11-12-1987

Kenyon Collegian - November 12, 1987

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**Forum: A Look at Women's Issues**

The idea was proposed two weeks ago by Sen. Beyea, vice president of Freshman Council. Beyea, who worked with Save The Children and other similar organizations in the last three years, believes that Kenyon College is a good place to recruit new members.

The proposal invites freshmen wings to adopt a child. The students would be able to choose a boy or girl under five and the country. Should a wing decide to take the offer, responsibilities would be twofold. The first and more important responsibility would be the financial commitment. The total cost of a twelve month stint would be $192 per wing. Assuming every student on the wing would contribute, the annual payment per student on the wing would be approximately $10.70.

**Town Meeting About Sororities Sunday Night**

One of the most important parts of such an effort, Jordan maintains, is community involvement. "Faculty, administration, staff and students may have access to good minority candidates or to people who could lead us to good candidates." In this sense, word-of-mouth may be one of the most important aspects of increasing Kenyon's minority population. Jordan invites all community members to bring potential contacts to the attention of the admission staff.

**Dizzy Gillespie: A Smashing Success**

According to Kenyon President Philip H. Jordan, Jr., the trustees who visited Kenyon six weeks ago "viewed the College as agreeing on the value of [increased] diversity" and "charged the administration with carrying out the recommendations of the Task Force on Diversity" which were published in a report last May.

Though organizers of the student/trustee meetings were concerned that poor student turnout had had a negative impact on the trustees, Jordan feels that the opposite is true. He told the Collegian that the trustees were pleased with the low student turnout as evidence that "there is no disagreement on the issue on campus... students didn't turn out because it wasn't a controversial subject... nobody was opposed" to increasing the College's minority population.

Jordan said that the trustees drafted no formal declarations at the end of the meeting because Kenyon "already has the policies on the books declaring that we are trying to attract minorities." From there, it is up to the College to decide on appropriate programs and practices to achieve that end.

**The Kenyon Collegian**

Freshman Council Works to Help Save Needy Children

By Mario Oliverio II

Last week Freshman Council passed a proposal encouraging students in freshman wing to participate in Save The Children program. Save The Children is a "U.S.-based, private, non-sectarian, voluntary organization dedicated to serving children in need at home and around the world." The proposal invites freshmen wings to adopt a child. The students would be able to choose a boy or girl under five and the country. Should a wing decide to take the offer, responsibilities would be twofold. The first and more important responsibility would be the financial commitment. The total cost of a twelve month stint would be $192 per wing. Assuming every student on the wing would contribute, the annual payment per student on the wing would be approximately $10.70.

**Board Enthusiastic About Diversity**

One of the most important parts of such an effort, Jordan maintains, is community involvement. "Faculty, administration, staff and students may have access to good minority candidates or to people who could lead us to good candidates." In this sense, word-of-mouth may be one of the most important aspects of increasing Kenyon's minority population. Jordan invites all community members to bring potential contacts to the attention of the admission staff.

**Hika Editors Cancel Fall Issue**

Due to several factors, Hika editors Allison Joseph and Jocelyn Alexander have decided to change the magazine's present twice-yearly publication schedule to a single yearly issue. This means there will be no fall issue this year. Hika will publish a comprehensive issue next semester.

According to the editors, the decision was made because it would have been difficult to get an issue out of the work submitted this fall. "The work we received didn't represent the whole college," said Joseph. "We received far fewer works from juniors and seniors." She added that the work in general wasn't representative of the work the school is capable of as a whole.

Both editors feel that the quality of work was not what it could have been in the sense that "the works didn't seem like finished products." Both felt that many submissions seemed to have been rushed in order to meet the submission deadline. "The enthusiasm is there," said Joseph, "but we don't see the final product." Additionally, there was a significant drop in the quantity of work submitted. Joseph estimates that participation is down 20 percent from last year.

The Hika staff was extremely disappointed with the decision, but Alexander and Joseph are confident that they can channel the energy of the group into the magazine's spring issue. They feel that the single issue is, in Joseph's words, "a gain not a loss," as it will allow for a better issue over all.

All works already submitted to Hika for publication may be reclaimed by their authors, or they will be kept for the selection process for the spring issue. The deadline for new submissions will be set for mid-February.

**Petition Calls for Improvements to Health Center**

By Ted Halsted

In an effort to alleviate the backlog of patients at the Health and Counseling Center, the Student Medical Advisory Committee (SMAC) is presenting a petition to Kenyon's Medical Advisory Committee. The petition will be made up of suggestions taken from a survey of the student body. The petition idea came about due to problems students have had getting medical treatment at the Center. It is not uncommon for patients to wait three hours to see Kenyon's only physician. Dr. Tracy Scherner. Additionally, the building itself has limited room for the physical rehabilitation, counseling services and offices that it now houses. In the past, the staff and building seem insufficient for the burgeoning demand. SMAC will be soliciting student opinions on ways to improve Kenyon's health services over the next few weeks. These suggestions will be passed on to the MAC with the petition. Until such time as any changes can be implemented at the Health Center (also known as Sparrow House), students themselves are encouraged to become involved with alleviating the sick-house onslaught. Persons are asked to realistically evaluate the seriousness of their own medical problem before visiting Dr. Scherner. Aspirin and other non-prescription drugs are readily available at the bookstore. Mount Vernon is host to a number of health clinics with visiting costs not exceeding 35 dollars. The Health Center staff advises students to take care of themselves by eating right and getting enough sleep. In this way, students can greatly decrease the likelihood of their becoming ill.

"Every year the situation has gotten worse, and we need to raise the awareness of the student body of the position the health center is in," adds Juliette Englebert, a member of SMAC.

There are plans in the making for the improvement of the Sparrow House facilities. Until these goals are realized, students are asked to play their part in helping to keep the Center running as smoothly as possible.

**The Kenyon Collegian**

Volume CXV, Number 9

Established 1856

Thursday, November 12, 1987

**Freshman Council Works to Help Save Needy Children**

By Mario Oliverio II

Last week Freshman Council passed a proposal encouraging students in freshman wing to participate in the Save The Children program. Save The Children is a "U.S.-based, private, non-sectarian, voluntary organization dedicated to serving children in need at home and around the world." The idea was proposed two weeks ago by Sen. Beyea, vice president of Freshman Council. Beyea, who worked with Save The Children and other similar organizations in the last three years, believes that Kenyon College is a good place to recruit new members.

The proposal invites freshmen wings to adopt a child. The students would be able to choose a boy or girl under five and the country. Should a wing decide to take the offer, responsibilities would be twofold. The first and more important responsibility would be the financial commitment. The total cost of a twelve month stint would be $192 per wing. Assuming every student on the wing would contribute, the annual payment per student on the wing would be approximately $10.70.

