of

tolerance that they perceive on campus is that many people do not realize that some of their statements could be viewed as intolerant. For example, many respondents felt that we needed an in-between category for statements involving party generalizations. Yet one respondent, in making a case for such a category called our alleged propagation of generalizations "Republican." While others wrote that after reading the generalization statements, they were not surprised to discover that the survey was sponsored by the College Republicans.

*continued on page*

## Family history in Bryn Mawr's past

By Leah Coffin '98, with thanks to Charlotte Irby Robinson '36

When I first applied to Bryn Mawr, I had no idea that anyone else from my family had ever gone here. Then when I was accepted, my father told me that my grandmother—his mother—had also gone to Bryn Mawr, years before. Yet even though I knew this, the conscious reality of this fact had never really sunk in. Then, over Spring Break, I went to visit my aunt, uncle and grandparents in upstate New York.

The morning after I got there, I woke up and walked downstairs into the living room. There, lying on the couch, were two books, both about the same size, one in a frayed cloth-bound hard cover binding, the other a stapled program-type paper pamphlet, both emblazoned with the same blue owl stencil. One of them was my grandmother's class yearbook, the other was the program from her twenty-fifth class reunion. And on a table by the mantelpiece, put out especially for the occasion, was a slightly elongated-looking lantern, a bit rusted, but unmistakable for what it was. It was my grandmother's lantern, light blue for her year, with the number "36" on each side to indicate the class of Nineteen-thirty-six. (The nine panes of glass on each of the four sides added up to thirty-six, as she told me later.)

The class of Thirty-six did not have the best of luck. To begin with, as entering



photo by Caroline Wan

freshmen, they did not get to have "Freshman Week" (what Customs Week used to be called) because of an epidemic of scarlet fever. Furthermore, they were all attending college during the Great Depression. Whether rich or poor, there was a strong possibility that sooner or later, their luck would change, the money would disappear, and they would have to leave college. Her class started out with 117 students, but by graduation, there were only 77 left. Unfortunately, she was among the ranks of those upon whom fate did not smile. My grandmother was forced to leave Bryn Mawr after only one year due to lack of

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## Myths about Post-Bacs at Bryn Mawr

by Jeanine C. Bryant and Matthew S. Cushing

Post Bacs: the name alone sends waves of annoyance through any undergraduate who has taken an entry level science class at Bryn Mawr...or so we were both told, undergraduate and Post Bac, on our separate arrivals on campus. It seems that the friction between the two groups begins long before any of the individuals actually meet, and that the problems stem from a variety of misconceptions held by both parties. The Committee on Post Bac-Undergraduate relations was formed in November of 1994 to address some of these issues; we are both members of this committee. This article is a first attempt to dispel some of the misapprehensions held by undergraduates about Post Bacs.

A common undergraduate introduction to the Post Bac program is a fellow student's version of the Post Bac stereotype. This would run something like the following: "Post Bacs are a bunch of people who have finished college but have come back to take science courses for medical school. They have no respect for the honor code, skew the curve in science classes, monopolize professors in class and office hours, prevent undergrads from getting into medical school, and are generally annoying and difficult to be around."

It is hardly surprising, given this information, that relations would be strained.

Not only undergraduates feel this tension—Post Bacs experience both veiled contempt and overt hostility on the part of some undergraduates, which adversely affects their experience and impressions of the Bryn Mawr community. One Post Bac relates that, upon asking an undergraduate a question about, no joke, an item in the salad bar he could not identify, received the terse reply "I thought Post Bacs were supposed to know everything."

With this as an introduction to the realities of Post Bac-Undergrad tensions, we shall move on to some of the complaints that are easily refuted, because they are unfounded.

**Complete Falsehood #1:** *Post Bacs are included in the general curve in science classes and affect undergraduate grades.*

**Reality:** The Post Bacs are indeed placed on a curve, but the curve is set by the undergraduate members of the class: the Post Bac grade distribution has no impact upon undergraduate grades. Ask Frank Mallory or Al Albano if you don't believe us—they're fun to talk to anyway.

**Complete Falsehood #2:** *Post Bacs have no respect for the Honor Code.*

**Reality:** The Bryn Mawr Honor Code is a broad document, covering much of the life of members of the community, and consequently people mean different things when they refer to it. The most common complaint about Post Bacs and the Honor Code is that

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INSIDE: PRIDE WEEK CENTERSPREAD...AND  
DON'T FORGET THE VOYAGER UPDATE!



# EDITORIAL

## Teaching intolerance

No matter whether my high school teacher was hated or loved, she had a lot of influence on her students. I should add that this fact is truly unfortunate because she didn't stick to teaching us good math skills. At times she would bring up completely inappropriate topics. I'm talking about the times she would proclaim her desire that the Republicans win the election.

It wasn't fair to express these opinions in front of my class in the position of teacher. She spoke completely from one side of the issue. It was the only side she understood and so I'm glad that she didn't try to explain a Democrat's point of view. But the question remains, should she have said these things? Should I have stood up and said something to stop her? Should I have gone up to her after class and said how uncomfortable she made me feel when she said these things? I felt like she was teaching us that it was okay to laugh at another person behind their back. I felt like she was trying to gain approval from the particularly loud boy that sat next to me in class. He was perhaps to her a symbol of popularity and acceptance.

I sat through her wasting my time every day. When I think back, I remember how I felt no one's support. No one else seemed outraged by her words. So I understand approval and how the lack of it can make life very lonely and unjust. I understand what my teacher searched for. I understand that I didn't have enough of it to speak out against her words. The feeling I have inside makes me want to go back to the class that has taken my place and explain that they don't have to listen to her judgemental opinions. They can remind her that by expressing intolerance for a group of people, namely Democrats, she sets a poor standard for what is right and what is wrong.

The same type of thing often occurs at Bryn Mawr, but when it happens here, it tends to be the left-leaning ones who get on their high horses and the conservatives who are silenced. Conservatives are stereotyped as hateful, ignorant, racist and homophobic; and conservative women, well, they must be nothing if not self-loathing. At least, that's how the rhetoric goes.

If we are to be a truly pluralistic community, we have to listen to all voices on campus. We don't have to agree with what's said; but we should at least take the time to find out what it is that people think before casting judgements. If you think it's offensive when people make blanket statements about feminists or Latinas or lesbians, why should any other kind of blanket statement be acceptable? As my mother says: "Just because you make somebody shut up doesn't mean you've convinced them that you're right."—Shannon and Kathryn

## THE COLLEGE NEWS

BRYN MAWR COLLEGE VOLUME XVII, NO. 4, MARCH 21, 1995

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The College News does not accept any paid advertising. Free announcements from or for the community are welcome.

The next deadline is April 14 at Midnight. Letters and articles should be sent to our mailbox (C-1716), or placed outside our Denbigh Office (X7340). All submissions should be on MAC disks or hard copy. Disks will be returned via campus mail (we promise). Submissions are accepted from any member of the community, and are not edited for content. All opinions expressed in articles or letters are those of the author only, and are not representative of those of the editorial board. Come to Thursday night meetings at 8pm in the Denbigh office above the language lab or call one of the editors if you are interested in contributing to the paper. Subscriptions are available for \$15/year in the U.S., \$29 overseas. STATEMENT OF PURPOSE: The College News is a feminist newsjournal which seeks to provide a forum for the students, faculty, administration, and staff of Bryn Mawr. We welcome 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. Each article represents the views of its author, not necessarily those of the paper.

## Letter to the Editors

To the editors:

Tribby John's piece in the February 14 issue bemoaning the fact that the police were called to deal with the noise being made at 11:30 p.m. on a week-day night by students from an African-American society, Alpha Kappa, and their Bryn Mawr hosts evokes the following:

Ms. John infers from this incident the death of diversity. I see it as emblematic of insensitivity. Did the ritual organizers forewarn those living adjacent to the site of the celebration that it was to take place? Did they in the pages of the College News, in tent notices on the lunch tables, educate their fellow students as to the significance of this ritual? Why did it take place on a week-day night?

Though the movement to diversity and tolerance is positive, the solipsistic character of so many of the hyphenated groups that clamor for attention in the media and on campuses is discouraging. While class-action is

great to lend weight to political causes, it's a self-defeating basis for friendship.

What can you at Bryn Mawr or any secular college do to find common ground? You live in dormitories which have beautiful dining rooms where people once shared their personal concerns and those of the college and the world. I understand why this is no longer possible. But how can you find some other way to bring yourselves together?

The Seven Sisters and many of the Ivy League colleges have not had sororities and fraternities, but if each student from one or another minority who comes to these campuses feels the need to affiliate on a socio-economic basis, the privileged, main-stream students will form their own societies, very likely secret ones.

Very truly yours,  
Locke K. Brown  
Smith '51  
Bryn Mawr '61

## Activism Corner

by Jessica Shearer

First, I would like to thank the hundreds of you who wrote a total of 320 letters to 54 Senators in 27 states to protest the attacks on welfare, the cuts to the school lunch program, the elimination of benefits to documented immigrants and the cuts to federally financed Pell Grants, Perkins Loans, and work-study. We will bundle the letters and send them in early next week.

program and the roots from which it grows.

**RALLY ON CAMPUS against the Attacks on Welfare!** Wednesday April 12 Bryn Mawr, in conjunction with the other Seven Sisters will hold a rally at 7:00 in Thomas Great Hall. The President of Pennsylvania's NOW and Michael Katz are already signed up to speak. Be sure to come out for this historic event. If you would like to help organize, contact Lara at 971-0850.

**Dolores Huerta, co-founder of the United Farm Workers** will speak April 13 at 8:00 in Thomas Great Hall. Come hear this amazing woman who co-founded the United Farm Workers with the late Caesar Chavez. Learn the end meaning behind the Grape Boycott.

**Richard Moore** to speak about environmental and economic justice issues including Mexican-US border, Proposition 187, and Multi-National Corporations. He will be in the Campus Center, Main Lounge from 7 to 9 PM on April 17. He is sponsored by the BMC Greens, Students for Environmental Awareness, Mujeres, and several departments. Help celebrate the 25th anniversary of Earth Day (a little early).

**'45 at 50: The Anniversary of Almost Everything.** A Town Meeting With Christopher Hitchens, Molly Ivins, Robert Jay Lifton, Marvin Miller, Katha Pollitt, Cornel West, & other. Master of Ceremonies: Studs Terkel. On Monday, May 1 at 8 PM (yes, the first day of the reading period) in NYC some of this Nation's most inspirational and thought provoking leaders will gather to discuss the anniversary of the year the US dropped atomic bombs on Hiroshima and Nagasaki, the United Nations was created, Adolf Hitler committed suicide and the House voted permanent status for the Committee on Un-American Activities. The cost is \$15. I'll be going and would love to get 10-15 people to join me in the cost of a van from BMC. Give me a call, Jessica x7501.

**Community Service Day.** Make this the first day of the rest of your service oriented life! Get off campus and attempt to understand the needs of people on the Main Line. It might make a difference to recognize that if a need for service exists here, in this community, then it probably exists everywhere. And don't stop with community service day. Make this the beginning of a commitment to serve the needier ones around you. You cannot care in a vacuum (or an ivory tower) and you cannot ameliorate the world's ills from a classroom. And you do have time, probably more than you ever will again. Prioritize! For more information contact Asia x7557, or Sally x7558.

