

# "Gay rights a long way off:" symposium

by Bob Dion

Homophobia is defined as a hatred of, fear of, or aversion to the sexual practices, lifestyles, or beliefs of homosexuals. It was the subject of a panel discussion, "Pink Triangles," which took place Saturday afternoon in B101. The event was co-sponsored by the Montgomery County Family Crisis Shelter and the Indiana Coalition Against Domestic Violence.

Maryka Matthews-Goldberg, a local psychi-

atric social worker who served as moderator, set the tone for the afternoon when she said, "We are concerned with prejudice and oppression and the danger that it holds for all of us. Prejudice has its roots first in a fear of the unknown--of anyone who is different from us and who might threaten the status quo--and, second, in the projection onto another of what we see in ourselves."

"Once we make that

projection, we can type, label, punish, ostracize, and ultimately destroy that frightened other. History shows us that, if we are to go that route, we will not only destroy that other, we will ultimately destroy ourselves," she continued.

The symposium began with a folk song by Jeffery C. Jones whose message was, "When you've nothing' to hide, you got nothin' to lose/ You can do anything or be anything you choose." Many

of the approximately 75 people in attendance joined in on the refrain. Following the song was a presentation of the film, "Pink Triangles." The movie discussed homophobia as it is viewed by the general public, religious groups, social workers, and by gay men and lesbians themselves.

The first participant in the panel discussion was Dr. Mary Kay Biaggio of the psychology department.

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# the BACHELOR

VOLUME 77, NUMBER 24

"A culture without dreams is finished." -- Joseph Campbell

TUESDAY, APRIL 2, 1985

## EQUIPMENT ALREADY BOUGHT

### WNDY going stereo (really!)

by Scott Quick

You may have heard the rumors, and yes, they are true. WNDY, NOW Music 106, is going stereo.

In speaking with General Manager Greg Castanias, Program Director Scott Nigh, and Assistant Program Director Mark Walker, **The Bachelor** learned that stereo equipment has been ordered, the first shipment should arrive sometime next week, and we should be receiving full FM stereo sound no later than next semester.

Why did WNDY decide to go stereo? Most of the equipment presently in use is outdated and in need of replacement. In investigating the possibilities of replacing it, it was found that in the long run it would be cheaper to go stereo than to bring in new mono equipment. Since stereo is the trend in FM broadcasting today, stereo equipment is much more "state of the art" and thus, repairs are easier to make.

The stereo equipment, which cost around \$13,500, was ordered from the Old Dominion Broadcasting Service of

Virginia, and will be arriving throughout the course of the semester.

WNDY arranged financing through Indiana National Bank, and the deal was underwritten by Wabash College as a precautionary measure. The terms of the financing involve payments of approximately \$300 a month, but Castanias expects the increased advertising revenues to pay for the transition almost immediately.

The WNDY executive staff has come up with a budget for the next five years, taking into account the cost of the new equipment and the projected increase in advertising revenues.

Castanias also hopes to receive a 10 semester guarantee of at least \$8500 from the Student Senate. He pointed out that this was a vital part of the station's plans. Castanias feels confident that WNDY will get this allotment from the Senate.

WNDY and its staff have made a few long range plans for the station, and the transition to FM stereo is the basis for these plans. Castanias dis-



Program Director Scott Nigh sits at the soon-to-be stereo WNDY console.

cussed the possibility of selling the station's call letters. He also mentioned the possibility of boosting the power of the station closer to its capabilities.

Castanias also hopes that WNDY's new face will help the staff to develop a greater sense of pride and professionalism. He also hopes to receive more input and support from the student body.

Instead of wondering exactly what kind of format the program director will choose for the station to carry each semester, Castanias hopes

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### Two Japanese artists to perform this Wednesday

Christopher Yomei Blasdel and Masateru Ando, professional performers of the Japanese bamboo flute, the shakuhachi, and the zither will be heard in concert on Wednesday, April 3 at 4:15 p.m. in Williams Gallery of Yandes Hall, Wabash College.

When Blasdel first went to Tokyo in 1972 as a member of the GLCA/ACM Japan Study Program at Waseda University, he met and studied with the renowned shakuhachi musician, Goro Yamaguchi.

Following graduation from Earlham College in 1974, the Texas state native returned to Tokyo. There he studied the shakuhachi and also pursued a graduate degree at the National University of the Fine Arts. (Few Americans have ever been accepted there.)

In 1982 he received his MFA degree, having written a thesis on aesthetic cognitive aspects of the historical and present-day

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## EDITORIAL

# Wabash in the Rye

Last weekend, Glenn Carter and I traveled to Valparaiso University for the Indiana Collegiate Press Association's annual convention, hoping to find people there who could help us with the problems *The Bachelor* has been experiencing this semester. Well, we were surprised.

Not only did all of the other independent newspapers have the same problems with staffs and deadlines, but almost all of them have to deal weekly with a topic which *The Bachelor* has never had to consider: censorship. While we have problems getting people to write for us because of the time involved, editors from Goshen College and Manchester College have to deal with advisors and administrators who treat their publications as college PR material. Anything which might stain their ivory tower institutions is suspect and usually censored.

Probably the most important thing which Wabash has going for it is its lack of restraints. No one in the College administration has ever asked

(or even considered asking, as far as I know) to see *The Bachelor* before it goes to press. Even if the request were to be made, the editors could decide not to comply and fear no retaliation. We are truly unfettered in our expression, as those who read and enjoy Glenn Carter's columns must realize. Glenn would never even be allowed on the staff at some colleges and universities. Our only responsibility is to ensure accurate reporting, which charge we have tried to serve.

Don Baker commented once last year that college is the only true world. Outside, he declared, the masks go on and the phoniness begins. If college journalism is forced to wear the mask of positive PR in every case, then the school has already sacrificed its role as "catcher in the rye" of phoniness. In a very important sense, uncensored reporting is the best PR any college could have, and it is enlightening to see how wholeheartedly Wabash embraces this philosophy as its own.

-- Brandon Mitchener, Co-Editor-in-Chief

## Lynching faggots: Parody of a witch hunt

**EDITOR'S NOTE:** The language of this column may be offensive to some individuals.

by Glenn Carter  
Forum Editor

I came out of the closet when I was thirteen.

My parents were open-minded and understanding. "We'll help you in any way we can," said my mother. She provided several books on the subject. I learned that some boys experience drastic changes and

emotional conflict during adolescence.

After no small amount of confusion and pain, I was able to admit and accept the fact that I am and probably always will be heterosexual.

Unlike some individuals, I am not what one would call a "flaming" straight; I am not as open and aggressive about my heterosexuality as I sometimes wish I could be.

Many of my friends will unabashedly speak to

a girl under any pretext. Many are overtly masculine and have no qualms about their deep voices and hairy chests.

