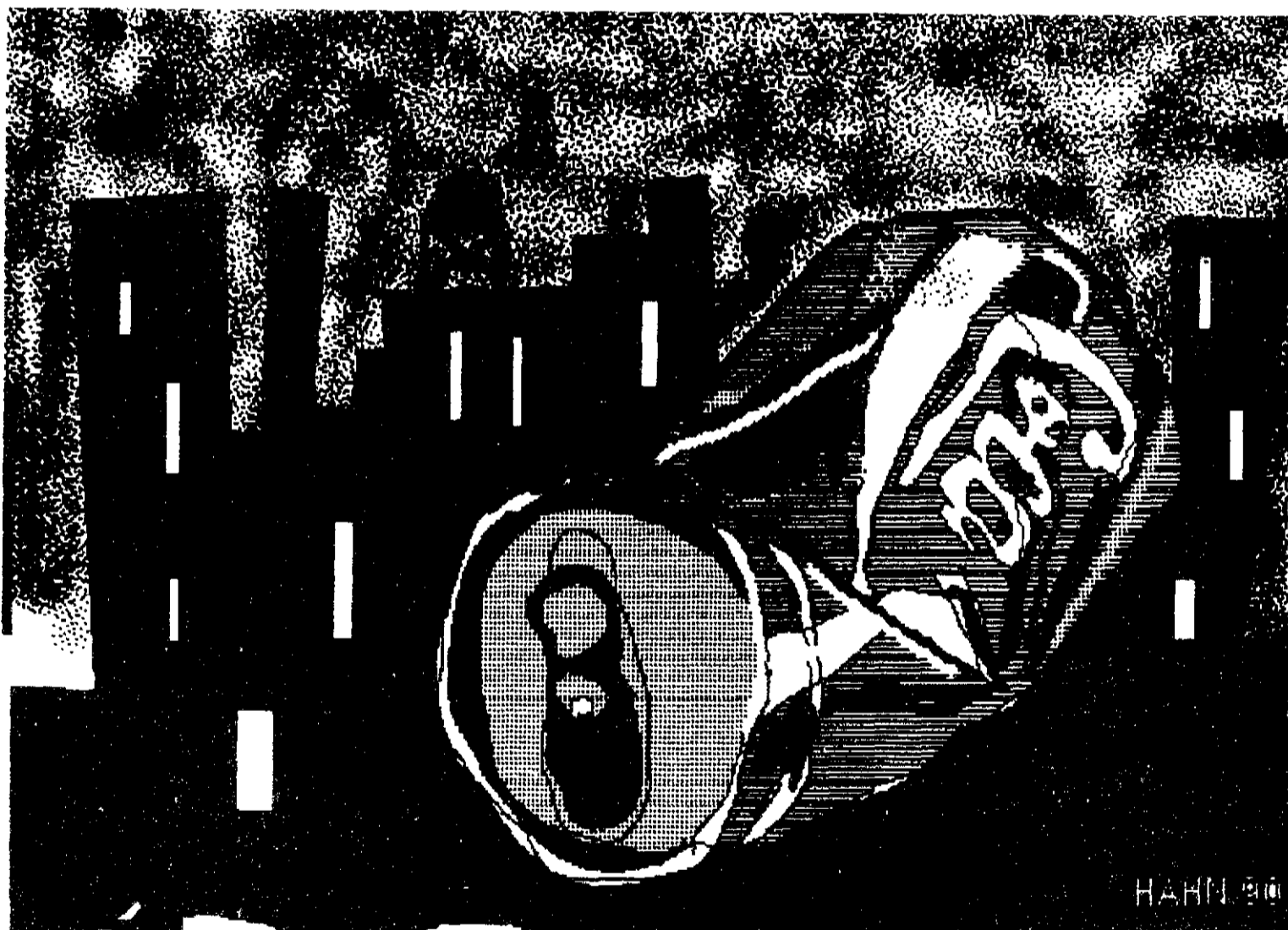




Volume XCVI Number 10

April 16, 1990

BARNARD BULLETIN



Revitalizing a Decaying World

Putting the Environment Back on Its Natural Course

◆
Outcry Over St. Luke's
Baby Move

◆
Earth Week Induces Care
for the Environment

◆
'Flies' Should be Swatted

BEAR ESSENTIALS

STUDENTS CONTINUING IN 1990-91: Be sure to sign-up for Autumn '90 courses with limited enrollment (the yellow list should have reached your campus mailbox) and to read the Registrar's memo on procedures for planning your program for the coming ter. **FIRST-YEAR STUDENTS AND FIRST-TERM SOPHOMORES:** Arrange to discuss your curricular plans for Autumn '90 with your class advisor if you missed one of the class meetings. Construct your program from the typed Schedule of Classes, and file it WITH THE REGISTRAR by TUES., APRIL 24. **SECOND-SEMESTER SOPHOMORES, JUNIORS, FIRST-SEMESTER SENIORS:** Discuss your course choices with your major advisor, chart a tentative program, hold onto it for future reference, file only your final program with the Registrar by September 14.

FINAL EXAMINATIONS, FINAL GRADES, and INCOMPLETES: Be sure to read Dean Bornemann's forthcoming memo, in your campus mailbox, for vital information on all three.

EXAMINATIONS, PAPERS: Members of Honor Board wish to remind all students that Barnard's Honor Code, in effect since 1912, recognizes intellectual integrity as essential to academic life. Honesty in examinations and the preparation of papers is central to that concept. The Code states that a student will not seek, give, or receive help in an examination, or use materials in any manner not authorized by the instructor; she will not present oral or written work that is not entirely her own except in such a way as may be approved by her instructor. The student who ignores these principles violates our community's Code, puts her classmates at a disadvantage, and negates the integrity of the examination or paper by upsetting the uniform conditions essential to its equitable evaluation. Violations of the Honor Code are adjudicated by the Dean of Studies and the members of Honor

Board. Sanctions for substantiated violations ranging from disciplinary warning to expulsion, may be appealed to Judicial Council. For a copy of Honor Board's Guidelines or the Honor Code, go to the Dean of Studies Office, 105 Milbank.

CLASSES OF '92 and '91: Your major choice form should be on file with the Registrar. If not, act at once to avoid interruption of your registration in September.

COURSE WITHDRAWAL: Deadline to withdraw from a course (W recorded) is FRI., APRIL 20. As you come to this decision, consider the possible impact of losing points involved: (1) For satisfactory progress toward the degree 24 points are needed by September for sophomore standing, 52 for junior standing, and 86 to qualify as a senior. (2) To qualify for some grants (e.g., Regents scholarship), a minimum of 12 points per semester must be completed. (3) Eligibility for Dean's List requires at least 12 letter-graded (not P's) points for each term of the academic year. (Current qualifying GPA is 3.40) (4) The number of academic points completed governs a student's level of eligibility for campus housing.

FINANCIAL AID: Deadline to file

an application for 1990-91 Financial Aid is WED., APRIL 18.

SUMMER COURSES: Pick up form at the Registrar's Office and read instructions very carefully. Consult class advisor, major advisor, or class dean. (Be sure to provide catalogue description of each course contemplated).

CENTENNIAL SCHOLARS PRESENTATIONS: WED., APRIL 18 at 8pm in the Ella Weed Room: Carolyn Willcox "On Mario Salvadori's Program which uses the built environment as a vehicle to stimulate interest in learning among city children;" MON., APRIL 23 at 8pm in 409 Barnard Hall: Margaret Feerick on "A Psychological Study of 'Lay' Theories of Depression;" WED., APRIL 25 at 8pm in the Ella Weed Room: Sumati Murli on "Buddhist Art and Architecture of South India." Sumati's talk will be accompanied by slides. **EVERY-ONE IS INVITED TO ATTEND.**

The BARNARD COLLEGE THEATER DEPARTMENT presents *In Pursuit of Love*, *Scenes from Shakespeare*, and A project in development by Elizabeth Swain's Acting IV Class on Tuesday May 1 at 5:30pm in the Minor Latham Playhouse. All are welcome! (No tickets or reservations necessary).

