Assimilated

The Code calls on us, the constantly subject to, isn't, interpretation and every first-year student of this community brings an intellect and interpretation of the formation of these "community standards" by which the annual need for community standards represents. To call assimilation of these standards implicitly say that this community a set of defined, static values to all must abide.

Community is founded with recognition of the importance of this. In light of this, I find it distressing to envision community's future as one in which we are taught what to say.

Carlo Cerruti
HC '92

CHANGE IN THE SOVIET UNION
Kontorovich believes Plurality rising on Soviet horizon

by Colette Ferguson
Editor-in-Chief

A new philosophy of plurality of opinion is on the rise in the Soviet Union. That's where the Soviet Union's rapid dismantlement of its economic and political systems could be headed, according to Vladimir Kontorovich, assistant professor of economics at Haverford College and expert Soviet economist.

Kontorovich predicts not only a more plural but a freer and more peaceful Soviet Union will emerge from the long current turmoil of revolution.

"The sure bet is things are going to change," he said. He has not ruled out the possibility of the emergence of a new political and economic system from the current restructuring frenzy. "What is going to happen is unpredictable," he said.

The current instability is caused by damage done to the old ideology when officials started tearing it down. The ideology used to be the common language in which Soviet authorities communicated with the people, he said.

One sign that the old obligatory ideology no longer wields any power is that people are leaving the party in droves, he said. "It used to be that party membership was a coveted position. Now, openings can't be filled and people are sending in their membership by mail."

There is no possibility of returning to the former mode of communication because having pulled the old ideology down, officials have re-awakened its failings and Soviet people won't buy it again, he said.

Yet, the problem remains, what will be erected in its place? "Old institutions are being destroyed faster than new ones are being created. The relative pace of destruction and construction is a problem," said Kontorovich.

However quickly the dismantlement of the current system is proceeding, it is known that socioeconomic changes don't come over night. The corpse of the obligatory ideology is still there, although something new is pushing in, he said.

"People became political actors but a freer and more peaceful society. Soviet citizens are allowed to have foreign currency. "It is amazing in a country where the people are allowed to have no nuclear weapons," he said. "It is amazing in a country where they spent seven weeks studying at the airport, her mother recalled her visit to "an abacus in the Soviet Union," relates Jane MacDonald, a Bryn Mawr senior, who spent seven weeks studying at the Thorex Institute in Moscow this summer.

"It is amazing in a country which supposedly spends all its money on science and technology that calculators and cash registers are a very common sight," said MacDonald.

MacDonald said that the most commendable feature of the Soviet Union and America is the media. "The television is not so bad. Good Night Kids, Russia's equivalent to Sesame Street was our favorite program, partially because it was comprehensible, but also because it was educational," said MacDonald.

The News Program Time was fairly accurate about news within the Soviet Union. There were some differences as compared with an American version, however. "We did not hear a lot about the cosmonaut's strikes and they did not show new ways the people do in the U.S. The tone is very cold. News stories are compressed, the reporters do not chat between stories, said MacDonald.

"It is interesting to learn that Gorbatchev is more popular in the United States than in the Soviet Union and that his wife Raisa was unpopular because she has an American Express Card and uses it," said MacDonald. "She concluded that materialism is a bigger deal than ideology would like to admit.

about authorities views, the official position is now sympathetic to and helpful for, change," he said. "All this generates optimism."

But the Soviet people themselves may have another view of the whole restructuring frenzy. "When you speak to the Soviet citizens, you are surprised to find that the people are very pessimistic. Their feeling is that the economy isn't very good and it is probably getting worse. All this is going to lead up in chaos in the system, they say."

"Three years ago we knew what to expect at least. Now, who knows?"

"What is going to happen is unpredictable," he said.

The chaos of the moment makes it difficult to predict what will be erected in its place. "When anything can happen is a horror for people," Kontorovich said. "What is going to happen is the challenging command hierarchy of the old Soviet Union. It's not the day when the Redru is the day when the White is the day in between when no-one rules."
The people of a country, he said, "Three years new what to expect at a, who knows? People's uncertainty.

One aspect of these so-called Perestroika, radical reforms in the union that was easy to talk about if information has been achieved, was the civil war state of affairs, said Pahomov, professor of Russian at ethnic groups, said at Clark College.

"Many people, for the man in the street there has been an economic opening of some kind, a loosening of the economic state, and allowing free market, it may have become worse in the future what would happen in 20 years," he said.

"The Party and the people know what they have been saying is not true, but they do not know how to put them off for what they do want," he said.

They want their rights.

"What is happening in the Soviet Union is a major intellectual ferment, actions fight for their people have high expectations, perhaps too high. Even with this clarion call that is why cynicism is growing among the people. It is less in the countries in the 1920s were a few unusual national like Estonia, Latvia, Lithuania for Kosorotov, "I don't by how many changes the people are demanding they have been.).

"Even where people have been rich in the middle of the Soviet Union, in the years are demanding some.

While Bartashhev, he does not like the idea of one leader for the Soviet Union, and I should be composed Union. He commended the Soviet people for their hard work and contributed to the political dialogue in the late 1980s.

Both students and intellectual changes in the time of the reforms over the past few years have brought the need for some sort of leadership in the country.

I was asked if I could go some more, but I have to ask the question.

The first question I asked was: "Do you see the change in the Soviet Union?"