I, on the other hand, often experience a lump in my throat, palpitations, and a slight quiver of the legs when speaking to an attractive female.

I have always been terribly afraid that any expression of sexual interest toward a member of the opposite sex would be rewarded with a punch in the mouth.

And I am the moral norm.

Believe it or not, there are homosexuals on this campus. No matter how hard we try, we can't get rid of them. No magic pill, no psychiatric cure, no punishment or persecution, no religion will make them go away.

Outrageous as it may sound, I believe that there is nothing morally reprehensible about homosexuality. According to psychologists, men and women throughout history have indulged in homosexual behavior -- much of the time as a prelude to settling down and having kids.

Liberal theologians speculate that homosexuality was condemned in the Bible because of its negative effects on procreation. The planet is jam-packed with people

now, however, and as many people have sex for recreation as for the sake of reproduction.

I say let those who prefer sexual contact with members of their own gender do as they please. I am a male who happens to prefer female company, but maybe I'm missing something. I've often wondered if our closest platonic friendships could be enhanced by sexuality. Researchers have found, in surveys of gay and straight couples, that stimulation to orgasm is more common among the former; in short, that gays may make better lovers.

So why do some people look upon homosexuals with such disfavor? I believe that it is a combination of fear of the unknown and fear of being found out.

This so-called homophobia is rampant at Wabash. One friend on the faculty, speaking from over a decade of experience, tells me that there are many closet homosexuals on campus who persecute other gays in order to avoid discovery. Some of the most active homosexuals on campus are the least suspected.

Others hide their predisposition in an array of "masculine" activities such as athletics and fraternity events, while

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## the BACHELOR

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Calisch to "Jeanette:"

## Where have you been?

Dear Jeanette:

For more than two weeks now, art has been the talk of the campus and I'm trying to figure out why. The Art Department hasn't changed anything, still the same courses, same faculty, same exhibition schedule. I don't understand all the commotion.

The only thing different is that the Art Department put several works outside, around campus. Well, you'd think there had been sightings of ten (eleven) aliens.

Jeanette, what's the big deal? Contemporary art is not new to this campus. We have established an excellent collection of contemporary art, and show works by contemporary artists every year.

If you've ignored the presence of contemporary art on campus until now, that's your fault. No wonder you were surprised to find that art works have taken new forms. I guess some people don't like being "forced" to deal with unfamiliar issues. To them I say, wake up, that's what education is all about.

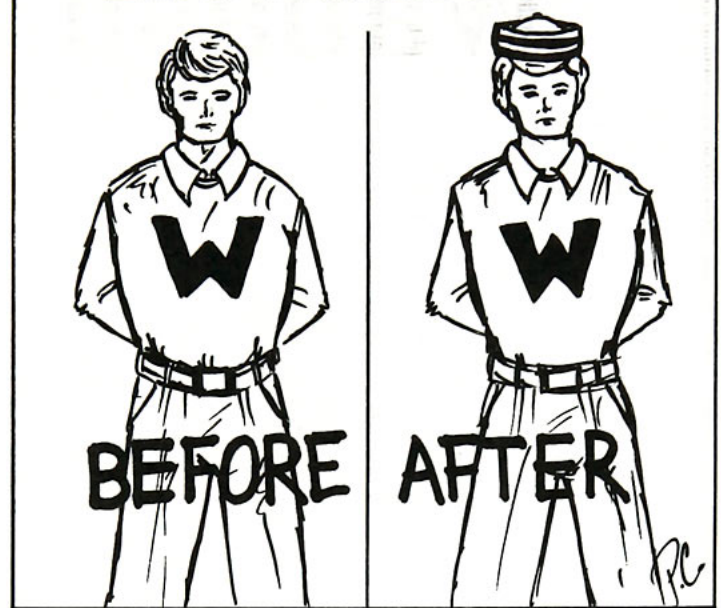
With regard to your creation, if you think my response was anything but a continuation of your joke, then you are misguided. Your fraudulent answer to the exhibition is at least constructive and therefore merits my attention and the attention of the community.

Other individuals (I am sorry to say) have chosen a much less desirable means of critique. To your credit sculpture #11 protests within the rules. To the extent that it stole the show ....maybe, but in the way a clown steals the show at the circus. The work is witty and humorous, but has no substance. It does not examine anything new or re-examine in any creative ways, previous ideas.

From your letter it is apparent that you lack a full understanding of the purposes that art can serve. You suggest that ugliness is not appropriate for art work. I suggest that you examine the works of such artists as Ivan Albright, Matthais Grunewald, or Francis Bacon. I think you will see that there

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## The transition



## Emphasis wrong: Swan

To the Editors:

No big beef! I'm pleased you carried Ms. Campbell's fine article on the Wabash/Attucks Bridge Program; the program has received much positive publicity and recognition because of this story in the Sunday Indianapolis

Star.

But your editors missed its main focus, I believe, when they captioned it, "Joyce Funds Depleting." They are, and we expected this, but their end in June, 1986, is not our immediate problem. Our main concern is that Indianapolis Public Schools has cut staff by 11-12% for the fall, so that The Bridge program will have no available staff to work with us in-house at Crispus Attucks.

Our program has some excellent results after 4 years, as Ms. Campbell has presented so concretely in the article. We are achieving our purpose of furthering the education of inner-city youth. For example, all 20 of our seniors have applied to college and most have already been accepted. There are funds out there that I believe would help us continue to serve this population once Joyce funds end. But with the new budget cuts in Indianapolis we would have no Attucks staff with enough free time to work with us. That's why the program might end.

Meanwhile we do have funds for the summer program, and have hired four fine Wabash men to help us follow the Bridge seniors through their first years in college.

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## "I haven't time to isolate myself"

Dear Editors:

When I first decided to enroll at Wabash, I was fully aware that the college was composed of a predominantly white student body. Then, I couldn't have cared less. Now, my feelings

are very much the same. I have never used my race as an excuse for my setbacks or denials. Even if my race has made a difference as to my accomplishments or failures, I have enough faith in myself to know that I can prevail despite it.

I am who I am. I can do what I am capable of doing. Yes, I am aware that some of the members of Wabash's Black community feel put upon. Often times I wish those particular persons didn't feel the way they do. When people show kindness toward me, I respond accordingly. When they show indifference, I seek to understand why. But I never condemn many because of the actions of one.

I am almost sure that I have encountered racially prejudiced people. But that hasn't stopped me from looking upward

and onward. I have dreams, hopes, and aspirations that I will see materialize. I haven't time to isolate myself from all others who are "different"--specifically those who have different skin colors.

