Pro-Choice March Draws 600,000

By Heather Reynolds and John Douglas

"Not the church, not the state, women decide their fate." This was one of the many chants asserted by the participants of the "March for Women's Equality, Women's Lives" held in Washington D.C. last Sunday. Awards, sponsored by the National Organization for Women (N.O.W.), the march drew 600,000 thousand people in support of reproductive freedom for all women. Approximately 80 Kenyon students, alumni and professors, including about 10 men, marched among the delegations from the Ellipse (Washington Monument grounds), down Pennsylvania Avenue to the steps of the Capital Building.

Eleven Kenyon students took a bus chartered by Columbus N.O.W. and 14 others drove a Kenyon van directly to D.C.

Each paid $35 to cover costs while Women's Network sponsored the van to Columbus. An unspecified number of others took private transportation.

During the diverse delegations represented at the march were mothers and daughters, families, Catholics, Mormons, Gay/lesbian rights groups, celebrities and college students from all points on the map, including large delegations from Nebraska and Minnesota. Pickets, stickers and buttons were given out by Planned Parenthood and National Abortion Rights Action League (NARAL) bearing such messages as "Who Decides? You or Them?" and "Have a Voice for Choice". Some of the more volatile individual messages displayed were "Keep your laws off my body" and "Bush's mother didn't have a choice". Coat hangers with red, untravelled ends bore the message: "These are for clothes, not women". Some even carried signs with graphic photographs of women who had died due to illegal abortions to retaliate "pro-life" photos of aborted fetuses. "We think we want everyone to have abortions," a man holding one of the signs said. "We just want them to have a choice."

As the crowd moved through the city, people interspersed such chants as "Choice Now!", "Two four six eight Bush can't make us pro-create", "We're gonna beat the pro-life attack", and "Safe and Legal". Kenyon students proudly held their homemade banner which read "Kenyon Students for Choice" over their heads while they marched and chanted.

As the participants approached the capital steps they cheered a Gay/lesbian rights leader who spoke through a megaphone. "The real issue today is not abortion," she declared. "The real issue is racism and sexism by the government ... Keep the government out of our bedrooms." Another issue raised was the availability of reproductive freedom for all women. During the Reagan years, many states abolished the availability of state funds to be used for any type of birth control, including abortions.

Once the initial marchers arrived at the capital for the rally, Judy Collin sang "Amazing Grace" while such celebrities as Goldie Hawn, Sybil Shepherd, and Morgan Fairchild spoke in support. Throughout the afternoon it was reported that marchers were still unfolding busses and leaving the Ellipse.

The crowd was inspired by the speech of Reverend Jesse Jackson: "We are God's people of freedom; not the state's puppets with strings to be pulled ... I uphold that unfree people cannot make free choices ... We may not play God. Don't vote for pro-choice -- we're pro-life -- March together red, yellow, black and white. March on!" The crowd chanted "March on -- Keep hope alive".

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Honors Day to Honor Students, Alumni

By Jeff Stevens

A full academic procession and the presentation of four honorary degrees will mark the events planned for this year's Honors Day convocation. The convocation, which is scheduled for Tuesday of next week, is a traditional event for the college. As in the past it will honor both students and alumni, and award a sizeable number of prizes.

For students this year will be departmental prizes for exceptional achievement in virtually every department on campus, the Summer Science Scholars Awards, which support student-faculty research in the laboratory sciences over the summer, and various college prizes for accomplishments in fields as varied as acting and poetry. Over 170 prizes were awarded at last year's convocation. Although some prizes have been added and dropped, the number this year will be roughly the same.

In addition to the prizes, four honorary degrees will be awarded. Although the students being honored will remain unknown until the event, the Honorary degree recipients are already publicly known. John Agresto, Stephen W. Carmichael, Donald B. Hamister, and Richard P. Ralston will all be honored this year.

Agresto is currently president-elect of St. John's College in Santa Fe. He is the former deputy and acting chair of the National Endowment for the Humanities where he initiated NEH's preservation, foreign language, American History, and Bicentennial programs, as well as the Constitutional bursary for younger scholars. Agresto was a former assistant professor of Political Science at Kenyon.

Carmichael is a 1967 graduate of the college. He is currently a Professor of Anatomy at the Mayo Medical School. Carmichael submitted by far and away the longest resume to Kenyon. When he is finished listing the positions he has held, the grants he has received, and the books he has written, his abstracts (largely books and articles) he has taken up 17 single spaced pages. Carmichael is from the class of 1944. He is currently chair and president of the Joslyn Corporation. He has been educated at some of the more prestigious colleges in America. After his career here at Kenyon he went on to Stanford University in 1947 and the University of Chicago in 1957. At Kenyon, he graduated cum laude. He has been written up in such magazines as Financial World.

Ralston is the last to be honored by the college. A distinguished graduate of Kenyon in 1971, he actually entered the college in 1946, after a year's stint in the Navy. During his break from the college he was married and found time to have both a boy and a girl child. He has been both a Construction Manager and Superintendent of Buildings and Grounds here at the college (for a total of 20 years), and will retire in May of 1989.

For retirement he plans to do some traveling and "enjoy life".

There are no set speeches this year, in a move to keep the convocation moving. Instead each recipient will give a short comment (around two minutes) about his life and the College. The events of the day will begin at 11:00 a.m.
Voices from the Tower

Call for Curriculum Changes
Sarah Cunningham

A group of Kenyon students has gotten together recently to talk about the curriculum. They are preparing a letter that will be sent to the Faculty Retreat this May. The letter contains suggestions concerning gender studies and ethnic studies at Kenyon. It is a rare time that Kenyon students have become actively involved in determining the content of their education.

For the past academic year students have become increasingly involved in a struggle to recognize women and minority scholars. It began at a Women's Network discussion when many students agreed that what they were learning was not as complete as it could be. Many seniors taking the GRE's had never heard of women and minority authors who were included in the exam. Other students found it necessary to attend summer school in order to broaden their knowledge. Most agreed there was a definitive lack of diversity within the course curriculum. These students sent a petition with 275 student signatures to the Trustees, who then forwarded the petition to the faculty. As a result, two student representatives were invited to a December faculty meeting. At this meeting the student explained the sentiment that was expressed within the student body. There were concerns that the diversity that Kenyon pursues in applicants is not reflected in the content of the curriculum, that Kenyon was lagging behind the American intellectual community, and that each Kenyon graduate would benefit by having obtained greater knowledge of their social context. The students argued that by learning more about minorities and women, they could only learn more about themselves. Afterwards, the Academic Policy Committee invited the students to attend a meeting in January, where the students might offer definitive suggestions and proposals.

In January, about ten students attended the APC meeting and expressed their feelings. Minority and women's studies must be enhanced within the curriculum. The committee understood their grievances and vowed them any change would be very slow. The students were reminded that this issue has been burning on the Kenyon College campus for years, and that practical and compromising solutions are very hard to determine. Still, the students were invited by the APC to propose suggestions in writing for the Faculty Retreat.

