



BARNARD BULLETIN

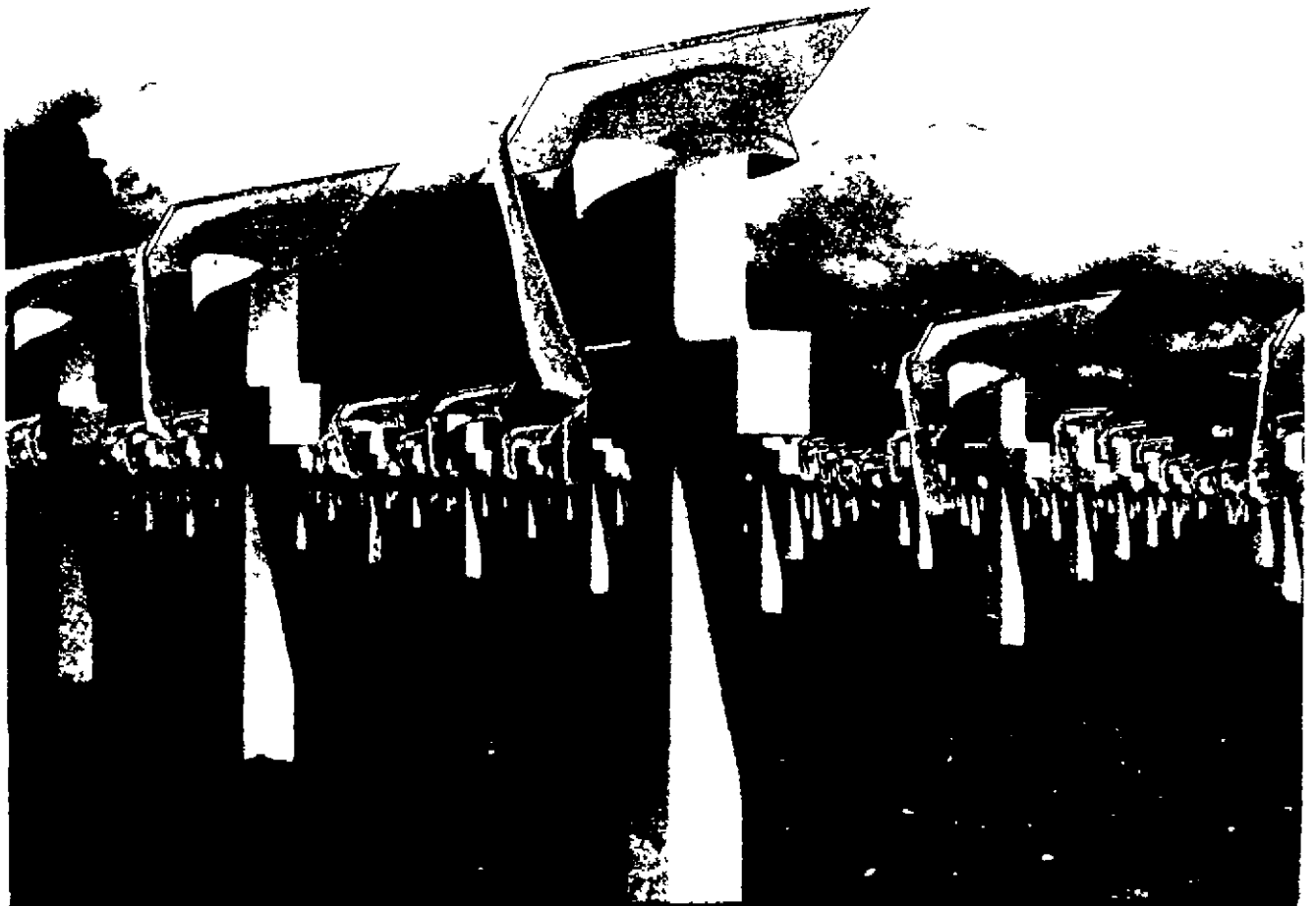
Volume XCIX

Number 7

October 28, 1991

DOCUMENTS OF DISSENT

Many poor Americans join the Army to get an education and a better life.
If Bush had a *real* policy for public education, who would fight his wars?



Plus:

- Children of the Holocaust Speak Out
- Elie Wiesel: One Survivor Searches For Peace

THE PROGRAM PLANNING PERIOD FOR SPRING '92 IS APPROACHING NOV 14 - DEC 5 Prepare to take early action on selecting courses for the semester ahead. Check this column and department bulletin boards for the dates and times of required program planning meetings, and do read on **FIRST YEAR STUDENTS** Required meetings, THURS, NOV 7, 12 PM, OR MON, NOV 11, 5 PM, in 304 Barnard Hall. Required meetings for **SOPHOMORES** MON, NOV 11, 12-15 PM, OR WED, NOV 13, 5 PM, also in 304 Barnard Hall. **JUNIORS and SENIORS** look for announcements of majors' meetings—also open to interested **FIRST-YEAR and SOPHOMORE** students. **Majors in CHEMISTRY** FRI, NOV 15, 12 PM, the Deanery (north end of Hewitt Hall), **BIOLOGICAL SCIENCES** THURS, NOV 14, 12-15 PM, 903 Altschul, **ENVIRONMENTAL SCIENCE** FRI, NOV 15, 2-5 PM, 331 Milbank, **ENGLISH** THURS, NOV 14, 4-10-5:00 PM, Sulzberger Parlor, **FRENCH** THURS, NOV 14, 4-5 PM, 306 Milbank, **SPANISH** THURS, NOV 14, 4 PM, 207 Milbank, **THEATRE** TUES, NOV 12, 4 PM, 229 Milbank, **ANCIENT STUDIES and CLASSICS** majors should schedule individual conferences with their advisers. If you need information on courses check the Catalogue and peruse the Course Resource File in 105 Milbank. Then see your adviser, discuss your program, and don't miss limited enrollment deadlines.

COURSES WITH LIMITED ENROLLMENT: Sign up as soon as possible to minimize disappointment. (A list of such courses should be in your mailbox by NOV 12.) The lottery dates for **PSYCHOLOGY COURSES**, BC1101, BC1117, BC1123, BC1127, BC1130, BC1136, and BC3152 NOV 18, 19, 20, 10 AM - 4 PM, 415 Milbank. The lottery dates for all Barnard **BIOLOGY COURSES** are as follows: **TUES, DEC 3** SENIORS A-K, 8:45-11:45 AM, SENIORS L-Z, 12:45-3:45 PM, and **WED, DEC 4** NON-SENIORS L-Z, 8:45-11:45 AM, NON-SENIORS A-K, 12:45-3:45 PM in 1203 Altschul.

DEADLINE FOR FILING TENTATIVE SPRING '92 PROGRAM WITH REGISTRAR (CLASSES OF '94 and '95 ONLY) THURS, DEC 5 (Everyone plans a spring '92 program and signs up for limited enrollment courses in November—and files a final program at 107 Milbank at the beginning of next term, by JAN 24 but only **FIRST YEAR**

and **SOPHOMORES** file a tentative program in the weeks ahead.)

PROBLEMS RARELY JUST GO AWAY. IF you have received a note in your mailbox requesting that you see your adviser or class dean, act swiftly. It is very much in your best interest to take care of these matters.