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Wednesday preceding publication. Opinions expressed in the Bulletin are those of the authors, and not necessarily of Barnard College.

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On April 22, 1990 the world will celebrate its twentieth Earth Day. It seems that these twenty years of heightened awareness about our environment should have brought about a cleaner, more protected earth. It has not. Instead we have seen the continued destruction of the earth from the rain forests and the rivers to the landfills and the air.

The earth has become the new trend, (perhaps the last trend if we don't take it seriously) so much so that the May 3 issue of *Rolling Stone* magazine is entirely dedicated to "saving the earth."

In his article, "Save the Earth Now!" Robert Vare said that it is time for a "fundamental shift in our psyches and values." Indeed, that is what is needed—from the policy makers to the poverty-stricken—a shift in our thought processes in such a drastic way that every decision we make is based

on what is good for the earth.

This is not to say that all of us should quit our occupations and join Greenpeace (although it is a good organization). What it does mean is that basic decisions like which hair spray we buy or what kind of cup we use are important factors to consider. Instead of buying aerosol spray or drinking out of styro-foam cups, (both contribute to environmental destruction), we should pick out a pump spray or use a paper cup.

Often we are overwhelmed by the variety of organizations that have sprung up to address the environment. It is not necessary to belong to all of them, but to pick one and work on it contributes to "saving the earth."

We must all be aware of the decisions we make and how they affect the environment. For if we don't, there might not be an earth left to abuse.

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LETTERS

"No" Means "No"

To the Editor:

This is about the Take Back the Night rally last week (April 5). It was after the rally that my thoughts became clarified, and I realized that from my childhood up until the present, a repeating pattern has occurred in many of my relationships.

Although I am lucky as to never having been a survivor of sexual violence, I have often been pressured or have felt obligated to interact sexually beyond a point where I felt comfortable.

It began with my first serious boyfriend when I was fourteen (he was older) who, with his friends, pressured me into a sexual relationship with this boyfriend which at the time, was beyond my emotional capacity to handle. Since his best friends were already "f---ing like rabbits," they and he felt that everyone should be. I remember feeling intimidated by his increasing sexual demands and the friends' words that sex was "the best thing that can happen to you" —even if you don't feel ready.

Everything converged one day when

the two of us were alone at his house. I could not have been more content, just lying comfortably in his arms, but he wanted to turn the afternoon into a sexual escapade. I tried to gracefully avoid his caresses and let him know with my body language that I just wanted to be held. He grew frustrated at not being able to satisfy himself and abruptly turned his back to me and went upstairs. We argued.

He told me I was a tease, I wasn't willing to commit to him as he had to me, that I didn't love him. Besides, we had done everything else—what was the difference? Maybe I was wrong, but I felt there was a difference. But to prove that I loved him, I shouted, "Fine! Let's go do it before I change my mind!" Needless to say, it was a revolting experience for me. I just wanted to get it over with. And I terminated the relationship one week later.

Rape and sexual assault—physical violence against women by men—are extreme manifestations of a more subtle problem I believe women confront all

the time. I'd like to know why, if he loved me, did physical closeness have to end in sexual interaction? And for many men, why must sexual action culminate in sexual intercourse? Why does sex have to be goal oriented?

The pressure I felt to perform, to satisfy another's "needs" before considering my own, to waste my body and emotional energy on a worthless guy—have been repeating problems in terms of my own relationships. All women at some point have thought, "I should kiss him goodnight even though I don't like him," "I can't be a tease, I should just go through with (whatever) to get him off my case or to make him happy or to make sure he'll like me." But in truth we have no obligation to kiss Joe Shmo or even our boyfriends of three years if we don't want to, much less sleep with them.

If we say "no" it doesn't mean we'll say "yes" after we're nagged, threatened, teased, ignored, humiliated, yelled at, harassed, or begged.

"No" means "no!" And it always will.
—Elicia R. Lisk (BC '93)

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Gov. Kunin Speaks at 98th Commencement

Governor of Vermont Madeleine Kunin has been chosen by a committee of Barnard students and administrators to speak at the commencement ceremony Tuesday, May 15.

Kunin is presently serving her third consecutive two-year term as governor of Vermont.

"Kunin was the first woman elected Governor of Vermont," explained Barnard College Dean of Studies Grace King, "She is a forerunner in many issues, especially the environment."

The students on the committee who selected Governor Kunin aimed to find someone who would speak to student concerns. "Most students responded favorably" when Kunin's name was announced, said Commencement Committee member Antigone Stoken (BC '90). "The Commencement Committee felt her record in office was impressive," offered Stoken.

Governor Kunin has made significant achievements in education, the economy, and the environment. During Kunin's three terms as Governor she eliminated the budget deficit inherited from her predecessor, Richard A. Snelling, while increasing the availability of funds for education and child care programs.

But perhaps Kunin is best known as an advocate for the environment. She has improved Vermont's waters, conserved open lands, and helped districts dispose of solid waste.

Her state was the first to ban the sale of cars with air conditioners that emit hydroflouorocarbons, which are responsible for ozone depletion and global warming. Currently, Kunin is the chair of the National Governors' Association's Committee on Energy and the Environment. ♦

—by Cindy Suchomel

BOBW Pays Annual Tribute to African-American Womanhood

The Barnard Organization of Black Women (BOBW) will celebrate African-American Womanhood during the week of April 19-22. Coordinators are Cassandra Smith (BC '91) and Lola Swaby (BC '91). Black Students Organization, College Activities, the Committee on Race, Religion and Ethnicity, Dean Taylor, Dean Schmitter, McIntosh Activities Council, Springfest, and the United Minorities Board are also sponsoring the event.

Festivities begin on Thursday, April 19 with vendors in Upper-Level McIntosh from 9am to 6pm.

Barnard Psychology Professor Jacqueling Fleming will be the featured speaker at a dinner and lecture on Friday, April 20 at 5:30pm in the James Room.

A one-woman play detailing the life of Zora Neale Hurston will be performed by Stephanie Berry on Saturday, April 21 at 5pm in Sulzberger Parlor.

Assistant Director of Higher Education Opportunities Program (HEOP) Francesca Cuevas will lead a brunch and rap session on "The Role of black Women." The brunch will be held on Sunday from 11am to 2pm in Sulzberger Parlor.

Sunday evening April 22, ethnic-historian Lisa Williamson will speak on "Today's Black Woman" in the James Room at 4:30pm.

Tickets for all events will be available at the ticket booth in Upper-Level McIntosh. ♦

—by Molly Bradley and Kim Parker

Spring on the Clowns

The annual Barnard Springfest, sponsored by the Student Government Association (SGA), begins this week with vendors in upper level McIntosh on Thursday and Friday, April 19 and 20 from 10am to 4pm.

Friday, April 19 from 11am to 5am, SGA is sponsoring a carnival with ten game booths, including a basketball toss, bowling, ring toss, and a wheel of fortune on Lehman lawn. All the games are free, and there will be prizes for those who can master the fine art of playing "carney-games."

According to McIntosh Activities Council (McAc) Social Chair and Coordinator of Springfest, Maria Vallejo, there will also be a fortune teller (the one event which will not be free), a clown to paint faces, a dunking machine, a popcorn machine, and a "high-striker," which students can use find out whether they are "whimps," "hemen," or "superwomen."

Two bands will provide entertainment during the afternoon, and there will be student skits in between the bands.