There are three proposals. First, that a gender and ethnic studies major be created in the likeness of the international studies major. Second, that graduate requirements include gender studies courses. Thirdly, that introductory courses should contain some material on minorities and/or women, so that the professor is attentive to the cultural context of the course.

The committee that is working on these proposals welcomes student opinions and suggestions. These can be dropped off in the Grover Center mailbox in the SAC. There will also be a discussion between Professor Brod and Professor Clo concerning liberal arts education and feminism. This will be held in Peete Lounge from 7:00-9:30 on April 16th. It is an open forum that welcomes student questions and dialogue. Meanwhile, the week of April 17th students will be sitting outside of the dining hall, getting signatures to send to the Faculty Retreat. It is a rare occasion that Kenyon students can have an impact on the faculty decisions. Those interested are urged to voice their thoughts and become involved in the process of determining the Kenyon education.

The Kenyon Collegian

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April 13, 1989

Opinion

The Readers Write

The Kenyon Collegian encourages letters to the Editor. All submissions must be signed and typed, double spaced. The Editor reserves the right to edit all material while maintaining the original intent of the submission.

Kenyon Marchers Give Thanks

To the Editor: The Kenyon delegation for the National March for Women's Equality, Women's Lives would like to thank Heather Reynolds for the $22.00 for the extraordinary amount of time and effort she put into planning our trip to D.C. last weekend. We were all proud and happy to be there, and many of us could not have gone without Heather's excellent organization.

We also would like to thank ARA for the box lunches they so kindly provided for those of us on the bus or the van; the lunches were a very nice and filling treat.

Sincerely, The Kenyon Pro-Choice Marchers

Gender Studies Compromise Ed

To the Editor: Recently, there was a flier placed in Pete Hall that made the plea for more gender studies at Kenyon. The flier read, "We want to learn some History." As a part of Women's Month, this flier presented the view of some Kenyon women and men. In light of the recent popularity of gender studies, it is no surprise that there be an opportunity to express differing views. Views that have challenged the plea for more gender studies have often been labeled as "sexist" and prematurely discarded.

As a small school like Kenyon our curriculum is limited in size and scope. It would be a grave mistake to add classes in women's studies or pressure faculty members to alter their courses. Such changes would come at the expense of already overburdened departments such as English, political science, and studio art. Presently, these and other departments do not have enough faculty to teach all the courses and topics they need to teach without severely limiting enrollment.

Further, at such a small school, pressure from well mobilized groups, such as the Women's Network, can have a significant effect. These effects take their toll both in and out of the classroom. Not only is the curriculum at risk of being sacrificed for the sake of diversity considerations, so is the history of a Jennings couple and others who have gathered for over a century. Considering the costs in time and energy, it is clear that we should be more judicious in the way we proceed.

The argument that one is sexist because of his/her views on Women Studies is baseless, as baseless as the assumption that a white male cannot transcend his race or sex when contemplating history or philosophy. It is fundamental to liberal education that such relativism—that all thinkers are marred by historical, racial, cultural, or sexual biases—not overshadow the quest for truth. What happens to political philosophy when Aristotle is labeled "antiquated" due to his idea of the inferiority of women outside of the sexual profile? Petty arguments over semantics, such as those bandied about on these pages (Freshmen/Frosh, women/women), only increase tensions between the sexes and foster misunderstandings and conflicts.

The students who signed the flier were not Hansen, but Kenyon students. They have the right to express their views on the curriculum and how they think it can be improved. They have the right to do it without fear of reprimand. It is not the College's job to prevent students from expressing their views, but it is the job of the administration to assure that such views are heard and considered.

In short, the authors of the flier should be commended, not condemned, for their brave stand in defense of women's rights. It is only through heated debate that we can truly progress in the field of women's studies.

Sincerely, John DeMarchi '90
Thomas Magowan '90
Michael Ueland '90

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**PERSPECTIVE**

**Eastland Outlines Goals of the Former Justice Department**

By Adam Blankenship

Terry Eastland began his legal career last Wednesday evening with light anecdotes about Washington speakers, speech writing and the character of Washington political in general. Eastland, who was dismissed last May as chief spokesman of the Justice Department, recounted speech gaffes and public blunders of prominent politicians along with trite cliches and proverbs which he said, "make Washington the capital of American politics as well as verbiage."

From gaffe to gaffe, the ensuing lecture covered a more serious agenda: the goals of the beleaguered Justice Department of former Attorney General Ed Meese. Meese resigned on June 7 after an avalanche of disclosures concerning his close relationship with the Justice Department's private counsel, the so-called "fixer," the spy for the Meese family that had been recorded on the tapes of the Meese family's private counsel to the Justice Department.

Eastland told his audience that the Meese family's spy had been "a useful servant" but that his services had ended under pressure from Meese and Reagan, while the government actively supported companies such as IBM who became "under siege" in the " Strait of Hormuz" in 1981.

"Can Rushdie. himself ing thatroversy speaking of the Constitution," Eastland said. "But we understand that Bush agreed with judicial restraint, the strict adherence to Constitutional law, were actively sought out and preferred. Related to the issue of judicial restraint, the Attorney General's task of "Censorship" was said that the Department of Justice took a strong stand in support of the original judicial meaning explicit in the Constitution and was successful in this area. The department also won cases in reinforcing the original doctrine of separation of powers.

Eastland concluded with various predictions regarding the new administration's Department of Justice. On the one hand, he criticized Bush for bringing in his "in" president, an executive without a purpose, grand designs or plans. This, Eastland speculated, could create problems as far as formulating coherent and successful policies. To Bush's credit, Eastland surmised that maintaining an attorney-general and having a strong Reagan tradition behind him would help a great deal. Though not under as great a strain, Eastland once again was forced to respond to the Meese controversy concerning "Censorship" and private judgment of Ed Meese. Under different exigencies, the former spokesman accused the Meese family of his lack of judgment in the private sphere and noted more than once during the question period that the Meese affair obstructed the execution of judicial policy in many instances. Coming to Meese's defense, Eastland noted that the former attorney-general displayed good legal judgment in many cases and often took decisions behind a given policy. On a scale of all the precious 75 attorney generals, Eastland rated Meese "somewhere in the middle.

**Panel Discusses Salman Rushdie's Novel, Satanic Verses**

By Brian J. Barna

"Can the imagination be Censored?" was the topic of a panel discussion on the parody "Satanic Verses" by Salman Rushdie. The panelists were former Dean of the University of New Mexico, Prof. Earnest, and former chair of the Political Science department, Prof. Hummer of the English department, and Prof. Annette of the History department. The panel members included the open discussion period.