SENIORS (FULL-TIME): IF YOU WOULD LIKE TO COMPETE FOR THE ELIE WIESEI PRIZE IN ETHICS, submit a 3,000- to 4,000 word essay on one of the following themes: "Ethics: Global Responsibilities and Individual Choices", "Can Ethics be Taught?", or "The Meaning of Ethics Today: Choices, Challenges and Changes." For further details, see Dean King, 105 Milbank, x42024, by THURS, NOV 15. **PRIZES** \$5,000, \$3,000, \$2,000, and three honorable mentions.

MELLON FELLOWSHIP: IF YOU ARE applying to a graduate program in the humanities (History included in this instance) and have a GPA above 3.5, you might qualify. Application deadline **MON, NOV 4**, if interested, see Dean King.

BARNARD HEALTH SERVICE OFFERS SEVERAL SUPPORT GROUPS THIS FALL **COPING WITH LOSS**, FRI, 11-12, 108 Milbank, **PROCRASTINATION AND OTHER ACADEMIC WOES**, TUES, 11-15-12, 105 Milbank, **BODY IMAGE**, MON, 11-12, Health Services, Lower Level Brooks, **SERIOUS SLIMMING**, WED, 12-1, Health Services, **FAMILY TIPS**, TUES, 3-30-4-30, Health Services, **LIVING WITH A CHRONIC MEDICAL PROBLEM**, MON, 5-30-6-30, Health Services.

ARTSFORUM PRESENTS BETSY SUSSLER, playwright and co-founder of BOMB Magazine tonight, Monday, 6-7 PM, Streng Studio, Barnard Annex. Upcoming **NOV 11**, Jessica Hagedorn, playwright.

ALL SOPHOMORES AND INTERESTED FIRST YEAR STUDENTS should plan to attend an evening panel on majors and the world of work sponsored by the sophomore class officers, the Career Service Office, and the Class Dean to be held **TUES, NOV 12, 8 PM**. Recent graduates of the College representing

several different careers and undergraduate major fields, will speak. Watch for further details.

PREMED SENIORS: LAST INTERVIEW WORKSHOPS! Call Jayma Abdo, x42024 to sign up for **FRI, NOV 15, 9-11 AM and 2-4 PM**. Also, pick up a premed handbook at 105 Milbank, if you have not already done so.

PRELAWS: CORDOZO LAW SCHOOL WILL BE at Columbia Career Services, East Campus, **THURS, OCT 31, 2, 3, and 4 PM**. Call x46275 for more info.

CAREER SERVICES WILL BE REVIEWING applications, interviewing candidates, and ultimately nominating **JUNIORS** for the 1991 TIMF, Inc and The American Society of Magazine Editors summer internship programs. Submit your resume, transcript, a writing sample or clips, and a 250 word essay on why you want to do a magazine internship this summer to Ms. Sandra Mullins, Internship Coordinator, OCS. Deadline **FRI, NOV 15**. For more info, stop by OCS, 11 Milbank.

VIDEO ON THE KLAN: THE PHILOSOPHY Dept will be showing a video documenting the history of the Klan and related issues on **WED, OCT 30, 12-10 PM**, 327 Milbank. The video is produced by the Southern Poverty Law Center Klanwatch Project.

IS YOUR NAME ON THIS LIST? IF SO, SEE the Registrar immediately. Megan W. Bennett, Sharon F. Blynn, Natasha A. Cunningham, Kimberly B. Duke, Nilofar Farzan-Kashani, Bertild Garcia, Shruti Gupta, Marika Hughes, Alicia Hwang, Elizabeth Y. Lee, Raissa L. Lumba, Tracy C. Mattikow, Kelly R. Nelson, Irene Palen, Susan L. Rosner, Parisa Salehani, Jennifer R. Sassani, Rousana Serrano, Monica Sharma, Layla S. Silva, Alexandra M. Stone, Layne M. Toolin Schaefer, Shelly B. Toussi, Monique Weisfisch.

BARNARD BULLETIN

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The Barnard Bulletin is published on Mondays throughout the academic year. Letters to the editor are due in our office by 5pm the Wednesday preceding publication. Opinions expressed in the Bulletin are those of the authors, and not necessarily of Barnard College.

The Barnard Bulletin
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Voices

Editor's Voices	4
Editorial	5

News

SGA Column	7
by Karen Wasserman	
Low Voter Trend Exoected to Continue	8
by Stephanie Staal	
Local Primaries Show Voters' Apathy	9
by Anna Patchas	
Reverend Sharpton Photo Essay	10
by Kerri Kotler	
McAC Column	13
Library Introduces Innovative New Program	15
by Rachel Feiner	

Features

Return to Germany	16
by Jen Sundick	
Children of the Holocaust Speak Out	19
by Dawn Zuroff	
Elle Wiesel: One Survivor Searches For Peace	20
by Cheryl Prince	

Women's Issues

Professor Rosenberg Discusses the Role of Women in the U.S.	25
by BeiBei She	

Arts

Dance At Barnard	27
by Tiffany Cavallaro	
Documents of Dissent at the NY Public Library	28
by Lisa Kumar	
Leff Field	30
by Susan Leff	
Arts Calendar	31
by Dahlia Elsayed	

cover picture and slogan courtesy of Guerrilla Girls, New York

Sharpton Neglects to Provide Realistic Solutions

Reverend Al Sharpton set fire to the volatile issue of racism in his speech on Tuesday night. No, he did not create the problematic tensions between African Americans and Jews; he merely opened the doors to free expression, releasing the wave of tension that, under normal circumstances, often remains silent. He opened our eyes to that which many of us ignore, to the dangerous sea of resentment that increases every day. Yet that is not all that he did...

Sharpton included extremely wise words in his dialogue. He told African American students to remember their ancestry who's struggle has entitled them to their present education. He told people of all races to go out and try to make a difference, regardless of the path taken. He pointed out extremely valid injustices that have taken place in political situations. And he concluded his speech with the inspirational words of James Brown: "We would rather die on our feet than keep living on our knees."

Had he stopped there, the speech would have been acceptable. Yet, in my eyes, Sharpton distorted and falsely magnified the issue of racism against African Americans by pointing the finger at other groups, namely, the

Jews. This is not to say that racism does not take place. It does, more often than we choose to acknowledge. But to lay the blame, indirectly or directly, on the Jewish people is merely his own racism and anti-semitism against a different group. To assume that the actions or sentiments of one aspect of the Jewish culture applies to all other aspects of the religion is pure ignorance. Is this the message that he wants to relay, that discrimination is acceptable so long as it does not effect the black community? Deep down, I trust that this is not his belief, that he, in fact, looks down upon racisms of all kinds; yet he failed to convey this message effectively in his speech.

I am a Reform Jew who has had a very difficult time finding my niche among the various organizations on campus. On the one hand, I am a true advocate of equal opportunity and rights for all races and ethnicities; and on the other hand, I am Jewish. Where do my views and opinions fit into Sharpton's gross generalizations concerning the Jewish community? Is it possible, Reverend Sharpton, that a Jew actually wants to fight for the rights of African Americans?