According to Vallejo, there will be "lots of food," including dumplings from the Chinese Student Association, punch, fruit, and tacos made by food services.

Vallejo invites all students to attend the Springfest carnival on Friday from 11am to 5pm and asks that anyone interested in volunteering at the event contact her through the SGA office. ♦

—by Sharon Eberhardt

FEATURES

Environmentalism Sprouts During Earth Week 1990

—by Geraldine Rowe

1990 marks the twentieth anniversary of Earth Day. This year 140 countries as well as almost every state in the United States, are planning events to celebrate the earth.

The first Earth Day, founded April 22, 1970, was celebrated in New York and all over the country: "Congress stood in recess because scores of its members were participating in Earth Day programs," the *New York Times* reported on April 23, 1970.

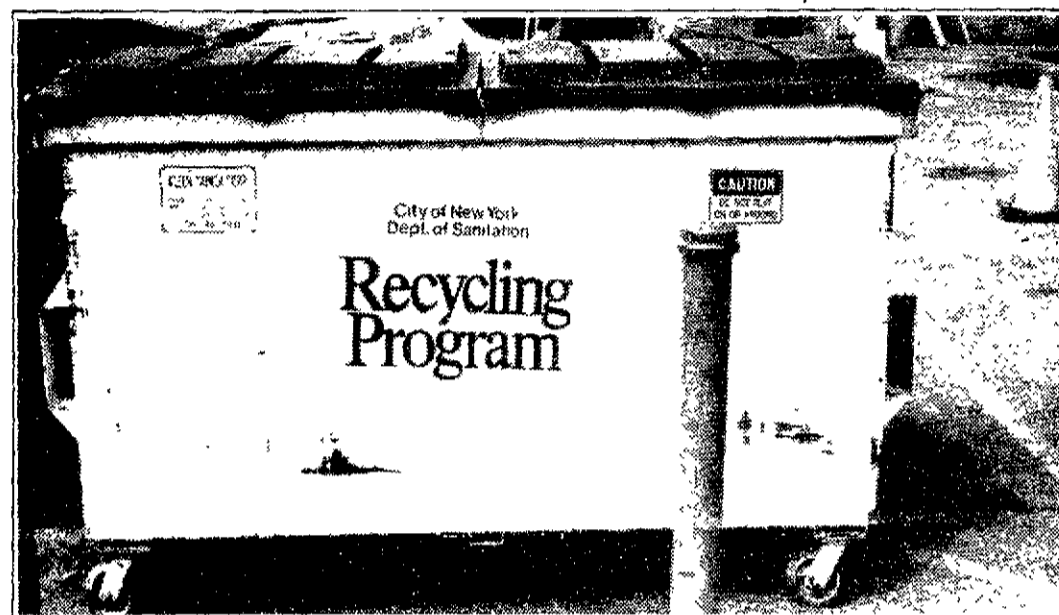
The day was dedicated to raising awareness about environmental problems. Teach-ins were held in Union Square; rallies were held in New York, Philadelphia, Chicago and other large metropolitan areas.

Since 1970, Earth Day has been observed throughout the United States on April 22. For the past eleven years the Barnard/Columbia Earth Coalition has organized and sponsored its own Earth Day celebration at Columbia University.

This year Barnard/Columbia Earth Coalition has expanded Earth Day into Earth Week, beginning April 15 and ending on Earth Day, April 22. Altogether there will be over 20 different events sponsored by Earth Coalition on the Barnard and Columbia campuses to celebrate Earth Week.

According to Earth Week 1990 Coordinator Yael Ptachewich (CC '92) "Earth Week is a chance for everyone to get involved and for everyone to learn about the environment." She added that Earth Week comes at a particularly appropriate time this year because "Columbia is kicking off the comprehensive recycling program in Carmen, Butler and Low."

Earth Coalition Coordinator for Recycling and a Columbia University Recycling Committee member, Reva Blau (CC '92), explains that the program aims



BULLETIN/Eliza Eagle

Recycling on Earth Week Agenda

to recycle "white office paper."

According to Blau, the goal of the program "is to start recycling in places where administrators, office personnel, and students will become familiar with the recycling program."

Blau will be hosting a recycling workshop on Wednesday, April 18 at 4pm in 103 Ferris Booth Hall (FBH). She will discuss "the energy that is saved by recycling, how to separate garbage, and how to prepare materials for recycling."

Jonathon Schorch from the Council on Economic Priorities will speak on Monday, April 16 at 7:30pm in FBH. According to Ptachewich, he will discuss "practical alternatives [for consumers] that are economically feasible and environmentally responsible."

The Council is well known for its publication *Shopping for a Better World*, copies of which will be sold after the talk.

Michael Waldock, a representative of The Body Shop Inc., a corporation that produces all-natural health and beauty aids, will also speak on Wednesday, April

18 at 7:30pm in 204 FBH.

On Tuesday, April 17 "ecofeminist" Gwen Kirk will speak at 12pm in 202 FBH on the "Politics of Action."

According to Earth Coalition Coordinator Michelle Gottlieb (BC '90) "She [Kirk] was active in a part of the anti-nuclear movement [in Britain] which was a women's movement."

Gottlieb continued, "it's going to be a discussion of women and the earth, and why it is important for women to organize around the environment. Concepts of women and nature draw connections between the exploitation of the earth and exploitation based on class, race or gender."

Also on Tuesday, April 17 there will be a "Save the Planet Film Fest" at 7pm in Wollman Auditorium co-sponsored by the Ferris Reel Film Society.

Ferris Reel president Jill Weissman (CC '91) describes the event as the group's "chance to do something more than just showing movies." According to Weissman, "when [Earth Coalition] asked us to co-sponsor them it seemed

like a great opportunity to support them because they don't get tons of money from the University and we just wanted to do whatever we could for the environment and for Earth Day."

Coordinator of speakers for Earth Coalition Joanne Sciulli (BC '92) explained that Ferris Reel and Earth Coalition "will be showing *The Lorax* and several other comic and not-so-comic environmental film shorts. Between film shorts, members of Earth Coalition will speak very briefly about environmental

well. On Wednesday, April 23, there will be an Eco-religious forum organized by members of the Columbia Baha'i Association in conjunction with Earth Coalition. Speakers will include Rabbi Paley from Earl Hall, Laurence Auturo from the Office of the Environment of Baha'i International Community at the United Nations, Pavanjit Singh Dhingra from the Columbia Sikhism Student Association, Buddhist Church of New York minister Mitsue Kamada, and Paul Gorman, Vice-President of Public Affairs

issue of the environment—to make a connection between our world economic system and environmental degradation."

Gottlieb urges students to attend a march that will be held Monday, April 23 on Wall Street. Gottlieb explained that the march is a protest against the "New York Stock Exchange [which] is symbolic of the root of many of the environmental problems." There will be a forum on Thursday, April 20 for anyone interested in attending the march. The meeting will encompass various forms of protest for the march, such as civil disobedience.

No events have been scheduled on campus for the actual Earth Day on Sunday, April 22 in order to encourage students to participate in the events planned throughout New York City on Earth Day. Traffic will be blocked from 42nd Street along Sixth Avenue to 59th Street.

An "Earth Raising" in Times Square will feature the Paul Winter Consort, a Brazilian musical group on Sunday morning. There will also be African-American dancers, Native American speakers, and Brazilian percussionists.

In the afternoon, there will be an Environmental Exposition on Sixth Avenue and will include information about how to get involved, alternative forms of technology, and new environmentally safe products.

In the late afternoon there will be a rally and concert on the Great Lawn in Central Park. ♦

Geraldine Rowe is a Treasurer of Earth Coalition and a Barnard College sophomore.