One of the most important parts of such an effort, Jordan maintains, is community involvement. "Faculty, administration, staff and students may have access to good minority candidates or to people who could lead us to good candidates." In this sense, word-of-mouth may be one of the most important aspects of increasing Kenyon's minority population. Jordan invites all community members to bring potential contacts to the attention of the admission staff.

Jordan cautioned against expecting an immediate change to Kenyon's current situation. However, he feels a realistic "progress every year" with the College pursuing "a sustained effort over a period of probably a decade.

Meanwhile, he said that the trustees and Administration are very pleased with what they see as increased student interest and participation in minority recruitment. For example, he said the trustees "viewed GOCA (Gambier Organization for Cultural Awareness) as a highly positive organization and that the Administration feels that a lot of good can come from working with GOCA and the Black Student Union within it."

"It's the cost of a case of beer," as Beyea puts it. Other options exist to help meet financial needs such as two wings working together to adopt one child.

Communications is the other, more enjoyable responsibility to the sponsors. As soon as the adoption process is started the ball would receive a file on their child. The wingmates and the adopted child would then start writing letters to each other and exchanging photographs.

Beyea hopes for more than just one successful year of Save The Children. An additional goal is to pass this project on to next year's freshman class in hopes of turning the program into a Kenyon tradition for freshmen.

Beyea thinks that Save The Children will "provide freshman unity since they're working together for some common cause." She perceives no foreseeable problems, not even financial ones since the people at Save The Children are "very easy going with financial responsibility."

One note did arise, however, in opposition to the program. Joanna Roberts, a wing representative in Malher, disagreed with the joint-effort theory, stating that [spooning a child] is a more personal commitment and something would be lost in the group effort." Freshmen Council President Chris Murphy doesn't think this will happen. "I think the freshman class is responsible enough to make a personal commitment. A group effort also helps to ease the financial end of the process," Beyea and Murphy hope to have the program in full swing before semester break.
Sororities Deserve Fair Treatment

Although we feel the addition of sororities to the Kenyon community would be disturbing, more disturbing are the tactics and arguments made by many women against sororities.

Proponents of sororities believe that they have a right to establish a sorority since fraternities exist. The sororities' opponents argue that their existence should not be based on that standard. They also believe that the women of the campus should take a vote to decide whether or not to allow sororities here.

Although in some circumstances majority opinion has validity, it certainly does not here. The sentiments of a majority cannot abridge the rights of one sex—even if it is a majority of that same sex. It is ironic that women, who have been fighting so long for the same opportunities that men have, are now trying to limit the legal rights of women. Their good intentions of not wanting to see the separation at Kenyon intensified are clouded by their lack of clear reasoning. Their own illogic defeats them.

Their fight is misguided. Instead of limiting the issue to sororities, the whole Greek system needs to be evaluated at Kenyon. Do we want a Greek system at Kenyon? If so, how can we make it fair (such as housing) to sororities as well as to independents? With Kenyon's size, how can we attain a sense of unity?

Ultimately, the only valid way for the opponents of sororities to prevent them from "colonizing" here is to convince the College to abolish the Greek system entirely.

We are not implying a double standard by suggesting that there needs to be an evaluation of the Greek system by the whole of the Kenyon community. We are a private institution, and President Jordan and the trustees, together with the influence of the Kenyon students can make changes. The campus can and must look at the worth of the Greek system and decide for itself whether it is beneficial or not. If Kenyon wants it, then let sororities come—and all the more power to them. If not, the sorority question is moot.

The Greek system is not an innate right, but equality is.

Written by members of the Collegian Editorial Board

Kenyon Collegian

Dizzy Gillespie Concert Marred by Poor Planning

To the Editor:

Let me start by saying how much I enjoyed the Dizzy Gillespie concert on Sunday, 11/4. Being able to experience a night of world class entertainment certainly enriches our lives here at Kenyon. The fact that Kenyon could get one of the most prominent performers in jazz history to appear is testament to the hard work and perseverance of the Social Board. However, I am sure that all of us are not so sure that better organization would have made the night even more enjoyable and successful.

Although I was able to see the concert, many of my peers were not. I do not have the exact figures as to how many students were turned away, but I think 150 is a conservative estimate. And since the money for the show came out of the students activities fund, that is, in effect, 150 students who paid but were denied admission. That is unfortunate, and I think could have been prevented. Perhaps the band could have been hired to perform two shows instead of one. In scheduling the allocation of the student activities fund, it must be remembered that Dizzy Gillespie would draw such a large and enthusiastic crowd. In that case, perhaps the same foresight could have been used to allocate money to cover the added expense of a second show.

Additionally, I think the process of admission could have been greatly improved. The system of general seating allowed for the inevitable "cutting" in line, along with many students being unaware that their hour long wait would be rewarded with a seat. Why not use a system similar to that used for events in the Bolton and Hill theaters. At a prescribed time prior to the concert, make free tickets available to those with a Kenyon student I.D. and/or members of the faculty and staff. This would prevent the mad rush to get a seat, and in the case of inclement weather, would allow students to stay warm and dry and still be assured a seat.

These are only suggestions as to how this and future concerts might be improved. I wish to emphasize how lucky and privileged I feel to have been able to see Dizzy Gillespie, and look forward to future events of similar caliber here at Kenyon.

Respectfully submitted,
Craig Moe '90

Quote of the Week

"No danger that [censorship] on air is greater than itself ... the lack of freedom is the real moral danger for mankind. For the time being, we are living outside the moral consequences of being in mind that you cannot enjoy the advantages of a free press without paying up with its inconveniences. You cannot pluck the rose without thorns!" — Karl Marx, Collected Works Vol. 2, p. 164
Szasz to Give Talk on Insanity

By Sara Barton

Dr. Thomas Szasz, undisputedly one of the most important writers in psychology today, will give a lecture on his latest fictional work, INSANITY. The Ideas and Its Consequences, on Thursday, Nov. 12 at 8 p.m. in Bioc. Dr. Szasz will also hold an informal discussion asking morning during Common hour in Bioc.

Dr. Szasz's work develops the psychological issue of differentiating between physical and mental illness. Examples in which the idea of mental health illness influences personal conduct and social policies, such as the Hinckley assassination attempt and Dan绒s, have been written about Harvey Milk while under the influence of Twinkies. He also discusses how our misconception of mental illness has distorted our psychiatric practice but also how we look at good, evil and social responsibility in the modern world.

INSANITY examines everything from where Freud went wrong to the psychological roots of religion, the insanity defense and the economical roots of our psychiatric system. The book itself offers a perceptive and unusual look into what Dr. Szasz sees as the changing face of psychiatry today. It is a work that no one concerned with the human condition can afford to ignore.

Dr. Szasz has also written, The Myth of Mental Illness, The Sacred Symbol of Psychiatry, Sex by Prescription and Law, Liberty and Psychiatry. Dr. Szasz is a professor of psychiatry at the State University of New York Health Science Center. He is a life fellow of the American Psychiatric Association and a life member of the American Psychoanalytic Association.