I appreciate Sharpton's efforts to

bring these issues to the attention of the students of Columbia University. Political conflicts, amidst the various activist groups on campus, often get wrongly disregarded and lost in the shuffle. Unfortunately, Sharpton did nothing but set fuel to the fire. The entire evening portrayed the microcosmic issue of racism on campus. Perhaps it could have been valuable to hear Sharpton's words had he been correct in his judgements and assertions. But Sharpton merely brought the issues to the forefront and disappeared.

He neglected to provide any realistic solutions that include working with all individuals, not just those within one's own group. He became so consumed with his own anger and fury that he resorted to condescending accusations and sarcastic comments. Should this be an example to follow?

Sharpton's power to influence the minds of angry students was abused. Perhaps it is important to unite as an individual community before attempting to assimilate, but whether we like it or not, our world tries to be integrated. It is in our best interest to

Continued on page 6

Turn On Your TV to Protest Anti-Gay Media Censorship

An open letter to the Barnard Community from Arts Editor Susan Leff

On Tues. Oct 29, a coalition of anti-gay censorship groups will be sending a message to network television: Stop broadcasting positive images of lesbians, bisexuals and gay men, or "mainstream America" will tune you out.

"Turn Off Your TV day" is a publicity stunt coordinated by the American Family Association, Christian Leaders for Responsible TV, Morality in Media and other anti-gay censorship groups. These organizations are banding together to protest shows like "thirtysomething", "L.A. Law", "Designing Women" and other programs that portray lesbian, bisexual and gay men in a positive way. In other words, this anti-speech coalition is telling the networks that the only acceptable images of lesbians and gay men are those that show "deviant" images, thereby reinforcing their position that being lesbian, gay or bisexual is "wrong."

Earlier this year, the American Family Association led boycotts against ABC, which cost the network over \$1.5 million dollars in advertising when an episode of "thirtysomething" showed one particular scene showing two gay men in bed. Other AFA boycotts have been launched

against NBC's "L.A. Law" after its famous "lesbian kiss" last season (The AFA Journal called for an advertiser boycott, claiming that "Without the support of advertisers, the homosexual community could not effectively promote their deviant behavior as a positive, desirable and normal lifestyle") and "Doctor, Doctor" (criticized by the AFA for "insulting the viewer's intelligence by spouting the ludicrous falsehood that 'AIDS doesn't discriminate.'")

GLAAD/NY (the Gay and Lesbian Alliance Against Defamation), an organization which monitors the media for its representations of gays and lesbians, is urging a counter-campaign against "Turn Off Your TV Day." Last Wed., new GLAAD/NY Executive Director Ellen Carton told me, "We are opposing the tactics of the groups that are sponsoring this action because what they're trying to do is censor what Americans watch on TV. Specifically, they are targeting those shows which have portrayed lesbians and gays in a realistic manner."

Whether you're straight, gay, bisexual or questioning, on

Continued on page 6

No Excuse For Apathy

When the Clarence Thomas hearings aired on national television this month, ratings soared. Everyone had an opinion and made a goal out of knowing the latest information. Perhaps not since the Persian Gulf War last winter did so many focus on the news. The sensitivity of the issue made each senator's decision of critical concern to the constituents backs at home. As the senators stood up to announce their votes, they made an important career statements. For once, everyone was listening and knew that Election Day was just a few weeks away. The hearings placed the Senate in the forefront of the national consciousness, but only the level of interest this Election Day will show whether the concern actually holds long enough to impact the votes.

Here on campus, the hearings raised the emotions of many students. But as Election Day approaches, the haze of voter apathy threatens to settle over campus once again. While the majority of colleges and universities hold classes on Nov. 5, Barnard and Columbia students look forward to Election Day as their fall break. Maybe some of them go home to vote, or vote by absentee ballot before they head off on a mini-vacation. But political disinterest appears to be overwhelmingly prevalent on campus on a day to day basis. In terms of voting, a big problem for most students is the distance between campus and voting district. Even those who live in neighboring states have a hard time following the issues and candidate viewpoints that are only covered in local papers. And those registered to vote locally who could better follow the election news, probably want to go away for the weekend after the stress of midterms instead of staying in the City solely for the sake of voting. So what's the answer? Maybe we just need to consider a little harder the jolt that occurs when we actually feel how a Senate vote reaches into our own lives. Political apathy may have its just causes, but does that excuse it? Although many students protest when an issue involves something important to them, it is time to consider that democracy does not just operate on interest over a single issue, does not even for that matter just rely on Election Day votes, and only works if seen as a continual process.

Editorial Policy

Letters to the Editor must be signed and are subject to editing due to space limitations. Letters are due at 5pm the Wednesday preceding publication in 105 McIntosh.

Signed editorials do not necessarily reflect the views of the Bulletin.

Interested writers, photographers, and artists, contact Ali or Gretchen at x4-2119.

Send a Letter of Thanks

I just wrote a letter to Anita Hill thanking her for coming forward and getting sexual harassment out of the closet. It occurs to me that other people might also like to write her, so here's the address:

Professor Anita Hill
University of Oklahoma Law Center
300 Timberdell Road
Norman, Oklahoma 73019

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Lila Braine
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Sharpton From page 4

deal with the situation as it stands, not how one or two groups would like it to be. I am extremely sympathetic to the ongoing struggle that the African American community has been forced to endure. I realize that I will never fully comprehend the nature of their struggle, because I have not experienced it. But the Jews have suffered too. Neither group is blameless or faultless, yet until we both stop pointing the finger and blaming one another for our individual problems, there will be no agreement. Perhaps that is what some want, but I, for one, do not.

Keri Koller is a Bulletin photography editor and a Barnard College junior

T.V. From page 4

Tues. Oct. 29, 1991, please send the networks your own message. Call their switchboards, and tell them how you feel about media censorship. Their phone numbers are:

CBS: (212) 975.4321
NBC: (212) 664.4444
ABC: (212) 456.7777
FOX: (212) 556.2400

Then remember to turn ON your TV in support of inclusive programming on television and in protest of the anti-gay censorship campaign. This is more than a "gay issue": it's your right as an American to tune in to accurate, non-stereotyped images of "minorities," such as gay and lesbian Americans, African-Americans, Asian-Americans, and Jewish Americans on television.

I urge every member of the Barnard community to participate in this relatively simple protest action on Tues. Oct. 29, 1991: while gays and lesbians are the target of AFA tomorrow, please remember that it could be other censorship hate campaigns next week, or next month.

Susan Leff is a Bulletin arts editor and a Barnard College senior.

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Rep Council Continues Debate on Stipend Issue

At the Student Government Association (SGA) meeting on Monday, October 21, Representative Council reviewed a proposal to solve the student leader stipend debate. The proposal put before the council stated that money previously used for the student leader stipends will comprise a fund that will be distributed to students involved in Barnard College through an application process. The student leader funds, if passed, would be awarded in the amounts of \$100, \$250, and \$500 based on students' involvement in activities and organizations. However, Representative Council did not pass this proposal. The ad-hoc committee that is working on solving the stipend debate is continuing to search for a solution.

Additionally, SGA discussed the Columbia Area Resource Exchange (C.A.R.E.) program for homeless people in this area. This exchange program will include vouchers available at dining services and area stores to be given to the homeless in order for them to purchase food and other necessities. There was an information session about C.A.R.E. on Sunday, October 27 in Ferns Booth Hall.