**Rally For Women's Lives.** On Sunday April 9th NOW will call for a stop to The War on Poor Women, Anti-Abortion Violence, The Contract ON America, and all Violence Against Women. Bryn Mawr will be sending a few busses and charging around \$7. Box lunches will be provided. Get your name onto a sign up sheet soon or call Jessica at x7501.

**Z-Program and Legislative Coordinator** for WILPF, the Women's International League for Peace and Freedom will be speaking in Guild 210 on Tuesday, April 11 from 11:30-12:30. She will describe her own background outline WILPF's current

Please, take advantage of this exciting new opportunity for campus activists. Inform your community about upcoming events, boycotts, or service opportunities. Contact Jessica Shearer at x7501, jshearer or C-428.



# News from Amnesty International

Amnesty International information about multiple arrests of peaceful political dissidents in Indonesia and United Arab Emirates:

10pm on March 9th, Tri Agus Susanto, an activist from Pijar, was arrested and his documents and computer disks confiscated by police officers. 1pm on March 10th, Syahrul, also an activist from Pijar, was arrested. Both are being held in police custody at the Police Resort Command in central Jakarta. These two are considered prisoners of conscience because of their connection with Pijar's independent publication Dabar dari Pijar, which is often critical of the Indonesian authorities. You can write appeals asking for the "immediate and unconditional release of [the prisoners] unless they are to be charged with a recognisably criminal offense, asking that they be given access to lawyers, and requesting "insurances that the two men are being treated humanely in accordance with international standards" to Minister of Justice Haji Utoyo Usman S.H., Menteri Kehakiman, Jl. H.R. Rasuna Said Kav. 6-7, Kuningan, Jakarta Selatan, Indonesia (salutation should be "Dear Minister Utoyo Usman"); and to Chief of National Police Maj. Gen (Pol.) Banurusman Atmosumitro, Kapolri, Markas Besar Kepolisian RI, Jl. Trunojoyo 13, Kebayoran Baru, Jakarta Selatan, Indonesia (salutation should be "Dear Maj. Gen. (Pol.) Banurusman Atmosumitro").

Sheikh 'Abd al-Mun'im al-'Ali and 'Abd al-Jalil 'Ilwan are reported to be in incommunicado detention in the State

Security headquarters in Abu Dhabi. They were arrested in mid-January in Sharjah by members of the State Security police. Amnesty International believes they may have been arrested solely for the non-violent expression of their beliefs. If Sheikh 'Abd al-Mun'im al-'Ali, an Iraqi national living in exile in the United Arab Emirates, is sent back to Iraq, he would be at risk of imprisonment, torture, the death penalty, "disappearance" or extrajudicial execution. Amnesty International asks that letters be written which call for access to lawyers, ask for clarification of the charges against them, and ask that Sheikh 'Abd al-Mun'im al-'Ali not be returned to Iraq. Letters should be sent to al-Sheikh Zayed Bin Sultan Al Nahyan, President of the United Arab Emirates, Ruler of Abu Dhabi, Manhal Palace, P.O. Box 280, Abu Dhabi, The United Arab Emirates (salutation "Your Highness"); Dr. Abdulla bin Omran Taryam, Minister of Justice, Ministry of Justice, PO Box 753, Abu Dhabi, the United Arab Emirates ("Your Excellency"); and General Dr. Mohd Saeed al-Badi, Minister of Interior, Ministry of Interior, PO Box 398, Abu Dhabi, the United Arab Emirates ("Your Excellency").

Amnesty International urges action against the continued detention of peaceful government critics. Amnesty International seeks the release of men and women detained anywhere because of their beliefs, color, sex, ethnic origin, language or religious creed, provided they have neither used nor advocated violence.



by Kristina Davis

Upcoming Events:

April 3 Owl's Wing Open House  
April 8 Community Service Day  
April 18 Recognition Day

Well, you've all heard about it, and now Community Service Day is just around the corner. Projects are already underway. Those who eat in Erdman have seen the sign up for activities and student van drivers. Friday, in the campus center, the silent auction bids went up for a variety of things auctioned by the generous faculty such as baked goods, dinners, trips to the zoo and the opera. All in all, the auction turn out was very promising, so hopefully a good deal of money will be raised for Community Service Day. If you haven't signed up for activities on Community Service Day on April 8th, keep an eye

out for the sign up sheet outside of Erdman.

On other exciting topics, the Owl's Wing wants to party with you. So if you've participated in some volunteer activities this year, drop us a note with your name, number, box number, and a quick description of your activities. This gives us a chance to find out what kind of service is happening on campus and what the campus is generally interested in, and it also gives us a chance to recognize you for your hard work. Don't hesitate to drop us the name of a friend who volunteers too! The more info we receive, the bigger and better the party on April 18th.

And now, one more call to those interested in participating in the Owl's Wing Committee. There will be an Open House Tea on April 3rd for those interested. Come by and check us out, you won't have to sign your life away (which is more than I can say about your major)!

We have another story on the twisted escapades of the Yuhu project. The new homeless mission established in Overbrook is open for business. And right at the center of the excitement are Bryn Mawr's own Night Owls. The Night Owls have been teaching and leading the homeless children in song. Thanks for sharing your gift.

Once again, just a reminder to stop by or call the Owl's Wing with any questions or concerns. The number is x7326 and the office is located in the basement of the Campus Center.



## 13 myths about the Contract for America

13 Myths Promoted by the Far Right to Support the "Contract With America"

**1 Myth: The Contract with America is needed to cut the deficit.** According to a table "Cost Estimates for 'Contract with America'" released by the Republican-controlled House Budget Committee, the Contract will increase the deficit by \$147.9 billion over 5 years. The contract proposes no decrease in military spending, and instead, cuts \$45 billion in programs for the poor. The contract proposes \$170 billion in tax cuts alone.

**2 Myth: Most students should be able to pay their own tuition by working; those who now receive financial aid should feel guilty.** Without student aid or government subsidy college would cost \$10,000—\$20,000 a year, and most people who can now attend college would be unable to attend. Already, a large number of potential students cannot even afford state or community college. According to a survey in January 1995 conducted by the American Council on Education, 76% of the public opposes cuts in student aid as a means of reducing the deficit. Governments spending on education is viewed as a necessary investment in the future by many countries. In Mexico, Canada, Cuba, and much of Europe, students pay little or no tuition.

**3 Myth: Cutting welfare is necessary to balance the budget.** AFDC (Aid for Families with Dependent Children) is only \$22 billion according to the Boston Globe (1% of total federal spending). By comparison, the federal savings and loan bailout cost \$150 billion, and the US military budget was \$281 billion in 1994. Huge deficits were not created until 1981 when military spending was doubled,

and when the progressive taxation system established during the Dwight Eisenhower administration was destroyed by the Phil Gramm/ Warren Rudman tax bill.

**4 Myth: "Special interest groups" got us into this budgetary mess and should be punished.** Both Ralph Nader and the Cato Institute agree that more than \$100 Billion a year is spent by the government on "corporate welfare" to favor the special interests of particular companies and industries. Considering all the other things (e.g. \$500 toilet seats) our tax money has paid for, aren't student aid, school breakfast and lunch, and the social safety net some of the best places to put that money? The new Congressional leadership was soft on corporate welfare until mid-March 1995, when they responded to criticism with a proposed \$7.6 billion cut, a drop in the bucket.

**5 Myth: The results of the last election are a mandate for a right-wing "revolution."** Only 23% of the people eligible to vote did so in the last election. Of these, only 52% voted for Republican candidates endorsing the "Contract With America." [Source: NY Times, Statistical Abstract of the US.] Right-wing groups have organized a vocal minority to oppose all social programs and support all military and prison programs. Despite what we are led to believe by the Rush Limbaugh show, people are not as meanspirited as the proposals in the "contract." We must awaken and organize the now-silent majority who support compassionate and constructive spending by the government.

**6 Myth: Immigrants are costing the U.S. lots of money and hurting other working**

**people.** The United States is a nation of immigrants. With the exception of Native Americans, all of us are in this country as voluntary or involuntary immigrants or as the descendants of immigrants. Many of our ancestors were scapegoated during times of economic crisis. In fact, according to Boston's Campaign for Immigrant Rights, a lower percentage of immigrants receives welfare assistance than the US-born population. Immigrants pay taxes at the rate of one and a half times what they receive in services. [Reports by Michael Fix, Urban Institute, Washington, DC 1994.]

**7 Myth: The contract is already going to pass, so why protest?** The president of the country has power to veto legislation. Bill Clinton has every right to exercise his veto power; the only question is, will he? We have time before the 1996 election to turn the mood of voters around by educating ourselves and our communities about the Right's agenda. This action will make it more politically acceptable for the President to veto most of the Contract.

**8 Myth: People who make money make it all on their own and therefore should keep it all.** Our ability to make money depends on the entire society—roads, bridges, research, education, food supply, clean air and water, etc. Our lives are connected to the lives of others who, working less than we do or working harder, may be less "self-sufficient" than we are. When we earn a paycheck, it is only fair that some of that money be invested in the infrastructure for future generations, or to ensure the survival needs of others who may be less fortunate.

**9 Myth: The "Contract With America"**

**demonstrates concern for families and children.** If the Personal Responsibility Act were in effect today, well over half of the children now eligible for Aid to Families with Dependent Children (AFDC) would be denied assistance. This could mean six million poor children without AFDC. Other cuts could mean 200,000 children expelled from Head Start; 200,000 kicked out of day care, 7.5 million without school lunches, 2 million pregnant women & their infants denied food and milk, 900,000 disabled children receiving SSI losing benefits.

**10 Myth: the contract stays away from controversial issues such as abortion and homosexuality.** The Taking Back Our Streets Act [sic] would cut off funds used to defend abortion clinics from terrorism. And in early February, a bill was introduced in both the House and Senate that would bar the use of federal funds to "directly or indirectly" condone or accept homosexuality [H.R. 862 and S. 317].

**11 Myth: The states can better take care of social needs than the federal government. Proposals to transfer money to the states through block grants would be more efficient.** Block grants as proposed in the Personal Responsibility Act would drastically reduce the amount of money available for these programs. For example, federal food assistance would decline by approximately \$17.5 billion over four years. States would be forced to ration AFDC, SSI, and food stamps or raise taxes. States would compete against each other to reduce benefits and keep taxes low in order to attract new business. In times of economic downturn, people would starve as they

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# 4 myths about campus Republicans

by Jeanine C. Bryant

When someone on this campus tells you that she or he is a Republican, what are the first words that come to mind? For some, words like fascist, racist, sexist and homophobic come to mind. Others might associate the person with some of the party's most public figures, such as Rush Limbaugh, Pat Buchanan, or Jesse Helms.

Upon hearing this you may be thinking that people on this campus are tolerant and would not make these associations without first hearing the beliefs of the individual. While many Mawrtys would not make rash judgements such as these, many others do. As a member of the Campus Republicans, and a person who does not make any effort to keep her political opinions secret, I have heard such statements made about the group as a whole, and myself specifically. One case that is particularly illustrative happened at the beginning of the year when the leaders of the Campus Republican group put up signs informing the community of an up-coming organizational meeting. The next day they noticed that many of the signs had been taken down, and still others had been vandalized with words such as those mentioned above. Not only is this a violation of the spirit of the Honor Code and thoroughly disrespectful, but is also, in many cases, inaccurate.