I have joined a fraternity and consider my decision to do so one of the best decisions I've ever made. While there, I have heard my share of racial "jokes." But my largest fraternity brother has heard fat jokes, and my Cuban brother--hispanic jokes. People poke fun at the obvious. I acknowledge this fact and realize that everyone is a potential target--not just me!

I realize that segregation exists on the Wabash campus. But it'll never subside until everyone acknowledges people as people.

Charles Montgomery, Jr.

## Oops!!

One student quoted in last week's "Visiting Sculptures" article was incorrectly credited with having received an "A" in Art 1. According to Prof. Doug Calisch, who pointed out the error, the student's grade was "closer to the other end of the spectrum." The Bachelor apologizes for any misleading legitimacy this may have ascribed to the student's comments.

-- The Editors



## Calisch

is a place for ugliness as well as beauty in art.

You also seem to think that popularity is some criteria for judging art. Why is it that so many artists live and die unrewarded, only to be "discovered" some time after their death? Works which seem undesirable or misunderstood often prove to be simply ahead of their time. I cite the work of Leonardo Di Vinci as an example.

Lastly, if you are truly interested in satirical artworks, then I encourage you to examine works by Marcel Duchamp, Man Ray, Edward Keinholz or Honore

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Daumier to really get a handle on what you are attempting.

I end my letter Jeanette, with two thoughts. First of all, you are a fraud and that is no secret, however, your actions are a far cry better than the actions of insecure vandals whose intellect is threatened by anything foreign.

Second, I wish you would step forward and identify yourself (selves) and then if you are interested we can pursue our conversations about art, face to face.

Sincerely,  
D. P. Calisch

## Witch hunt

Continued from Page 3

going to gay bars in Indianapolis on the weekends.

On bathroom walls at Wabash, one finds such understanding statements as "You fucking queers are dead meat!" or "Join HURT: Homosexuals Under Reign of Terror." I defy the morons who authored these slogans to

step forward and justify themselves intellectually.

Indiana University and Purdue University have gay student unions. Other campuses have open gay organizations. We don't, because many students at Wabash are either too scared or too stupid to accept homosexuals. Instead, the prevalent tactic is to try to eliminate them by persecution. Just like Hitler and his Aryans, we're trying to create a morally "pure" society of lilly white (pun intended) heterosexuals based upon god, guns, and gonads.

This weekend "Pink Triangles," a presentation examining homosexual issues, was held on campus. Twelve students showed up. I know for a fact that there are more than twelve gay students on campus. One gay student told me "Gay students were afraid to go to the presentation for fear of being found out and persecuted. Straight students were afraid to go for fear of being accused of homosexuality."

I thought that witch hunts had long since gone out of fashion.

## Swan

Continued from Page 3

We continue to hope that Indianapolis will restore some of the staff we would need to continue to run The Bridge Program as outlined in our Joyce grant.

Hats off to Ms. Campbell for her fine presentation; and to you for keeping Wabash men aware of their college's outreach to the community!

Susan Swan, Director,  
Crispus Attucks/Wabash  
Bridge Program

### STRAND CINEMA I and II

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**Say You Read It In  
THE BACHELOR**

# "Fraternity haz

EDITOR'S NOTE: Following is the text of a speech delivered on Thursday, March 28, by Phi Kappa Psi senior Greg Hockemeyer, at 10 a.m. in Center 216.

It hunted Shelley through the streets of Eton. Martin Luther called it "a symbol of life in its misfortunes and castigations." It is hazing, and its most familiar domain is the college fraternity. Between 1970 and 1980, some 45 deaths were attributed to hazing accidents. So with the apparent growth of college fraternities in the 80's, the problem may grow; if in nothing else than sheer numbers. But this growth is not what has motivated me to speak to you today. Rather, I have serious concerns that the very existence of hazing may undermine the admirable ideals upon which fraternities are based.

I'd like to preface further remarks by emphasizing that I'll try hard not to point fingers at specific fraternities on this campus or off of it. I instead hope that my remarks will force introspection of the Wabash Community, especially its fraternity members. Besides, it is difficult to look at a problem objectively, or even identify it, unless we take a step outside of it.

I'll never forget the evening my mother called me with concerns about hazing. It was a little after ten o'clock. It struck me as odd immediately, because my mother had never called after seven and hasn't since. But this specific evening she had been watching a 20/20 report on

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physical hazing. She was, therefore, understandably concerned about her then college-freshman son who had recently pledged a fraternity.

At that time, I hardly understood her concern. That understanding came about eight months later when I served as a delegate to my fraternity's national convention. There, I heard the more eloquent and more desperate pleas of Eileen Stevens, whose son had been killed in a hazing "accident." Today, I would like to acknowledge Eileen and her son Chuck by tracing the roots of hazing, explaining why it persists (and why some think it should), showing why it contradicts the notion of a fraternity and sharing suggested solutions to the problem.

In his book, *Student Life and Customs*, Dr. Henry D. Sheldon defines hazing as "the process of persecution to which freshmen are subjected...." He no more specifically observes that "Hazing shades off by slight degrees to the mere practical joke." The Fraternity Executives Association (FEA) and the National Interfraternity Council (NIC), to which all but one of the fraternities on this campus belong, are a bit more specific. They define hazing as: any action taken or situation created, intentionally, whether on or off fraternity premises, to produce mental or physical discomfort, embarrassment, harassment or ridicule.

But college fraternities are not the only users of this technique. They are simply the most familiar and absurd of its proponents today. For many, if not all, cultures have initiation rites or ordeals. But not all haze.

Of those who have hazed, the techniques vary. Some early American Indians used to sting boys with nettles until they were immobile, as a



"IT SEEMS TO ME THAT..." says Greg Hockemeyer

# ing is a contradiction in terms''

PHOTO BY JIM DAVLIN



puberty initiation rite. Other tribes would sew their young girls into hammocks, starve and beat them for four days to four months to ward off evil spirits. "Symbolically, the violence results in the embarkation upon a new life." This is not too different than some less painful historic rituals like the dubbing of knights, which were light, symbolic blows against the old self.

Later, these rites of passage surfaced in the fagging system of English Public Schools. In

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these cases the upperclassmen would grate the skin from a fag's bottom lip to his chin and force him to drink salted beer. In the United States, hazing seems to have descended from a combination of this English system and secret organizations like the Freemasons. In the late 19th century, fraternities were so closely associated with mysterious violence that all but three of 48 colleges surveyed in 1873 by the National Christian Association considered fraternities, in general, of the nature and tendency toward "evil."