In other developments, the Jewish Theatre Ensemble (JTE) received \$400 from the contingency fund. A production of "A Midsummer Night's Dream" will be held at the end of November in the Feinberg Auditorium in the Jewish Theological Seminary.

The new Student Traveling Clubs requested "New Club" status from SGA. The club tours various sites in New York City. The designation of their "New Club" status was tabled until further information was compiled concerning their club.

Halloween "pumpkin-grams" are being planned with College Activities for campus residents.

In an informal survey, SGA determined the issue which disturbs students around campus most is recycling in the dorms. There will be a "gripe" session every Wednesday from 12:00-1:00pm in McIntosh where further complaints and suggestions will be discussed.

The Class of 1992 has set a goal of \$2,500 for the class gift to Barnard College. They are planning an Acapella Night on November 20 co-sponsored with the class of 1994. Class of '92 will be co-sponsoring McAc's Sadie Hawkins Semi-formal on November 14. In addition, the senior class is working on "walking tours" for around our campus area for every week.

The Class of 1993 is working on their newsletter. The class of '93 cancelled their winter formal but are planning a formal to take place in the spring.

The Class of 1994 had a successful Study

Abroad Fair on Thursday, October 17 will have an attendance of 80 people. Class of '94 has planned their Major's Panel for November 12. They have additionally planned trick-or-treat for neighborhood children to take place in the Quad. The event will be co-sponsored with the Mentor Program.

The Class of 1995 had the "Roommate Game" on October 22 co-sponsored with First Year Focus. The Class of '95 Open House is planned for mid-November.

Karen N. Wasserman is a Bulletin associate editor and a Barnard College sophomore.

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<p>Active ski</p>	<p>FOR INFORMATION and RESERVATIONS:</p> <table style="width: 100%; border: none;"> <tr> <td style="border: none;">New York City 718 631 3800</td> <td style="border: none;">Long Island 516 222 0155</td> <td style="border: none;">Westchester 914 997 0140</td> <td style="border: none;">Out of NY State 800 345 5021</td> </tr> </table>		New York City 718 631 3800	Long Island 516 222 0155	Westchester 914 997 0140	Out of NY State 800 345 5021	<p>8 Days/7 Nights JAMAICA</p> <p>Montego Bay</p> <p>\$469. Standard AIR/HOTEL/Quad Occupancy</p> <p>\$479. Deluxe</p>
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Trend In Low Voter Turnout Expected To Continue

As election day approaches a student body still reeling from midterms and the political drama of the Thomas confirmation hearings, the steadily decreasing voter turnout threatens to continue. Although there are no clear-cut answers to the lack of public involvement in the electoral process, the culprit appears to lie in an unfortunate combination of confusion, ignorance and apathy.

According to Richard Pious, a professor of political science, both voters and non-voters feel alienation and frustration with the political system. "People who vote, however, tend to be more knowledgeable—they read newspapers while non-voters rely on television and gain a disorganized view of the political system," asserts Pious.

Weak voter turnout tends to be chronic in the student population, namely the age group of 18-20. According to the U.S. Bureau of the Census, only 45% reported that they had registered for the 1988 presidential elections, while only 33% actually voted. In congressional elections, these statistics were significantly lower.

Citing that students have tangible interests such as student aid, scholarships and grants, Pious states that, "It is surprising more students don't vote."

The main obstacle to increasing student voting is registration. In New York state, "motor voting" is in effect, enabling a person to register to vote simultaneously with obtaining a driver's license. Pious comments, "you

shouldn't be allowed to drive until you have registered to vote." Another option is combining voter registration with class registration.

At Columbia University, the College Democrats, College Republicans, and NICEPAC, an Israel support group, have formed a coalition to implement a major voting registration campaign. According to Rit Aggarwala (CC '93), President of the College Democrats, voter turnout is low at Columbia University since most students are registered outside of New York state and must grapple with the difficult process of obtaining an absentee ballot. "Most people don't go home to vote," Aggarwala adds.

Aggarwala makes the analogy between Columbia and other universities as another explanation for low voter turnout, emphasizing that schools integrated into the community tend to mobilize its students to become involved politically. On the contrary, "Columbia has a problem with being aloof from the community," according to Aggarwala.

As issues such as abortion and civil rights come to the forefront of the political consciousness, student involvement in the electoral process will become vital, especially in light of the ostensibly conservative bent of the Supreme Court. Barnard and Columbia Students for Choice (BCSC) has recently added voter registrations along with other material to their information table. According to Susan Lewis (CC '93), a member of BCSC, "it is important for people to realize that their vote does



Professor Richard Pious

count."

However, issues can sometimes confuse the voting public, "people feel overloaded and respond by tuning out," says Pious. Yet, volatile issues such as abortion may have a different effect. According to Aggarwala, "If *Roe v. Wade* even comes up for review, that will definitely blow up everything and hopefully galvanize people to vote. A lot of people have been asleep politically—they don't know what has been happening in this country."

Stephanie Staal is a Barnard College junior

Don't Forget to Vote

Tuesday, November 5

Even the most local officials make decisions that can affect your life.

Low Turnout at Local Primaries Shows Apathy, Disillusionment

On Thursday, September 12, primaries for the New York City Council were held throughout the five boroughs in preparation for the November 5 general election. The Columbia University area is part of the seventh district, together with the rest of Harlem and Washington Heights.

The seventh district held only a Democratic primary because the lone Republican candidate, Ronald Perry, was uncontested. Representing the Democrats in November will be Liberal candidate Stanley E. Michels, the incumbent who won the primary by a wide margin, receiving 50% of the votes. Rounding out the group is Conservative candidate Janet Jimenez, who also did not participate in the primary process.

Although racially diverse, the seventh district is predominantly Black, with large White and Hispanic populations. Mr. Michels, a White lawyer and a 13-year Council veteran, prevailed over four other opponents, two of whom are Black. The racial politicking in this district was intense, making this primary one of the high profile races in an election which was characterized by the lowest voter turnout in years. Mr. Michels' leading opponents were Radical candidate and high profile lawyer, C. Vernon Mason, and Peggy M. Shepard, a writer, district leader, and community advocate in Harlem who has championed local issues, though on a moderate platform. Mason is a Civil Rights advocate formerly with the NAACP Legal Defense and Education Fund, Inc. Election analysts attribute Mr. Michels' victory to the fractured opposition created by the sparring of Mr. Mason and Ms. Shepard, although both have an influential voice among Blacks in their communities.

The confluence of a hot political race and an engaged electorate allowed the seventh district to boast a higher than average voter turnout in a primary in which only 20 to 25 percent of all eligible voters participated. The campaign in the seventh district was significant for another reason, it resonated with the summer's two racial controversies—the reaction to a Black City College professor's alleged anti-Semitic remarks, and a confrontation between Blacks and Hasidic Jews in Crown Heights, Brooklyn. With tensions running high and concern over racial issues growing, the city is continually looking for ways to foster racial awareness and harmony.