Professor Libya suggested the discussion, speaking first of the literary merits of the book. He said that in the absence of the controversy he most probably would not have read the book, but in retrospect he said that he had. He claimed that the book was filled with "great" literature and argued that the "great" literature must be, although he did not expand upon that particular point. Although much of the controversy surrounding the book has been upon the section that would most obviously be offensive to devout Muslims, some of the offensive names of Mahound and of the use of the names of the wives of the Prophet for whoring in a whorehouse, Prof. Libya found that the true threat to Islam represented by the book was far more subtle and had much further reaching implications. The most important point concerns the question as to what extent certain "revelations" of a prophet reflect political sentiments, as in the book the song providing Mahound with revelations felt at times unsure to the extent he was providing Mahound with revelations, and with himself creating the revelations. The obvious problem with this is that doctrine accepts a revelation as a task of the "word of God" as absolutely

**Taylor, Writer In Residence**, by Elise McMillen

Last Thursday, Peter Taylor, a distinguished alumnus, gave a reading in the new Pitt Kappa. This was the culmination of his visit to Kenyon, which is his first visit to the Kenyon campus. During his stay, he continued to address students and professors that packed into the third floor of Ascension.

Taylor is a true American, a journalist, a writer and scholar, and one of the most respected figures in his field. He has been the winner of numerous awards and has published several books. His most recent book, "The Last State," was published in 1984 and was immediately hailed as a classic. Taylor has been a vocal critic of the American government and has written extensively on its policies. His work has been widely praised and has earned him a reputation as one of the most influential writers of our time.

In his remarks, Taylor discussed the current state of American politics and the role of the media in shaping public opinion. He also spoke about his personal experiences as a writer and his commitment to issues of social justice.

Taylor's writing is characterized by a fierce intelligence and a profound sense of humanity. He has been described as a "national treasure" by his many admirers. His work has had a profound impact on the literary world, and he is widely regarded as one of the most important voices of our time.
Do You Know Enough: The Origins of the Word "Dyke"

By Ryn Edwards

"Dyke is more than a four-letter word for me and my friends" sings Judy Reagon on her album, Old Friends, and aptly notes that the word holds different meanings for different people in the USA. The meanings reflect different life realities and have political/social ramifications for those realities.

I remember distinctly a conversation with my friend Cathi Rennert, one evening under the odd light of the Science parking lot, in which both of us were struck differently by the word, dyke. I had, in the stream of sharing, referred to myself matter-of-factly as a dyke. "Isn’t that a dirty word?" Cathy asked, "Why would you call yourself that?" My initial reaction was astonishment! Wasn’t Cathy a feminist? Wasn’t Gubar as renowned from the American feminist culture? When was "dyke" a negative? For whom was it a negative?

Dyke is referred in most dictionaries as the Dutch alternative spelling to "wife," a word that West referred to, in his year's Webster's New World Dictionary Third Edition, dyke is listed as a slang word for a masculine woman. It is hardly slang in the lesbian culture, but rather a core word in a neologism group used to describe ourselves. The number of origins for the word have been suggested that it originated from "hermaphrodite" an organism having both female and male sex organs. Hermaphrodite originates from Greek mythology when Hermes accosted Aphrodite and became joined in one body with her. Additional dictionary meanings of hermaphrodite include a) androgynous and b) homosexual. Judy Grahn in Another Mother Tongue gives the original meaning of dyke to be balance and to be the hill or one taken from Gaia's granddaughter, Goddess Dike of Greece. Dike was a storm goddess whose function it was to balance natural and social forces. She was a warrior and considered the upholder of Justice. Her companion was Aletes, Truth Goddess. Grahn suggests that today dyke represents another way of being a woman.

Unlike the etymology of dyke, that of lesbian is unclued. The word lesbian comes from the Greek island of Lesbos where Sappho (600BC) wrote her poetry to her female students and who was the home of the refer to the women, as it is used by women and men does not mean what it used to mean. In this year's Webster's New World Dictionary Third Edition, dyke is listed as a slang word for a masculine woman. It is hardly slang in the lesbian culture, but rather a core word in a neologism group used to describe ourselves.

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Personal Experience Childhood Energy To Become Real
By Joel Logan

Joel Logan is a man of many labels: writer, Jew, artist, student of black gay, gay, Christian. I am all of these things and many of these labels run into conflicts with each other. As an artist (literary and performing), I continue to grapple with the politics of being a black and gay man. For example, is it correct to play a white heterosexual character in a play?—now that’s asking! What do I do when I wrote a novel in which my protagonist is an Italian American heterosexual female? Wouldn’t it be great if being a black gay man meant nothing more than I’m different in the same way that someone with red hair and green eyes who prefers melted cream donuts on his/her ice cream sundae is considered different? We don’t live in a world like that; it is possible that we never will. The biggest conflict in the character of Joel Logan is being simultaneously a Black American and a Gay American.

Responsibility is the foundation of my upbringing: responsibility for myself, my race, my finances, my relationship with God. I should be of no surprise to anyone who knows me that I can not return my back on my gay brothers and sisters, black brothers and sisters. Yet is still the conflict. It has been my experience, in the black community, that homosexuality is a black man’s disease—as the football coach said in the movie Liano. “I didn’t know they [black] made them that way.” Given this understanding of homosexuality, as a black gay man, I am a traitor, not only in the eyes of each good black male to marry; to our black youth in search of a positive black role model.

I came to Kenyon College fully aware of my sexuality. I am constantly perplexed about my perception of the racial climate of the college. To be a gay race is a very great extent, until recently, that was never an issue. My sexuality and the social climate was an issue. If Kenyon did not have a non-discriminatory statement in its brochure, I believe it does not reflect the existence of gay and lesbian students. I learned to want and grow in an environment where I would not live in fear of being discovered. I wanted to go to a college where my human rights as a gay man would not be secondary to those of a heterosexual man. Kenyon appeared to me a place where I could leave my life honestly without fear of repercussions from the administration. Fortunately, looks were not deceiving.

My four years at Kenyon have been a period of confusion and affirmation: refutation and admission, black gay RA last year. Months before starting my job, I mulled over how to treat the issue of my sexuality with the hall—whether to come out initially, during orientation, or to wait and let them find out. I had to get to know as just their RA and friend first. I chose to wait. The consequences of that decision were nearly catastrophic, yet I’m not convinced I made the wrong decision. Several men from my hall told me that, had they known I was gay, they would not have given me a chance. Looking back at last year, I am amazed and dismayed at the reality of the social climate on this campus. When I learned the truth about the nature of the freshmen hall, and of the assumptions that were made, I was furious before I was hurt. The ramifications of these lies were chaos on the halls. The feeling of being betrayed by the hall felt betrayed that I had not told them I was gay and they rebelled. The months of mistrust which ensured was a very frustrating time for me. I was depared, beginning to believe that I was wrong, maybe equally qualified, openly gay, persons could not overcome the barriers of the RA position. I served effectively as RA’s, but was frustrated because all my energy was channelled into dealing with disciplinary concerns, I could not focus much time on getting to know the men who had not rebelled and who accepted me. I still feel bad about that. But as time passed so did the worst of the consequences. Second semester came, and the month of Winter Break had chilled hostility to a typical form of Kenyonувя. I felt like a failure and having a fellow RA affirm that feeling did not help. But over time, other freshmen adopted me as their RA, I was able to serve as a resource for the men on the hall who had not rebelled, and I, and eventually the guys came around— one even apologized. The GSA/Collegian/D-Phi conflict estranged the campus at one time or another. I was beginning to function normally. What happened on the hall during this time proved that I had achieved something good in my experience as an RA. The very men who gave me the opportunity to serve took the opportunity to ask me what I thought about the situation. They may not have been entirely sympathetic to what I was saying, but at least they had constructive arguments. The greatest two experiences I gleaned from that year were: the RA’s ability to touch a few lives as an RA; and knowing that 20 Kenyon men will never be able to honestly say that they have never known a gay man. This event for myself, a period of education. I learned how very similar racism and homophobia were: equally rooted in centuries of misinformation and fear. I pursued the job convinced that this black gay man could do the job equally as effectively as his heterosexual counterparts. I also recognized a need for someone within the RA Staff who was sympathetic to the concerns of gay freshpersons and people of color. I remember wishing that I could have handed Zech a two-page note of comfort, but I knew we would not be able to talk. Freshpersons of color singled me out to talk about their adjustment to Kenyon. The RA position did not allow me to feel comfortable talking to their RA’s without being seen as a token person. I learned how complicated getting this experience was for all involved—if nothing else.