Women's Network Explains Policy

To the Editor:

In light of the recent discussion concerning the Crozier Center, we would like to clarify the policy and purpose of its operation. It is the Crozier Center Board of Directors (a group of faculty, administration, staff and students) which determines the Center's policy, and the Women's Network is only one of several groups that utilize the Center's facilities. Other groups also a part of the Crozier Center include the Bisexual and Lesbian Support Group, Eating Disorders Support Group, Women's Faculty Caucus, and Women's Open Dialogue.

One of our main focuses are discussions which are educational and dialogue of women's issues, facilitated by several different women. These discussions are generally open to all of the Kenyon community men, as well as female, faculty and staff. As stated in the Handbook, we are a group designed to provide a forum for the discussion of women's issues, and to participate creatively and supportively with the women's community in Gambier. To this end, we would like to stress that the Network is a fluid group, determined by the nature of its participants and their needs, interests, as relevant to the women's community.

This year, the Women's Network sponsors lectures, films and dinners for both men and women. Most recently, we sponsored a series of programs celebrating Women's History Month. As part of our international education of feminist ideas, we feel that the aspect of dialogue and mutual understanding is necessary as well as mutually beneficial. Finally, the Crozier Center is not for the exclusive use of campus or community organizations; it has a kitchen, several "living rooms," a library, a piano, etc., open for all women's individual personal use. The Women's Network encourages active use of the building as well as participation in our activities. Please consider this an invitation and a welcome to the Crozier Center and the Women's Network.

Sincerely,

The Women's Network

Students Defend Duck Imprinting

To the Editor:

We appreciate the concern that was shown for the animals in last week's letter against our imprinting experiment using ducklings. However we were concerned by the fact that two of the claims in the article were inaccurate. We do not wish to make a major issue of this but we would like to set the record straight for anyone who still has questions regarding our treatment of the ducks.

The eggs were obtained from a hatchery which specializes in breeding domestic "feeder ducks" for the sole purpose of human consumption. They were not taken from the mothers by us. In fact, had we not bought the eggs, these ducks would never have known our kind of mother.

We do apologize if anyone finds it cruel

Suggestions Solicited for Library

To the Editor:

As co-chairmen of the Buildings and Grounds Committee, we received a letter yesterday from the director of the Library concerning the continuing problem of trash in the Library. Not only is there trash in the halls, but the problem has now spread to the interior of the Library.

It is apparent that the letters to the editor in the past have not alleviated the problem, and neither have the "No smoking, no drinking, and no eating" signs throughout the Library. The only solution offered thus far is the towing of the vending machines in the atrium. The members of the committee find this move quite alarming as the few who abuse the privilege are causing the inconvenience of the many who enjoy and do not abuse the current system.

The following suggestions were made to the Library page over:

You're invited to submit your suggestions over the phones at 227-2115.

Lawrence Cochrane

Derek Ford
Kenyon Gender Studies is Motivated by Political Agenda

EDITOR'S NOTE: This article has been exempted from this newspaper's inclusionary language policy at the request of the author.

By Thomas Short

I have been asked to write in opposition to gender studies (women's studies under another name). But I am not in opposition to gender studies per se. What I am opposing is the notion that inquiry into women's history (with or without the word feminism) is necessary, and that is what I think is being promoted throughout much of the curriculum, has replaced more valuable studies.

The site of the faculty and the range of course offerings remains remarkably constant. (With increasing numbers of team-taught courses and the recent growth of "reformed" faculty for "new faculty" to do research on, the number of "class groups" has really taken off.) Before the community can be asked to assess the value of additional courses in gender studies for other courses in minority studies and the various so-called interdisciplinary studies that are now in the pipeline, it should be given some idea of the courses that are being offered, most new courses and specialties are going to replace.

It certainly isn't student demand that accounts for the Faculty's decision last spring to foster gender studies courses. Student enrollments in Introduction to Women's Studies declined to something under 10-1 recall it being 6, including the secretary of an administrator deeply involved in that course—-in the last semester it was taught.

The appointment of a New Gender Studies Coordinator is not a response to student interest; it is an attempt to sell students a bill of goods they have already rejected. Can we really justify creating a new administrative position, and diverting a number of faculty from meaningful courses for which they were hired, for what is now and may remain a tiny handful of students?

The women themselves, who vigorously pushed the development of a program in gender studies are motivated by their sincere conviction that the curriculum ought to be used to reform students' attitudes so as to, through them, reform society. They want to say the dragons of sexism, racism, so-called homophobia, war, poverty, and so on, and they want to slay them right there in the classroom, amidst the comforts of the academic life.

But should a college attempt to reform society? And must it teach that solid factual knowledge, familiarity with the great ideals of the past, and the development of intellectual skills and mental discipline will contribute, not only to individual lives, for our graduates, but also, through them, to a better world. But that is a far cry from using courses in women's studies to further a par- ticular, pre-established direction. It is one thing to prepare students to think for them- selves, it is another to try to get them to think in a particular way. A politicized curriculum is inevitably a biased curriculum.

The proponents of these new programs and courses will of course deny the charge of bias. When put on the defensive, they dress their proposals modestly. They have said and will say that these studies only raise questions and do not propose answers. And to be sure, there is much disagreement and debate within women's studies or gender studies. But the parameters of that debate are narrow, and the questions asked have the flavor of that old one, "When will you stop beating your wife?"

The syllabus of Kenyon's two-semester course, Introduction to Women's Studies, almost demonstrably the charge it intends to turn students not merely into feminists but into radical feminists.

Radical feminists are less interested in securing fair and equal treatment of women than they are in the radical reformation of society. They don't want to make the opportunities that have been available to men available also to women—rather, they want to change the opportunities. They want to replace medical, law, science, etc., with "feminized" counterparts. Their characterization of the counterparts remains remarkably vague, but "caring" and "holistic" are buzzwords frequently heard.

Feminism began as a liberal movement, that is, one that did not question the essential correctness of the principles of democracy, free enterprise, freedoms of speech, assembly, etc. —of so-called "bourgeois" society, but wished to remove the last barriers to women's full participation in that society. Now, however, feminism has become radicalized: it claims that our society and, indeed, all of Western civilization is deeply, essentially sexist, that "patriarchy" is responsible for all of our problems, and that the whole has to be grasped and toppled. It is a highly abstract formal and logical "patriarchy" is associated with racism and capitalism (also assumed to be evil), and
disruptiveness and violence, and one of my fears is that students at Kenyon are gradually being deprived of an education that would make them toward "normal" citizens of the world.