The September 12 primary had been widely heralded as an historic opportunity to ease racial tensions by opening politics to minority groups and independent candidates, thereby encouraging diversity. It was the culmination of a decade-long process that began with a Federal lawsuit, challenging the constitutionality of the City's Board of Estimate and ended with the expansion of the Council's power and its size from 35 to 51 seats. The hope is that these historic changes will lead to a fair and more effective representation of racial and ethnic minorities, expressly guaranteed in the Federal Voting Rights Act.

The recent primary was solely an interim election, the candidates elected in November will serve abbreviated two-year terms until the four-year cycle of Council elections resumes in 1993. It is arguable whether a change in the Council's racial complexion will also foster the desired political diversity that the city needs so badly—and on which the hopes for political change depend. The election results of

the seventh district alone are proof that an increase in the opportunities for racial diversity does not always have the desired results.

However, most experts agree that the historic steps taken so far have the potential for positive change. The newly expanded Council promises to double its minority representation after the November election. Campaign forecasters are predicting an increase of Black and Hispanic representation on the Council from 25% to 40%, most of the minority candidates' victories in the September primary are virtually tantamount to victory in November in their largely Democratic districts.

While the primary was characterized by apathy, disillusionment, and low voter turnout, the foundation for change has been laid. The disappointing turnout may have been caused by a number of reasons: the Council's poor reputation, the confusion caused over re-districting, and the fact that the primary was an interim election on the wrong day of the wrong year. In addition, the deep local recession and upheaval in the national and international arenas may have contributed to pushing local politics off the front page. Despite the low voter turnout, however, the potential exists for some ground-breaking changes to take place on November 5. The responsibility rests with the voters, who must exercise their most important right in order to effect any fundamental changes.

Anna Patchias is a Barnard College Senior.

**DON'T SMOKE,
LIVE LONG AND
PROSPER.**

**LEAVE THE PACK BEHIND
THE THIRD THURSDAY OF NOVEMBER**

SHARPTON SPEAKS



Reverend Al Sharpton spoke about the issue of racial politics and tensions last Wednesday to a sold out crowd in Wollman Auditorium. Meanwhile members of organizations including the Coalition Against Hatred, Jews United for Justice, and the Jewish Defense Organization protested with signs and chants.

photos by Keri Kotler



Al Sharpton in Wollman Auditorium



Students at Sharpton Speech



Student at the question and answer session



McAC

**THURSDAY
NOVEMBER 14**

**FIRST
SADIE HAWKINS
SEMI FORMAL**

**TICKETS: IN ADVANCE \$7
AT THE DOOR \$8**

TICKET SALES START AT 10/24/91 UPPER LEVEL McINTOSH



HISTORY: IN THE LATE 1930'S CARTOONIST AL CAPP INVENTED SADIE HAWKINS DAY. THE ANNUAL EVENT, IN WHICH THE SINGLE LADIES OF DOGPATCH COUNTY PURSUED ELIGIBLE BACHELORS WAS A PARALLEL TO CAPP'S CONTINUING MAJOR THEME IN HIS CARTOON STRIP- HILLBILLY MAIDEN DARSIE MAE SCRAGGS VAINLY CHASING THE LOUTISH L'IL ABNER YOKUM.

**FEEL FREE TO COME TO THE SADIE
HAWKINS SEMI-FORMAL WITH FRIENDS,
ALONE OR WITH A DATE!**

SPONSORED BY MCAC- MCINTOSH ACTIVITIES COUNCIL

Last Week at McAC

Alcohol Awareness Party

On Thursday October 17, 1991, McAC sponsored a party in the Quad Cafe for alcohol awareness week. The party was initially quite controversial because alcohol was served at a party to promote responsible drinking. However, a two beer limit was strictly enforced in order to put forward the message that one can drink alcohol as long as one does so responsibly. In addition to beer, non alcoholic beverages which included Root Beer floats were served. The party turned out to be an amazing success. The delicious refreshments, the great live musical entertainment, and the two beer limit allowed everyone to have a fun time and demonstrated that one can go to a party, drink, and have a good time without abusing alcohol.

Coffeehouse

Later on in the evening of Thursday, October 17, McAC sponsored an extraordinarily well attended Coffeehouse in the Quad Cafe. The featured entertainer was the ever popular Frank Christian who appeared last year at Fernald Folkfest. Enthusiastic fans were enjoyed the performance and the free food and drink that were served.

Tuesday Night Study Break

On Tuesday, October 22, 1991, McAC sponsored its first in a series of Tuesday evening study breaks that take place at 9:00 p.m. in upper level McIntosh. This week the featured food was coffee and Dunkin' Donuts. Kosher donuts from Entemms were also served. The food was quickly consumed by hungry students who took a break from studying for mid-terms. Next week, more food and refreshments will be ordered to feed the large numbers of students that we anticipate will turn out for these study breaks. As always, Kosher food will be available at these and other McAC events.

Sadie Hawkins Semi-Formal Dance Update

Tickets are now on sale in the College Activities Office in upper level McIntosh!! The first Sadie Hawkins Semi-Formal Dance will be held on November 14, 1991. Tickets are \$7.00 in advance, \$8.00 at the door. There will be awesome entertainment, delicious food and party favors. Two I.D.'s required to drink. Come with a friend or by yourself! Don't miss out! Kosher food will be served at this and other McAC events. McAC is pleased to announce that the Barnard classes have agreed to co-sponsor this event with McAC. McAC cordially invites any other organizations who are interested in cosponsoring this event with us to contact us as soon as possible.

Upcoming Events

- Every Tuesday at 9:00 P.M. in upper level McIntosh McAC sponsors a study break with food and refreshments. Take a break and come meet people!
- Daytime Social will have Ilene Weiss, a well known singer from the New York City area perform in McIntosh during lunch time on October 28, 1991.
- La Traviata!! October 30, 1991. Sponsored by the Faculty Student Committee. Tickets are \$5.00 each and are available in the College Activities Office in upper level McIntosh.
- Halloween Night Movie Fest October 30, 1991 sponsored by the Social Committee. Come see your favorite scary movies and enjoy the free food and drink!
- Ilene Weiss will be appearing at a Coffeehouse in the Quad Cafe on November 6, 1991. Free food and drinks will be served.
- Health and Beauty Day Sponsored by Daytime Social in lower level McIntosh during lunch on November 11, 1991.
- McAC is having a contest for a new McAC logo design. The prize for the winning logo is \$30.00. Submit designs to the McAC office in lower level McIntosh by October 30, 1991.

How can I get involved in McAC or Co-sponsor with McAC?

McAC's weekly meetings are at 8:00 P.M. every Wednesday in upper level McIntosh. Anyone is welcome to attend. Or, you can come by the office in lower level McIntosh or call us at extension 44600.

McAC is always looking for co-sponsors for events and would love to hear from any interested organization. We are especially eager to find co-sponsors for the Sadie Hawkins Semi-Formal and the Valentines Day Formal.

The Executive Board members for the current year are

President - Edina Sultanik X34635
Treasurer - Daniel Sobelsohn X31275

Vice President - Shari Jakubowitz X31351
Officer of the Board - Carrn Luck X 31043

Please feel free to call any of us for more information!

ORIENTATION 1992

BE A PART OF IT!