The first issue I would like to address is the association between Republicans and Fascism. *Webster's Ninth New Collegiate Dictionary* defines Fascism as the following: "a political philosophy, movement, or regime (as that of the Fascist) that exalts nation and often race above the individual and that stands for a centralized autocratic government headed by a dictatorial leader, severe economic and social regimentation, and forcible suppression of opposition." The Republican party is one that promotes the downplaying of the central government, upholds the tenets of the the Constitution calling for representative democracy, and tends to support legislation that deregulates the economy. When the word fascist is used in connection with the Republican Party it

is weakening the impact of a word describing a truly totalitarian and ruthless government.

Republicans can not be defined by one set of beliefs any more than any other group. While some Republicans may support the beliefs of figures such as Rush Limbaugh and Jesse Helms, others find them absolutely offensive. In fact, the disgust of Republicans who are not supportive of these people is probably greater, because of the effect they have on the party's image. In truth, the radical right, with its elements such as the Christian coalition, or so-called "moral majority" of the Republican party, are actually a sizable minority within the party. These people's views can not be taken as a given for the views of all Republicans, and a person's view on one

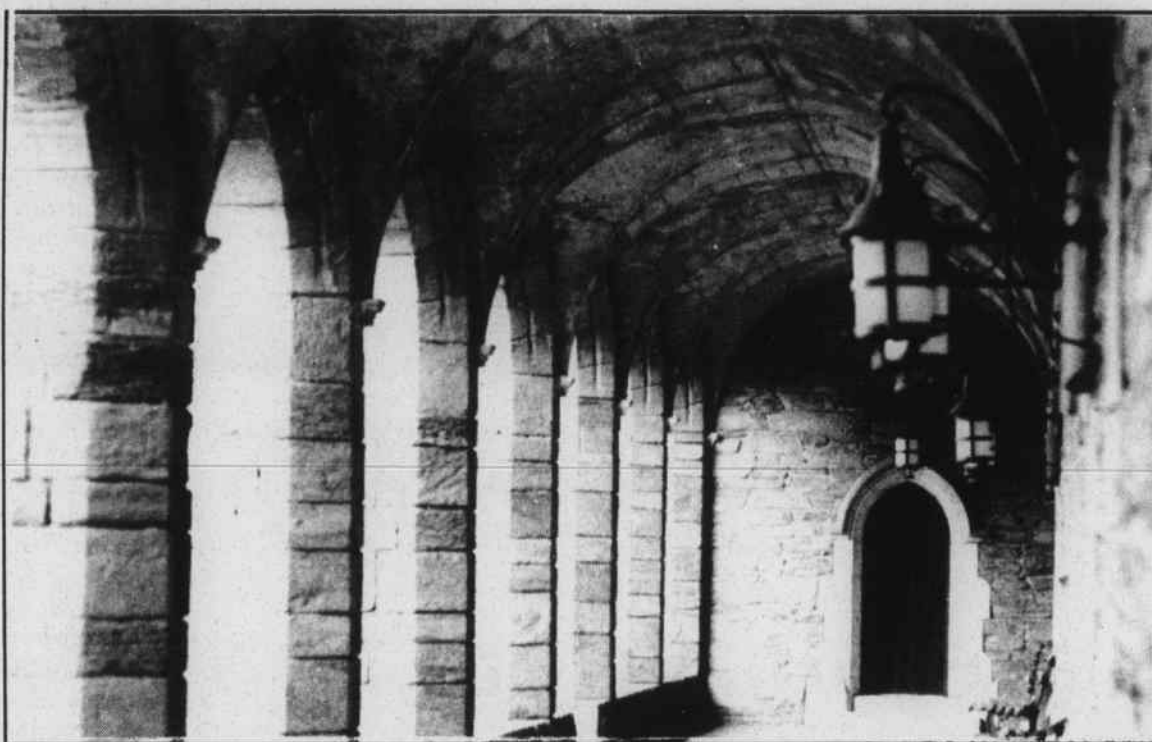
positioning her for this possibility through increased national exposure, such as asking her to give the Republican response to the last State of the Union address. However, although she is widely considered a rising star within the party, she is not universally supported. Recently, the Christian coalition stated publicly that it would not support any pro-choice candidate. Because Gov. Whitman is pro-choice, this could prove to be a controversial issue at the Republican National Convention and in the campaign as a whole. On Bryn Mawr's campus, opinions among Republicans are mixed as well, although a majority of those regularly attending meetings have said that they consider themselves to be pro-choice.

On the issue of gay civil rights, the

*Post*. He says he did so after his critics attempted to use his sexuality to discredit him [with his main audience—conservative Republicans]. Later in the article he relates his views that "The fact that I haven't met with these disastrous repercussions says something good about conservatives. It should show that much of that [caricature] is nonsense—that it is a political organizing tool to keep gays in line politically." He later says "Homophobia is a problem in our society, but I don't think it's a particularly pronounced problem with Republican heterosexuals," he says. "I think it's a fact of life, but I don't think it comes from a political orientation so much as it comes from a dominant heterosexual society's outlook. You're just as likely to hear an antigay joke in Ted Kennedy's office as in

Orrin Hatch's." While there is no doubt that many antigay Republicans can be found, his remarks illustrate that one can not take the word Republican to be synonymous with homophobic.

In fact, the word Republican can not even be considered synonymous with conservative. Outside of the Bryn Mawr community, where relatively speaking I become a conservative, I consider myself a moderate. I do not agree with all that is said by Republicans, but I often find myself feeling the need to defend the party as one of its few representatives on campus. I found it quite refreshing over spring break, when I worked at a predominantly Republican PAC, to be able to complain about certain Republican



issue can not be thought of as an indicator of beliefs on other issues.

Two issues that are most often brought up on this campus in reference to Republicans are those of abortion and gay rights. In many cases the GOP is thought to be solidly pro-life. This is not the case. In fact abortion is becoming an increasingly divisive issue within the party. One example of this can be heard in discussion about the upcoming Presidential race. Many within the party would like to see New Jersey Governor Christie Todd Whitman chosen as the running mate of the Republican Presidential nominee. The party has been

party as a whole can not be labeled as believing one way or another. While public figures such as Rush Limbaugh are not at all supportive of the gay rights movement, many individuals within the party actively support the cause. David Brock, who recently appeared on the cover of the *New York Times Magazine*, is a gay conservative Republican who has had much to say on the issue of homosexuals and the Republican party. In an interview in the Jan/Feb 1995 issue of *10 Percent*, Brock relates his feelings. Richard Shumate, the article's author notes that "Brock publicly revealed his sexual orientation a year ago in the *Washington*

actions without having to worry about how this would be perceived by a predominantly liberal, democratic group.

This article is not meant as a form of Republican recruitment, or even as an attempt to change anyone's political views. It is intended to point out an area of intolerance on the campus towards some members of its community. In addition, it is hoped that readers will think twice about characterizing all Republicans as being of one belief. While there are many Republicans who will fit the GOP stereotype, there are even more who will diverge from it.

# 13 myths about Contract for America

continued from page 3

did during the Great Depression.

Welfare programs such as General Relief financed entirely by states are always the first to be cut. Michigan has entirely abolished its General Relief program, with a resultant increase in hunger and homelessness. [Source: Center on Budget and Policy Priorities, "The Personal Responsibility Act: An Analysis," 1995 (202) 408-1080.]

**12 Myth: Welfare causes teenage pregnancy.** Research shows that there is no correlation between welfare grants and the rate of births. Since the early 1970s, welfare benefits have fallen sharply in purchasing power while out-of-wedlock childbearing among teens and older women rose. The teen birth rate in the United States is much higher than that in other western industrialized countries having more generous welfare benefits.

[Source: Center on Budget and Policy Priorities, "The Personal Responsibility Act: An Analysis, 1995"]

**13 Myth: The congress is only cutting a few social programs, and leaving most intact. Why worry?** Some Republicans and Democrats in Congress have even suggested the elimination of Pell Grants, Social Security, and Medicaid. Although such cuts may not pass this year, there is every reason to believe that they are next on the chopping block. Look at the propaganda of one radical-right think tank dedicated to the "elimination, not the reduction or reform, of the welfare state," and judge for yourself:

"The Welfare state still stalks the land, sucking the blood out of the living, creating new zombies... We must have the understanding and the courage to say that "social justice" is compulsory redistributive plunder; that the vast

majority of society's ills today are not the product of market forces, but the result of a century of increasing state control and planning over every corner of our lives; that the welfare state is socialism; that political paternalism, no matter how packaged and labeled, is a false utopian promise of security; that reform and reconstruction cannot make the welfare state work; [and] that everything that the state has taken under its control or political influence must be privatized"—Freedom Daily, January 1995, p. 20, newsletter of the Future of Freedom Foundation.

(Prepared by R. Cowan and B. Mandell for the UCP Center for Campus Organizing, Box 748, Cambridge, MA 02142. Tel. 617-354-9363. Email: ucp@igc.apc.org.)

Important Omissions Courtesy of Richard Du Boff and Mindy Boyce... Exit Polls show that 75% of voters did

not even know about the Contract With America.

There is an underlying myth that taxes in the US are too high and should never again be raised, so that the entire debate must revolve around which federal expenses should or should not be cut. Fact is that tax revenues in the US are about thirty percent of national income—lower than in any comparable high-income nation. Put this together with the great surge in income and wealth inequality in the US since the late 1970s and you have the rich separated from the rest of us by what might be the largest gulf in our history. We badly need substantial tax increases on the upper ten to twenty percent of the income scale. This is the way to reduce the federal deficit and restore fiscal flexibility to the federal government. A hard political sell right now, to be sure, but it's the only sure long-run way to deprive the right of many of these thirteen myths.







# What Is Pride Week?

by Catherine Herne

When I started organizing homophobia education in high school, it was clearly not easy for high school students to be associated with anything "gay." Something labeled "education," even though it was about homophobia, seemed the most accessible activity to young people of all sexual orientations. It was not only being accessible, however, that was important to me. It was equally important to see straight-identified young people showing that they cared about homophobia in their schools. Despite being called "gay" and "dyke" by other students and being suspected of being gay by their friends, the young educators remained a part of the group.

At the *Flirtations* concert at Haverford on March 24, the "homosexually challenged" (translated as heterosexual) members of the audience were asked to identify themselves, and were applauded for being present at a primarily "queer" event. One of the four gay male performers spoke about being at *Stonewall 25* this past summer, and seeing a large enthusiastic group of straight supporters carrying a banner in the Pride march. He was anticipating the time when we can all support each other equally, and queer supporters can carry banners in a "Hetero-

sexual Pride" march.

Here at Bryn Mawr College, I would like to see heterosexual women comfortable supporting the lesbian and bisexual women on campus. I know this doesn't happen all the time. Pride Week is an opportunity to explore why some of us feel uncomfortable supporting queer women, and to figure out

ways in which we can extend our limits. It is also a chance to reaffirm and celebrate the reasons that we do support queer women.

The issues are not just straight and gay.

In the last *College News*, it was made clear that the queer issue is full of color. All women who support queer issues need to remember that queer women come in many different shades, and be proud of that during this week.

So what is Pride Week? For me, this week is a time to participate in queer-oriented events, have fun, be visible as a lesbian in this community, and enjoy seeing other women being out and comfortable. Just as importantly, it provides a chance for non-queer women to show that they care about their community.