Something calling itself "gender study" would not have to be biased, but gentle studies at Kenyon has its roots in radical feminism and is necessarily politicized and biased. And that's not the worst of it. This sort of gender studies, like the renewed push toward "inclusive" language, is a principle of transcendence that underlies all liberal education. In last week's Colleague, the President's Assistant for Equal Opportunities reportedly has urged making special efforts in minority hiring, on grounds that "Educators... do a disservices to the students if they are educated on one group. Sexual discrimination is a form of view..." This statement, written in a world and sexism, etc. is not explicit, but it is, I think, the correlation of one's views with one's "group." But it is not only in this area that what is written is different from what is practiced. We are told that physics was different from Aryan physics. Putting us into these boxes can only exacerbate difficulties of communication. And it denies that one can transcend the particulars of one's own situations and achieve a liberated, that is, relatively objective, point of view.

It is one thing to prepare students to think for themselves; it is another to try to get them to think in a particular way. A politicized curriculum is inevitably a biased curriculum.

Crozier Provides Tranquil Space for Women

By Gwyneth Huff

The Crozier Center for Women was established at Kenyon in the fall of 1985. The Center is named in honor of Doris Crozier, the first and only Dean of the College for Women (1951-54), and is located in the white, two-story house at 105 Wiggly Street (just down the hill from the KC). The Center is open daily from 8 a.m. to 12 midnight.

Purpose of the Center

"The Crozier Center for Women was established in 1985 at Kenyon College to meet the needs of Kenyon's women's community. In recognizing these needs, the Center is reserv- ed for activities, meetings, formal and informal gatherings, of, for, and about women and women's issues. The Crozier Board of Directors (consisting of representatives from student, faculty, ad- ministration, and community bodies) oversees and approves the policies and use of the Crozier Center.

Who Uses the Center—Groups

The Crozier Center serves as a gathering place for many student groups and organizations. The Women's Network uses the Center to hold organizational Core Group meetings and Wednesdays Open Dialogue meetings. The Center also houses the women's workroom, a source of good reading material. The well known and much enjoyed Owl Creek Singers meet at the Center to practice for their performances. Both the Eating Disorders and the new Friends of Per- sons with Eating Disorders support group meet at the Center. The Lesbian Support Group also uses the Center as its meeting place.

The Crozier Center also serves as a home for several faculty/staff and community groups. The Women's Faculty Caucus meets regularly at the Center to discuss their issues of concern. PACSWK (President's Ad- visory Council on the Status of Women, Kenyon) meets at the Center to discuss the state of women on the campus as a whole. The Crozier Board, obviously, also meets at the Center. In addition, a community group, Women's Open Dialogue, has met at the Center in the past and is just getting started this year.

Who Uses the Center—Individuals

The Handbook for Kenyon Women states, "The 'Board of Directors of the Crozier Center encourages all Kenyon women to use the Center as a casual meeting place, a loca- tion for brown bag lunches, or even a place for quiet study. Although these informal gatherings need not be officially registered, anyone wishing to plan a formal meeting in the Center should contact the Crozier Center. No reservations are necessary. If you are planning a meeting, you are responsible for the security of the Center. If you are planning a meeting, you are responsible for the security of the Center. If you are planning a meeting, you are responsible for the security of the Center. If you are planning a meeting, you are responsible for the security of the Center. If you are planning a meeting, you are responsible for the security of the Center. If you are planning a meeting, you are responsible for the security of the Center.

The fact that the Center is located in a house automatically makes it a confortable place to be. For a student who is homesick or just tired of that institution feel, the Center provides a place where she can recuperate some of that homozy, personal feeling.

The Center has three main "living rooms" downstairs that provide sofas, chairs, tables, bookshelves and a piano. Upstairs, there are two bedrooms with appropriate furnishings, as well as lots of thickly carpeted floor space and a refrigerator. There is also a kitchen, complete with a full sized refrigerator and stove that can be used at any time. There is also a bulletin board which holds articles about women's events and programs at off-campus, as well as Kenyon. The Crozier Center is open 7 days a week, 24 hours a day. It is a place to relax, to unwind and to get away from the stresses of college life. It is a place to get away from the stresses of college life.
Roles of Women in Contemporary Theology Examined

By Eleanor Lalley

"Kang, who advocates the ordination of women priests, says he can understand "the church's hesitation": "we don't want to go to a church where we face more discrimination than anywhere else in our society.""

Recently I asked some Kenyon friends what they thought of this quote of Hans Kang, the respected Roman Catholic theologian, and how they thought the structure of their churches affected their religious experiences. How much sexism did they see in the practice of institutional religion? Each friend agreed that there was sexism in general in Western churches, but especially in churches that do not have women ministers or priests, like Roman Catholic churches. They decided that Roman Catholicism seemed to be the most obvious and timely example of the exclusion of women from religious life because of the recent move of the Roman Synod on the role of the laity in church life. This past October the Pope called together bishops in its synods, and the roles of women in the church was to have been an important consideration of the Synod. But, though the final proposals made by the bishops to the Pope condemn discrimination against women, they do not make any specific recommendations about changing current practices. Basically, the Synod seems to have ruled a failure because it changed none of the existing practices, perpetuating the exclusion of women from much of church life, including the ministry. Though many women bishops pushed for reform, there was none. This Synod is yet another example of the frustration, disappointment, and anger of modern American women who find that patriarchal religion is unsatisfying and trivializes their experiences. Is there a reason to remain within traditional structures which ignore a woman's religious expression? Many women find absolutely no meaning in the traditional religion and its structures. Often, they prefer to leave their churches rather than fight against the structures they see as wrong and oppressive; these women feel hemmed in by traditional religion and create their own religious structures for worship and support. I know of many young women who find traditional religious meanings or even offense in this. In this article I will concentrate, however, on the options for and opinions of women who decide to remain within the traditional religious structures and how they define or redefine their relationship with God. After all, each woman in the church is as much a member of the church as a bishop or member of the hierarchy. And in many cultures women actually make up the majority of the congregation.

As constructions like these with a woman-centered church and theology, Feminist theologians face this experience with a hope for change. Many women continue to support the church, looking towards reform. Feminist theologians are theologies of liberation which point to a better and more egalitarian future for both women and men. These theologies look critically at the structures in society, in church, and in economic systems which discriminate against women. The theologies look for the message of the Bible for today's world. The present structures are not satisfactory: There must be a new theology because present theories provide us with the marginalization and the marginalization of women. They seek to redefine theology, not just to find a way to fit their experiences into the existing patriarchal structures. And feminine theologians, feminist theology calls on the experience of the oppressed, in this case of women. A feminist theology of Elisabeth Schussler-Fiorenz describes her vision of church in the journal Conscimiento, "the church as a discipleship community of equals" (Dec. 1985, "Women Invisible in Church and Theology").

[The recent month-long Roman Catholic Synod is yet another example of the frustration, disappointment and anger of modern American women who find that patriarchal religion is unsatisfying and trivializes their experiences.]