Ben & Jerry's will be donating several gallons of rain forest crunch ice-cream and if students bring their own spoon the ice-cream is free.

issues to give students...a chance to learn about them. We'll be handing out post-cards and addresses and if they choose they can write letters about the specific issues we talk about. Ben and Jerry's will be donating several gallons of rain forest crunch ice-cream and if students bring their own spoon the ice-cream is free."

On Wednesday, April 18 at 12pm in 202 FBH, Earth Coalition member and Columbia University School of International and Public Affairs graduate student John Peck will host a discussion on tropical deforestation. According to Peck "there will be a slide show from the cutting edge of the third world." Peck was on a Watson Fellowship last year "studying tropical deforestation in half a dozen countries."

Among other highlights of Earth Week, Author Bill Weinberg will speak on destruction in Central America in a forum co-sponsored by Earth Coalition and the Progressive Union of Columbia Students.

Events are planned for the days immediately following the Earth Week as

and Advocacy and Director of the Program for the Environment at St. John the Divine's Cathedral.

According to Baha'i Association member Monika Bergenthal (BC '92) who helped coordinate the forum, "it [the forum] is a chance to bring different religions together to discuss the environment, a rather pressing issue for today's world, particularly the future...It is a very important issue in the Baha'i faith and other religions.

According to Gottlieb, when "solving environmental problems it is essential that people change their personal habits and the ways they think about the environment...We'd like to diversify the

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Scholars, Feminists Scrutinize Race and Gender in the 90s

—by Stacey J. Rees

President of Barnard College Ellen V. Futter welcomed those present at the seventeenth annual Scholar and Feminist Conference of April 7 as “scholars and feminists of vision and bravery.”

Director of the Barnard Center for Research on Women Temma Kaplan officially opened the conference, and introduced keynote speaker and Manhattan Borough President Ruth Messinger. Messinger urged political involvement and activism and quipped about barriers that women and people of color face in politics. “We all know that women and people of color have always had to be twice as smart and twice as good as white males to get anywhere. As one of my daughter’s t-shirts

Columbia-Presbyterian hospitals. Already, according to Messinger, almost every nurse in Harlem Hospital works a double shift.

“Right now, infants born in Harlem have a smaller chance of survival than infants born in Trinidad, Kuwait, and Costa Rica,” Messinger explained. She added “There are not enough health care providers in nearly every neighborhood of poverty in this city.”

Racism in the Academy Addressed

Yale University Social Critic Hazel Carby followed Messinger. Carby spoke about Racism in the Academy and warned against being deceived by “gestures toward diversity” such as opening the canon, and changing racist language, which do not attack the deep roots of racism.

Carby urged the conference audience to look at the current status of blacks in the academy instead of forever talking about diversity. According to Carby, in recent years the percentage of black students has actually decreased. Although some enrollments have increased; the number of BA degrees awarded to blacks has declined, and the number of blacks holding untenured university positions has declined.

Carby added “It is easier to integrate works in the syllabi of a course than to recruit black students to teach it, or black students to engage with it.”

Carby talked of racism outside the academy as well. “Racial segregation,” she said, “is as prevalent in the 80s and 90s as it was in the 60s.” Carby claimed that we condemn apartheid in South Africa but support it in New Haven and Hartford, Connecticut. Such a reality, according to Carby, makes up the “set of material conditions to which a commitment to the language of diversity is a totally inadequate response.”

Carby talked of the reluctance of some whites to speak on racial issues because they feel their opinions, since they are not black, are necessarily irrelevant. Carby sees this reluctance to speak not as a noble gesture, but as one which allows whites to avoid taking a position. Whites who keep silent thus treat the concept of racial difference as an absolute, one which cannot be confronted. This lack of confrontation tacitly affirms the roots of racism.

Carby also discussed the implications of the term “women of color.” She asked, “What does the term ‘women of color’ mean in feminist theory? Do some people lack color? What does it mean not to have color? Does it mean that those without color are not implicated in the hierarchy of racializa-



BULLETIN/Eliza Eagle

*Stephanie Roth and Beth Richie Spoke at the
Scholar and Feminist Conference.*

says ‘fortunately, this is not difficult.’”

“It makes a difference who holds office,” Messinger added. “It makes more difference than you can ever imagine that these officials keep hearing from the community and activists.”

Messinger especially encouraged the involvement of people of color. Under the recently revised New York City Charter the city will undergo redistricting, creating 26 new seats on the City Council. The new charter mandates greater opportunities for people of color within city government.

Messinger also spoke of the proposed transfer of essential women’s health care facilities from nearby St. Luke’s Hospital to Roosevelt Center on 59th street. The move will force neighborhood women and babies to travel a significant distance to receive health care, or to seek obstetric, neo-natal, and pediatric care from the already overburdened Harlem and

tion?"

According to Carby, the term "women of color" allows whites to ignore the fact that they are also members of a race, and effectively pushes away the women who also identify.

Carby is more interested in actual power relationships than politically correct terminology. According to Carby such terminology "makes women of color visible, while rendering invisible the politics of race."

Carby asked universities to consider "for whom are black students there?" She suggested that universities have created black women only to consume them, that the romanticized figure of the black college woman exists to make the white middle class feel better about itself.

Carby concluded that the language of diversity is merely another system of exploitation, that rejects the concept of revolution or other radical change.

Black Women and Feminism

After Carby spoke, morning discussions began. Hunter College Director of Women's Studies Rosalind Petchesky and Barbara Omolade of the City University of New York spoke on the Race-Gender System and Social Change.

In 1973, Omolade founded the Sisterhood of Black Single Mothers and in 1988 she established a residence community for black teen-age mothers in Central Brooklyn.

Omolade's talk described the practice of black feminism. Black women must often suppress their feminist agenda to join with other blacks to fight racism, according to Omolade.

She also explained that the relationship of black women to the patriarchy is different from that of white women. White women are often married to powerful, wealthy, white men, those whom we usually think of as making up the patriarchy. Most black men, however, have been kept out of this patriarchy.

She added that white women, in most cases, articulate a feminism that assumes necessities such as food, clothing, shelter and health care. Black feminism cannot afford similar assumptions, and the acquisition of such necessities is a priority, "We have to get some 'givens' into the hands of black women," Omolade stated.

She added that the "practice of black feminism is linked to the community...it must meet the real physical needs of real women."

Omolade asked the 50 women who were listening to her speak, "Are we too focused on changing the canon and not on changing women's lives?"

Dr. Elders on Health Education

Director of the Arkansas Board of Public Health Jocelyn Elders, M.D., was one of two Reid Lecturers who spoke during

continued on page 22

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University Volunteers Offer Hands-On Help for the Homeless

—by Mary Kim



Courtesy of Spectator Files

Columbia student makes minor repairs as part of the Harlem Restoration Project.

On April 7, approximately 50 Columbia University student volunteers spent their Saturday morning and afternoon painting a three-story brownstone apartment building located on the Upper West Side of Harlem.

The Harlem Restoration Project (HRP), coordinated by the the junior class of Columbia College, the Senior Committee, Alpha Phi, and Kappa Alpha Theta sponsored the event along with Beyond these Walls, a Community Impact organization.

Marie Runyon began the HRP in 1978 as a private not-for-profit organization which restores buildings within the Harlem community.

"There was a need to come into the [Harlem] area and provide affordable housing that is in good condition," said Housing Management Director of HRP Ron Meyers. "Our primary function is for the homeless."

The apartment house needing repairs, located at 545W 159th St., was given to

HRP for renovation through court-appointed procedures. According to Meyers, the building was originally confiscated by New York City because of the landlord's negligence in paying taxes and providing for the building's upkeep. Meyers added that the city paid for the installation of a new roof, a boiler, and an electrical system, but not for other jobs like painting and plastering. When Columbia students offered their services, Meyers was pleased. "We thought it was a great idea," said Meyers. "Columbia offered free labor and did a fantastic job."