So be visible this week (come to the *Speak Out!* on Wednesday), wear your signs of support (including white shirts and buttons on Wednesday), be political, and read and write letters. I look forward to sharing the week with you.

*So what is Pride Week?...it provides a chance for non-queer women to show that they care about their community.*

# Pride week ideas from Star Trek

by Marcela Musgrove

Pride Week always makes me uneasy. Before I came to Bryn Mawr, it would have been because as a Catholic I was brought up to believe homosexuality was wrong. Even though I have changed since I came to Bryn Mawr and found out homosexuals were just normal people like everyone else, I still feel very uneasy with people being open with their sexuality. This probably makes me sound homophobic, which I guess I am, but then I am heterophobic as well. At this stage in my life, I prefer to think of myself as a nonsexual entity and my philosophy is "As long as you don't tell me what you're doing or make me watch it, I really don't care and don't want to know."

But the other day, I watched one of those great *Star Trek* episodes which really makes you think in a new way about life in the twentieth century. It involved this planet which had an asexual society. Long before, the people on this planet had a system based on male-female attraction but since they considered sex to be primitive and also painful since the female had to go through childbirth, they had evolved into using a more sophisticated and elaborate mating ritual which involved the insemination of trunks which served as some kind of incubators(???)—they kind of glossed over the details and seemed to be a much better way of doing things (I had a sneaking suspicion that I might have been kidnapped off this planet as a child). But anyway, every so often a person that felt distinctly male or distinctly female in terms of sexual desires was born on this planet. In this society, this was considered to be a sickness, and if discovered, these people were required to go through this treatment program that was 100% effective and made them "normal" citizens.

By coincidence one of these people who considered herself female, although "she" kept it hidden, was assigned to work with Commander Riker. She asked him many questions about what it meant to be male or female, what he looked for in a woman, what he felt when he made love to a woman,

and so on. They predictably fell in love but were soon discovered by officials on her planet who put her on trial. Riker beamed down to where she was being put on trial, claiming responsibility, saying that he had tried to seduce her and it was all his fault. But she refused to let him take his responsibility, saying that she was tired of hiding her "femaleness," which was not a sickness. She made an impassioned plea in front of her jury of peers that the people who considered themselves to be male or female were just as normal as every other citizen on the planet and worried about getting old or about the weather (it was more articulate when she said it). But nobody listened to her and the jury sentenced her to the treatment program.

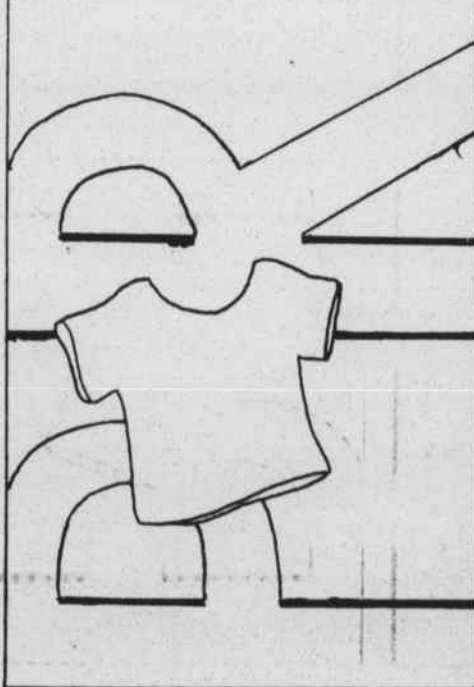
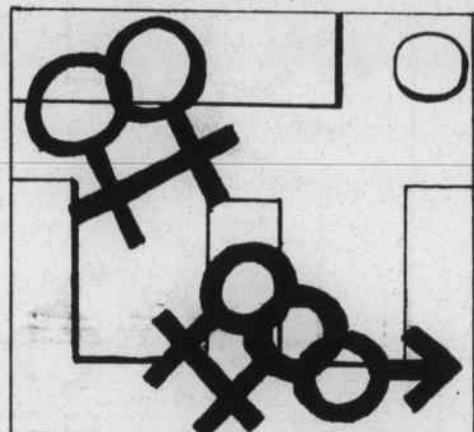
Riker is then separated from her, but later decides to beam back down complete with phaser guns or whatever and take her back to the *Enterprise* with him. But it is already too late since she has been put through the treatment and already has been converted into an asexual being. He is crushed, telling her that he loves her. But she replies that she does not understand why she felt the way she felt about him and she was wrong to think the way she did.

So what is the moral of this story? In *Star Trek*, the protagonists travel throughout the galaxy and in doing so encounter peoples who have totally different ways of doing things who force them to rethink their own way of doing things. In our society, heterosexuality is generally considered to be "normal" even though that does not necessarily mean that it is the only "right" way. As this episode of *Star Trek* illustrates, we might indeed discover a planet where heterosexuality is considered to be abnormal. But in the meantime, I guess Pride Week serves as a way to increase visibility for the gay, lesbian, and bisexual students of this campus and show that whatever a person's sexual preference, they have a right to be as open as heterosexuals are in our society. So even though I personally feel uncomfortable about Pride Week, I respect and understand the reason for its existence.

# Pride Week Challenging

1. What do you think caused your heterosexuality?
2. When and how did you first decide you were a heterosexual?
3. Is it possible your heterosexuality is just a phase you may grow out of?
4. Is it possible your heterosexuality stems from a neurotic fear of others of the same sex?
5. Isn't it possible that all you need is a good gay lover?
6. Heterosexuals have histories of failures in gay relationships. Do you think you may have turned to heterosexuality out of fear of rejection?
7. If you've never slept with a person of the same sex, how do you know you wouldn't prefer that?
8. If heterosexuality is normal, why are a disproportionate number of mental patients heterosexual?
9. To whom have you disclosed your het-

- erosexual tendencies? How did they react?
10. Your heterosexuality doesn't offend me as long as you don't try to force it on me. Why do you feel compelled to seduce others into your sexual orientation?
11. If you choose to nurture children, would you want them to be heterosexual, knowing the problems they would face?
12. The great majority of child molesters are heterosexuals. Do you really consider it safe to expose your children to heterosexual teachers?
13. Why do you insist on being so obvious, and making such a public spectacle of your heterosexuality? Can't you just be what you are and keep quiet?
14. How can you ever hope to become a whole person if you limit yourself to a compulsive, exclusive heterosexual object of choice, and remain unwilling to explore and develop your normal, natural, healthy, God-



# Schedule of events

Pride Week '95  
A Tri-College Celebration of Lesbian/Gay/Bisexual Pride

Tuesday, April 4  
**Out-Talk Collection:** writings by lesbian, gay, and bisexual students.  
10 am, Chase 104, Haverford College  
"Beyond Bryn Mawr: Lesbian and Bisexual Alums"  
7 pm, Campus Center 105, Bryn Mawr College

Wednesday, April 5  
**VISIBILITY DAY!** Wear your white shirts, get a button, be visible with your pride and support!  
**Rabbi Sharon Kleinbaum,** lesbian rabbi from NYC's lesbian/gay synagogue.  
4-6 pm, Chase 104, Haverford College  
**Speak Out!**  
9 pm, Campus Center Main Lounge, Bryn Mawr College

Thursday, April 6  
**Parents Panel:** parents of lesbian, gay, bi children talk about their experiences.  
4-6 pm, Dorothy Vernon Room, Haffner, Bryn Mawr College

Friday, April 7  
**Lisa Duggan:** "Queering The Academy" NYU Professor of History gives Keynote Address of the SAGER Symposium.  
7:30 pm, Kirby Lecture Hall (Martin 201), Swarthmore College  
**DANCE PARTY!**  
11 pm-2 am, Campus Center Main Lounge, Bryn Mawr College

Saturday, April 8  
**SAGER Symposium**  
Panel I: Queer in the Institution  
10 am, Kirby Lecture Hall (Martin 201)



# Pride Week '95

## heterosexism

given homosexual potential?

15. Heterosexuals are noted for assigning themselves and each other to narrowly restricted, stereotyped sex-roles. Why do you cling to such unhealthy role-playing?
16. How can you enjoy a fully satisfying sexual experience or deep emotional rapport with a person of the opposite sex, when the obvious physical, biological and temperamental differences between you are so vast? How can a man understand what pleases a woman sexually or vice-versa?
17. Why do heterosexuals place so much emphasis on sex?
18. How could the human race survive if everyone were heterosexual like you, considering the menace of overpopulation?
19. With all the societal support marriage receives, the divorce rate is spiralling. Why are there so few stable relationships among heterosexuals?

20. There seem to be very few happy heterosexuals. Techniques have been developed with which you might be able to change if you really want to. Have you considered trying aversion therapy?
21. A disproportionate number of criminals, welfare recipients, and other irresponsible anti-social types are heterosexual. Why would anyone want to hire a heterosexual for a responsible position?
22. Do heterosexuals hate and/or distrust others of their own sex? Is that what makes them heterosexual?
23. Why are heterosexuals so promiscuous?
24. Why do you make a point of attributing heterosexuality to famous people? Is it to justify your own heterosexuality?
25. Could you really trust a heterosexual therapist/counselor to be objective and unbiased? Don't you fear that he/she might be inclined to influence you in the direction of his/her leanings?

## schedule events

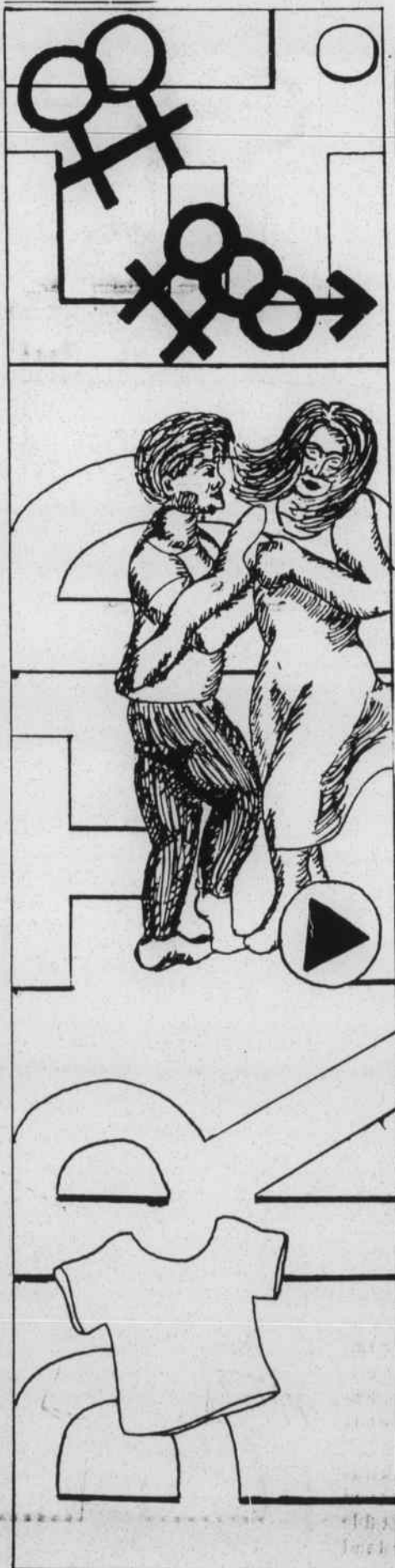
Swarthmore College  
 Panel II: Experiences and the Classroom: Politics, Erotics, and Pedagogy  
 2 pm, Lang Performing Arts Center, Swarthmore College  
**PoMo Afro Homos** performance group, SAGER Symposium.  
 9:30 pm, Lang Performing Arts Center, Swarthmore College  
**DANCE PARTY!**  
 11 pm, Old Club, Swarthmore College

Sunday, April 9  
**SUSIE BRIGHT** Lesbian expert gives "Susie Bright's Sexual State of the Union Address" on censorship, safer sex, and...  
 8 pm, Thomas Great Hall, Bryn Mawr College

Monday, April 10  
**Cheryl Dunyé Films** Philadelphia's African-American lesbian filmmaker presents films, video, and a discussion about race and sexuality.  
 8 pm, Thomas 110, Bryn Mawr College

**Plus:**  
 Bulletin Boards in the Bryn Mawr Campus Center Tuesday and Wednesday.  
 Pride Week '95 T-shirts and buttons!  
 Check out the display in the Bryn Mawr Bookstore.  
 \*Look for special bus runs to Swarthmore and back for SAGER events.