The idea that the church should be critical of itself and responsive to the needs of its members is an idea which was brought out in Vatican II. In our society we have seen that oppression of women is something from the past; it is historically conditioned and not divinely ordained. Feminist theology looks carefully at historically transient structures and practices. It hears the message of Jesus by saying that this message has been distorted in the past and used to legitimate oppression. This theology critically examines what is important to the church and its life and subverts the message of the Gospels present today. How can Christianity be meaningful if it is so distant from our reality in the modern world? What is sacred and what is simply historical practice?

The issue of women priests is representative of the growing consciousness of the dignity of women and of all human beings. The arguments against the ordination of women that I have seen seem to center on the idea that Jesus was a man. For the Vatican women do not have a "natural resemblance" to Jesus' maleness. But doesn't that imply therefore that only Palestinians born of virgins should ever be admitted to the priesthood? Another argument brought up by Elisabeth Schussler-Fiorenz in Conscimiento argues that this implies either that women cannot be baptized because they are not male or that Catholics become members of the (male) body of Christ or that we do not remain women because those who are ordained have been conferred to the "perfect male" (Conscimiento, Dec. 1985).

Regardless of the slowness of Synods in Rome to respond to women's claims of oppression and trivialization of their religious expression, feminist reconstructions of theology proclaim love, unity and Christian message of hope. Feminist theologians of liberation demand a church which is at least as progressive as the institutions of the secular world, to bring her more into the modern society, demanding the rights of those ignored in society. These theologies seek to liberate the people of God and to overcome racism, sexism, and oppression and make present the revolutionary power of Jesus' message.

Theologians call upon Paul's letter to the Galatians, "There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female, for you are all one in Christ Jesus." This church should respect the needs of its people, rather than continue its contradictions of preaching equality and love and practicing oppression. The name of God should be the name of women oppressed in the existing structures, but men are also oppressed by the hierarchy—they must act as oppressors. Thus, feminist theology seeks to liberate the church from its oppressive and historically transient structures, working toward reform and community.

Student Fears Feminist Ideas Will Limit Our "Freedom"

By Joshua Barton

Women's week has come and gone, having brought with it speakers and other participants who spoke on behalf of women's rights. Yet there is a major discrepancy between the rhetoric of our visitors, such as Todd Regan and Geo Morgan, and the rhetoric of our own women's movement. Todd sang to promote men's understanding of women, and of men. Todd sang for women's rights. Nora Ephron, coming a week later, spoke on her accomplishments as a woman. None advocated anything save understanding, respect, and communication. To do we listen?

It appears that certain members of our community have gotten so caught up in the pursuit of one, seemingly all encompassing goal, the rights of women, that they are more than willing to cast aside a most fundamental principle. This principle is more gender neutral than any cause they could ever hope to promote and more important, it affects all issues (in our lives), the rights of women, this principle is the rights of individuals.

Who has the right to call for limiting others' freedom? Why must fraternities be made up of men only? Why shouldn't we see ourselves as free as men to call on others' freedom? Who has the right to call on others' freedom? Who has the right to call on others' freedom? Who has the right to call on others' freedom? Who has the right to call on others' freedom? Who has the right to call on others' freedom?

The recent editorials and letters to the editor fly back and forth between those speaking on behalf of the women's group and the members of the of the organizations that the women's group opposes. These debates point out the specific vices and virtues of fraternities, sororities, etc., but the basic merits of freedom are ignored. Everyone has certain goals, irrespective of other's objectives, and seek only to promote their own ideas, not suppress others, we have no right to impose a certain kind of selective freedom. The choices are clear; we can allow the members of our community to organize themselves freely, or we can refuse. But unless our community tells us that they know what is in our best interests and deny us in the right to freely organize. It's a shame Fransol isn't still alive; otherwise we could have had him speak at the next Women's Week.
FORUM

NOV. 12, 1987

Student Relates Experiences as a Woman and a Feminist

By Tara Jones

I have been asked several times over the past three years what it is like to be a woman at Kenyon. In the past I have had very little to say on the subject. My virtual silence was quite dismaying to me and surprised those who had posed the perennial question of the female Kenyon experience. After all hadn't I been a co-coordinator of the Student Senate's sub-committee of PACSWAK, an avid women's studies student, and a relatively outspoken feminist? I should have had the opportunity to see what has been missing. Seeing desperation I would throw out a hasty comment about the difficulty of procuring tampons in certain academic buildings, or offer hypotheses as to why the showerheads in Mather (once part of the Women's college) are only three feet off the ground. Fully intent on this article, I will briefly find myself, at the end of these exchanges in an agonizing state of confusion and guilt. Does one's true self have no impact at all on one's experiences at Kenyon? Could I be silent on this subject and still consider myself a feminist? Do I really have nothing to say about my experience at Kenyon? These questions returned to dominate my thoughts when I was asked (via this forum), once again, to discuss my Kenyon experience. This time however I found answers to my questions. And it is in these answers that I have discovered the response I never made to the many people (I would now say my opinion on the issues of women at Kenyon) who have asked me a student for three and a half years. Some would add that I have been a female student. I wouldn't. And not only because this gender distinction is distasteful to my "feminist instincts." I simply do not think of myself in these terms. I never have. I am a woman and I am a student. This difference is more than just words. It is a statement crucial to understanding both my former silence on and my present response to the issue of women's lives at Kenyon. It's importance and meaning will, hopefully, become clearer as I address each of the three questions posed above.

In the name of feminism I realize that there are many many ways in which a woman's Kenyon experience may differ from that of a man simply because they are not identical. She may realize that she was invited to all those fraternity parties freshman year because she was a woman (a freshman woman). She may be told that she is not qualified to study "X" subject (because she is a woman). She may find herself in pathetic housing sophomore year (because she is a woman). She may find herself in more than just an independent study. She may think of the walk through Peirce hall with a shudder of apprehension (sighs of relief) calls to mind anthropomorphric visions of a call on display at an auction (because she is a woman). She may, in fact, feel completely isolated from the Kenyon community as a woman. And when she tries to create her own community at Kenyon (Women's Network or Sorority) she may be harassted and perhaps threatened (because, once again, she is a woman). These are certainly examples of discrimination, intimidation, and violence perfectly suited to a discussion of a woman's experience at Kenyon. Not mine however. I have spent many hours discussing and trying to find solutions to these and other problems facing women at Kenyon. I have been involved in the Women's Network and PACSWAK—but these side effects of being a female student at Kenyon have not dominated my life for the past three years. I simply have not had the time, the means, or the inspiration to interfere with my harvest of the riches to be found in an academic haven such as Kenyon. My former silence therefore reflected not a lack of things to say but a reluctance to give the perpetrators of these insidious wrongs even the time it would have taken me to list their deeds (not unjustifiedly) as a place of importance in the story of my college life). It is only fair to admit however that my attitude concerning these insidious wrongs would have been quite different if fraternities had played a larger role (any role) in my life, or if I had been the victim of a date rape. I have been lucky.