I came to Kenyon College a bundle of raw energy. My Kenyon big brother told me, in one of our first conversations, that I reminded him of a bouncing red rubber ball, deflecting off everything and bouncing more energy as I bounced along. Nearly four years later I have learned to channel that energy into doing things I believe important. I have also learned that I am not the only one that the world is not as bleak as I had previously perceived it.

The fact that: my experience as an RA had a positive ending, I have made close alliances with my beneficiaries of thought, and the fact that the Collegian is publishing this Forum is all the refutation needed. It would not be great to have my experience a common experience, that someone who prefers an odd topping on a sundae, I am more than different, I am human like the rest of you.

Harry Brod Lectured Concerning Masculinity in Judaism
By Darrin Peart

Visiting Associate Professor of Gender Studies and Philosophy Harry Brod presented a lecture entitled "A Man Among Men: Explorations in Jewish Masculinity." The basis for his lecture came from his most recent book, "Masculinity: Out of the Box," which is not better book entitled The Making of Masculinities. Brod’s lecture explored men’s studies, an often overlooked, yet necessary counterpart to the women’s movement.

Brod did his undergraduate work in philosophy at New York University and received his Ph.D. in philosophy from the University of California, San Diego. Last year he received a fellowship in law and attended Harvard Law School. His interests, Aside from his books, includes his involvement in the University of Southern California Program for the Study of Identity and his position as founding editor of Men’s Studies Review. All of these qualifications were made clear to the audience, which was both very informative and very interesting. Much of what he talked about was also of interest to the audience, which included people unfamiliar with men’s studies.

together with its counterpart in the feminist movement. One issue Brod addresses is the issue of masculinity along with a plural concept of masculinity: the constraining power of the concepts of manhood that tend to define men’s characteristics as unique. In other words, rather than talk about men’s homosexuality, he wants to look at how age, social status, upbringing, and so many other factors interact in the overall development of the uniquely male personality. He speculates on the universality of masculinity in most recent book as a study, “A Model of a Methodology.”

To completely eliminate the idea of the enemy to face the enemy than to realize that we are being ignored.”

Speaking specifically of Jewish masculinities, Brod framed part of the problem of the Jewish men and women have a deflection of pressure from the outside world. He feels that the response to the Jewish men from Jewish men is what almost a process of internatization racism or anti-Semitic criticism received by the Jewish men’s Jewish portion of society. He helps to form a link in what Brod calls the "continual recycling of oppression," a cycle which needs to be blocked at every link so it is to be effectively dealt with. A definite link in this cycle is the sexism within the Jewish culture, which serves as "an escape valve" for the Jewish male's oppression.

Another factor which causes problems for Jewish males is the modern view of the "meek model" of the Jewish male. In today’s society, it is unfortunate that fact that Woody Allen is often perceived as the stereotypical Jewish man. It is ironic, Brod, that before the Holocaust, RA’s were pictures as the Germans as being swarthy, sensual, Middle Eastern rapists. However, since the Holocaust, the stereotypes of Jews is the stereotype of the Jewish male as a scholar conflict with this action oriented world. Besides this problem rooted in the views of society upon man behavior, another problem that faces Jewish men is the "strong, silent type," says Brod. In today’s society, it is typical for men not to reveal their emotions, but to maintain power. "In the Jewish tradition, God is not named because he name would be to lose power over God." For a Jewish male to keep information about his MALESCUALITY page twelve
Oppression of Gays and Lesbians Extends to all groups

By John Douglas

On June 27, an anniversary will be celebrated around the United States by millions upon millions of all orientations, creeds, ethnic persuasions, and of course, sexual orientation. No, June 27 is not the date of a President's birthday, nor is it a Holiday Day. One June 27, 1969, on Christopher Street, in Greenwich Village, four days of intense rioting broke out, resulting in thousands of dollars in damages and hundreds of gays and bisexuels arrested. This date is celebrated for many different reasons, both personal and public, but is most well known as the inauguration of the Gay Liberation Movement.

The Stonewall Inn was the initiating factor in this riot, but not for the reason some may think. The Stonewall Inn was an illegal bar on Christopher Street, one solicited almost exclusively gay men and lesbians. The NYC Police Department habitually and violently would proceed to harass and arrest the customers. On the night of June 27, 1969, the police did their usual harassment at The Stonewall, and then proceeded to arrest several of its patrons; nothing unusual, it was simple procedure. But, to everyone's surprise, the gays and lesbians who began to fight back. For four days, in what was later to be dubbed the Christopher Street Riots, cars were overturned and set afire, windows were broken, glass was thrown, and many were arrested. During the course of the tumult, The Stonewall Inn was set afire. Shortly after the riots had subsided, the Mattachine Society of New York began handing out flyers proclaiming the riot as "The Hippin' Drop Heard Around The World."

Raising from the remains of Stonewall is a militancy of dedicated men and women, encompassing all types of sexual orientation, who will not encounter oppression, in any form, passively. This is to say, the Gay Liberation Movement is not strictly a gay, lesbian, or bi movement; it is one that seeks to define it as a gay and lesbian community-oriented movement because of the type of issues the members deal with, but that is not necessarily the "gay and lesbian" problem. It is a fallacy to define the repression that people of the gay and lesbian community endure in their daily lives as a "gay" or "lesbian" problem; it affects us all, no matter the orientation one may have, and is instigated by the larger heterosexual population. There are no minority problems, only majority ones.

That of all racist people, they are liked outright racists better than the covert racists because at least he knew the outright ones were there. It is a fact; and I think is how it used to be. The same is true of bigoted people of any oppressive stance, whether against gays, lesbians, Jews, or Blacks. Little of the main forms of oppression against gay men, lesbians and bisexuals is homophobic and heterosexist ones. There are four main aspects to homophobia: dislike of gay America; the creation and main group that assumes that those who are different are inferior. Once that is achieved, the making of the different person is the hearth. To be called "nigger," it is a weapon that is injurious to the prelate that one is...even that you agree. I am white, middle-class, Protestant, speak the standard dialect, and were not a woman who would have no features that have been altered by any woman. I refuse to agree.