Much of this sentiment resulted from "the Cornell tragedy of 1873" in which a young man was blindfolded during a hazing session and wandered off the edge of a cliff. His fraternity tried to cover-up the accident, but this resulted in a public suspicion of secret college orders. But the most recent incident to draw scrutiny of fraternity hazing happened in 1978. Chuck Stenzel, a fraternity pledge, was given a pint of bourbon, a bottle of wine and a six-pack of beer and forced into the trunk of a car. He was told that he must drink everything in his possession before he would be allowed out of the trunk. He did this, but rather than proudly leaping from the trunk after consuming the alcohol, he lapsed into unconsciousness. Friends put him into bed. In the morning, he was dead.

Chuck's mother Eileen Stevens was notified of the accident and led to believe that the incident was unique. There were no indictments. She later learned that her son's was only one of many hazing deaths that happen every year. In response to this knowledge, she formed CHUCK (Committee to Halt Useless College Killings).

While her group numbered only 25, her story became the basis for an episode of Quincy and probably prompted the very 20/20 report my mother saw when I was a freshman.

But, as observed by Michael Olmert in a Smithsonian article:

The trouble that has arisen...has come not from the ceremonies themselves, but from those who confuse the literal with the symbolic nature of the ordeal [of initiation]. Such mean-spirited dolts have always been around.

Which leads to the obvious questions of how and why hazing persists in the United States today.

**...the reason I hear most often from hazing's proponents is that it leads a member of an organization to value his membership more highly...**

According to Sheldon, the persistence of hazing lay:

in the conservatism and reverence for tradition which marks the earliest period of youth. That freshmen had always been hazed seemed sufficient cause why hazing should be continued. The desire to have smart stories to tell to classmates and in public...[has] a marked influence in perpetuating the custom.

Other, possibly more palatable reasons for its persistence are that it "tests the mettle of the candidate" and "tempers the novice against the buffets that life would surely send him later." It was the latter of these two reasons that account for Luther's apparent support of mild hazing practices. But the reason I hear most often from hazing's proponents is that it leads a member of an organization to value his membership more highly.

This point, as studied by Elliot Aronson and Judson Mills, isn't fallacious. It is implied, if not predicted, by Festinger's theory of cognitive dissonance. The study done, proved true to its hypothesis:

No matter how attractive a group is to a person it is rarely completely positive, [in other words] usually there are some aspects of the group that the individual does not like. If he has undergone an unpleasant initiation to gain admission to the group, his cognition that he has gone

**...one must ask himself what fraternities are supposed to be. Have they no traits which make them special in the very reason for their existence? Of course they do...**

through an unpleasant experience for the sake of membership is dissonant with his cognition that there are things about the group that he does not like. He can reduce this dissonance in two ways. He can convince himself that the initiation was not very unpleasant, or he can exaggerate the positive characteristics of the group and minimize its negative aspects. With increasing severity of initiation it becomes more and more difficult to believe that the initiation was not very bad. Thus,

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## "It seems to me that..."

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a person who has gone through a painful initiation to become a member of a group should tend to reduce his dissonance by overestimating the attractiveness of the group.

To illustrate this point the researchers note that someone who travels a great distance to see a specific motion picture will be more impressed by it than others who saw the movie at a local theater.

But given that this reason for hazing is factual does not make it unpleasant. Nor does it resolve the existence of hazing in fraternities. For one must ask himself what fraternities are supposed to be. Have they no traits which make them special in the very reason for their existence? Of course they do.

Rather than being bonded by arbitrary circumstances, like the fags in English public schools; they claim to be united by ideals which do not provide for, and even contradict the notion of,

**...I find very little good, square or moral in hazing. I believe that the common ideals by which fraternities should be bonded have little to do with balanced cognitions and retrospective rationalizations.**

violence and cruelty. In his book *Fraternities in Our Colleges*, Clyde Sanford Johnson relates his experience with a friend who wanted to start a new fraternity. In his friend's eyes, the present fraternities had become too self-satisfied. "They've forgotten whatever democratic ideals they may have had, and the real meaning of fraternity."

Johnson notes that this friend's behavior was in the firm tradition of fraternity founding. It was the same notion that had been working on many campuses for decades. He cited the founding of Beta Theta Pi by John Reilly Knox who hoped to "embrace the good without the element of evil" and "show how far human friendship can carry us...." He continues with a look at the founding of Sigma Chi intended to "exhault justice and stand for the square deal" and Phi Kappa Psi encouraging "Scholarship, Morality and Democracy." But his reference to the founding of Delta Kappa Epsilon best capsulizes notions of what should bond the members of a fraternity. "They believed that 'true brotherhood could prosper only when men of unlike minds, talents and personalities banded themselves together under a common set of ideals.'"

There's the rub. You see, I find very little good, square or moral in hazing. I believe that the common ideals by which fraternities should be bonded have little to do with balanced cognitions and retrospective rationalizations. I am not alone in this belief. The FEA and NIC groups of which I spoke before suggest that it is impera-

tive "for the individual to act at all times according to the highest standards of integrity, propriety and good taste" and that hazing is an "unproductive, ridiculous and hazardous custom [that] has no rightful place in the fraternity system." After all, a fraternity should be made up of brothers: close friends with similar ideas about what is proper and important about life. An informal publication from my own fraternity sums it up. "We can't expect a new initiate to become a close friend after he's initiated if he's had his face in the mud all semester."

So what's to be done? National organizations seem to favor substituting constructive programs to replace the sweaty dues that would be paid through hazing. Among their suggestions are constructive work projects and public service projects. Others would like to abolish hazing through legislation (like that pushed by Eileen Stevens in New York State). But if fraternities must have legislation to keep them from hazing, they probably shouldn't exist at all. Steven's chief suggestion is that parents become more involved in fraternity affairs. But the fact that we are not dealing with children, but young men learning about life on their own makes this suggestion seem like a step backward for everyone involved. While I feel that the nationals' substitutions are constructive and consistent, they are usually tacked on to prevent hazing practices rather than to replace them.

My suggestions tend more toward self-evaluation and detection than abolition. (For if people want to haze and find people willing to be hazed, it will go on.) Therefore, I urge fraternity members to look to their roots. If present practices seem to be out of line with these roots, we can see that they have no place in the fraternity. Secondly, as national organizations and campus administrators don't support hazing, these practices are usually local chapter dirty laundry. If a body, like our own IFC,

**...if chapters would eliminate secrets from their own nationals or the campus, they could almost be assured of purging hazing practices...**

would monitor pledge education practices combined with an honest ritual and initiation practice as condoned by respective national organizations, this local dirty laundry would be easier to detect. In other words, if chapters would eliminate secrets from their own nationals or the campus, they could almost be assured of purging hazing practices.

I feel that solutions cannot be identified nor regulated from the outside. They must come from inside a given house itself and depend entirely on the desire of a fraternity's members to truly reflect the ideals of their founders.