The doubt I voiced in my second question concerning my right to call myself a feminist of course, absurd. To begin with, my reliance on this topic is situational and not indicative of a lack of interest and/or concern. More importantly there is not, to my knowledge, a call for feminism to follow, if one wishes to be a feminist. Therefore silent or verbose, active or passive, I remain a feminist.

The fact that I do consider myself to be a feminist is part of what I have to say about my Kenyon experience (question #3). It is tempting in fact to edit my previous statement to read: "I am a feminist who happens to be a student." I am hesitant to do this however for the following reason. Although I have embraced the word feminist as my own it is not one of my own creation, and thus may not always be one with which I will wish to identify. To clarify, if I had lived in Middle ages planning to use God's funds to sponsor a variety of films this year which address gender related issues. Looking at both the male and female facets of the debate, the student committee discussed concerns about equity in student housing, social opportunities that are available to women, and the possibility of administering a survey addressing the issue of social life for women at Kenyon. In the past, PACSWAK has been responsible for recommending and adopting the inclusive language policy and also for providing more lighting on campus to promote better safety for women. It is apparent that PACSWAK provided the ongoing opportunities for all women to express their concerns and needs directly to the president.

Several excellent resources for women's issues are available on the Kenyon campus. The Associate Profess of Psychology, who is the present Gender Studies Coordinator, Dr. Victoria Crozier, has recently had a class which interested in examining of gender roles and beliefs. This class is interested in examining the research and studies that have been done to date and the class meets at 12:45 on Monday morning in the Colby Center.

Few people are taking the opportunity to see what has been done for women at Kenyon and even further, how all of these efforts could be working together more closely to benefit everyone.

By Beth Miyashiro

Social life for women at Kenyon has been a very popular topic recently. With the recent interest in sororities, the college community has been forced to reexamine the equity of its social structures. A great many questions have been asked specifically about sororities and student organizations concerned for women, but it seems that very few of these questions have been answered. Few people are taking the opportunity to see what has been done for women at Kenyon and even further, how all of these efforts could be working together more closely to benefit everyone.

There are many organizations and committees that devote a great deal of time specifically to women's issues, concerns and interests. In this article, I will briefly highlight some of the efforts that are being made in an attempt to shed a more positive light on this ongoing topic.

Since June 1972, the President's Ad- visory Committee on the Status of Women at Kenyon College, PACSWAK, has been dedicated, President Jordan stated, "to pro- 

voking a way for the president and senior of- ficers to be aware of the concerns and aspira- tions of women from all aspects of Kenyon." PACSWAK, a representative body whose members work together to address issues relevant to the lives of women they represent. At least once each semester, the entire committee meets to share the concerns and plans with each other and with the President. A variety of issues were addressed at the most recent PACSWAK meeting. The faculty repre- 
entatives expressed a desire to see more women faculty hired at senior levels in order to in- crease the number of long term women facul- ty. Although representatives addressed issues such as equity in pay between male and female administrators and also maintaining good lines of communication between the ad- ministration and the President. The student committee discussed concerns about equity in student housing, social opportunities that are available to women, and the possibility of administering a survey addressing the issue of social life for women at Kenyon. In the past, PACSWAK has been responsible for recommending and adopting the inclusive language policy and also for providing more lighting on campus to promote better safety for women. It is apparent that PACSWAK provided the ongoing opportunities for all women to express their concerns and needs directly to the president.

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Women's Studies Would Enhance Kenyon Curriculum

By Bernard Wyler

Women are a responsibility great indeed: the intellectual and moral development of its subjects, the students. The ostensibly vehicle of the endeavor is the liberal arts curriculum, modeled after the Greek ideal of a free and independent individual. This is the guiding, given nature of the liberal tradition in the American college: a commitment to the intellectual development of men and women that is reflected in our intellectual history. The role of the liberal education becomes evident in its concept of human nature: throughout the liberal tradition, the identity of the "rational" man is ambiguous and has often been critiqued as an abstraction from society, and not representative of any at least politically-justifiable man as such. Yet this does not change the fact that women were founded on the ideal of men as individuals capable of conceptualizing their self-interests and acting on them in a more or less rational manner, and that all individuals are in some way equivalent social agents. Embedded in our ideology is the essential and ahistoric quality that marks all men as variants of the abstraction "man." Feminists, however, find that this conception is far from the original intention, and that the liberal ideology of rational man is an invention of a particular cultural context. In the space of Western political philosophy and views of human nature seem to depend on a series of sexual dichotomies, involved in the construction of gender differences. We thus construct rationality in opposition to emo-

tionality, objectivity in opposition to subjectivity, culture in opposition to nature, the public realm in opposition to the private realm. As one feminist writes, "Whether we read Kant, Rousseau, Hegel, or Darwin, we find that female and male are contrasted in terms of opposing characters: women love beauty, men truth; women are passive, men active; women are emotional, men rational; women are selfless, men selfish—and so on and on through the history of western philosophy."

This is the ideology perpetuated in what is studied at Kenyon as well as with most liberal arts colleges. What some of those colleges have as a corrective, and Kenyon lacks, is a women's studies program. This lack is indicative of Kenyon's understanding of its academic purpose, which "permeates[es] all that the College does." Our education does not reside only in the classroom; explicitly or implicitly it is integrated into the basis for decision-making in all aspects of our lives. How, then, are we to regard an institution whose academic purpose demonstrates a questionable commitment to correcting its curriculum?

It is laudable that Kenyon is making a move to develop gender studies, but I believe this would compromise what women's studies represents. There are numerous modes of study which we can plug women into as a variable—that is just what is being done now in the courses offered that include women—but this misses the point of women's studies. Our experience has yet to permit us to consider the predicament of women's experience and men's experience from the same perspective. The historian Joan Kelly-Gadol illustrates this point much better:

If we apply Fouier's famous dictum that the emancipation of women is an index of the general emancipation of an age—our notion of so-called progressive developments, such as classical Athenian civilization, the Renaissance, and the French Revolution, undergoes a startling re-evaluation. For women "progress" in Athens meant con-
cubage and confinement of citizen wives. In Renaissance Europe it meant domestication of the bourgeois wife and escalation of witchcraft persecution which crossed class lines. And the Revolution expressly excluded women from its liberty, equality, and "fratern-

ity." Suddenly we see these ages with a new, double vision—and each eye sees a different picture.

Several arguments have been leveled against women's studies as a discipline. One is that it could potentially politicize the Kenyon environment. But should we assume that education is apolitical? Education is an enterprise that has the power to create and selectively represent reality—often a reality that excludes the representation of marginalized groups. Kenyon is not exempt from this condition.