I belong to the Gambler Organization for Cultural Awareness and rather than the goals of the two groups are very similar; awareness and human dignity. No one and nothing is inherently evil—the old analogy of fire which warms and heals and burns and kills, depending on how it is used. The Roman playwright Terence put it, "I am a human being. I am an animal. I am a member of the human race..." I am a member of the human race. What we are is human, not beast. To the extent that we are different, that is our identity..."

I am straight. I reject the notion that civil rights and the seeking of freedom from prejudice are the task of minorities. If oppression is a problem, it is a problem that the larger group must deal with, and not that of the minority.

96% of all gay men surveyed have experienced verbal harassment, and that 40% had been the victim of physical attacks, all because they are non-white—sexual ones.

In 1970, it was reported that there were 27,000 people arrested in any one year's cropping up in everyday occurrences, such as not being seen holding hands with a person of our gender, or being disfigured in inappropriate types of clothing, trying not to talk in a certain way, not being seen with certain people, etc. all because someone might think they are not acting according to their acquittance of mine feels that she must do what she can to halt ignorance of gayness and lesbianism, thus helping to drive homophobia, but she always makes sure whoever she is talking with knows that she is straight. She will not wear a button supporting gay and lesbian rights because she doesn't want people to think that she is a lesbian. In many ways she is teaching what homophobia is just through her actions, because she always makes sure one thinks that she is anything but straight.

Homophobia is also denying one's own feelings to oneself, and being brought to reaction to someone of the same sex. Although some will argue that homosexuality, letting one's homosexuality be felt, is truer than a sin against God, they are wrong. Both sexual and physical feelings of affection for a member of the same sex is just as natural as heterosexual feelings. To do anything to suppress these feelings is the unnatural reaction to these feelings, not the feelings themselves. But, it must be hard, if one is to be in such a heterosexual world. As Don Clark in his book, "Love and Other Wounds," points out, "With the bombardment of negative messages today, the Gay and Lesbian people are supposed to like, the resulting injuries to self-esteem, and the energy that goes into hiding true feelings, is a small wonder that most Gay and Lesbian people don't break down under pressure and do to the rest of the world..."

All of the above is a part of the large social and religious event from which we are separated. It is a part of the larger event from which we are separated. It is a part of the larger event from which we are threatened. That of all racist people, they are liked outright racists better than the covert racists because at least he knew the outright ones were there. It is a fact; and I think is how it used to be. The same is true of bigoted people of any oppressive stance, whether against gays, lesbians, Jews, or Blacks. Little of the main forms of oppression against gay men, lesbians and bisexuals is homophobic and heterosexist ones. There are four main aspects to homophobia: dislike of gay America; the creation and main group that assumes that those who are different are inferior. Once that is achieved, the making of the different person is the hearth. To be called "nigger," it is a weapon that is injurious to the prelate that one is...even that you agree. I am white, middle-class, Protestant, speak the standard dialect, and were not a woman who would have no features that have been altered by any woman. I refuse to agree.

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GOCA and LGSA Extend Opportunities For Education

By Rachel Tucker

At the end of the candlelight march in honor of Dr. Martin Luther King Jr., this past January, the marchers gathered around to sing and to listen to a few people speak. Together with the coordinator of the Black Student Union, told the group a story from last year's march, when a white friend of the event that the world is happy to join Tondaloma on her march. This year Tondeloma declared, "This isn't just my march. Each of you should be here for yourself, and not just because you belong to a group. And as I was walking back to my dorm I overheard someone say, "But she's wrong—this isn't our cause!" I was, background."

I am a member of the Lesbian/Gay/ Straight Alliance, "even though I am for holy war, for instance. On the other hand, I don't understand Buddhism, but my lack of insight doesn't make it a bad philosophy. I reject that as a creation of God, and I shall not be the one who, having seen a forest of bitterness, can say, 'I do not want to destroy the world.'

This is what GOCA and LGSA are trying to do: bring as many opportunities for as many kinds of learning as we possibly can. It is through an institution of higher learning, there are a lot of people and groups hoping to teach and to learn, but no one has enough money to do it. Extends Manifesto, that "Chick equals nigger equals queer." Only through discovering that all discriminated groups hold in essence the same demands, that all peoples be able to live their lives without outside intervention and be able to hold the same rights as a rich white male, will we all be freed from oppression in our lives.

So, as one can see, there is much to be offered by the Gay and Lesbian Community, no matter what one's sexual orientation is. It is an indescribable feeling that nothing more than to know we has more to learn. It is a feeling that we deserve; to have all people, no matter what orientation, be treated as human beings, and have equal access to all areas and aspects of life that has been denied. Our entire life we have been ignored and despised by the mainstream. We demand justice and it is right, nothing more, nothing less.

see OPPORTUNITIES page twelve
Dignity and Integrity Reach Out To The Ostracized

By Kelly O'Connell

Liberals and gays have always had many obstacles to overcome and many causes to fight for. Organized religion has presented the largest and most difficult barrier to overcoming and acceptance. Many churches have been unwilling to open their doors to the gay community and to provide guidance and leadership in many areas. But some see a glimmer of hope that this situation may be changing. For example, some Protestant and Roman Catholic churches are starting to present a more open and accepting attitude. They are not only embracing the gay community, but they are also advocating for the rights of all people, regardless of sexual orientation. This new approach is not only welcomed by the gay community, but it is also providing a model for other churches to follow. This approach not only helps to provide support and acceptance for the gay community, but it also helps to create a more inclusive and welcoming environment for all. This is an important step forward in the struggle for gay and lesbian rights. The time is now for all of us to stand together and fight for equality and acceptance for all.
Ceramic Arts Club Presents Second Annual Raku Festiva

By Chris Beres

The Ceramic Arts Club will be sponsoring its second annual Raku Festival on April 16. The event includes firing student and faculty made ceramic pieces over the weekend using the ancient Japanese technique called Raku. At the end of the firing, the group will attend a picnic on the Craft Center lawn. The finished pieces will be exhibited in the Fourth Floor Mather Gallery from April 17th through the 30th.

The Raku technique allows a tremendous range of colors and effects. Janice Grossman, leader of the Ceramic Club, stresses that the firing process allows random coloring. The process was introduced to the Kenyon community by Susan Balbeni, the instructor at the ceramic workshops in the Craft Center. The process involves firing the pieces in an outdoor kiln until the glaze on them melts. The glowing pieces are then removed from the kiln and placed in a can filled with straw. The heat from the pot ignites the straw and the piece is enveloped in flames. The can is then sealed so that no oxygen can enter, so smoke can escape. The fire exhausts the oxygen in the can and the glaze is chemically reduced. The pieces are cooled quickly followed by a bath of water to seal the glaze.

Grossman comments, "The pieces always have splashes of smoke and metallic lusters which are largely determined by chance." This random process was highly prized by the ancient Japanese. Raku pieces were used in the tea ceremonies of the nobility. The Japanese looked for a rare quality in the pieces called "wabi," meaning a look of antiquity in something new. The concept of creation was an important part of the technique and thus it was conducted in a ritualistic manner.