### Dreyer and Sheets

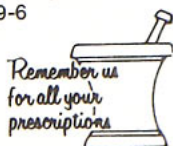
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# Powers delivers psych. colloquium

by J. Scott Uloth

An impressive title and some equally impressive statistics were presented at a March 29 psychology colloquium given by senior psychology major Scott Powers. His lecture, entitled "Individual Decisions and Group Consensus in the Theory of Reasoned Actions", was the culmination of over two years' work and planning.

Powers' lecture centered around the history of "reasoned action" and the experiments he began with former Wabash student Ralph Olson and professor C.P. Bankhart.

As a student of social psychology, Powers is interested in how autistic (personal) beliefs conflict and compromise with social (group) beliefs in forming a behavior.

Powers cited Fishbein and Ajzen of the University of Illinois as the creators of the most workable theory of reasoned action. (The designation "reasoned action" is attached due to the fact that the tenets of the theory have been demonstrated empiri-

cally.)

The theory states that in order to predict a certain behavior, one must know the intentions of the individual and the two main forces that affect intentions: personal attitudes and social or normative pressures.

Olson's and Bankhart's work concerned determining whether or not there is a basic ideological difference between personal and social attitudes. Their data suggested that personal beliefs have a tendency to be more pro-humanistic, and normative beliefs tend to be more negative.

Powers' work centered on taking these data a step further and testing the hypothesis that in a group, one follows social beliefs, but as an individual one conforms only to his personal beliefs.

Using four contrived court cases based in part on actual situations, Powers tested Psychology 1 and 9 students to see if they would grant more money to a male or female in a court case. The students

CONTINUED ON PAGE 10

# This week at Wabash

<b>Tonight</b>	<b>Sphinx Club</b> , B101, 7:00 p.m.
<b>Wednesday</b>	<b>Caveman Bouts</b> , Chadwick Court, 7:30 p.m. <b>Blasdel and Ando Recital</b> , Japanese long zither and bamboo flute, Yandes, 4:15 p.m.
<b>Thursday</b>	<b>Bio Seminar</b> , Waugh 1, 12:15 <b>SSAC</b> , Student Senate Room, 7:15 p.m.
<b>Friday</b>	<b>Good Friday</b> <b>Home Tennis</b> , Seward Memorial Tournament, 9:00 a.m. <b>Away Baseball</b> , Rose-Hulman, 1:00 p.m. <b>SSAC Film Series</b> , Road Warrior, B101, 7:00 & 9:15 p.m.
<b>Saturday</b>	<b>Passover</b> <b>Away Golf</b> , Anderson Invitational, Killbuck, OH <b>Home Tennis</b> , Seward Memorial Tournament, 9:00 a.m. <b>Away Track</b> , Earlham Relay or ICU Invit., 12:00 p.m. <b>SSAC Film Series</b> , Road Warrior, B101, 7:00 & 9:15 p.m.
<b>Sunday</b>	<b>Modern Language Film Series</b> , "Diabolique", B100, 3:00 p.m.
<b>Monday</b>	<b>Away Golf</b> , Franklin Invit. <b>Faculty Meeting</b> , Goodrich Room, 4:15 p.m. <b>Tryouts for Baldwin Oratorical Contest</b>

## Japanese artists

shakuhachi. He has published articles in both English and Japanese language journals.

In 1984 Blasdel received his teaching license and, according to Japanese artistic custom, was given the professional name of Yomei by the family-guild. This has raised him to a very unusual status among American-born musicians.

In July, 1984, Blasdel was a member of a Japanese ensemble performing ancient court music in the Los Angeles Olympic Arts Festival. This "Bugaku" group also performed at the Boston Museum of Fine Arts and at the United Nations in New York.

Ando, master of the 13-string koto (zither), began his studies at age seven with composer Michio Miyagi and is now considered one of the foremost teachers in the Miyagi teaching associa-

tion. He frequently performs on TV and radio and gives recitals annually.

The holder of a doctoral degree from the National University of the Fine Arts, Ando is interested in musical theory, history, and aesthetics. He often plays the koto with non-Japanese instruments or with an orchestra--a kind of cross-cultural musical activity.

Their program will include modern music from Miyagi, including "Hara no Umi," as well as traditional music. Blasdel will also include one or more original compositions.

The Blasdel-Ando Tour is made possible in part by a grant from Japan Air Lines in celebration of the second anniversary of the JAL Tokyo-Chicago service.

The concert is free and open to the public.

## Art from nine angles

by Doug Calisch

People have asked me to explain the outdoor sculpture on campus. Some seem to think a quick memo will do, others suggest a piece by piece list of the artist's intentions. There is not a "nut shell" version that will do the artworks justice. I will not take on the responsibility of providing justification and interpretation for all these works. What I can provide are some tips and general statements about contemporary art that have some bearing on "Surveying Sculpture."

1. As the title suggests, this exhibition is a survey. 5 different artists, 5 different styles. It makes sense that people have favorites and least favorites. Anyone who likes all these works has a greater tolerance for contemporary expression than I do.

2. A good work of art has two interrelated parts: form and content. Form is what you see and content is what you are led to understand (if your mind is open) based on what you see.

3. Art should engage the viewer. Viewing art should not be done passively. Art is not performed on the viewer, the viewer must take an intellectually or emotionally active role. A work of art is not complete until the viewer has completed it. (Hands off--complete it in the mind only!)

4. There are many different kinds of art made for very different reasons. Realism is only one aspect of art. The statement "What is it?" or "It doesn't look, like anything" are only valid when it is the artist's intent to portray recognizable objects. Emotions, for example, have no universal physical manifestation.

5. Art is not advertising. Give it more than 30 seconds. Some artworks deal with complex con-

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# Weaving in and out of China: A Beijing winter

by Tam Lin Neville

For some reason I'm awake at five. I tip toe into the bathroom of our two room apartment, holding a portable tape recorder and my Chinese language book. I close the door quietly, sit and eat an orange to wake up the dry mouth I have, privileged as I am to live and sleep in these overheated rooms. Turn on my tape and begin timidly at first to repeat phrases full of sounds I can't make and sometimes can't even hear. How engaging the sounds of any language are, not knowing their meanings, just repeating them, feeling their newness. They are unlike anything I've ever heard and I'm saying them, or trying to. A link to this world I live in the midst of, alive on an island but separate from the sea around me. And it seems to me a population like an ocean, large, rangey, unpredictable, made for mixing. Will the governments ever take down the walls, the privilege, surrounding foreigners in China?