"Yes, there are lots of subjects I know nothing about. In the Soviet Union is one of them. The other ones are used in the last few years," Bartashhev said.

"So this week I decided to see a revolution in the press on the topic of Gor­bachev and his "reforms," in hopes that I might somehow get a glimpse to Brzechov.

Both students and intellectual changes in the time of the reforms and intellectual changes in the country.

I was told my dream of the press is for them to change their ideas.

"Well, there are lots of subjects I know nothing about. In the Soviet Union is one of them. The other ones are used in the last few years," Bartashhev said.

"So this week I decided to see a revolution in the press on the topic of Gor­bachev and his "reforms," in hopes that I might somehow get a glimpse to Brzechov.

Both students and intellectual changes in the time of the reforms over the past few years have brought the need for some sort of leadership in the country.
Editor's note: This column is filled bi-weekly by submissions from the bi-college community. If you are interested in contributing to Community Essay, please send your submission to Colega Ferguson, HCCM.

By Phyu Xiong

At home my family calls me the “female idiot”—the stupid child. They say I talk to myself a lot, and I claim to have a tendency to do the exact opposite of what I’m told to do. My resistance at home and at school have cut me into two halves—a reserved and separate selves living in two different and separate worlds. Both of these worlds, for different reasons, seem to me as an “idiot.”

As a daughter and the fourth child out of nine, my family expected me never to raise my voice against my older brothers and sister. I should never talk back to anyone who speaks in a loud voice to me for control. In addition, I must keep in mind that respect, the highest Hmong cultural value, is the most important thing to maintain the concept of female conduct. Girls are to know their duties in the kitchen and around the house, to be polite in addressing guests or others who should be respected, and to hide their true feelings from others so as to protect their public image.

At school, I am “the little old girl” who exhibits all the qualities of the perfect daughter. She never complains or talks back. Her boiling anger doesn’t overflow because she covers it up with obedience through self-control. My parents, my brothers, and the community praise her for her mannerly conduct, and usually never say anything bad about me. How I manage sound better and smarter of the two of us. They say I’m dumb because I’m not like Mai. I talk to my parents in a quiet voice, but they talk too much to me. “I expected to be obedient—never to raise my voice against my older brothers and sister.”

Mother and sister tell us that we must always speak softly because they can’t see my face. My younger brothers admonish me for taking breaks while I cook or when I feel pain surging through my buttocks after my older sister kicked me—his way of disciplining me for not behaving “properly.” My talking has created, the minds and eyes of other Hmong people, a public image that totally destroys and overlooks my real work and true personality. I, the so-called “idiot,” have to watch, avoid, and defend the greater part of my life against the quality of womanhood or the meaning of virtue.

My miserable struggle at home provided little comfort for the misery in school. Unlike at home, I could never speak up in grade school (even now I still can’t). There, I felt I did speak, the other students would throw rocks, paint, or other objects at me. Worse, when many of the students, especially the blacks, talked to me, they called me “Pu” as if my scent was that of a skunk. It was as if my very presence made them ill: “Pu, you Chink! Go back to China! If I can’t control my anger, obeying what other kids force upon me, and by closing my mouth, I am seen as a terrible stupid student—an “idiot” who knows nothing.”

Where I turn people label me an “idiot.” In the eyes of my own family and my own people, I am the “idiot” because I don’t venture past the norms of female behavior. Better yet, I deviated from this expected and accepted norms. In the eyes of white people and black people, I’m “stupid” because I’m not like them. The “idiot” they see is a voiceless refugee woman who serves as their target of oppression and violence. Thus, I became an “idiot” in each of my two worlds, for different reasons.

Although I have completely reversed the expectations of my two worlds and suffered greatly from that, my child hood experiences have served some purpose. My resistance at home has been the root of my success in education. I talk my way through high school and to college (though my brothers hardly recognize that I’m the first female in the family to enter college). Because of my education other Hmong, both young and old, admire my knowledge and respect and look up to me as an “idiot” they once thought I was. My hor rible school life has been the seed of my true life. It is not an easy task, though, to simultaneously lead an easy life at home, for I receive no comfort. I have to fight against my white family and teachers; I must control my anger, respect my own people, and live among them. At school, I must confront the expectations of my white teachers.

The “idiot” language among my friends, the other refugee students for opening the eyes of white people about the changes that have taken place within Soviet society, there have also been changes in the Soviet perceptions of the United States. Sokolov remembered when, as a young boy living here Gorbachev and Brezhnev were discussing peace with the United States. Some figures about American military re ports in the Soviet newspapers during those times subsided gradually after the death of Brezhnev, he explained. "Gorbachev and Brezhnev, he explained, “opened our eyes”.

"Never trusted the news was given about America in the official press," explained Barbara. "I have always been interested in the culture of the west. America has fascinated me from the first moment I have been suppressed. Barbara commented that in some ways, the west has been a way to learn about the people of the west. Barbara explained that she will calculate the effect of this will resolve the situation. He then went on to explain that he will calculate the effect of this will resolve the situation. He then went on to explain that he will calculate the effect of this will resolve the situation. He then went on to explain that he will calculate the effect of this will resolve the situation. He then went on to explain that he will calculate the effect of this will resolve the situation. He then went on to explain that he will calculate the effect of this will resolve the situation. He then went on to explain that he will calculate the effect of this will resolve the situation. He then went on to explain that he will calculate the effect of this will resolve the situation.