John DeMarchi, the coordinator of the Craft Center, organized the event last year and is helping out this year. He expects that this year's event will be larger than last. He says, "many people saw the exhibit last year and have become interested in the club, there will be many more pieces this year made by excellent potters." The firing and take place during parents weekend and good attendance is expected. He feels that as such as this is an important aspect of Craft Center. He says, "this gives an opportunity to students to come together and work as best seen as well as educational the people put about a somewhat different approach to ceramics." The Craft Center is planning many such events for the year including a blowing demonstration sponsored by the Ohio NOW Women's Studies Program. Women's human rights activists, and Phyllis L. Carlson-Riehm, Director of the Ohio NOW Education and Legal Fund, will be featured on the annual panel of the Kenny's Art in Modern Society. The event will be held at the Unitarian Universalist Church of Kent, 228 Gougler Ave.

Speakers at the Ohio NOW Education and Legal Fund in conjunction with Kent State University's Women's Studies Program, the conference will feature a panel presentation on women's issues followed by an exhibit and discussion session. Issues to be presented by the panelists include Women and Poverty, Reproductive Rights/Responsibilities and Health, Women and Politics, and Feminism and Diversity. The dialogue session will include brainstorming and discussion of the main issues for women on campus.

The conference schedule includes: 10:30 a.m. - Sign In; 10:45 a.m. - Introductions; 11 a.m. - Panel Presentation: 12 Noon - Question and Answer Period; 12:45 p.m. - Luncheon; 1:30 p.m. - Dialogue; 2:45 p.m. - Wrap Up.

Chasers: Madrigals and Maniacs

The Chasers, a singing group of 16 men and women from Kenyon College, will present their annual Spring Concert on Thursday, April 26, at 7:00 p.m. in Rose Library. The Chasers sing in four-part harmony without instrumental accompaniment. According to musical director Sharon Thompson, a senior from Dublin, Ohio, the concert will feature all new music ranging from traditional madrigals to songs by Carly Simon and 10,000 Maniacs. In addition, the group will present "a couple of surprises from the seventies," Thompson says.


Excavation, Exhibition, and Explanation

An exhibit detailing the excavation of one of Greece's most significant classical sites will be on display at Kenyon College from April 17-30. The exhibit, to be located on the second floor of Ohio Library, highlights the archaeological excavations on at the Sanctuary of Poseidon in Isthmia. It will include photographs, drawings, and explanations of the site, its history, and its excavation, as well as a few artifacts taken from the dig.

Isthmia was one of the four great Panhellenic sanctuaries in Greece. Featuring a stadium, a theater, and two temples, it was the site of the biennial Isthmian Games.

On Thursday, April 27, at 11:00 a.m., Harriene Mills, visiting instructor of classics at Kenyon, will provide an explanation of the items displayed. Mills has been a participant in the activities at Isthmia for several summers, leading teams of Kenyon students to take part in the work.

The exhibit is free and open to the public during regular library hours, 8:30 a.m. to 12:00 midnight, Monday through Saturday, and 9:30 a.m. to 12:00 midnight on Sunday.

Calling Feminist Connections

"Making Feminist Connections" is the title for a conference to be held Saturday, April 22, for women college students across Ohio. The event will be held at the Unitarian Universalist Church of Kent, 228 Gougler Ave.

Speakers at the Ohio NOW Education and Legal Fund in conjunction with Kent State University's Women's Studies Program, the conference will feature a panel presentation on women's issues followed by an exhibit and discussion session. Issues to be presented by the panelists include Women and Poverty, Reproductive Rights/Responsibilities and Health, Women and Politics, and Feminism and Diversity. The dialogue session will include brainstorming and discussion of the main issues for women on campus.

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Parents Arrive for Festive Weekend

This weekend, Kenyon will be invaded by hordes of parents from all corners of the world. To keep them occupied, the College has prepared a multitude of special events.

There will be performances by a number of Kenyon's artistic organizations. The Chamber Singers will perform Friday at 8:00 p.m. in Rose Hall. Saturday, KCDC will present "The My House Play" at 2:00 and 8:00 p.m. in Bolton Theater. In Rose Hall, the Brae Ensemble will perform at 7:00 that evening, followed by a cabaret-concert featuring student performing groups. A number of departments will sponsor open houses and discussions during the weekend. OCS will sponsor both between 10:45 and 11:45 a.m. on Saturday, as will the Athletic Department. The faculty and administration will also have an open house between 1:30 and 4:30 p.m. on Saturday in the Homestead by the Arts Center. A large group of Kenya parents will be on hand to welcome them to campus. The weekend activities will be announced at the College's annual Parents' Weekend.

THE WEATHERVANE

HOURS: 11:00 - 5:30
MONDAY - SATURDAY
SCOTT LANE
427-3636

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Parents are welcome to attend the College's annual Parents' Weekend. The event will feature a 1:00 town meeting. The College's Athletic Department will sponsor a 5-kilometer run at 7:00 a.m. Saturday. Additionally, a variety of athletic events are scheduled for the weekend.

The regional Parent's Committee will be held at 10:00 a.m. on Saturday in the Cottage. A meeting of the Parent's Advisory Council will go on throughout the weekend.

Make sure your parents are on campus by purchasing meal tickets at the event center in the KC throughout the weekend. The administration has worked hard to organize Parents' Weekend. Even if your parents are not visiting, please try to attend these events.

THE SHOPPES

8:00 p.m. - 2:00 a.m.

Presents the best in town!

You can taste the difference!
Honors Day to Celebrate Achievements of College Members

John's College in Santa Fe, New Mexico, and former deputy chairman of the National Endowment for the Humanities; Stephen W. Carchemich, professor of anatomy at the Mayo Medical School in Rochester, Minnesota; Donald B. Hamister, chairman of the Joslyn Corporation; and Richard P. Rakson, superintendent of buildings and grounds at Kenyon. Each will speak briefly.

Hamister will receive a doctor of humane letters degree. A 1967 magna cum laude graduate of Boston College, he received a doctoral degree in government from Cornell University in Ithaca, New York, in 1968, and was assistant professor of political science at Kenyon from 1972 until 1978, when he left to become a fellow at the National Humanities Center in Research Triangle Park, North Carolina. He was later named research director there.

In 1950, Hamister took a position as regional sales manager for the Joslyn Manufacturing and Supply Company. He has remained with Joslyn throughout his career, becoming manager of the Aircraft Arrestor Department in 1958, general manager of the Electronic Systems Division in 1962, group vice president for industrial products in 1972, and president and chief executive officer in 1978. He remained president until his retirement from that position in 1985. During his tenure, the company experienced tremendous growth, becoming a leader in defense technology systems.

Ralston will receive an honorary master of civil law degree. A native of Howard, Ohio, he attended Kenyon from 1946 until 1949, following service in the U.S. Navy. He worked for the Civil Service in Columbus, Ohio, from 1949 until 1955, after which he started work in electrical construction. He began working at Kenyon in 1959 as construction manager and in 1970 became superintendent of buildings and grounds, the position he holds today. Ralston will retire from the College in May.
Baseball Lords Sweep Case Behind Hot Pitching

By John Severin

The Kenyon Lords swept Case Western Reserve this weekend to improve in their record to 7-11 overall and 4-5 in their conference. Senior Kevin Martin pitched another one hitter in Saturday's 6-1 victory improving his record to 4-1.