Events brought to you by the Pride Week Group.  
 Susie Bright sponsored by ASA, BGALA, CHANGE, Feminist and Gender Studies, Office for Institutional Diversity, Peer Education, SAPHE, THE Lesbian/Bisexual Advisor.



## Queers in the news

compiled by Rachel Soltis

I feel as if I have entered a Joseph Heller novel.

Two articles from *The New York Times*, March 15 and 16, dealt with some more paralyzing Catch-22's of public policy. The article on the fifteenth was about the reactions of a few states to a probable extension in Hawaii of marriage rights to homosexuals. In Utah, a bill was "overwhelmingly" passed that would deny recognition to marriages performed out of the state that did not conform to Utah's laws. A similar bill in South Dakota failed in the Senate by one vote.

The basic rationale behind these bills is that the core of marriage, of family, of civilization, is built around one man and one woman, and any widening of the definition—any extension of such rights as filing joint tax returns, visiting each other in hospitals, and distributing assets in a divorce—would undermine this core. As Robert H. Knight, director of cultural studies for the Family Research Council in Washington, says, "The law doesn't discriminate against homosexuals. It merely says that each sex must be represented in a marriage. Same-sex couples might be called a partnership, but if it's called a marriage, it's a counterfeit version. And counterfeit versions drive out the real thing."

Lock up your children!  
 Robert Bray, of the National Gay and Lesbian Task Force, sums up the Catch-22. "We're labeled as promiscuous, but when we ask for recognition of our long term relationships, we're denied."

The article from March 16 continues the saga of the ILGO's attempt to March on Fifth Avenue during Saint Patrick's day. The Ancient Order of Hibernians, which sponsors the parade, would not let the group march in the Saint Patrick's Day Parade. The city of New York would not let the group march separately from the main parade, as they would pose a safety hazard. Judge John F. Keenan of Federal District Court in Manhattan wrote, "There is no question that ILGO has a First Amendment

right to proclaim its message of pride in its Irish cultural heritage and in its homosexuality. But this right is not absolute."

Since 1993, the gay rights group has not been allowed to march. Last year, when members tried to protest hours before the official parade, 102 were arrested.

On a more encouraging note, I read on March 31 in the *Philadelphia Enquirer* that U.S. District Judge Eugene Nickerson, in a case in which six military personnel were discharged for revealing their homosexuality, ruled that Clinton's don't-ask-don't-tell policy was unconstitutional and a violation of the First Amendment, and that it was "demeaning and unworthy of a great nation to base a policy on pretense rather than truth." He noted that the passage of the law was intended to preserve (at least as much as possible) an absolute ban on gays in the military, and that "heterosexuals find the mere idea of homosexual orientation disagreeable based largely on irrational stereotypes."

The six involved had been punished merely because they revealed their "status," not because of any actual acts. (The don't-ask-don't-tell policy prohibits "homosexual acts," which include openly admitting one's homosexuality.) "To presume from a person's status that he or she will commit undesirable acts is an extreme measure. Hitler taught the world what could happen when the world began to target people not for what they had done but because of their status," said Nickerson.

On the same page as the end of the above article was an article about the rise in bias-motivated assaults in 1994, from 183 in 1993 to 228, about 25% of which were anti-gay. The number of bias-motivated murders dropped from 30 to 18, but nearly 2/3 were against homosexuals. Although the influence of many white supremacist groups is declining, Aryan Nation is quickly growing, covering 3 states in 1993 and 18 last year, and spreading literature even into Europe.

Figures came from the Klanwatch Project of the Southern Poverty Law center.

## Academizing the Queer

by Rachel Soltis

Last Monday I attended a panel discussion about queer studies, where several professors from Swarthmore, Bryn Mawr, and Haverford talked about the development of a queer studies department at Swarthmore, the growing influence of "subversive" readings of texts and histories, the pros and cons of using the word "queer," and coming out in the academic community. All in all, I was heartened by the discussion — it's nice to see, even if only in the relatively isolated academic community, the acceptance signaled by the official sanction of a department in queer studies. Even though such departments are, as they are being built, under attack, a foothold has been established.

That said, I am nevertheless uncomfortable with the idea of a queer studies department. Partially, I fear that with the establishment of a separate department, the rest of the community can resist accepting aspects of queer studies into the mainstream. Like a cold medicine that masks the symptom while the disease gets worse, a queer studies program can provide enough of an outlet for interested students so they don't have to battle the rest of the college. Because of the one class on, say, sexuality in the Renaissance, other history classes can ignore the issue entirely. Queer studies, as a point of view, remains on the margin.

I also have a more personal problem with academia in general. Academics have this bad habit of lapsing into code, making references and using vocabulary that only others well versed in that particular field can understand. The practice is reasonable—the concepts in any field of study can become

quite complex, and the clearest explanations are often the least accessible to the uninitiated. But this sort of vocabulary is indicative of a more general separation between academia and the rest of the world. Theories build on themselves, and sometimes it seems that every level of complexity is a level farther away from the immediate reality. While academics sit at a table and discuss a subversive view of Elizabethan theater, people attend rallies, cast their one vote in favor of anti-discrimination, lose their jobs, are physically attacked. The two worlds seem entirely separated, and I wonder if one affects the other.

We seem to be in a transition time, where knowledge and hatred coexist, neither yet giving way to the other. So much effort still needs to be put into action, into the simple education that is needed to begin to overcome hatred and discrimination, that it seems—at least at this time—almost a waste to spend energy on theory that, in most cases, won't even reach the outside world.

But I don't think knowledge is ever a waste, and the two worlds do affect each other, if not in the actual subject matter, then in the people who study it. After all, some of the professors establishing queer studies are the same professors who are coming out and living with those consequences. Queer students also must mix what they live with what they learn, and non-queer students (more common as courses become an established part of the curriculum) are, through their openness to knowledge, a part of the solution. As long as queers must fight for their rights, this fight cannot stay entirely out of the classroom. Even if queer theory in itself is not activism, that does not mean it is

continued on page 10





## Upcoming events

### Broadway South presents Godspell

Broadway South presents *Godspell* April 13, 14, and 15 at 8 p.m. in Marshall Auditorium, Haverford College. For ticket information and reservations, call 526-5494.

### Dance critic Deborah Jowitt speaks at Bryn Mawr

Deborah Jowitt, historian and principal dance critic at *The Village Voice* will be here at Bryn Mawr from April 11 to 13th. The dance department invites students to gather in the Goodhart Common Room on Tuesday April 11 from 4:15 to 5:15 with Jowitt. Bring questions about dance, history, images of women in art, etc.

April 12th, Jowitt will give a lecture at 8pm in Goodhart Music Room entitled "From Cleopatra to Madonna: Danced Images of Women in the 20th Century". In addition, she will be available for individual writing consultations on the 12th and 13th from 10:30 to 11:30; bring samples of your writing, or just questions.

If you are interested in attending the Tuesday afternoon function, or want to meet with Jowitt, please call the Bryn Mawr Dance office at 526-5208.

### Susie Bright's sexual state of the union address

by Ann Rudy

At this time in the semester, we are all ready to escape our work and engage in creative "relaxation" otherwise known as procrastination. The penultimate procrastination device this spring is a copy of Susie Bright's *Sexual Reality: A Virtual Sex World Reader*.

With chapters like "Shiny Plastic Dildos Holding Hands," "The Virtual Orgasm," and "I Got This Way From Kissing Donahue," Susie Bright is characteristically outspoken and unafraid to rely on a curiosity factor to engage us in the world of her imagination. The text doesn't disappoint.

She covers topics ranging from the more frivolous to the most serious and denotes the complexity of the issues she raises with a sarcastic tinge. I would never expect myself to be reading a discussion of rape fantasies, but Bright's sense of humor got past my feminist intolerance. She relates her own experience: "I have never consciously said to myself, oh, I think I'll fantasize about my sex slave circus tonight. But each time I climaxed, at the moment of truth, those tigers and cowering slave girls flashed through my mind. The whip cracked."

Bright envelops serious issues with sarcasm so we are forced to consider them as questions rather than truisms. Her brand of probing irony ensure total immersion in the stories she tells.

If you want a more synoptic glance into Susie Bright's world, attend her "Sexual State of the Union Address" in Thomas Great Hall on April 10th at 8:00 pm.

# Voyager update no. 3

by Lori Summers

Hello, sports fans. It's the biweekly *Star Trek: Voyager* update. There's only one episode to review this week and no graphs, so maybe my column won't be an entire page for once! They always end up being so much longer than I think they're going to be.

Anyway, the topic for this week is...fashion! Yes, move over Milan...the many *Star Trek* incarnations have given us a wide range and variety of costume designs to pick on. So I put it to the Official *Voyager* E-Mail Consortium, who are quite the witty bunch. I asked them to comment on some of the various ensembles that have appeared on ST. Here's a sampling of what they had to say.

1. *Star Trek: The Original Series* stylin' velour ensembles.

"Sucked, much like the special effects."

"I saw better clothes in old Batman episodes."

"Better forgotten."

"Cool. Well, a certain kind of cool. Camp. Not so cool, actually..."

"'60s futura at its best! Gotta love it!"

2. *Star Trek: The Motion Picture* nondescript leisure suits with unidentified belt-buckle-esque object.

"I imagine having an erection would have been pretty embarrassingly obvious."

"Best burned."

"[All they need are] spurs and a 10 gallon hat."

"Imagine if you spilled spaghetti sauce on them!"

"Ewwwwww."

3. *Feature film* turtleneck-and-military-style-jacket combo.

"They seemed appropriate to the time, yet also paid tribute to the military uniforms of the eighteenth and nineteenth century."

"My favorite uniform so far."

"Fugly!"

"Nice! I like these!"

"Really keen, but needlessly complex."

"They always looked heavy and cumbersome to me. Do you think the people who designed them have ever been on a starship?" [I think I can say with 100% certainty that the people who designed them have never ever been on a starship.] —lori

4. *TNG* first/second season neckless unitard.

"Save us. [THIS] looked like tribute was being paid to the uniforms of eighteenth century deckswabbers."

"Pretty good, except when they did weird things like put the women in miniskirts (hello, anachronism!)."