Columbia College Junior Class President Michelle Jacobson (CC '91) thought HRP would be "a successful one day project which would ask for minimal time commitment but offer a sense of completion." Jacobson added, "Students will know that they can...affect their community. We anticipate more programs like HRP in the future."

Albert Wei (CC '92), coordinator of Beyond These Walls, said that the HRP

is a good way to "improve campus and community relationships." For future plans, Wei hopes to see a project like the HRP "at a site that is closer to school so that students could say 'I'm benefitting Morningside Heights' as well." Wei's organization, Beyond These Walls, is currently "developing a series of educational forums of Columbia students with neighborhood people to discuss issues like security, crime, homelessness, and poverty to get a sense of Columbia's attitude toward its community."

"I'd do it again. It was a very worthwhile cause," commented Catherine Chiu (BC '91) about HRP. "I really enjoyed the project. I think it's an excellent excellent group that they have. By 12 o'clock we had painted a whole 3-story brownstone," said Wah Chen (CC '92). "I did feel like I got a lot accomplished," Chen added.

"I never saw that part of the community [before]", Tomoko Yamamoto (CC'92) stated. "Realizing that there could be really beautiful buildings there made a difference to me." ♦

Mary Kim is a Barnard College sophomore.

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Chasing Your Trashcan: Tracing the Garbage Route

—by Amanda K. Brooks

Have you ever thought twice about where that empty can of tuna goes after you've emptied it? More importantly, what happens to your own 3.5 pounds (according to a 1988 study done by the U.S. Environmental Protection Agency by Franklin Associates Ltd.) or 5-6 pounds (according to Environmental Science professor, Peter Bower) of garbage a day. When your garbage can is full, if you live in Centennial or 49 Claremont, you probably empty it down the garbage chute to be compacted with everyone else's trash. If you live elsewhere, such as Plimpton, you put it in the "garbage closet," where facilities eventually picks it up.

This is your last contact with your garbage, out of sight out of mind. Your trash then becomes the responsibility of a Barnard facilities worker, such as Emilio Castro, who says that 49 Claremont usually produces 3-4 bags of compacted trash a day.

Barnard produces 8 tons of of the 26,550 tons of municipal solid waste produced in New York City per day. Municipal Solid Waste (MSW), according to a study conducted in 1988 by Franklin Associates, Ltd., consists of "household, commercial, institutional, light industrial [including a slight amount of hazardous waste] and small quantities of special wastes." Of the 8 tons of compacted garbage Barnard produces a day, an estimated 33% comes from Food Services alone.

A garbage truck then delivers the trash to the Marine Transfer Station at 135th Street and Riverside where it is then weighed and dumped into a barge which holds up to 1000 tons. The average truck load weighs about 4 tons

The Marine Transfer Station services the West Side of Manhattan, but it is



BULLETIN/Eliza Eagle

*Barnard's contribution to the 26,550 tons of
New York City's daily garbage.*

large enough to handle overflow from the Bronx in the event of an emergency. The smallest Station in Manhattan, the 135th Street Marine Transfer Station only contributes between one to one and a half barges a day.

At this point, your trash is safely on the barge, bound for Staten Island's Fresh Kills Landfill. At its completion, the Fresh Kills Landfill covers 2500 acres and at its completion it will weigh almost 50 million tons. Constructed in the shape of a pyramid, Fresh Kills will be the tallest "point" on the eastern seaboard. If Fresh Kills were a building, it would be the tallest structure ever made by man. Not only does Barnard's trash goes to this landfill but 18,800 tons/day of New York City's 26,550 tons/day of MSW goes there as well.

At the present rate of disposal, Fresh Kills will reach maximum capacity by the year 2005. By this time, New York City will be facing a trash disposal crisis.

New York City faces a future garbage crisis, but Barnard College has been fac-

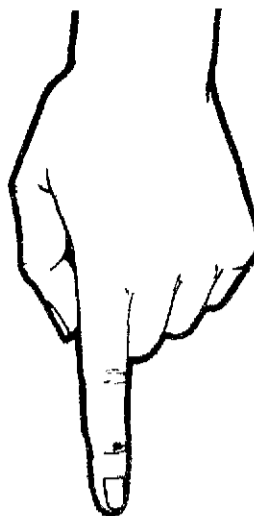
ing a garbage crisis since 1988. In 1988, due to an excess in garbage, Barnard hired a private contractor to pick up the slack. At this point, half of Barnard's garbage is carted by a private contractor. The bill came to 35,000 dollars, according to Barnard College Environmental Science Professor Peter Bower. In 1989, the cost more than doubled to 88,100 dollars, according to Bower. Bower also holds a chair position on Barnard's Facilities Operations Advisory Board.

Because of the increasing cost of trash disposal, the Barnard administration has decided to join in the recycling effort. Earth Day, April 22, will kick off Barnard's "pilot recycling program." This program will effect Milbank and Centennial Halls. However, recycling will be mandatory in all dorms by next fall. ♦

Amanda K. Brooks is a Bulletin commentary editor and a Barnard College sophomore.

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AFP
Sharpeville, 30 years later. Protesters flee after police opened fire, March 26. In nearby Sebokeng, 14 were killed, hundreds injured. Scene strikingly resembled the Sharpeville massacre of March 1960.

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Women Expose the Reality of Violence

—by Amy Zalman

"OUT OF THE HOUSES AND INTO THE STREET! WOMEN UNITED, WE'LL NEVER BE BEAT!"

Approximately 750 women from the Barnard and Columbia community issued this message as we marched, skipped, danced and ran through the streets that circumscribe Columbia University. The cause for celebration was "Take Back the Night," the name and purpose of the annual march and rally sponsored by Barnard to protest violence against women.

"WHATEVER WE WEAR, WHEREVER WE GO, YES MEANS YES AND NO MEANS NO!!"

We returned to Barnard exhilarated, hoarse, and triumphant. Still, the easy part was over. Nearly five hours of spontaneous speeches at an open microphone would follow. Story after story, or rather truth after truth, were related by far too many women whose nights had been stolen by rapists, molesters, by men they had loved, men they had trusted, men who had stolen their virginity, youth, peace of mind, sanity, and ability to trust themselves and others, as well as their bodies.

The courage and integrity with which these women voiced their experiences, fears, solutions, and calls to action cannot be underestimated. In their willingness to speak publicly about the violations of their bodies, minds, and spirits, these women rescued the cause of feminism from the deceptive battle for language and symbols in which it is frequently mired.

Symbolic actions, such as the march, are important, precisely because the rights they represent cannot be enacted on a daily basis. The experiences that women related after the march, and those that confront every woman who has ever walked down a street in New

York City, or anywhere else, construct our daily reality.

In academia, at least at Columbia College, sexism is too frequently abstracted to such an extent that the metaphors and jargon with which we describe it no longer relate to the very real dangers that confront us outside of the classroom. Sexism and violent abuse are realities, not metaphors.

Our minds and our bodies are not symbols. By divorcing the words we use from the experiences that we have, and by paying more attention to feminist

violence against your mothers, sisters, lovers, friends, co-workers and fellow students is the result of a socialization that you have been subjected to as well. It is the result of a culture that you are a part of, whether or not you personally perpetrate this oppression and violence. You realize that it is imperative to combat sexism at every level because it also oppresses you.

You know what it is like to be denied the freedom to express tender emotion, to cry, to manifest your friendships with other men. I ask you to imagine being

*Sexism and violent abuse are realities,
not metaphors.*

theory than to our reality, we degrade every woman's daily experience.