For breakfast we have leftover rice boiled hard with water to make hot cereal. Add butter,

**...How engaging the sounds of any language are, not knowing their meanings, just repeating them, feeling their newness. They are unlike anything I've ever heard and I'm saying them, or trying to...**

cinnamon, brown sugar, milk, and a sort of rice pudding cereal results. Everyone eats willingly and it is time to herd my daughter in the direction of school. We dress with just one underlayer to the great consternation of Anna's teacher, who scolds me repeatedly, saying that Anna should wear two or three thick wooly underlayers like her school mates. We go on dressing and at last, dressed, washed, brushed, we are out the door, into the relief of the cool hall and then the cold outdoors. On the bicycle we skirt the shore of Nameless Lake, now frozen, with one or two lone ice skaters out early. Then out the East Gate of the campus, through lanes of walls surrounding dusty, lived-in brick compounds, courtyards. At school Anna falls quickly into line. The class is doing warm-up exercises in the playground. I leave and go to pay my monthly school bill at the office, one of the few places where no special accommodations are made for me. I stand in line and wait like everyone else. Some on the line are paying their school bill, others seem to be buying ration tickets. But are they? Ration tickets for what? I long to know.

After this errand I stop at the house of Rujie's parents, a five minute bike ride from Anna's school. Several professors have urged us to "just drop in." Despite the stereotype of informality attached to us as Americans, we have

**...Won't they be embarrassed if their hair isn't combed or if the remains of breakfast are still on the table?...**

been hesitant to do this. We are more private. Informality is fine but it should not intrude on private time and territory. Gradually, partly because of the frequency and unpredictability with which Chinese people drop in on us, and partly because we've been told, "If we invite you that means we have to provide a feast, please just drop in," we've decided to believe that the Chinese mean what they say. But this is the first time I've tested their sincerity and I'm not sure of my reception. Won't they be embarrassed if their hair isn't combed or if the remains of breakfast are still on the table?

No, not at all. Chinese people, to my observation at least, care little for appearances. Rujie's mother asks me in, very friendly and at ease (her English is better than mine). Mr. Wang comes and we sit in the study talking about various things. I thank them for their recent, thoughtful gifts. A book on Chinese poets written by a Chinese professor and translated into English, a shrimp and celery dish that Rujie's brother, Ruye, brought over the previous Sunday. Mrs. Wang tells me where I can buy shrimp frozen in a block of ice, about four kwai (2 dollars), she says. Mr. Wang, always kind and solicitous, asks me if we're getting paid enough, if we get enough protein to eat, if our apartment is warm enough (he's concerned because we're on the North side of the building). I answer "yes" to all these questions. We chat a little longer and it's time to go.

Errands done I return home briefly to type some American poetry, Whitman, Dickinson, Frost, to be xeroxed for my evening conversation class. Then it's time to get ready. Today we are picking up Anna at school, riding our bikes as far as the campus gate, and leaving them there to take the city bus to the Zoo. It's about a 30 minute ride and costs about 7 cents. Once off the bus we walk down the wide street that leads to the zoo entrance. It is lined with tables of street food. One hawker is calling, "Robao, robao" - it's the first street call I've been able to understand, meat dumpling. It's a very cold day and the steamed dumplings are kept warm in wide flat basket under a not very white quilt. Bert buys one and the young seller reaches under the quilt, pulls out the dumpling and hands it to Bert, wrapped in a piece of brown paper. It costs about 7 cents and three of these is a common noon meal for many Chinese.

At the zoo's entrance I'm startled by the sight of the first Chinese "Minority People" that

**...In China, now that the tea houses have been banished as decadent, the only place where a traveler can sit, gaze, read, think, drink, or write a letter, is in one of the big hotels...**

we have seen. Two men and a woman wearing dramatic ankle length quilted coats belted at the waist. The coats themselves are army green, with the rows of quilting all vertical, the neck, hem, and wrists, edged with a strip of bright printed cloth. The woman, old and wrinkled but quite tall, wears beaded earrings that hang to her shoulders. Amid the crowds of anti-exotically dressed Beijing dwellers the sight of these three is quite startling. In passing we stare at them and they stare at us.

We enter the zoo. It's a weekday and cold. The place is quite empty compared to the first time we came here, on a hot Sunday in August. At the bird pond a few peacocks are walking grandly across the ice. The ducks and swans are crowded into the small, still unfrozen portion of the lake. On a small island the cranes stand on one leg near small pagodas that serve as bird houses. While we are watching the birds, a group of country people (do I dare say peasants?) here to see Beijing stand and gawk at Anna, to her (by now) ready and obvious dismay. The man holds out his calloused hands to her and grins. She runs behind her father. Then the man eyes me for a while. I eye him and then I try to excuse my daughter's behavior. "She's shy," I say in Chinese, a phrase I learned my first week here, guessing how often this situation would arise. The man lights up in pure naive glee. Then a stream of questions follow. How old is my daughter? Where are we from? Did we come by

CONTINUED ON PAGE 10



# Gay rights

Continued from Page 1

ment at Indiana State University. According to the Kinsey Report, the United States is among the most homophobic societies, she said. Public opinion research shows that most Americans view homosexuality as an illness, a crime, or a sin. These negative attitudes which pervade our society are imposed upon and internalized by lesbians and gay men, who must "struggle to fit their own personal identity and sense of feeling good about themselves with these negative values," Biaggio said.

She also discussed the fact that homosexuals are an "invisible minority" and the special problems that this presents. "(Unlike other minorities,) it's not apparent that one is black or whatever and thus people make assumptions (of heterosexuality) and this puts most gays in a kind of awkward position of either making some affirmation...or constructing some sort of lies," she said.

Rev. John Eberman of St. John's Episcopal Church discussed the issue of homosexuality from the perspective of the Christian faith. Describing Christians as an "immensely variegated" group, he acknowledged that there are many differences of opinion on this issue. According to Eberman, there are six passages in The Bible which discuss homosexuality, most of them suggesting that Christians should avoid such activity. However, he says, there is a lot of the book left after one isolates those verses--all of which calls on people to be loving, caring persons who respect their neighbors.

He shared with the audience a "personal testimonial" in which he described how his traditional upbringing had taught him certain "truths" which he later came to question. What he had learned about blacks, the role of women, and the military all had to be reconciled with his friendships with black people, his marriage to a woman, and the controversy surrounding the Vietnam War. "There is for me, in each one of these things, a sense of

space opening up and a shucking off of fears that I had before, a kind of--dare I say it--deliverance," Eberman said.

Michael Jones, chairperson of the Indiana Civil Liberties Union Gay and Lesbian Rights Task Force, described the history of the gay rights movement as "the saga of an oppressed group's struggle for humane treatment. As long as a minority consisting of approximately 22 million people is subjected to second-class citizenship, this nation cannot call itself a democracy with a clear conscience."

He suggested that no matter how one viewed the source of homosexuality (as a matter of personal choice or something rooted in biology), lesbians and gay men deserve full political rights under the law. Nevertheless, homosexuals in the state of Indiana are not legally protected from discrimination in housing, public accommodations, employment, relationships, child adoption, or child custody, Jones said.