In that game Martin walked three and struck out three while allowing only one unearned run over seven innings. For the second time this season, he lost his no-hitter with one out in the fourth.

Rich Martin and Tim Keller again supplied the offense for the Lords, with two hits and two R.B.I.'s apiece. Martin leads the team with 300 batting average while Keller is hitting 283. The second game of Kenyon's doubleheader was rained out.

Ladies Lax Looks to Avenge Loss

Andy Meehan and John Lombardi

The past week has been rather trying for the Ladies Lacrosse team as it went four games without a victory, dropping the record to 1 and 4.

The week began last Tuesday when they lost at Wittenberg, 9-2. The Highwolves defeated the Lords 11-9. This past Saturday the Ladies lost to Denison, 19-10, and 19-13 to Ball State.

Tuesday's loss came at the hands of Wittenberg, a traditionally tough opponent. Wittenberg scored the first four goals and that was the margin for the rest of the game. The Kenyon offense was parlayed by the Wittenberg zone defense. One of the better developments to come out of this loss was the play of Cathie Hertick, who made 14 saves in her first start in goal since last year.

The Oberlin game was a back and forth battle until the end. The Yeowomen were coming off a win over Denison which put them in first place in the NCAC. The Ladies were hoping for a big game and they played inspired Lacrosse and were up by two goals at one point, but they could not hold on for the win.

These two losses seemed to drain the Ladies both mentally and physically. When Saturday rolled around, the Ladies squared off against the third ranked team in the nation, Denison. By their own admission, the Ladies did not play all that well. Ashley Dimond led the effort with five goals on five shots, an incredible shooting percentage of one hundred percent.

Golf struggles to 8th at Wooster

By Sandy Lie

Playing in the rain and sleet, the golf Lords had a mediocre showing this past weekend at the Wooster College Becker-Parch Invitational. The second day enabled Kenyon to salvage an eighth-place finish out of twenty-four teams.

The story for Kenyon was the re-emergence of senior John Doyle. who has experienced two tough years after a stellar freshman campaign, was bused by a strong short game and led the team with a 78-80-158. Sophomore Matt Alcorn had an 81-80 tourney.

"I've been hitting the ball well all season, I just haven't been scoring," said Doyleston. "I feel good about the rest of the year."

On the first day, Kenyon had to count an 88 and an 84, ballooning to a team score of 331 and a tie for eleventh. Saturday's 323 was important because it kept Kenyon on track in its quest for a national bid, as well as avoiding embarrassment.

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John Steele avoids a pick-off play during the Lords' 6-1 victory over Case. They went on to beat the Spartans in the three game series.

Ladies Tennis Wins GLCA, Men

By Jeni Kerr

The Lords and Ladies tennis teams completed a busy week after playing four matches apiece. The Lords split their wins and losses by defeating Northern Kentucky University and conference competitor Case Western Reserve, 6-3, 5-4.

"It was a tiring week but the team held together and finished tough...we gave the Division I schools a real scare", commented Junior Adam Wadsworth.

Freshman Bill Jonas made a clean sweep last week as he won all four of his singles matches, boosting his record to 9-1. Senior Bob Zabel as well won all four of his singles matches and increased his record to 6-3. Zabel and Jonas have combined their strength to create the most powerful doubles team, scoring a 6-2 mark for the season at the number one position.

Wadsworth and freshman Devin Stauffer both finished the week with a 6-4 singles mark.

"The team this year is better than it's ever been, we have solid players and the team unit is amazing", said Wadsworth.

Senior Grace Gardner furthered her streak as she was victorious in each of her three matches she played. Her record currently stands as a dazzling 12-0, the best on the team. Clara Campbell also won all of her matches, earning her a 7.5 mark.

In the semifinals of the Great Lakes Invitational, the Ladies defeated Kalamazoo College, 7-2, and in the quarterfinals they edged DePauw College (9-0).

Freshman Stacy Bean and sophomore Jean-Michel Hueste and Tarraglione completed their week 24-5 and Tarraglione now hold 10-2 in singles standings, respectively.

The Ladies' season record continues to improve as they are 13-1 overall, and 3-1 in conference division.

Overall the Lords' season record stands at 6-4 and 1-0 in their NCAC division.

The Ladies had a successful week after easily defeating Mount Vernon Nazarene College (6-0) and seizing the Great Lakes College Association Championship for the fourth consecutive year. To win the championship title, the Ladies rallied to beat nationally ranked Hope College (6-3).

"Our win over Hope College was important because they were a tough team to beat and we are going to be playing them again at Nationals...this weekend we played the best we have in a while", noted senior Clara Campbell.

Why?
Men’s Lacrosse Whips Wooster, Thrashed By Irish

By Chris Munster

When the Lords played Wooster last Saturday, it was just "one of those days." When the Lords took on Notre Dame on Saturday, again, it was just "one of those days." However, both days were a reversal of each other.

Kenyon "had it" against Wooster, in the words of Jeff Alpaugh, but lacked the same intensity and luck against the Fighting Irish. Kenyon was outscored 17-6 after the first period, and Notre Dame, who Kenyon has yet to beat, led 6-1.

After switching to man-to-man, the Irish managed just one more goal before halftime, that coming on a transition situation. However, the Lords managed just two goals themselves, and were behind 7-3.

"We needed one spark when we were down 6-1," said Alpaugh. "But that spark didn't come then, and maybe came at the end of the third quarter, when Kenyon's Jim Johnston goal, assisted by Andy Meehan, made it 10-5.

Yet once again, as soon as Kenyon looked passed for a run, the Irish turned away any possibilities of giving the game away.

Johnston's three goals were not enough to beat the Irish on that day, and in both games, the first quarters were the telling quarters. On one day, first was best; on the other day, first was worst. For the rest of the season, hopefully the Lords find "just one of those days" to be much more to their liking.

Women’s Rugby

The Kenyon Women Rugby players once again defeated their arch rivals, Denison University, by a score of 16-10 on Friday. The Ladies will again contest that weekend in a tournament at Wooster on Saturday.

The first half of Friday’s game closed with Denison ahead 10-6. But with the strong support of Kenyon fans and fellow ruggers, the Ladies scored four tries in the second half to give them their win over the battling Denison clan.

Cabinet Mini and sophomore Becky Little were among the second half’s four scorers.

All are welcome to attend Saturday’s game at Wooster where the Ladies will be competing against Wooster, Denison, Oberlin and Ohio Wesleyan University.

Wind and Rain Fail to Dampen Track Teams

By Stacey Schenolitz

Last Saturday the Lords and Ladies hosted a very wet and windy Heidelberg and Marietta meet. The rain was a true test of both the men’s and women’s teams, while the Ladies followed with a second-place finish, and the Lords with third.