"WOMEN UNITE! TAKE BACK THE NIGHT!!"

The march described what could and should be but isn't; women should be able to walk alone at night, women could do this if attitudes changed. I don't expect 749 women to walk me home every night.

Although it should not have to be done at all, I think that the sadly stunning accomplishment of Take Back the Night is the reification of the frightening issues that inform a great portion of women's lives today.

"HEY HEY! HO HO! THIS PATRIARCHY HAS GOT TO GO!"

If you are a man and have read this far I commend you, not because you have done an extraordinary thing that deserves congratulations, but because you probably understand, or at least suspect, that the systematic oppression of and

denied your history, your right to walk down a street safely, to have sex with whom you choose, to make as much money as your co-workers, to exhibit your intellect, your sexuality, your opinions freely. Imagine being censured by a woman if you tried to assert your rights.

I ask you, please, to continue to listen to the women around you. They are describing a reality, which, thankfully, you do not have to experience.

It is not nearly enough for you to personally desist from brutality. Sexism pervades every facet of all of our lives, and manifests itself through actions far more subtle than violence.

And it is not enough for women to take back one night. The time has come for us to take back our lives. ♦

Amy Zalman is a Columbia College senior.

•••••

Healing the Earth: Books About Gender and the Environment

—by Susanna Siquol

Walk into any bookstore during these earth conscious days and you are immediately confronted by twenty books asking you to take action in any number of ways to save the world from imminent ecological disaster. These books offer various approaches to healing a planet that we have horribly mistreated. They address issues ranging from environmentally aware shopping, to living so as to make the least negative impact on the earth.

Although each book, of course, has its own agenda, one common theme is the need for us, as a people, to heal the wounds we have so callously inflicted on the earth. Authors of the majority of these works feel that it is vital that we reestablish a positive connection to the planet we inhabit. Such a bond must be developed individually as well as collectively.

A unique and inspiring voice is present in texts which focus on gender and the environment. These books examine the relationship between history, science, gender and the planet. An introductory bibliography follows.

◆
Reclaim the Earth: Women Speak Out for Life on Earth,
L. Caldecott and S. Leland, editors. 1983. Women's Press Ltd., London.

This collection of essays provides a strong foundation for early ecofeminist thought. There are several interesting articles relating to women, nuclear power, and weapons.

◆
Rape of the Wild: Man's Violence Against Animals and the Earth,
A. Collard and J. Contrucci, editors. 1989. Indiana University Press, Bloomington.

An intense and compelling examination of the ways man relates to the environment, animals and women. Topics of interest include animal experimentation and the scientific community.

◆
Woman and Nature: The Roaring Inside Her,
S. Griffin. 1978. Harper and Row, New York.

This work has long been considered the founding expression of ecofeminist thought. It is both a poetic and passionate exploration of the history of men's relationship to women and the environment. This book is a "must read."

◆
The Death of Nature: Women Ecology and the Scientific Revolution,
C. Merchant. 1980. Harper and Row, New York.

A clear and concise deconstruction of the scientific revolution and its ultimate effects on the ecology of the planet and its connection to the way in which women are viewed in the industrial age. This book offers a fascinating account of history as it relates to ecofeminist ideals.

◆
Healing the Wounds: The Promise of Ecofeminism,
J. Plant, editor. 1989. New Society Press, Philadelphia.

A recent anthology of current ecofeminist work including many poems and stories as well as essays and social commentary. This collection involves many nations and peoples, thereby presenting the multi-cultural aspect of ecofeminist thought.

A final bit of food for ecofeminist thought: "We [women] have been perceived for too many centuries as pure Nature, exploited and raped like the earth... It is this culture and politics of abstraction which women are talking of changing, of bringing into accountability in human terms." Adrienne Rich as quoted by Ynestra King in *Healing the Wounds*. ◆

Susanna Siquol is a Barnard College senior.

Students Teaching for America: Challenging an Illiterate Nation

—by Leah Zimmerman

◆
Every day, 3,600 students drop out of school. Students in the United States consistently score below those of almost all other industrialized nations in math and science. Seventy-five per cent of 17 year olds are unable to write an adequate analytic essay. One-third of the U.S. population is functionally or marginally illiterate.
◆

The Columbia/Barnard chapter of Teach for America has a dual purpose. It provides programming on campus to increase awareness about the importance of teaching, and it represents the National Teach for America Program.

The national program provides college graduates with an opportunity to teach for two years in inner city or rural schools. Teachers can share their experiences, ideas, and knowledge with young people who need good advice and motivation. The program brings some of America's best minds to fight the challenge facing teachers in inner city and rural schools, which is perhaps the greatest challenge facing our country.

Every day, 3,600 students drop out of school. Students in the United States consistently score below those of almost all other industrialized nations in math and science. Seventy-five per cent of 17 year olds are unable to write an adequate analytic essay. One-third of the U.S. population is functionally or marginally illiterate.

This is the challenge facing the American people today. If not in a classroom you will confront these individuals in the workforce and in daily life. These people send you bills, read your medical prescriptions and maybe even teach your children.

When people hear the word "teacher," they may imagine a person standing behind a desk in front of a blackboard. They may think of someone who played this role in their own lives. Perhaps they remember their elementary school teacher drilling multiplication tables, or their high school teachers preparing them for the SAT's. But how

many people hear the word "teacher" and think of themselves? We all teach each other.

Some people tutor. Programs like Students Helping Students, Heop, and Community Impact provide opportunities for college students to work with other members of the community in a learning environment. Other people tutor to earn extra money. But consider how often we tutor each other in our daily lives. If a fellow student is having problems with a class, we volunteer to help. When studying in groups, we share opinions in an effort to have people understand the things we understand. We teach informally on a regular basis.

On Teach for America Day, February 13, 20 students from Columbia University shared their experiences and knowledge with 40 fifth graders. Columbia and Barnard students taught classes such as history, poetry, sock puppetmaking, juggling, cartooning, and Japanese. Fifth graders left the University with a few words of Japanese, some good drawing tricks, an expanded knowledge of animals, and other insights from bright, young energetic people.

The challenge of teaching is to inspire the student's trust so that learning is significant for the moment and for the future. Teach for America strives to inspire teachers to instill that trust in their students. ◆

Leah Zimmerman is a member of the Columbia/Barnard chapter of Teach for America and a Barnard College senior.

Throwing the Baby Out With the Bathwater:

St. Luke's Eliminates Financial Woes, Women's and Children's Health Care

—by Julia Rubinic

If a society can be judged by how it takes care of its poor then New York City currently deserves harsh criticism, especially for its implementation of health care. Nobody can deny the absence of proper medical care available to the underprivileged. The situation may only get worse as the months progress.

Three years ago the New York State Office of Health Systems Management agreed to transfer all inpatient obstetric and pediatric services from St Luke's Hospital-Roosevelt Center's (SLHRC) uptown location to its site on 59th street. One of the arguments for the move was to consolidate maternity care at the downtown location. This would relieve SLHRC of some of its financial burdens. Another argument cited the difficulty of finding doctors and nurses to work in a community like Harlem. Soon, State Health Commissioner David Axelrod will be deciding whether or not to allow the closing of St. Luke's maternity and neonatal care.

While the financial argument should be taken seriously, the solution to St. Luke's problem must not involve less care for Harlem women. As more hospitals close their doors to needy mothers, the infant mortality rate only increases.

In the past twenty years the Harlem community has witnessed the closing of seven hospitals while experiencing the rise of poverty, drug use, and the AIDS epidemic. The shutdown of St. Luke's obstetric and pediatric units would leave only two hospitals, Columbia-Presbyterian and Harlem Hospital, to service the entire Harlem community. These hospitals are already experiencing difficulties handling current demands.