"Has to be inconvenient for potty breaks."

"Ahh...the bellboy look."

"Why did the Federation think they'd be taken seriously when they looked like they were wearing pajamas?"

5. *Later TNG* two-piece high necked Picard Maneuver uniforms.

"Great! Makes me want to say 'Tea, Earl Grey, hot.'"

"A welcome change from the annoying first/second season uniforms."

"Definitely the best of *Star Trek* couture."

"Really cool...classy, even."

6. *DS9/VGR/Generations* gray turtleneck and black unitard combo.

"Looks snappy."

"Best so far...at least they look like something a sane person might design."

"All right, but without the insignia they look distressingly like pajamas."

"Makes me think of catburglars."

The topic for this week is...fashion!

Yes, move over Milan...the many

*Star Trek*

incarnations have

given us a wide

range and variety

of costume

designs to pick on.

"Fave ST uniform ever. Nifty neat...love those turtlenecks."

7. *Kira and Odo's Provisional Government* suede-shoulder-patches getups.

"I guess the suede shoulders and elbows are to prevent floor burn when you slide down the floors of the station."

"Kira looks nice in her uniform. Say no more."

"Hey, are we in the army or what?"

"How are we to believe the Bajorans are such an ancient, cultured race if they insist on clothing their military in THOSE?"

8. *Troi's cosmic cheerleader outfits*.

"Horny space cadet bait."

"Have you noticed the way her behind wobbles in that thing?"

"Always made me think of acting as a function of body shape."

"Cheap thrills used to be her one good quality on the show."

"I once heard someone describe that purple thing she wore as a 'bunny suit' and have never seen a more apt description."

9. *Civilian clothes from motion pictures, like Sulu's groovy "don't call me Tiny" leather*

cape.

"Two words: fashion police."

"What the hell was that [cape]? It's like Lando Calrissian!"

"One of Chekov's earlier outfits made him look like a Wesley wannabe, and dear McCoy in TSFS looked like one of those eccentric old men trying too hard to be hip."

"Have you seen any fashions from Paris recently? The leather stuff looks normal by comparison."

10. *Wesley's student-council-from-outer-space Romper Room suits*.

"Your description says it all."

"I can hear his friends saying 'Dude, did your mother dress you this morning?'"

"Nasty quasi rainbow stripes????"

"I liked the rainbow shirt, but the gray jumpsuit was geekier than he was."

"He's always been a dweeb and the fact that his clothes reflect this is fine." VTOJ

"Never mention his name again!"

11. *Neelix's golf-patterned space jester outfits*.

"Fore!"

"I think it's cute."

"Herb Tarlek (WKRP) lives!"

"What does the lovely Kes see in that guy?"

"All I can say is that they fit his character."

So, the pundits have spoken...of course we're always on the lookout for the next wacked out costumes they design for the *Aliens Du Jour*. This week I also asked the Consortium to rate all the *Voyager* episodes so far on a five-star scale and to list their favorite five TNG episodes, just for posterity's sake. Here are the results...I didn't think they really merited a graph.

*Voyager* episode average scores:

"Caretaker" 4.1

"Parallax" 2.9

"Time and Again" 2.8

"Phage" 2.7

"The Cloud" 2.9

"Eye of the Needle" 3.3

"Ex Post Facto" 2.9

"Emanations" 3.2

Opinions ranged pretty widely, so I think a lot of the scores sort of averaged out...people tended to either love it or hate it, yielding averages in the 3.0 range. But there are the numbers anyway. These also look a little too much like Bryn Mawr grades, so I won't dwell on them!

The top vote getters in the favorite TNG episodes were, in no particular order: Best

of Both Worlds I and II, Sins of the Father, Cause and Effect, The Inner Light, The Pegasus, Parallels, Chain of Command I and II, and Yesterday's Enterprise. I was impressed, the public opinion agreed pretty well with ratings that have appeared in various publications. Anyway, on to this week's episode review!

"Prime Factors"—March 20 (I think.)

The main problem with this episode was the teaser. It would have been so much better if we hadn't been severely misled by the preview shown the week before as to the episode's content. The teaser made it look like B'Elanna was going to stage a full scale mutiny, leading to speculations about dramatic confrontations and soul searching.

Well, at least we were right about the soul searching part. What *actually* happened was that the crew was invited to the planet Sikaris by its natives, who are renowned for their hospitality. Harry discovers that they have a technology called a "trajector" which can transport them up to 40,000 light years away. When they try to obtain the trajector, they are informed that it is against the Sikarians' laws to share their technology. After several attempts at negotiation, the *Voyager* crew is finally asked to leave by the Sikarians, who under their magnanimous exterior are actually hard core hedonists. However, one of the Sikarians is willing to give them the trajector matrix under the table in exchange for the Federation library of stories, which are highly prized on Sikaris. B'Elanna is reluctantly convinced to participate in a secret plot to make the exchange and obtain the trajector in direct violation of Captain Janeway's orders. While they're trying to transport to the planet, Tuvok shows up and says that he'll make the exchange...the biggest sunrise of the episode.

When they finally get the damn thing it isn't even compatible with Federation technology and B'Elanna is forced to blow it up with a phaser before it causes a warp core breach. Needless to say, Janeway is really really cheesed. After B'Elanna has been sufficiently chastised and dismissed, Tuvok says that he did it to spare Janeway the choice of sacrificing her own principles versus getting the crew halfway home. She read him a bit of riot act, blathered for a bit about how she depends on him, and life went on. There was some interesting discussion of the fact that it was the first time Starfleet had been on the receiving end of the Prime Directive, but otherwise pretty lukewarm.

Consensus is that Chakotay is the most underappreciated first officer in history, but he was also pretty much the only officer not engaged in some kind of hanky panky in this episode, so he gets to stay untarnished. Whoopee. Nooky Alert: Harry (almost) gets it on with one of the Sikarians, played by Yvonne Suhor of "The Young Riders" fame.

*Best Trek Moment*: Has to be the big discussion of Prime Directives, Starfleet's and otherwise, which was carried on with an interesting camera angle...the shot is of Janeway staring out the window of the conference room while the rest of the bridge crew debate practically in voice-over behind her. *Memorable Quote*: Tuvok — "My logic was not in error, but I was." *Sexually Slanted Line 'O the Episode*: B'Elanna — "I just hope she [Janeway] gets it." Yeah, so do we.

Well so much for this week's column. Hope you enjoyed it...remember the e-mail address for comments and/or questions or if you want to join up with the Consortium is lsummers@cc.brynmawr.edu. See you in two weeks, same bat time, same bat channel, but in the meantime live long and prosper, and may the schwartz be with you.



# Book of Eros challenges assumptions about eroticism

by Alison Mott

The *Book of Eros: Arts and Letters from Yellow Silk*, edited by Lily Pond and Richard Russo, combines humor, romance, autobiography, tragedy and commentary in stories, poems, photographs, and paintings from the erotica journal, *Yellow Silk*. Works by Angela Carter, Louise Erdrich, Jane Hirshfield, Galway Kinnell, David Mamet, Bharati Mukherjee, Sharon Olds, Marge Piercy and Ntozake Shange are included.

I quote from the Introduction, "The Mystery of Eros may be the mystery of what it means to be fully human." The journal from which these works came, "dares to challenge the underlying assumption that the erotic is only the sexual and offers a new vision of Eros that goes far beyond genital sex."

Eros is the wholeness and joining of body and soul in the warmth of the flickering flames of passion; and passion the intensity of feeling, smelling, and tasting human.

There is such wisdom in these pieces, the diversity of experience while existing in this human dimension of passion. This is erotica for the sensitive and intelligent. Each artist explores the individual's response to her/his need to be held and caressed, kissed and sung to.

These works are about sensuality, sexuality, longing perhaps within relationships, perhaps yet unrequited, even perhaps *In the Restrooms of Europe* as interpreted by Tom Whalen. Some describe and evoke good: pleasure, strength, warmth; and some describe and evoke bad: pain, rejection, rape and loneliness.

Some are graphically sexual. Tongues meet thighs "tightening, opening, tightening, opening." Yet others are quietly sensual. David Mamet writes, "vast expanses of her soft, flat belly, her smell on my face.....love is a flower falling."

The short stories are enticing and fast reading. One story by Angela Carter, entitled *Peter and the Wolf*, is about a young boy who glimpses, while he is tending goats on a mountain side, a wild girl who has

ame

Stand nude on Merion green and recite your favorite piece, give a presentation of your favorite in your next English class, or just read it by yourself in a quiet corner.

out of the woods. He is intrigued by her nakedness. He feels himself drawn to her raw unconscious sexuality. But she is from a different world and he learns their connection must never be more than mutually curious longing.

Another short story entitled *Rapunzel, Rapunzel, Let Down Your Hair* is about a young woman with long beautiful blonde hair. She is so obese she invokes only pity in those who behold her. She is painfully aware of the bitter truth: that she will always desire and never be desired. So she dreams on her pillow and her magic carpet of golden hair.

I recommend this collection. In fact, I recommend each piece separately. I would only warn you not to let it fall into the hands of those who would censor it; there are those who may think it obscene, gross, inappropriate. It is anything but that. Stand nude on Merion green and recite your favorite piece, give a presentation of your favorite in your next English class or just read it by yourself in a quiet corner.



# Book explores issues of Jewish history and culture

by Jessie Premo-Etter

Book: *The Forgotten*  
Author: Elie Wiesel  
Publisher: Pantheon  
Price: \$12.00

Despite the title, this is not a book that I am likely to forget any time soon. It is the story of a man, Elhanan, who is losing the most important part of his life; his memory. His son, Malkiel, takes on the responsibility of trying to keep his father's memories from being lost. Malkiel's journeys to his father's childhood home in Romania in order to somehow find Elhanan's memories and make them his own. He is also looking for the victim of a violent crime committed during World War II for which Elhanan feels responsible. Told from Malkiel's point of view, the story shows his search for the forgotten people and events of half a century ago.

The book explores many issues of Jewish history and culture. It covers political issues from the Holocaust to Israel, as well as religion and traditional values. Not knowing much about the Jewish religion, I wasn't sure if I would be able to understand the book as well as I should. It turned out that the book taught me most of what I needed to know as I read. I learned the author's concept of the most important values and

traditions of Jewish society.

The aspect which impressed me the most about the book was how much it made me think with so little effort. There is no overdone philosophizing, and yet I found myself asking questions about our society's views on aging and race, and just about any controversial subject of today. The fact that it is told in the first person gives it a more personal feel. Rather than an author arguing a point, there is a real person struggling to gain understanding. The questions that Malkiel asks himself cause the reader to face these questions,

not as abstract concepts, but as real problems. Watching Malkiel struggling with his father's illness and the history of his people brings them into a context much easier to understand.

Though the book is not action packed or intensely gripping, I found myself strangely unwilling to put it down. It is fairly easy

reading although the topics it deals with are not simple. It is not a book which has relevance only to the Jewish culture and the Holocaust, but to all people and all history. I started reading it for fun and found myself doing a lot more thinking than I had planned on. I would recommend the book to anyone interested in the Holocaust, Jewish culture or just life in general.

There is no overdone philosophizing, and yet I found myself asking questions about our society's views on aging and race, and just about any controversial subject of today.