We Need:

- **Coordinators** (BC, CC, and SEAS)

Each School Coordinator oversees the design, implementation, and evaluation of the overall Orientation program.

- **Committee Members** (BC, CC, and SEAS)

Members of the Committee begin planning Orientation academic, social and educational programs in the spring and work full-time all summer through Orientation

- Coordinators and Committee Members earn a stipend and free housing for the summer.

Applications are available starting October 24 in 209 McIntosh Center, 206 Ferris Booth Hall, 202 Hamilton, and 540 Mudd

Library Introduces Innovative New Program For Fine Payment

The Barnard College Library introduced an innovative program last week allowing students to pay their overdue book fines in the form of canned goods instead of cash.

The "can your fines" project, developed by Eileen Glickstein, Director of Barnard College Library, and her staff, is designed to benefit the Riverside Church Food Pantry on 120th street in Manhattan. The library's two week program will be accepting a wide range of canned items until Nov. 3. The canned goods are being accepted by the circulation desk on the second floor of the library.

The project will not, however, provide students with "discounts" on their overdue fines. According to Glickstein, "The point is not to save students money; it's to help people. We're not accepting a 29-cent can to pay for a \$50 fine. Nor will we accept a can worth \$1.05 for that matter." The monetary value of the canned foods should approximately equal the cost of the book penalties, added Glickstein.

While most of the library staff is enthusiastic about the

fundraiser, Glickstein wondered if it would be a success. "Perhaps the students are busy with other funding events," she said. "This might also be a bad time for those (students who are) in the middle of midterms."

When asked about the possibility of extension on the project, Glickstein answered, "I don't see why not."

According to Glickstein, even if the library doesn't collect the comparable worth of the fines from the cans, the event will not be viewed as a failure. The drive is an attempt to help the Morningside Heights community, and therefore any amount of money will be considered "profitable."

Some Barnard students think the project is a great idea. According to Ariel Augenbraun (BC '95), "It's nice to give charity in place of your mistakes." On the other hand, there are those who are less enthusiastic about the program. Liz Shreiber (BC '95), for instance, feels that "it's kind of a pain for us to have to bring the cans from the supermarket to the library. I'd rather my fine money be donated as charity!"

Rachel Feiner is a Barnard College sophomore

**The Barnard Student Health Services
The Barnard College Food Services
The Office of Student Activities
The Office for Disability Services
The Community Service Suite**

Welcome You to:

The First Annual Barnard Pumpkin Carve-In

**A Stress Management Workshop in celebration of Women's Health Month at
Barnard**



**Wednesday, October 30, 1991
12noon-2pm on Lehman Lawn**



Please come and carve a pumpkin for yourself...and a second one for children in area hospital pediatric units who will receive them in time for Halloween!

Return to Germany

Features Editor Jen Sundick Describes Her Experiences

I was only four when I lived with my family in Germany for about a year. We stayed in the home of an older German couple, Catholic, and fit into their lives as if we had been their relatives, not just strangers stopping over on a sabbatical leave from my dad's university. My grandparents asked "How can you take Jewish children to a place like that?" As the first Jewish holiday approached, my mother had to explain what we would be celebrating, not knowing for sure what impact it would have on our relationship with them. The Catholic kindergarten I attended was built on the site where the synagogue once stood and at the end of the town cemetery a fence blocked off the run-down Jewish cemetery.

That year left a huge impact on my life. I have returned to visit our friends four times. This summer, fifteen years after we first met, I made the trip once again. I missed their company, but this time I realized that the experience would be an all new one. I had never felt uncomfortable or out of place there because of my religion, but it always seemed to me somewhat of a taboo, or at least uncomfortable, subject. At thirteen, a family friend of ours, a man in his seventies, had offered to take me on a tour of former Jewish sites in town—an activity I never took advantage of since I was sick in bed with the flu when he wanted to go—but other than him few people seemed willing to discuss what happened to the Jews who lived there. The only assurance people made was that they all left before the War.

Now, heading off to Germany

The Catholic kindergarten I attended was built on the site where the synagogue once stood, and at the end of the town cemetery a fence blocked off the run-down Jewish cemetery.

without my family for the first time, I had a different perspective. During my first year in college I had drawn closer to my religion and even the decision to go required a lot of deliberation. I now



The Jewish Cemetery after recent repairs

photo by Jen Sundick

ate only kosher food and kept the Sabbath, and I was afraid these could prove logistically difficult to observe. I particularly worried about it because Maria, the friend with whom I would stay, expresses her affection through her food and for me to not eat what she cooked would be hard for her, as well as for me. My desire to go upset some of my Jewish friends, and even after all these visits my grandparents still did not want to discuss it. And on top of it, my mother worried that I would become malnourished, even on a three week trip. I, however, was determined to go,

I waited, eager but nervous. "Of course, they said "No matter what your habits, you're welcome in our house anytime."

I boarded the plane to Germany, once the center of Jewish scholarship and now seemingly devoid of Judaism, with a dozen cans of tuna fish, peanut butter, crackers, phone numbers of people who might help me find kosher food, and presents for our friends. I had to use a baggage cart to drag it all. I did not know what to expect, and despite my confidence that it would work out fantastically, once on the plane I could not really guarantee how this would affect me emotionally. This time I was visibly Jewish, this time it would be a topic of conversation, last time my religion had not been so obvious and it never became an issue.

On the train from Frankfurt to Mainz seeing the German towns and the picturesque countryside through the window made me excited and I felt sure I had made the right decision. It would be okay. At lunch the first day, Maria's grandchildren stared at me as I munched on peanut butter crackers. Lunch is the main meal in Maria's house and although I assume they had been

I knew I could work out a solution for my food, and the issue of anti-semitism never came into my mind. We called our friends in Germany and let them think over the problems for a few days.

given some explanation as to why I ate my own food and used my own dishes, it was too foreign to them, at age six and nine, to understand. Maria excitedly told me about a family birthday party in a neighboring town two Saturdays away, and I realized I would have to explain I couldn't drive there and tell her all the other unusual things I would be doing Friday night and Saturday.

But it turned out just as I thought it would. They could accept it all. The food. The lights they left on for me Friday night and then turned off Saturday morning. After a long series of phone calls, we ended up at the kosher grocery store in Frankfurt, about forty-five minutes away by car. I walked to the party (all up hill on one of the hottest days of my visit, I had to dry off in the kitchen for half an hour).

What interested, even surprised, me more were the conversations. Everyone wanted to understand. What made the food kosher? Why couldn't you turn on the lights? We have many friends in town, of all ages, and each one of them wanted to talk about it with me—out of genuine interest. Maria told everyone

we met on the street, "She doesn't eat my food." But she was proud of the strength of my convictions and she respected them.

But then the issue of the past came up. Maria, in her late sixties, and others of her generation repeatedly spoke to me about how she hadn't known what was going on, how she was never a Nazi, how she did not believe in what they did. "What they did was not right," she said over and over. I could feel her desperation to make me understand, a desperation so strong and so often expressed that one day I had to leave the house after one of our conversations close to tears to seek consolation from Maria's daughter.