He discussed current legislative initiatives in the U.S. Congress and the Indiana State Senate, but acknowledged that their passage was unlikely. "Gay rights is a long way off on the national level, and even more distant on the state and local level," Jones said.

"When you step back and put the whole legal issue in perspective, what we're looking for is the addition of two words to the Civil Rights Act of 1964: 'sexual orientation'...Saddening is the fact that we have had to work so hard for our basic rights that all human beings deserve--rights that are being blocked by that disease, homophobia," he continued.

The next participant was Vicki Merbler, director of A BETTER WAY, a shelter for battered women in Muncie, Indiana. She discussed the problems of homophobia in a social service agency, using examples from her own work. Her shelter has had to face harassment as "a home for dykes," where women are "converted" into les-

bians. At the same time, they had had to deal with homophobia among their fellow staff members. Merbler ended on an optimistic note, saying that her own shelter has been "growing, learning, and changing" for the last three years, so this is not an insurmountable problem.

The final speaker was Jane Schliesman, a Bloomington attorney, who spoke on the legal aspects of serving homosexual clients. She said that lawyers must give serious thought to whether they will work with or advocate for a gay or lesbian client, because they will be presumed to be a homosexual. Schliesman takes offense with this example of guilt by association, saying, "If I take a criminal case...nobody suspects that I am a murderer. (But) if I take a homosexual case, then automatically I am a lesbian."

She described several cases where homosexual men and women were evicted or fired because of their sexual preference. In most cases, she said, her clients give up before going to court. This is because they would have to announce publicly their homo-

sexuality, and thereby risk losing their jobs, their friends, or their homes. Schliesman expressed particular dissatisfaction with the Indiana Civil Rights Commission, which will consider cases of discrimination on the basis of sex, but not sexual preference.

During the question and answer period, several issues were addressed. Among them were the question of bisexuality, the stability of gay and lesbian relationships, and the increase in acts of violence against gays. The symposium concluded with the reading of a poem by Pam Parker, "For Straight Folks."

"Pink Triangles" was co-sponsored by the Montgomery County Family Crisis Shelter and the Indiana Coalition Against Domestic Violence. Because of its role in organizing the event, the shelter (which is currently in need of funds) has received negative reactions from donors and potential donors. Sue Ann Ford, the executive director of the shelter and a coalition board member, stressed that the symposium was not meant to condemn or condone homosexual lifestyles.



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## "Weaving in and out of China"

Continued from Page 8

plane? Everytime I'm able to answer he becomes very excited and turns to his companions and says, "Did you hear that! I asked her how old her daughter was and she answered!" It's probably the most excited anybody will ever get about my Chinese, very rewarding. Reluctant to leave him but imminently in danger of falling into much more language than I can cope with, we move on.

After wandering in and out of bird and cat house we are quite frozen. The grown-up's minds have turned toward comfort but Anna protests our wanting to leave so soon (she misses the presence of animals. There are no pets to be seen anywhere except for the song birds in cages which most often are the pastime of retired old men who take them out on sunny days and hang them in the trees to air and learn songs from each other). We begin to steer Anna toward the nearby Xi Yuan Hotel, a new thirty story luxury complex with a revolving restaurant on the top. Another privileged path. Ordinary Chinese are not allowed in this hotel but we, sooty and scruffy

...Unkempt though we are, we feel predictably, unashamedly, fat, sleek, secure as Westerners in these surroundings (whereas in the States we'd belong on a park bench with a sandwich)...

as we are, can sail right past the doorman and through the automatic doors. In China, now that the tea houses have been banished as decadent, the only place where a traveler can sit, gaze, read, think, drink, or write a letter, is in one of the big hotels. We drink coffee, Anna has ice cream with chocolate sauce, and out of the corner of my eye I watch the very correct, neat, expensively dressed Japanese businessmen on my left doing their strained imitation of a relaxed informal chat over coffee. The hotel seems mainly, and sparsely, peopled with businessmen. At two hundred dollars a night an expense account is a necessity.

Anna enjoys her ice cream, jumps up and down on the seat on her knees and eats powdered cream with a spoon. Unkempt though we are, we feel predictably, unashamedly, fat, sleek, secure as Westerners in these surroundings (whereas in the States we'd belong on a park bench with a sandwich).

We ride home on the bus. At the campus gate I leave Anna and Bert to buy groceries. First I go to the noodle store. The woman before me has just bought the last jin of fresh noodles. The sales girl tells me to wait ten minutes for the

new batch to be done. I'm in a speedy mood from the hotel coffee and curse the wait. But while we are all there waiting, the sales girl, having nothing to do, starts to talk with me in halting English. She says, "I've studied only three months (two nights a week at night school) but I don't speak well." Then, the older woman next to me answers in quite comfortable English, "For three months you speak very well." She tells me she is seventy two, has been to the States and is a teacher. So the ten minute wait (which ends up to be twenty), is spent in a surprising way, talking slow clear English with the noodle girl. (I ponder what motivates her to make the effort to learn English.) I ask her how you say "fresh noodles" in Chinese and tell her that you can no longer buy these just anywhere in the U.S. Finally the noodles arrive with their moist fresh flour smell. I buy half a jin which costs me 10 fen (4 cents), as much as the plastic bag I must also buy because I've forgotten to bring my own today.

I go from here on my bike to the free market, fixing in my mind exactly what I want so that I won't lose my composure in the confusion of the big warehouse (this is where private individuals can now price and sell their own goods). Under the new reforms these workers are eager and

...Under the new reforms these workers are eager and aggressive about selling their wares, especially when they spot a foreigner. But I've learned to keep my eyes straight ahead...

aggressive about selling their wares, especially when they spot a foreigner. But I've learned to keep my eyes straight ahead. Today I buy sunflower seeds in the shell, green peppers and mushrooms. There is only one mushroom vender in this large markets and he is the type of young blood I usually avoid. But his wares are too good, every rill and petal of these mushrooms fresh, straight from the field. As I pay he leans over and peers into my wallet, asking me for wai wei (foreigner's script, worth almost double on the black market). I say, unperturbed, "No, I don't have any." He's asked me before and knows my response so there's not much thrust in it this time. We rub shoulders, smile over the exchange, and I head towards home, our dinner in my pack. Today, for one whole day I was out, free of our comfortable cocoon, I was in China.

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### Powers

were tested individually and in groups.

In his results, Powers found the students likely to award male plaintiffs more money than females. In addition, the amount awarded males increased in group situations, while the amount awarded females in a group situation decreased. He also found that groups have a tendency to punish females when dealing with what he termed "liberal cases."

Powers will next present his results at an

Continued from Page 7  
Indiana State University  
at Evansville psychology  
convention.