# Tales of a strong woman by a New York city poet

by Vidya Murthy

*Private Altars* (Random House, \$21) is a novel written by Katherine Mosby, a poet in New York City. It is about a woman named Vienna from the north who falls in love with a Southerner and moves to the south (West Virginia) after she marries him. She is a very well educated woman; her passions are books and gardening. Throughout the novel she seems to be an outsider in her quaint little West Virginia town of Winsville, but it becomes clear

very soon that this is what she wants. A few years after Vienna moves to Winsville her husband leaves her and their two children in search of adventure. Much of the reason for this is because Vienna did not fit into society or accept the values of a proper southern society wife. She is not willing to give up her lifestyle to fit into this small southern town, nonetheless she makes it her home and makes her mark on it.

Mosby's style reminds me very much of late 19th and early 20th century southern

writers. It is clear that she was influenced by them as well as by some English writers of the same period. She is very deliberate in her use of language; this is probably due to her background as a poet.

Katherine Mosby is a promising new author and, although *Private Altars* may not be a gripping tale, it is a beautifully written story with many extremely special moments. It will make you laugh and cry. You will fall in love with Vienna and her children Willa and Elliott.



# Pros and cons of book that challenges old feminist order

by Julia Alexander

Welcome back, Victoria.... And once again, you'll cover up what you don't understand.... We'll be no threat when we're deaf, dumb, and blind. Welcome back, Victoria, clean books, clean streets, clean words, dirty minds. I am a child of the sixties, and for that I must pay.

—Jesus Jones, "Welcome Back, Victoria"

As I read *The New Victorians: a Young Woman's Challenge to the Old Feminist Order* by Rene Denfeld (Warner Books, \$21.95), I was taken over by conflicting responses. Half of me agreed wholeheartedly with Denfeld's criticism of the "old feminist order" and the other half felt, somehow, somehow, that what she was saying was not quite right. I still don't know what to make of this book. On one level, I think that it is a necessary critique of where many radical feminists are going—given that radical feminists are often the only self-proclaimed feminists some people hear, the critique is all the more necessary, because they're giving feminism a bad name. I also enjoyed her informal, skillful writing style. She works to be approachable and easy to read, and, despite the problems I had with the meat of what she said (more of the meat a little later), I did enjoy reading the book.

How could I not enjoy reading someone who explains early on that the reason people prefer Madonna to Andrea Dworkin as a role model is "not because we are all music-loving cretins more interested in dancing than gaining equality. It's because Madonna is one of the first female public figures ever to present ambition, power, strength, and sexuality all rolled up into one empowering package. Madonna broke [the rule that women had to be either sexy bimbos or sexless brains], and it's no wonder that her driving ambition combined with frank sexuality has been far more appealing to young women than the repressive ideology of current feminism." Too bad Denfeld did not choose to define Madonna as a feminist, and that she lumped all feminists under that most confining possible definition.

Denfeld continually asserts that young women today are reluctant to call themselves feminists because of the image put forth by radical feminists. She uses many examples, both of the disaffection of young women and the radical viewpoints of some feminists, but I think that, like the feminists she criticizes, Denfeld goes too far in trying to make her point.

For instance, in her discussion of the

"anti-phallic campaign," Denfeld presents only the voices of the radical feminists, and not the opinions of those who hold to a less virulently anti-male position. She asserts that feminists believe all women should be lesbians, and that any form of heterosexual intercourse constitutes the rape of a woman. She is correct in stating that some feminists have asserted these beliefs. However, not all feminists think about the world in those terms.

Perhaps Denfeld would say that these, then, are not true feminists. However, I think that her argument loses much of its force when she does not differentiate between all of the multitude of feminists in

Madonna is one of the first female public figures ever to present ambition, power, strength, and sexuality all rolled up into one empowering package.

the world. Like the feminists she quotes in her chapter about victim mythology and the anti-rape campaign, her argument loses force by the laxness of her definition. As Denfeld criticizes radical feminists for terming everything from magazine ads to sexual harassment to out and out sexual assault as "rape," I would criticize Denfeld for lumping everyone from Andrea Dworkin to Hillary Rodham Clinton (whom she does not often mention, but whom I would consider a feminist) to the average Bryn Mawr student into the same group—a group that espouses ideas to which few true feminists subscribe.

Denfeld draws her idea of what constitutes the so-called feminist viewpoint from the syllabi of introductory women's studies classes and other college campaigns against rape, sexual harassment, and pornography. She ignores the many articles by feminists who are in favor of free speech, birth control, and, in fact, have nothing against the average man on the street. I admit, I have not taken a class in women's studies, but I suspect that these viewpoints also come into play during the course of the syllabus. More importantly, while these ideas are not often espoused on street corners and bumper stickers, they represent what more people actually believe.

Denfeld quotes many young women who believe in the ideals of feminism more common—she claims—to the late sixties and seventies than they are now. These would be equal rights, child care, access to birth of all kinds, freedom to move through the streets as we please, and the opportunity to live our own lives without fear of censure or harassment. By lumping all of feminism under the beliefs of a few radical feminists, Denfeld risks shattering the alliances of women around the country and around the world. We're not going to get anywhere if we fail to come together, and Denfeld's writing pushes young women—as well as anyone, she implies, who desires to fulfill the true goals of feminism—to leave the movement. She constantly compares (radical) feminists to the old Victorians, who sought to silence anything with which they disagreed, and who desired to restrict women to limited, victimized models of femininity. And she is not wrong about the effects of some, radical feminists' actions; however, Denfeld fails to make clear this distinction, and her book fails to strengthen its points, because she distorts the issues she attempts to discuss.

Young women—and young men—are still feminists. People still make efforts to free women from the bonds of oppression, and people still fight for the equal rights of women. This is, and should be valued as, feminism. Rather than asserting that radical feminists need to see this trend within feminism, Denfeld separates all of the women who disagree with radical feminists from the movement as a whole, and I think this is as dangerous as the viewpoints espoused by the radical feminists—who don't need Denfeld's help to alienate young, realistic, non-pagan (Denfeld has a chapter on the importance of the Goddess cult within feminism), non-vegetarian (she quotes the feminists who believe all women should be vegetarian to recognize their mutual oppression with animals), heterosexual women from feminism.

I am a feminist. I, along with many other members of the so-called "Gen X" have made a commitment to the things in which I believe, and I doubt that a few radicals on the fringe of the movement will be able to discourage me from my beliefs. If Denfeld believes that radicals have taken over the feminist mainstream, she should take the example of previous feminists and "take back" the movement, rather than allowing herself to be victimized.

## Academizing the queer continued

continued from page 7

not studied by activists.

The two worlds of action and contemplation coexist uneasily, as opinions are changing and priorities shifting. I am not comfortable with these blurred lines; it would be much simpler if we could change the world and then, with time and peace on our hands, sit down to think about it. But I don't think the world will ever completely change, and perhaps acting as if it already has—as long as we do not lose sight of the simpler goals we have yet to reach—is the only way we will progress past a world of active battles.

### Dykes To Watch Out For





# More Recipes from Julia

by Julia Alexander

So, what are you supposed to eat, now that you've gotten tired of having the same old same old, every single day (or so it seems most of the time)? Well, I can't say that there are a lot of options we haven't mentioned already, but, as your faithful roving cook, I'm always looking for something exciting and new to present for your dining pleasure.

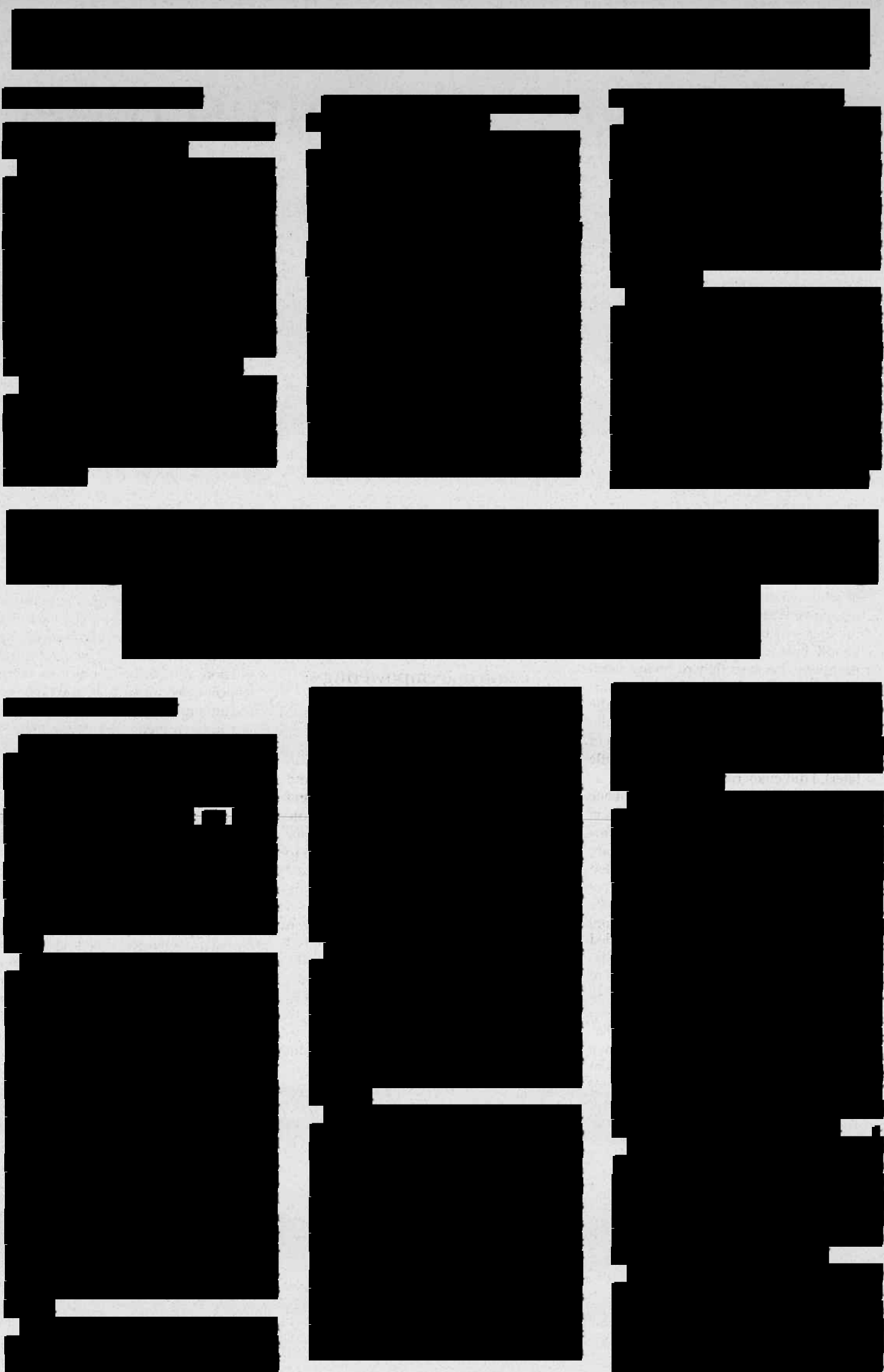
Thus, for this reason (and not many others) I present to you the basic "quesadilla," and a variation offered to me by a friend who has since graduated.