What does this mean for residents of Harlem? Inevitably the shutdown will lead to the escalation of an already staggering infant mortality rate, lack of prenatal care, low birth weight deliveries, and high risk deliveries. Instead of working to decrease the number of women whose only prenatal care involves arriving at the hospital while in labor, St Luke's will be adding to the numbers. Instead of increasing accessibility to health care, St Luke's will be moving it further away.

Overall, the move is a step backward for racial and social justice in NYC. Health care, a right that should be available to everybody, is being taken from the powerless without sufficient concern for the consequences. The inhumane conditions that the poor must endure are not addressed with genuine sympathy or urgency.

Whatever St. Luke's financial excuses are, the arguments for local and improved health care in Harlem are stronger, and both must be incorporated into a solution. If doctors and nurses are unwilling to work in "unpleasant" conditions with babies addicted to crack or who are HIV positive then a re-

*In the past twenty years the
Harlem community has
witnessed the closing of seven
hospitals while experiencing the
rise of poverty, drug use, and the
AIDS epidemic.*

cruitment program must be devised. No one should ever submit to the demands of health care workers who do not want to promote health.

Finally, one must consider the majority of Harlem residents who want to lead a normal, healthy life and raise normal, healthy children. There are already too many institutionalized barriers confronting the Harlem community and the difficulty of obtaining proper maternity care is one of the many that must be knocked down. ♦

Julia Rubinic is a Barnard College junior and a Member of The Coalition to Save St Luke's Babies.

What do you think about the Bulletin ?
See Questionnaire on Page 23... Look for us on Tues. and Wed., Lower McIntosh

Lord Of The Flies II: why?

—by Nicole Ellison

Anyone aware of the situation of filmmakers today knows that there are a good many brilliant, creative, visually innovative films out there that exist only in someone's head. Unfortunately, many of these films will never see the light of day (the dark of a theatre?) for one of a plethora of reasons: the director may be a person of color, the funding for the project may be inadequate, perhaps the film contains 'political' (i.e. feminist, homoerotic, socialist) undercurrents that threaten certain segments of American society. Keeping this fact in mind, imagine my disappointment at viewing the recently released film, *Lord of the Flies*, by British director Harry Hook and realizing that there was really no reason for the film to have been made, other than the lure of box office profits and that the film could serve as a launching pad for the careers of its prepubescent beefcake "actors".

As depressing as it is to view a film and stumble into the lobby wondering why, possibly, the film was ever made, it is even more depressing to attend a press conference afterwards in which the di-



Courtesy of Castle Rock Entertainment

Civilization and its discontents: Lord of the Flies .

visual impact, etc.). However, *Flies* was made into a very decent film back in '63 by the talented Peter Brook.

Golding's novel *Lord of the Flies* received kudos when it first appeared in 1954. The story is simple—a group of young British schoolboys are stranded on an island and form a mini-society consisting of two factions, one grounded in intelligence and sensitivity, the other

condone all his violent actions, yet are sucked into the violence by the energy of the crowd and the allure of social acceptance. The events of WW2 and the horror of the Holocaust are obvious influences on Golding: the justifications of the many people who passively consented to the Nazi agenda are echoed in the actions of many of Jack's tribe.

It would seem that Golding's fear of a society that functions on this principle would not be entirely unfounded in contemporary American society, which is the setting of Hook's film. Many of the problems of the U.S. today are rooted in this passivity, this unwillingness to see and take thoughtful actions based on one's observations (i.e. AIDS, the homeless, the educational system). There are so many areas and themes that Hook could have explored in his film, in transferring it to the here and now. What does he fill his screen with, however? Alf references, swatch watches, and hip swear words. Instead of making a pertinent comment on the state of American

◆
If you have any Tiger Beat fans you have to entertain for a couple of hours, you might consider *Flies*...
◆

rector is posed that very question.... and doesn't seem to know either. *Flies* is a wonderful book and one can clearly see the benefits to be reaped by adapting it to film (exposure to a different audience,

appealing to the more violent, savage elements of the human psyche. An important theme throughout Golding's work is the sin of passive consent, the fact that many of Jack's tribe don't really

society today and its similarities to the society Golding was evoking—a society that filled him with a good deal of warranted fear—Hook throws in a few cultural icons and is satisfied that he has made a social comment of sorts. Look again, Harry.

Above and beyond the fact that this film has nothing of import to say vis-a-vis social commentary, the acting and script are forced, banal, and altogether stultifying. Some of the cinematography is absolutely stunning, but this is probably due more to the location of the film, shot in Jamaica, than to anything else.

If you have any *Tiger Beat* fans you have to entertain for a couple of hours, you might consider *Flies* — its young stars are allegedly a new breed of adolescent pin-up boys. Teenage fantasies aside, they can't act. According to Hook, the fact that the boys were unknowns was a "bonus, because it meant that they had no preconceptions or ideas of how they thought it should be done...basically, I wanted to start from scratch and I wanted all the boys to be equally new and fresh to the experience."

That much is obvious. Whether they are believable or not is another story. Balthazar Getty is likeable, and I can't wait to see him in *Young Guns II*. Also notable is Danuel Pipoly, who plays Piggy (the press packet reads, "Before joining the cast of *Lord of the Flies* as the bespectacled 'Piggy,' Danuel's longest adventure away from home was a week on a

...Hook throws in a few cultural icons and is satisfied that he has made a social comment of sorts.



Courtesy of Castle Rock Entertainment

Danuel Pipoly (Piggy) ponders civilization... and his next job.

Cub Scout outing").

Getty wasn't the only *Flies* star to go on to bigger and better things—Pipoly "has kept busy" by appearing in a national Lego Toys commercial. Comparing the

artistic merit of his two projects, one wonders whether this should be seen as a step up or a step down for young Piggy. ♦ Nicole Ellison is a *Bulletin* arts editor and a Barnard College senior.



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ARTS

Spring Concert Weaves Poetry and Dance: Features Works by Barnard Alumna

—by Diane Webber

Five women huddle in a corner of the stage. They breathe together as if they need to force all of the air from their bodies. The breathing seems to unify the group, and there is a moment of calm silence before the music begins.

This is the first scene of *The Spinner's Song*, a new dance by Sally Hess which will premiere at the Barnard College Spring Dance Concert on April 19, 20 and 21 in Minor Latham Playhouse.

The Spinner's Song is a nineteenth century romantic poem by German poet Clemens von Brentano which has been set to music composed by Arvo Pärt. The music will be performed live by singer Valerie Coates and students from the Manhattan School of Music.

Performer, choreographer, and scholar Sally Hess graduated from Barnard in 1962 with a major in Philosophy. While at Barnard, she studied dance on campus and danced professionally with the Lucas Hoving Dance Company. During her career, she has simultaneously pursued her academic and artistic interests. She now holds a master's degree in French literature and performs solo dance works throughout the city. Incorporating her scholarly interests into her choreography, Hess creates dances which are closely tied to literary texts and to her conception of the unconscious.

Stylistically, Hess' movement is unique, personal and distinctive; her dancing resists being pigeonholed into an established style. In part, her technique reflects her physical attributes: she is tall and long-limbed, with expressive arms and hands. On another level, her dancing reflects her personality and her character. She credits the distinctiveness of her work to her collaboration with musician/composer/editor Victor Byrd



BULLETIN/Eliza Eagle

"The five figures are fragments of one woman, the spinner."

who structures and directs many of her dances. In an interview she explained the relationship between choreographer and adviser, "My work with Victor has given me a confidence in my material that I would not otherwise have. . . . He has a willingness to explore my ideas and he has the strength to force me to the edge and over it."