### Going stereo

Continued from Page 1

that WNDY will take advantage of this new look to embark on a new tradition of consistency. In regard to the latter goal, Castanias said that "In the past, our only consistency was our inconsistency!"

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Sophomores (from left) Doug Brown, Tim Brown and Tom Seroczynski shave their legs in preparation for the recent Sphinx Club initiation festivities.

## Art angles

Continued from Page 7

cepts that may only reveal themselves after several hours, days or years of scrutiny. The impact of a work of art may occur only after the viewer has left the work.

6. A material or medium is only a vehicle for an artist's expression. Look past what you know about the materials and react to what you see through the use of the materials.

7. Art is not an imitation of reality--it is an interpretation of reality.

8. Most works of art attract a viewer's attention by some unifying quality, but hold a viewer's attention because of some variety that exists within that unity.

9. Contemporary art is not revivalist in nature. It confronts issues that affect our lives directly. The techniques, mediums and statements reflect the urgency and temporal quality of our lives which are dictated by such powerful forces as nuclear war, overpopulation, technology, love, hate, etc.

## Tracksters

Continued from page 12

in red. The discus throwers continue to be the talk of the team as all three Wabash men participating threw over 145'. Freshman Kirk Disen was only 11 inches away from the qualifying standard for Division III Nationals and Jim Pucka looks to be on his way there as well. Disen also won the shot put and Tom Bauman finished second.

Bill Hartman was once again victorious in the javelin and Tom Vandergriff and Brad Green provided solid performances in the high jump to take 2nd and 3rd places against the NAIA national indoor champion from Manchester. In other jumping events, Todd

Kinney won his first triple jump and took third in the long jump.

## Twenty-three questions for Robert Glenney



Age : 35.

Birthplace : Helena, Montana.

Occupation : Professor of German and Chairman of the Modern Languages and Literature Department.

Marital Status : Single.

Children : None.

Currently working on : A couple of articles on Kleist and a second year undergraduate German reader with Dr. Lixl.

Worst part of job : Not enough time for my work and personal life.

The last good movie I saw was : Amadeus.

I try to stay home and watch : I'm indiscriminate -- I watch anything, especially "Mind Massage".

The book I've been recommending lately is : Any lyric poetry, especially Yves Bonnefoy.

Favorite performers : Joan Armatrading (Jazz Artist), Emile Le Ameling (Dutch Soprano), Mary McPartland (Jazz Pianist).

Personal Heroes : Some of my friends and Helmut Schmidt (He's a Social Democrat, you know).

Nobody knows I'm : losing my hair.

If I were going to the moon I'd take : Greta Garbo, LOTS of gin, and the complete works of Goethe.

Hardest job : writing.

Favorite childhood memory : Exploring the mountains in Montana.

My fantasy is : to understand Goethe.

If I could change one thing about myself : I'd have a memory!!

My most humbling experience : There are too many to choose from!!

When I'm feeling sorry for myself : I don't take myself too seriously.

Behind my back they say : the truth, I fear.

If I've learned one thing in life : It's that life gets harder but also richer.

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## Little Giant tennis team loses one, wins three

by Kevin Ranken

The Wabash tennis team will put a three-match winning streak on the line today against Wisconsin-Whitewater at the Collett Courts. The Wunning Webels, a perennial Division III powerhouse, will have their hands full against a fired-up Wabash squad fresh from three straight victories over Division II teams. Near-zero wind-chill readings forced the rescheduling of Monday's rematch with Indiana Central for tomorrow, at Indianapolis. Friday and Saturday will see ten Indiana schools visit Wabash as the Little Giants host the Kerry Seward Memorial Tournament (formerly the Little State Tournament).

After a tough loss to DePauw, where freshman Dave Weir scored the Little Giants' only victory under near-hurricane conditions, the team suffered a rain-shortened early-morning setback at the hands of Division I Butler. Bouncing back in the afternoon match, the Wabash netmen demolished IUPUI-Ft. Wayne with the help of vocal support from Fifield's parents, Chua's girlfriend, Weir's sister, and a host of Phi Delts, clutching their imported beers in a vain attempt to escape the confusion of an Honor Scholars weekend.

Doubles players Von Wright and Doug Lockwood watched helplessly as the rain forced cancellation of the day's doubles action.



PHONE BY BRANDON MITCHENER

Author Kevin "Skinny Legs" Ranken issues a powerful serve against St. Joseph's College.

The weather was clear for the following Monday as Wabash swept all six singles matches from Indiana Central, and gave the J.V. valuable experience at #2 and #3 doubles. Mark Walker and Brad Druhot played solidly in their NCAA debut and lost a grueling match at #3. Andy Fifield suffered a spectacular fall as he hit an acrobatic, match-winning lob. External ice for his knee and internal cold beer for his head had him back in fine shape by Monday. Walker won impressively in his first-ever NCAA match, while Doug Lockwood saved three set points before winning at #5.

The Little Giants made the trip to Evansville on Saturday without the service of Rick Chua and Terry Lyons only to find the match cancelled due to the weather.

## Track and field team coasts to easy victory

by Paul Radspinner

Mother nature refused to cooperate Saturday at the J. Owen Huntsman track, but even that couldn't stop the Little Giant track and field team from rolling to an easy victory over visiting Tri-State, Manchester, and Earlham. The teams scored 110.5, 67.5, 16 and 3 points respectively.

The victory was from the start a team effort, with Wabash winning all but five events. Senior distance man Dan Benson started the meet off right by braving the elements to easily capture the torturous 10,000m run. That meant 25 laps through 40 degree temperatures, gusting winds, and rain.

Considering these conditions maybe the bravest adventure of the day was attempted by the 3000m steeplechase runners Marcus Cole, David Radspinner, and Tony Poynter. These tracksters performed extremely well, as Cole coasted to victory and Radspinner and Poynter set personal records.


The rest of the distance events produced a win in the 5000m from freshman Jeff Bleuthman, a very close 2nd place from Dave O'drobniak in the 1500m, and a victory in the 800m from Co-captain Paul Radspinner.

Wabash was even more impressive in the sprints, where the Little Giants took all firsts. Bill and Marty Kaiser proved too much to handle as they posted victories in the 100m and 200m respectively. Sophomore Mike Robinson continued his winning ways with a victory in the 400m, and senior veteran Tim Granson made his first outdoor appearance since early last year as he took second place.


Robinson and Granson teamed up with Garrett Tallman (an easy winner in the 400m IM hurdles), and M. Kaiser to easily win the 4x400m relay. Wabash also won the 4x100m relay with the team of Derrick Green, B. Kaiser, Tallman, and Granson.

The field events were also generous to the men

CONTINUED ON PAGE 11



# STECK'S



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