At forty, born after the War, she and her husband took a different perspective. They could understand my emotions. They also realized that I knew Maria was not to blame. Would I have come otherwise? This was the younger generation. They had not even been alive. They knew about it, were even fearful of what could happen today in mass movements, especially with some of the sentiments arising after the Reunification. However while the older generation dwelled on it, they took the horror of the Holocaust seriously but also realized that this was their lifetime, and they could in no way be to blame for what happened beforehand.

Overwhelmingly, I felt the Jewish association in the German mind stopped with the Holocaust. Judaism as a religion practiced by people in the 1990s was something of which they had little cognizance. The people I met were groping for an understanding of how I practiced my religion, what it is like nowadays. Although I even feel isolated sometimes at home in

Michigan, it was an altogether new realization that the people around me seemed eager to learn because such a great void exists in a country where, for the most part, the absence of it as a

Overwhelmingly, I felt the Jewish association in the German mind stopped with the Holocaust.

practiced religion today is so painfully obvious for Germans and visitors alike.

I did notice changes since my last visit six years ago. One day Maria and I visited the Jewish cemetery, after I paid respects in the main cemetery to family friends who had passed away. She warned me that the gate would be locked, which I knew about, but when we arrived we saw that the fence had been taken down, the grass was neatly mowed, and all the tombstones were standing erect.

I was surprised by the willingness of people to tell me how things had been before the War. One day a neighbor, who celebrated her eightieth birthday this year, came over to chat. "I worked in the house of a Jewish family for four years," she said. "For eight days I ate no bread. It was at Easter time and for eight days they had matza and I ate with them. [The Jewish holiday Passover is around the same time of the year as Easter.] They were big . . . round. We broke them up into little pieces. We had meat from the butcher and salted it and then when all the blood was out, it was kosher. . . . And then all the dishes had to be washed and put away. [Different sets of dishes are used for Passover.] Yes, I remember the food things precisely, the others I don't remember as well."

Someone else told me she had heard stories of how the mail boy had opened up the letters on Saturdays in Jewish households and lit the fire if the house was cold, both activities that observant Jews do not do on the Sabbath.

Since I stayed in the little town for the most part, I had little contact with German Jews. However, we did spend a few days trying to contact local Jewish community centers, which most cities have, to ask about kosher food. The phone numbers I brought from home did not follow the correct sequence and even the operator could not figure them out. But in the phone book we did find a few helpful phone numbers and got through to the kosher grocery store,

continued on page 22



Maria, Jen's host, in her kitchen

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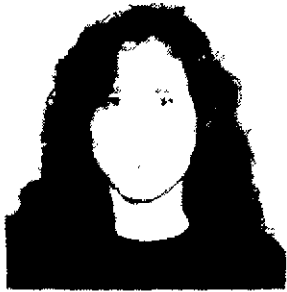
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"Speak Now or Forever Hold...."



Children of the Holocaust Speak Out

By Dawn Zuroff

The dark shadows of the Holocaust are waning in our memories as time travels. On one hand the pain and suffering of its victims is slowly easing. However, soon enough the memories will soon be less real. This is a curse in disguise. Suffering is necessary in order to revivify the past. Without it, future generations will not have live accounts of the realities of the Holocaust.

On Memorial day weekend, the first "Hidden Child," conference was held for child survivors and their children. Very little has been heard about this group of survivors. These "hidden children" were not only in hiding during their youths, but many kept their past hidden during most of their adult lives. My mother is one of these "hidden children." The following is a partial documentation of her experience as a child survivor.

During the war, an Aryan woman risked her life in order to hide a few Jews in a pit in her barn. They were my mother, her sister and their parents. They lived worse than the cows who used to urinate on top of the dirt that covered the tiny hole which was home to them. Lice infested and malnourished, my mother spent these days in darkness. My grandmother used to teach my mother and her sister algebra, using sticks as writing instruments. My grandfather would sneak out during the winters in order to look for any scraps of nutrition for his family.

How could my mother, under these circumstances, consider herself to have been one of the 'lucky ones'? "I survived with my parents whose love never waned through the years," she says.

Still I will never understand how my mother was able to block out the macrocosmic bloodshed and watch almost her entire family perish, and still, ultimately, maintain a positive attitude. It is incredible how the affection and protection from her parents were able to envelop my mother in her own microcosmic reality and shield her from the perpetual danger.

Life during those years went one day at a time. My mother's hope was to see the light of a new day. When she was six years old, her dream soon became a terrifying reality. "Halt!" came the guttural sounds that stopped my mother and her family. With guns pointed at their throats, my grandparents quickly resorted to anything that would allow their children to live for just one more day. As my grandmother pleaded to the Nazis, my grandfather slipped out some jewelry to bribe them. My mother, however, acting rashly darted away from the glistening rifles and the salivating dogs. Suddenly, the guns were aimed at her as the dogs were set free. Fortunately, my mother's agility and knowledge of short cuts led her to her cousin's bunker. After

the secret three knocks, she was pulled into the narrow opening which led to an underground temporary safe haven. Her parents survived this time too.

At the conference, I began to understand the different types of attitudes of the various survivors. Prior to the conference, I had expected to hear epic stories in addition to the plethora of horrific ones. Instead, survivor after survivor criticized and condemned, not the Nazis who tortured and persecuted them, but their own parents who had "abandoned" them in the face of the imminent danger.

Most of these children were not hidden with their parents. Rather, they survived the war in convents. Their parents thought the best way for them to survive was without the hindrance of their children. Yet, a strange psychological phenomenon occurred. The children hidden apart from their parents felt neglected, even though their parents had their best interest in mind. One woman's story shocked me. She was hidden in a convent and didn't see her parents until the end of the war. At that time her parents came to reclaim their child, this woman. Unlike the healthy nuns and priests, her parents were emaciated, sick with disease, and ridden with lice. They held out their arms to embrace their child whom they had not seen in years. Their child became disgusted at what she saw as an ugly and pathetic mess of living flesh. This woman harbors the same feelings of hatred toward her parents today.

My grandparents made the decision to keep their children because they thought that either they would all die together or they would all survive together. There was no logic behind this, just as there was no logic behind most of the decisions made in life threatening haste. Their mobile way of life proved to be, ultimately, the determining factor in their survival. Unfortunately their relatives chose to remain in one bunker throughout the war. Toward the end of the war, a man was captured by the Nazis and was threatened to either disclose the hiding place of Jews or die. He chose the former, and consequently her relatives were shot in cold blood. Immediately after, the man was shot dead.

Even after the Allies had arrived, some Nazis, so brainwashed by the pervasive rhetoric, did not believe that they had fulfilled their goal. In desperation, they shot randomly at the trucks which carried the last load of survivors. My mother and her family were on the last truck. A series of shots were heard, then the noise stopped. They thought they were safe until they looked down at my mother's baby sister's heart, and followed the streams of blood that dripped onto the floor.

Whether hidden with their parents or without, many of these children subconsciously forgot the past. But the hidden experience of their youths could not escape their lives.

Although my mother has spoken about her past to me, many of her actions have reflected subconscious manifestations of her abnormal childhood. Her fear of mice used to make my brother and me laugh. This apparently simple fear had its roots far beyond anything that little children would expect. Also, my mother's fear of police sirens always intrigued me as a child. I know now that every time she hears this siren, she is hearing the siren of death. She asks us, "What did I do. Am I speeding?" It takes a few minutes for us to reassure her that the police are not out to get her. She is safe.