Hess creates dances which are deeply personal and self-revelatory. Her 1987 work *Dancetales: Autobiography #72* combines solo dancing with the literary traditions of storytelling and women's autobiography. In this work, she gives selective snapshots of childhood experience: a fishing trip, the "liquid nightmare" of learning to write with pen and



BULLETIN/Eliza Eagle

Rehearsal for The Spinner's Tale

ink, a dream about a rainbow. Why is it autobiography #72? Hess explained the seemingly random number, "It is an association from a dream I had about the 72nd Street IRT station. . . Also, I wanted to suggest that every person has many stories to tell." Hess' new work, *The Spinner's Song*, differs from *Dancetales* in that the text is not her own words.

(BC '92), Juliette Soucie (CC '92) and Derry Swan (BC '92) convey the sense of intimacy and closeness which is established in the poem. Their movements are sometimes gentle and supportive, and sometimes combative and harsh. At one moment they throw their arms and legs wildly into the air; the next moment they are careful and deliberate.

◆
Hess's project as a choreographer is analogous to the spinner's project. She spins out a dance and actualizes a dream.
 ◆

The Spinner's Song tells the story of a spinner who dreams of her lover while she spins her cloth. She weaves the dream into her tapestry, and the dream becomes real, tangible.

Hess' project as a choreographer is analogous to the spinner's project. She spins out a dance and actualizes a dream. At one rehearsal, Hess described her conception of the dance, "The five figures are fragments of one woman, the spinner. She remembers the happiness she once had with her lover and then she remembers the fight or schism. She dreams of healing and becoming whole."

The dancers Marjorie Folkman (BC '91), Ede Thurrell (BC '93), Lani Ting

The The Spinner's Song ends as it began with the five figures huddled together intent upon their breathing. ◆

The Spring Dance Concert will also feature choreography by Barnard faculty members Sandra Genter and Ellen Graff, and choreography by Barnard and Columbia students. Several pieces which were performed at the Orchesis student dance concert will be produced again. It will be performed on April 19 at 5:30 pm, and on April 20 and 21 at 7:30 pm. Tickets are \$5 (\$2 CUID, Sr. Citizens). For reservations call 853-2995.

Diane Webber is a Barnard College senior.

MUSE NEWS

The Muse, aghast at seeing hate, ignorance and all-around poor sportsmanship rear their ugly heads once more in our humble home, has decided to get back to Her Greek roots and create a frat of One's own. ALL are welcome, regardless of gender, color, class, age, sexual preference or fashion sense. Members must, however, stop by the Bulletin table located in Lower Level McIntosh Tuesday and Wednesday during lunch. Members also must possess a beatific air, an ephemeral aura, an LKD (Lady Killing Do), scintillating wit, at least twenty 'Treat Yourself Right' stickers, and must never ever have heard these words uttered by a familiar, melodious voice: "You have no (pregnant pause) new messages." Although the piddling details for a national charter, logo, etc. have yet to be established, The Muse has already written Her Pledge Song. Sung to the tune of....well, you're bright kids, figure it out.

I was sitting in Tom's reading yesterday's Spec

When I saw you

Now that The Muse is here we're all much better off

and Mondays aren't oh so blue.

Don't, don't you want me?

You know I don't believe it when you say that you don't read me.

Don't you want me Baby?

Don't you want me Yo Ho Yo Ho.

Don't you want me, Muse-y.

Don't you want me Yo Ho Yo Ho.

Pledges must learn all the words and report to the Bulletin office Wednesday at 6:30 pm to receive his or her second assignment.

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**Want Free Tickets to NYC Art Events?
Write Reviews for Bulletin!**

Muse News

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An easier way to learn about identity and self-definition might, however, be found in a short sprint north. *The Decade Show: Frameworks of Identity in the 1980s*, an unprecedented collaborative exhibition on the art and issues of the 1980s, will be presented from May through August at The New Museum of Contemporary Art (583 Broadway, May 12-August 19); at the Museum of Contemporary Hispanic Art (584 Broadway, May 16-August 18); and at The Studio Museum in Harlem (144 West 125th Street, May 18-August 19).

The exhibition explores a multiplicity of approaches to the theme of identity expressed in a variety of cultural practices, from the visual to the performing arts. "Emerging as a hybrid and fluid notion, identity will be seen as it relates to larger questions of sexuality, the environment, race, religion, history, myth and politics." (The Muse hates to pout, but She thinks some vital stuff was left out—Forget about those 'larger questions,' the real question: How does it relate to The Muse?) "The artwork—ranging from sculpture, painting, and photography to installations, videos, and collaborative, interdisciplinary, and public art projects—questions and criticizes how *dominant culture determines identity*. (italics by The Muse)." Hmm. The Muse wonders if her Greek bros will be there. ♦

Conference

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the conference's afternoon session.

Elders opened by outlining the awful state of adolescent health education. "We have literally ignored our most important asset—our children...We've allowed TV to teach them, we've allowed the street to teach them."

She noted also that in a study of 30 industrialized countries, the U.S. has the 19th highest infant mortality rate. "For black infants," Elders added, "we're 30th."

Elders has been shaking up the Arkansas Board of Health for several years. Recently some of her comments about anti-choice groups and their lack of commitment to children once they are born caused the group's leadership to cease activities in Arkansas in protest.

She was unpopular with local politicians who helped to defeat a new tax on cigarettes and alcohol that would have benefitted some of her programs, after repeating loudly, and on many occasions, that these same politicians had "sold our children to the tobacco industry and to the liquor industry."

Elders, who noted that 90% of prisoners in Attica were born to teen mothers, and that 50% of children born to children will also become teen parents, has put adolescent health care clinics in 17 Arkansas public schools.

"My real motto," said Elders, is "Do we care? Do we care enough?"

Kingston Speaks of the "New" Novel

Novelist Maxine Hong Kingston, the second Reid Lecturer, outlined the plan for her next novel, "a book of peace."

Hong Kingston stated "We need to wake up from the dream, the nightmare, of the Great American Novel. We need to write a global novel."

Hong talked further about the specifics of her novel and concluded, "I am giving these ideas out because I need help in carrying them out, and the more global novels the better."

Afternoon discussions included Multicultural Organizing: Developing Antiracist Strategies, Pregnant Women and Drug Abuse, Myths About Teen Pregnancy, and Women of Color in the Visual Arts. ♦

Stacey J. Rees is a Bulletin women's issues editor and a Barnard College junior.

Dear Reader:

The Bulletin would like some feedback so that we can better serve the Barnard community. We would like to know if you have noticed any improvements in the paper during the last semester. Any critical response would also be appreciated.

Please complete the following questionnaire and drop it off at the Bulletin office
(105 Lower McIntosh).

Thank You.

The Bulletin Board

P.S. Look for us during lunch on Tuesday, April 17 and Wednesday, April 18 in Lower McIntosh. We will be available for questions, comments, and chit-chat.

(1) How often do you read the *Bulletin*?

- (a) once a week
- (b) a few times every semester
- (c) wouldn't touch it with a ten foot tad pole

(2) What articles (in the last semester) do you recall as being especially informative, provocative, witty...? If none apply, please explain why. Let us know what kind of articles you would like to read in the *Bulletin*.

(3) What topics or issues would you like to receive more coverage? Are there issues which you think receive too much coverage?

(4) What sections of the *Bulletin* do you read regularly?

(5) What improvements have you noticed since last semester? (Notice the ample space provided.)

(7) Who do you think is The Muse? Does The Muse amuse?

“Gee,
I wish I joined
the *Bulletin* (sniff).”



Fear Not!
It's Never Too Late.
Join Bulletin
(Only 2 Issues Left!)

Meetings Every Wed., 6:30pm 105 McIntosh