Education from the start is political; we can only work to reveal how it is. Hence the value of women's studies is twofold: to enable us to pursue and develop a more accurate representation of the world, and to incorporate this knowledge in our lives. We do not need to be reminded that a world of inequality and injustice is not far away, however removed from that Kenyon may seem. What we can learn from women's studies may help us to make better decisions about how to live and work and vote and express ourselves both here and outside of Kenyon. Redefining the academic perspective to include women's studies would inevitably affect the quality of life of the community as a whole. It challenges and complements both our knowledge of the world and of ourselves, offering an increased awareness that may help us to understand our personal pasts and futures. These personal issues—such as a choice of career, making decisions about human relationships, and planning our futures—afford us all in one way or another.

Without even an interdisciplinary course in women's studies, Kenyon is neglectful in its responsibility to our educator. At least such a course would show the college's commitment to education that truly avoids politicization.

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Sorority Rationale Questioned

By Leslie Gould

When I decided to write for the Collegian on the issue of sororities at Kenyon, I had intended to question the intention of the organizer, Ms. Cartner, as one of the organizers, was expressing the conviction of the whole group, although this was not stated. However, if this is true then I do not understand why they did not state this from the beginning.

Although I believe that these women should be free to do as they please, I personally do not wish to see sororities at Kenyon. My strongest objection to sororities is that they are exclusive. If these women had the truth when they claimed that they started the truth when they claimed that they wanted to start sororities in order to unite women, then sororities are definitely not the answer. I would rather see a group on campus that is open to all women, not only a select few.

However, I ultimately believe that anyone has the right to try and establish such an organization. They should not be denied this opportunity due to objections from others, though they should make an effort not to alienate others by misrepresenting their cause. I only wish that they would have helped in "others" to understand their intention from the beginning—as their earlier claims seem too inconsistent to be taken seriously.
Dizzy and the Boys Bop the Night Away at Rosse Hall

By Win Boerckel

What was the last long line you could remember standing here at Kenyon? Was it the one for the Bank of America? Or was it the one for the student union kitchen? Or was it the line for the student union kitchen? Whatever the case, it was a long line, stretching from the entrance of Rosse Hall through the corridors and up the stairs to the theater. And in the theater, there was a crowd of people, all of them waiting for something to happen.

The something that happened was the performance of the Jazz-Rock Quartet, a group of students who have been practicing their craft for the past year. The crowd was eager, and the atmosphere was electric.

The Quartet began with an arrangement of "Round Midnight," a composition by the late John Coltrane. The band members, all of whom are music majors at Kenyon, played together with skill and precision, creating a sound that was both haunting and exhilarating.

The audience was captivated by the musicians' talent, and they responded with a loud cheer when the performance ended. The musicians took a bow, and the crowd erupted in applause.

The performance was part of the five-step program, a series of events that are designed to introduce students to the world of jazz and rock music. The program is sponsored by the Rosse Hall Cafe and the Kenyon College Music Department.

The five-step program includes a variety of events, such as concerts, workshops, and lectures. The goal is to expose students to the rich history of jazz and rock music, and to encourage them to explore these genres further.

The next event in the five-step program is scheduled for Friday night, with a concert featuring the Kenyon College Jazz Ensemble. The ensemble is known for its innovative and dynamic performances, and it is sure to be a hit with the students.

So if you're a music lover, don't miss out on the five-step program. You can find out more about the events and how to get involved by checking the Kenyon College Music Department's website.
**FEATURES**

**PAGE NINE**

**UP Reviews:** Brian Ferry and the Cars Release Latest

By Dave Richards

We’ve got to wonder about something that we’ve been discussing with a group of friends recently: "I’m a fan of rock and roll," whose adage is "Take it or leave it." I mean, are we really fans or are we just auditory seduced by the music? I mean, is it just the music or the people we’re really interested in? I mean, are we really fans or are we just auditory seduced by the music?

I’m not sure. It’s interesting to see how people react to the music. Some people seem to be more focused on the guitar riffs, while others seem to be more interested in the lyrics. I mean, are we really fans or are we just auditory seduced by the music?

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Reigning IM Football Champions Fall to Challengers

By Pete Harper and Bruce Szabo

Another hard fought intramural football season has come to a close. The season saw the two defending champions from both the "A" league and the "B" league, make it into the finals but only one of them was able to defend their title.

The "B" league crowned a group of freshmen from Mather champions over last years' champion Homeboys. The Mather Munsters made it into the finals by defeating an outstanding Phi Kappa team 56-0, while the Homeboys defeated the D-Phi's 14-7 in a very close game.

In the "A" league the Homeboys, not to be confused with the homeboys, beat Bill 27-0 to make it to the finals, while the AD's toppled the Rapid Dogs 33-13. This set up a showdown between the two teams that tied for first place in the regular season. The Homeboys had defeated the AD's in two of the three meetings during the regular season.

The final game of the season would not follow the regular season script. The AD's received the opening kick-off and promptly marched down field for the first of many scores. The first touchdown was set up by a long pass from Bruce Szabo to BJ Jennings. On the next play Szabo tossed to his presided wideout Pete Harper.

The AD's kicked to the Homeboys and

Brown to Lecture on American Art

By Sara Barton

On Monday, November 16 at 8 p.m. in Bio Aud, Faculty Lectureship will sponsor a lecture by Milton Brown, Professor Emeritus at City University of New York (CUNY) and a Phi Beta Kappa visiting scholar known for his work in American Art. Brown will also be hosting a Common Hour lecture on November 17 in Olinn Aud.

Monday night, with his lecture entitled, "The Arts as Social Advocates in American Art of the 1930's," Brown will discuss how American art was forced, during the Great Depression of the 1930's, to reexamine some of its basic premises. Influenced by social turbulence as well as government involvement in support of the arts, art became more socially oriented and expressive, whether consciously or not, of specific ideological attitudes from the most revolutionary stance of the Social Realists to the more nostalgic conservatism of the Regionalists. The lecture will be immediately followed by a reception in Olinn Art Gallery.

Gluck's Reading Well Received

By Joy Eckstein

Louie Gluck is a renowned poet which Kenyon College is fortunate enough to have as a guest writer in Residence for a brief stay. Her activities included a student luncheon, a dinner with faculty and administration, a poetry reading, and a Common Hour open conversation. Her reading was comprised of poems from her earlier books, and her more recent Triumph of Achilles, but also some poetry she is currently working on. She delivered her reading in a monotone but intense voice, charging her poems with an eerie energy. Her poems conveyed a deep sense of sadness and isolation, but the finely crafted language is a source of great pleasure.

Anyway, That's What I'm Supposed to Tell You Dudes.

THANK YOU, MOTHER TERESA.

O CANADA!
THE LITTLE LAD
IS FROM ROMA.

On Camera, the Little Boy is from Roma.