Starting the scoring for the Lords was sophomore John Hanick who won the long jump, marking the sand at 20’4", while also placing third in the 110m hurdles in 17.4 seconds. Hanick rounded out his performance by taking third in the 400m dash behind teammate Charles Huh’s excellent second place finish.

Also sparking the Lords was the victorious 400m relay team of Kurt Larson, Bill Fraunfelder, Charles Huh, and Joe Youngblood. A bystander was overheard remarking, "perfect passes were the key to their success."

Snagging a blue-ribbon in the 400m intermediate hurdles, in 58.6 seconds, was freshman Jeff Mann. Again, not surprising, the competition was 1988 National qualifier and the javelin, junior Jeff Katowitz. He hurled the "spear" 187’6" to win.

Leading off the Ladies was sophomore Tracey Fritzinger with a 2000m win in 20:10, while junior Stacey Schenolitz followed with a second place finish in 20:40. Both Fritzinger and Schenolitz qualified for the NCAC conference meet with their sub-21:00 performances.

In the 3000m Fritzinger again achieved a conference qualification time with her second place 11:43 finish, while Schenolitz finished third. Gomez commented on Fritzinger and Schenolitz’s 3000m/5000m distance double in the rain, "they are animals."

Also shining despite the rainy weather in the women’s distance events was Karen Adams who placed first in the 800m run, crossing the line in 2:39. In close pursuit was teammate Sue Melville with a 2:41 clocking. Melville also scored a second place in the 1500, as Adams claimed third in the long jump.

The next "batttle" for the Lords and Ladies will be a 24-team invitational to be held at Akron U. this Saturday. As many Division I schools will be competing, unlike this past meet, Coach Gomez expects "some good weather and fast times!"

Golf

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With only a few weekends left, Kenyon has to hurry to get that bid. The Lords need to best DePauw and/or Wooster to make it. They have split with Wooster in two tournaments this season, but have yet to see DePauw. Doyle will be key in the stretch run, and looks as if he is coming around at the right time.

"He has the potential to be a top player in the conference," said Alcorn, who already should be recognized as one of the NCAC’s finest. "As a team, I think we have to concentrate on playing well, and Doyle is a good one to follow in that respect."

This week, Kenyon has two one-day events. At Mt. Union on Saturday, the Lords should finish in the top two. On Monday, though, a much stronger field at Capital will really test the team. In all, the team has four more chances before this fall is over, and every one will be crucial.
Pro-Choice
Continued from page one
over the noise of police and ambulance sirens.
Governor Bella Abzug said, referring to the
upcoming Missouri case, "The aroma of
hypocrisy grows especially strong... One
theory is that life cannot overcome rises of
the present woman... The same people who
deny us privacy... would deny us world
peace and economic justice..." She didn't send
this issue back to the states. They're having a
hard enough time working for a 'kinder,
gentler nation'.
A few hundred counterdemonstrators
were also present. Some, dressed as infants,
shouted "What about the babies?" as the
marchers passed by. At one point the crowds
faced off in a shouting match with the pro-
choice advocates shouting "Shame! Shame!
Shame!" drowning out the anti-abortion ad-
vocates' cries of "Life! Life!" across
Constitution Avenue.
Although the demonstration ended at the
Capital steps, the protest was aimed at the
Supreme Court, located behind the Capitol.
Several police officers stood behind yellow
police gates erected around the building,
watching for demonstrators to do in. Only a
few picketers were present.
The sense of urgency demonstrated at the
rally illustrated the reality of the threat posed
by the Supreme Court as it prepares to decide
the Missouri case on April 26. If the majority
of the justices deem the 1973 Roe v. Wade
case legal, constitutional, each state will be free to
pass laws limiting funds, counseling,
facilities, and availability of abortion and
birth control, the Missouri Constitution
upholding the theory that human life begins at
conception.

Satanic Verses
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against itself has great power and is not to be
trusted.
I am not entirely sure what the organizer of
this debate had in mind when he came up with
the title "Can the Imagination be Cen-
spired". The discussion was well attended, no
doubt because of the name "The Satanic Verses"
on the advertising, but I doubt that the
broader topic of freedom of expression would
have drawn such a crowd. It is possible that
this is why serious discussion of the
limits of such expression, if any, was basical-
ly missing from the discussion, although
Prof. Clist did touch briefly upon the issue of
obscenity. The debate might have been more
rewarding had more attention been paid to
the more general aspects of this principle.
Opportunities
continued from page six
—attending them takes only time, and they
are almost guaranteed to get people thinking.
We all learned long ago that you cannot
legitate attitudes. As advocates of tolerance,
we must not demand that people agree with us.
But we can refuse to agree with tact
assumptions, as well as undignified state-
ments, that are unfair or hateful or just
narrow. And we can offer discussions, movies,
speakers, literature, and always, our
meetings are open to those who would learn
more.
There are ways in which GOCA and LGSA
are similar, though. GOCA hopes to be
a sort of "umbrella organization," helping
other groups work together and acting as a
resource for anyone with ideas for helping
this campus to take a look around itself. In
sticking to one set of issues, LGSA as a group
develops an almost personal relationship with
those issues. It is a political organization, yes,
but also a social one. The important word is
"Alliance." We're all in this life together, and
if we don't hang together we truly will hang
separately. When I am very upset, with any-
ting from basic academic troubles to feeling
like an alien and an abuser on the face of the
earth. I go to my friends for a "dose of
humanity," it breaks my isolation and allows
me to go back and make sense of things.
Secrecy and a lack of communication are
GOCA's place for people to come and to be.
Most of us speak of things touching on
our respective sexual orientations, as if it
were ordinary conversation. One judge
no one has any need to be either offensive or
defensive. And I think we are all better
people for that. Perhaps in the final analysis I
am a member of LGSA because several friends
of mine, people whom I respect, trust, care
about, people who have taught me and
strengthened my faith, are being rejected,
and that injures me too.
Support
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Proof? Me. I would like to state here, on the
record, that I am a heterosexual. It would
not bother me if people assume I am a lesbian
because I support lesbian and gay rights, ex-
cept that this cloisteredness scares away
people who might otherwise openly join me
in my heterosexual support for equal rights
Masculinity
Continued from page five.
Himself as a minimum is to equate
himself with God, which is an act of
overwhelming pride. Therefore, in Jewish
tradition it is impor-
tant to disclose oneself and through that
disclosure tie oneself to humanity. This
attitude of self-disclosure conflicts heavily
with the image of the quiet and removed men
one is expected to live up to today, argues Brod.
As far as what men (both Jewish and non-
Jewish) should do about these problems
which are more or less uniquely male
problems (although they admittedly affect
women as well), Brod argues that there are
two courses of action. The first method of
dealing with the realization of masculine
types is simply to withdraw, which he
feels definitely not the most effective way
to deal with the problem. The second poss-
ible course of action, argues Brod, is to use
one's power as a male (for men are in
positions of power in our society by virtue of
being male) to overthrow or rid ourselves
of the social institutions which propagate
these stereotypes. This second course of
action would not be easy but Brod feels it is
the necessary course if men are to understand
and control their masculinities and become
"more fully human."