With the basic variant, you take a flour tortilla and some cheese, either grated or crumbled into small pieces. Put this on one side of the tortilla and add toppings like salsa, onions, tomatoes, or whatever appeals to you. Fold the tortilla in half and zap it for about forty-five seconds. There are a lot of times when I particularly like this one made with American cheese and nothing else, but I consider that to be on a level with the mayonnaise and white bread sandwiches of which my baby brother is so fond.

Here's one that I've been told tastes good, but this was the same person who told me that tequila shots would be "fun," so I've never been quite willing to try it out. Take a flour tortilla and top it with ketchup and mustard. Layer it with sliced turkey, sliced tomatoes and provolone. Zap it for forty-five seconds, and roll it up before you eat it if you feel so inclined.

A few of us News writers discussed whether it would be possible to make salsa in the dining halls, but no one has ever tried it and told us how it turned out. We thought that you could take some peppers (sometimes there are even jalapeños on the salad bar) and some onions and some tomatoes, and cut them all up, and then zap it until everything decides to get friendly and blend together, but this is all theoretical. You could also add things like crushed red peppers, dill, that sort of thing. If you try this, get back to us with whether it works or not, okay?

Finally, we have one of those things that goes so well with quesadillas, or even on its own: "Spanish rice." Take a bowlful of rice, and add in some diced onions, some salsa, some minced bell peppers (you do realize I meant cooked rice, don't you? and anything else you feel like tossing in. (I'm fond of olives, but I wouldn't make anyone else hold to that.) Stir it around really well, and then microwave it for about a minute. You can top this with cheese if you're feeling a need to up your daily fat and calcium intake. Bon appetit!



## Dykes To Watch Out For







# Regional disparities between dorms revealed

by Bethany Ziss

The idea behind Room Draw, as far as I can see, is to make an informed decision about where, and with whom one intends to spend the year to come. But on what must we base this decision? And what is the difference between the dorms at Bryn Mawr, anyway? There are the obvious pluses and minuses for each. Big or small; coed or women only; smoking or non. Is proximity to a dining hall, the PSB or the Blue Bus top priority?

Then there are the intangible differences. What does give each dorm its unique flavor? The decor, for sure, and the residents. The RESIDENTS! What makes Breconites, Erdmanites and Rhoadents different? Well, there is one measurable difference between the dorms, and it has to do with the geographic origins of those Mawrters within.

For instance, this year, 13% of Mawrters are from the state of Pennsylvania. But the campus isn't 13% Pennsylvanian everywhere. Erdman has the highest percentage. Over 18% of Erdman residents are from PA - while merely 8% of Denbigh and Radnor residents. The other dorms range in between these extremes. Why do Pennsylvanians live in Erdman? One can only speculate. Going to college in their home state, perhaps our (yes, I'm a proud Erdman frosh) "variations on a dungeon motif" decor feels homey and snug. Or

perhaps there is no reason, but the fact remains.

Whatever it is, it attracts New Yorkers and New Jerseyans, too. Yes, there are a lot on campus as a whole - 20% of undergrads come from one of those two states, but 31% of Erdmanites. Also, 27% of Radnor residents. For the life of me, I can't figure out what the significance of this is. The dorms couldn't be more different - Erdman is a huge dorm, often stark and cold looking, with the campus' main dining hall. Radnor is the smallest dorm, coed, somewhat removed from the center of campus (although right next to the Campus Center and PSB). What binds them together? And separates them from Pem West (15%) Haffner and Brecon (each 17%) And why do so few NY/NJ Mawrters live off campus?

Speaking of Pem West, would you guess that it's so different from East? It is smoking, and it is slightly smaller (By about 10 Mawrters - each houses approximately 100). But they offer the same geographic location on campus, and similar decor. East, however, has Westerners and New Englanders well above average; students from PA and from Abroad, well below. Pem West has Mawrters from the Midwest and the South - and almost no NY/NJ residents.

Who else lives where? Well, briefly, Erdman high - PA, NY/NJ and Abroad. low - South, West and New

England.

Haffner high - Abroad, MD, DE and DC. low - Mid. West, South and

New England.

East and West are detailed above.

Rock high - West Coast (this figure is amazingly high)

low - Westerners.

Rhoads - surprisingly average in everything.

Denbigh high - West Coast, MD DE and DC, New England.

low - PA and Abroad.

Merion high - West Coast PA, NY/NJ and South (VERY HIGH)

Radnor high - Mid West, NY/NJ

low - PA

Brecon high - South and NE

low - Abroad

Off Campus - (besides the 38% who list no other address)

West, South and MD DE DC

JYA high - Abroad and South

low - NY/NJ

So... that's who lived where in 94-95. Please keep in mind these are AVERAGES only - I know that everyone lives everywhere, and that these statistics could merely/mainly be coincidental. Still, if anyone knows WHY my dorm is fled with New Yorkers, or Denbigh with New Englanders, or Rock with West Coasters... well, let me know!

by Julia Alexander

Every once in a while, you can stumble across something that reminds you that Newt and company aren't the only thing going in welfare reform these days. My most recent serendipitous discovery was the "one City Cafe" in New York City. If you're interested in visiting, it's at Fourteenth Street and Eighth Avenue, right at the edge of Greenwich Village.

The One City Cafe is a not-for-profit restaurant. We originally went in because the food was cheap. It also turned out to be quite excellent, although service was slow, but more on that later. The restaurant is a pilot project, and about forty percent of its employees are homeless people working to make a better life for themselves.

The restaurant has several goals, among them giving homeless and other low-income people an opportunity to eat healthy, cheaply prepared, good food, outside of a soup kitchen; they accept food stamps at half the price of cash, so that people who are dependent on welfare to meet their nutritional needs can have an option other than the types of cold food available through supermarkets. The restaurant also seeks to integrate rich and poor people, so that poverty need not be stigmatized. To this end, the atmosphere was like the average upscale cafe, with tile flooring and original art on the walls; they occasionally host live music, and had a mix of jazz and blues playing on the radio when we were there.

We were interested to note that the women's bathroom, at least, had a supply of condoms, as well as charts which suggested (in Spanish and English) numerous ways to insist that one's significant other use a condom. It seems that this project encompasses more than would be provided under the auspices of a simple soup kitchen.

But on to the food, or why you might want to make the effort to visit this restaurant. The menu had a good selection of both vegetarian and meat dishes, and it offered foods from many cultures. We ordered huevos rancheros, a vegetarian hamburger, sweet potato fries, and fried plantains. This turned out to be a little more than the two of us could eat in one sitting, and we were pretty hungry by the time we found somewhere to eat. The hamburger was one of the best vegetarian hamburgers I've had—and I eat them fairly often. My friend said that the huevos rancheros were excellent. I was a little leery of our side dishes, since I've had a few unpleasant fried plantain experiences, and, well, the thought of sweet potato fries seemed a little strange. But this being New York City and all, I decided to give them a try, and I'm glad I did. The fries were actually baked, which meant they were sweet and tasted great, but weren't all greasy. The plantains were actually good, and they escaped the graininess so common to fried plantains in my experience. We ended up taking the fries and plantains along with us, and to our surprise they turned out to make excellent leftovers as well as tasting good fresh.

This restaurant deserves attention for its commitment to offering a dignified alternative to soup kitchens and a healthy alternative to convenience foods. However, it's worth visiting on its own merits as well, and that's why I plan on returning the next time I go to New York.

# Family history continued

continued from page 1  
money.

College life at Bryn Mawr was much different then than it is now. Financial aid as we know it did not exist. One could conceivably get a scholarship, but aid on the whole was not a widespread practice. This resulted not only in a generally wealthier student body, but in sharp distinctions between the haves and the have-nots. There were those women who came to college driven in chauffeured limousines, and who brought their maids along with all their other luggage. What we know now as "Sophomore Slits", in fact, used to be where the maids lived. (My grandmother herself lived on the second floor of Pem East, near the end of the hall.) As for the other rooms on campus, in Rockefeller, the Pems, Radnor, Denbigh, Merion, and Wyndham, which used to be used as first-year housing, one essentially lived wherever one could afford to live. Housing at Bryn Mawr was priced in increasing accordance with the size and niceness of the room. Thus, the "rich girls" could afford the nicest rooms, while the "scholarship girls" had to make do with whatever was left over.

This form of financial Room Draw was not the only different aspect of Bryn Mawr life in the 'thirties. There were the legendary "Lantern Men," those lighted chaperones who would wait at the train station to escort the "girls" back to their rooms before curfew. There were also the buildings that no longer exist, such as the Dean-

ery and the College Inn, which was where Erdman is now, and those which have since changed their function, such as the Campus Center, which was then the Gymnasium. Another example of this is the Pembroke Dance Studio, which was then a dining hall. Not only could students have their traditional mid-morning milk and cookies there, but when they went to breakfast, they sat at long wooden tables set with tablecloths and silverware, and were waited on at their places by maids.

One especially interesting difference I found out about from my grandmother was the change in traditions. They sang some of the same songs and held the same cheers as we do now. Lantern Night, May Day, and Customs Week and Step Sings all existed in one form or another, albeit with personalized lanterns and somewhat less "modern" songs. Yet when I asked my grandmother about what Hell Week was like for her, she just looked at me blankly. Hell Week did not exist when she was at Bryn Mawr; the tradition was more recent than I had thought. (This disappointed me a little; I would have loved to hear about my grandmother's Hell Week escapades—especially as a Pem East frosh!)

When all the stories were over, my grandmother had two presents for me. The first of them was "To the Glory of Bryn Mawr We Sing," which she first played for me and insisted I sing along with, demanding of me, "How can you keep from singing?" when I listened in

silence. The second was a small, yellow-and-white enameled pin, very old, with the Bryn Mawr crest on it. Both of these she insisted that I keep. At first, I was hesitant about accepting what I thought of as hers. Then, when I hesitated, she said, "I'll keep them if you don't want them." It wasn't a guilt trip, yet I felt there was no way I could not accept these things from her.

The best present of all, though, was simply hearing all the stories my grandmother felt she could trust me enough to share with me. Later that evening, I called my father up and told him about all the Bryn Mawr things my grandmother had told me and shown me. When I told him that she had shown me her lantern, he said to me, "Yeah, she kept that on the mantlepiece for years. It was always there, but I never knew what it was, and she never told me about it."

I don't begrudge my father any of what I experienced over those eight days, nor do I feel that as a man (or a Swarthmore grad) he was unworthy of hearing any of the stories. Yet I still feel honored that my grandmother loved me enough to hand down to me a part of herself and of her history which I had never before known existed. Even though she only got to spend a year at Bryn Mawr, I could tell just from listening to her that it was one of the best times of her life. Without even intending to, I had become the inheritor of a family tradition, passed down from grandmother to granddaughter, from woman to woman.

## Dear Mrs. Hank



Dear Ms. Hank,

It's the end of second semester, and I'm being faced with all of these decisions. I don't know what to do! I don't know what dorm to live in, or what classes I want to take. In fact, the only thing I can think of is how much I want to take a picnic blanket outside and have a good, long nap. Why do they always expect us to know what

we want to do with our lives in the middle of spring? Why can't people do room draw some time in September, when we're really sure where we want to live for the year? Why do we have to pre-register for classes, since most of us end up shopping anyhow? Why why why?

Perplexed and confused

Dear Why-ner,

Because, because, because. Deal with it and get on with your life.

Death to the patriarchy,  
Ms. Hank