Give a hoot. Don't pollute.

Forest Service, U.S.D.A.
Volleyball Team Takes NCAC Championship Number Two

The Kenyon College Ladies have become the first team in the history of the North Athletic Conference to repeat as conference champions. The Ladies successfully defended their title on Saturday in Kenyon's Center by defeating the number one ranked Allegheny College, 7-15, 15-10, 15-13. Janus entered the tournament with an untied 40-2 record.

Kenyon opened the tournament with victories over Oberlin College, 15-4, 15-6, and College of Wooster, 15-4, 15-6. With Swank, Kenyon's leader in kills, ace, blocks, and kills, the team was able to maintain the winning streak and the offensive firepower. Swank rallied the team for the win, 15-10, 15-11, 15-13. This was a classic Kenyon-Allegheny match. Swank, who earned the All-AC selections, battled with an offensive powerhouse. Oberlin, Swank rallied to win the game, 15-10, 15-11.

The team won the first game and Kenyon rallied to take the second set by a score of 15-10, 15-11. Swank's offense rallied around Swank's ace, and the Ladies pounded the ball strongly and consistently. Snyder again set the pace with 12 kills in the 3 games, while Swank and Hruska had 8, and Holly Swank and Kirsten Holzheimer added 5.

Allegheny bounced back through the consolation bracket to meet Kenyon in the championship final. In the victory, Spencer dubbed 34 assists, while Snyder capped an amazing tournament with a 15-kill performance. The Ladies' attack proved to be flexible and Swank and Holly Swank combined for 20 more kills.

With the victory, Kenyon became the first team to repeat as NCAC volleyball champions and the first team to win the title on their home court. It was also the first time Kenyon ever hosted an NCAC championship event. Kenyon also broke the Gators' 15-match victory streak, handing Allegheny their first loss since September.

Courtside

Kenyon was not offered a bid to the Regionals this year. Their title was not an automatic bid, as it is in many other conferences. The Ladies end the year at 34-6, the second best record in school history. The 35-6 record of last season remains in the number one spot. The title win was Coach Weibrecht's 111th in her six-year career. This makes her 98-57 at Kenyon in four years, and could set up an un

Men's Tennis Gets Nat'l Ranking

The Division III men's preseaon tennis, which came out last week, the Kenyon mens tennis team was ranked eighteenth in the nation by the Intercollegiate Tennis Athletics Association (ITCA). Additionally, senior Steve O'Connor was listed as the No. seven best player in the country. O'Connor received the highest ranking for any senior tennis player since Don McNeil '40, who won the NCAA championship and several intercollegiate tournaments. It is also the first time since the McNeil era that the Lords

Kenyon's top three freshmen include David Regiser, Will Lyon, and Jean-Michel Hue. Register was associated with the number one tennis program among preparatory schools at Lawrence Academy, where he played number 2 and 3 singles. Lyon was among the top 10 freshman players in Chicago, and Hue was in the top 30 junior players in France and participated in the junior Davis Cup program.

DePauw University, fifteenth; Denison University, sixteenth; and the College of Wooster, twentieth.

The Lords ranking is due in part to the freshmen entering the program. Kenyon's top three freshmen include David Regiser, Will Lyon, and Jean-Michel Hue. Register was associated with the number one tennis program among preparatory schools at Lawrence Academy, where he played number 2 and 3 singles. Lyon was among the top 10 freshman players in Chicago, and Hue was in the top 30 junior players in France and participated in the junior Davis Cup program.

Tennis: page twelve

Men's Rugby Loses Last Contest

By Russell Brightman

In a way, things were looking good for the Kenyon Men's Rugby Club as it headed into last Saturday's game against John Carroll. Never mind the 1-5 record on the year; even if the loss was ascribed to fatigue. Disregard the fact that Kenyon hadn't scored in almost four full games. And don't be worried about the average margin of defeat, either. It was only about fifteen points per game.

Trivial matters, all of them, when compared to the team's enthusiasm for this final match of the fall season. For once it seemed like everyone showed up for the last week of practice. That is, everyone but Ben Packard and Matt Hicks, who, of course, only plays against Denison. There was even a real crowd on hand to catch a glimpse of the team that lead cheerleader Tad Troilo dubbed "Purple Death." (That's cheerleader as in an unofficial cheerleader. The real cheerleaders were otherwise occupied.)

Also, the big match eventually took place after the women played their 'you take it, no, I don't want it, give it to her' version of the game. Aided by a formidable wind, the Kenyon nates ruggers kept the ball in John Carroll territory for most of the first ten minutes, but failed to score. Then, a long run by the guests resulted in a try and four points. Undaunted, Kenyon again forced play deep in JC territory. But Dr. Larry Apke displayed his true speed tendencies (front of his own kin, to boot) by bolting a pitch near the goal-line.

From there, the visitors added another try just as the half ended, and scored twice more in the final period. This disheartening loss was followed by a 'B' side game which also ended in defeat.

Despite the results, there were some bright spots for Kenyon's players. There was the tenacious play of the team's mighty mike Fulback, Rich 'Stump' Feil, who dish out some ferocious hits in between taking some

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Manager and Stylist

- Seek the best for your hair style
- Come in for the best cut
- Hair cutting is our specialty

Tear away the Locks of Mystery.
Library Solutions

continued from page three
the Director of the Library following discussion of the problem:
1) more trash cans in the atrium
2) a student monitor in the atrium during prime hours
3) re-implementing the student worker at the information desk inside the entrance

The members of the Buildings and Grounds committee as well as the administrators of the Library would greatly appreciate any other solutions to the trash problem. Please contact any of us as soon as possible with your suggestions for making the library a cleaner place.

Thank you,
Margaret Tuttle and Dave Paradise
Co-chairmen, Buildings and Grounds Committee

IM Football

continued from page one
In the final minute of play, this hard-fought game was decided by the final bomb. The strong-armed Ted Taggart lofted a 60 yard toss to Bertsch for the tying score, and the added extra point made it 14-13. Although the Homeboys drove to the Munster 20 yard line with 30 seconds left, they could not finish off the hardy freshman defense and repeat as IM champs.

Field Goal Contest

The intramural field goal kicking contest was held during halftime at the Kenyon-Centre football game. This year's winner was a 50-yard kick by Chris Alpaugh. Alpaugh beat reigning champ Tom Elmer, who missed at the 45-yard attempt. However, Elmer did take a 55-yarder after the contest had ended.

Men's Tennis

continued from page eleven
"We have a strong group of freshmen," says Kenyon Coach Scott Thielle. "If everything goes right, we could move up even farther."

Last season the Lords ended the year with an 11-4 record and placed third in the NCAC. It was Kenyon's best record in recent history.

Pizza buffet!

$3.50 for all you can eat at the Shoppes pbx: 5299 basement of Peirce Hall

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