At the conference many people found solace in a receptive atmosphere. At the same time, it was an emotionally draining experience. As I looked around at the people who attended the conference, I noticed that most, if not all of the children, were older than my mother. Only a few had survived in

continued on page 22

Elie Wiesel: One Survivor's Search for Peace

The inside flap of virtually any of his novels offers the following general description: "Elie Wiesel, the renowned author of more than thirty novels is the distinguished recipient of the U.S. Congressional Gold Medal in 1985, the Nobel Prize for Peace in 1986, and numerous literature awards; he was chairman of the United States Holocaust Memorial Council as well as University Professor and Andrew W. Mellon Professor in the Humanities at Boston University since 1975." The inside flap will generally not include, though it may be his most distinctive association, "Elie Wiesel is a survivor." No doubt, these awards and recognitions are among the highest honors one can receive but they are understandably not among the goals he set out to achieve when he emerged from a concentration camp in 1945. When asked in an interview with Carol Rittner in 1988 how he would like to be remembered, he replied, "As a Jew. As a witness. As a

good father." True, he is an author, scholar, teacher, and award-winner; but first and foremost, he is a witness who has dedicated his life to testimony.

Elie Wiesel was born in Sighet, Romania in September of 1928 where he lived until his family was deported, along with the rest of Sighet's Jews, to Auschwitz in 1944. There he was separated from his mother and sisters, and shortly thereafter, he and his father were taken to Buna, another nearby camp. Finally, in January of 1945, they were marched to Buchenwald where Wiesel's father dies. The camp was liberated on April 11, 1945. In Wiesel's interview with Carol Rittner, he remarks sadly, "When I came out of Buchenwald, I was sixteen, but I was already old." And though Wiesel's physical presence was freed that day, his mind, heart and soul were destined to remain captive to the unspeakable atrocities he had witnessed in his year-long stay in Hitler's death camps. As Wiesel tells the reader in his memoir,



photo by Jerry Bauer

Elie Wiesel

Night, "Never shall I forget that night, that first night in camp, which turned my life into one long night. . ."

It wasn't until ten years had passed from the time of his liberation that he came out with *Night*, a heartwrenching autobiographical work describing his experience in the ghetto and the camps. Since that first publication, he has been using his incredible gift of speech and the written word as a weapon against the evils of hatred and indifference. Wiesel believes firmly that the memory of the Holocaust must be emblazoned in the hearts and minds of all people to ensure that it never happens again. "Memory" is the key word. To remember is to create links between past and present, between past and future. To remember is to affirm man's faith in humanity and to convey meaning on our fleeting endeavors. The aim of memory is to restore to justice its dignity." Shockingly, despite the ostensibly indisputable evidence, numerous articles have been published minimizing, rationalizing, and generally challenging the authenticity and seriousness of the Holocaust. Wiesel, understandably appalled by this, responds that "there are some people who are just mentally and morally sick. . . the negators and the deniers are vicious anti-Semites." This teaches us that "we must work harder, that we must write, teach and speak more and more. Then perhaps such statement will someday be impossible." However, he is confident that "those who will want



Labeled with the Star of David

photo courtesy of Yad Vashem

to know will know where to turn. . . this tragedy remains the most documented tragedy in history." Wiesel is comforted by the fact that laws in France and Germany subject anyone who publicly denies the Holocaust to severe fines. One of the most challenging questions Wiesel has grappled with in many of his works is how any human being could commit such abominable acts of depravity. "They were human, of course. They behaved like human beings; they ate, they slept, they read books. . . they were good fathers probably." Yet, these readers of literature and fathers of children were able to burn innocent men and women alive. For this reason, Wiesel believes they lost part of their humanity when they chose to act as they did. "They dehumanized others and so, dehumanized themselves." Still, Wiesel maintains his faith in humankind and vehemently disagrees with psychologists who claim that "every person is a potential Eichman." he argues that education and upbringing are the main determinants and that it would be "wrong to say that those who did not commit the murders are potential murderers, because then we allow the 'Eichmans' off the hook. . .

. . . if everybody is guilty, then nobody is guilty." Wiesel does admit however, that the whole question is a "complex and ambiguous situation. It is because they are human that they frighten us; it means, in their humanity, they became inhuman." Upon receiving the U.S. Congressional Gold Medal at the White House in 1985, Wiesel gave a speech in which he said, "What have I learned in forty years? . . . I have learned the fragility of the human condition. The killers were not monsters. They were human beings. Good parents. Obedient citizens. Some had college degrees and a passion for the arts or philosophy. Did their education prevent them from committing murder? Evidently not."

The indifferent attitude of those who stood by and did nothing as millions were ritually murdered in extermination camps disturbs Wiesel even more. While the intensity with which the Nazis despised the Jewish people appalls him, Wiesel believes it is a human emotion and as such can be matched with and defeated by other

human emotions, such as love. Wiesel sees apathy as one of the largest stumbling blocks on the road to peace, as well as a severe handicap for those who are plagued with it. "We suffer from their indifference, but ultimately, they are suffering as well. . . there are so many pleasures that are no longer available to them because they are indifferent." He believes that art and creativity provide powerful tools to build sensitivity. According to Wiesel, it is the artist's task, whether through painting, writing, composing or other forms of creative expression, to "find ways to move the reader" and thus "sensitize" the general population. He also believes that we, in our every day

maintains a "soft spot" in his heart for their innocence. As such, it is understandable that it pains him to shatter their naivete with his horrific memories. In fact, in an article written by Samuel G. Freedman that appeared in the New York Times Magazine (1983) Wiesel spoke of his son, Elisha at age seven questioning him about the Holocaust. "And I didn't say anything. I never have told him. I tell him about Sighet. The way it used to be. The evil deeds, I don't want to tell him. He has them. Almost genetically." Yet Wiesel has said that he writes primarily for the youth of tomorrow. "My main concern is for young people to whom I have to transmit and unto whom I have to

entrust things they cannot physically bear carrying." Because this transmission must take place in order for the memory to live on, knowing how to educate our children is a matter of crucial importance. Wiesel is reluctant to quote a general age at which children should begin to learn. "Some children want to know at age 8, 9, 10. Others don't want to know at age 14, 15. You must grope with the child. . . ask questions and see how the child responds. If the child wants to know more, fine. If not, don't push."

Wiesel believes that just as memory is our link to the past it will help us find peace in the future. "We remember Auschwitz and all that it symbolizes because we believe that, in spite of the past and its horrors, the world is worthy of salvation; and salvation like redemption can be found only in memory. . . Thus, in remembering them, we remember today's victims, too. We remember hunger so as to eliminate starvation. We remember our anguish so as to proclaim the right of men and women everywhere to live without fear. We remember our death so as to denounce the insanity of violence and the absurdity, the ugliness, the shame of war." Hence, as a messenger for today's peace, Wiesel is an active participant in current issues concerning human rights; one such issue is that of Soviet Jewry. Having been working on behalf of Soviet Jews since 1965, he is relatively pleased with the progress that has been made. However, though he does feel the situation has improved with the recent release of many Jews, the



The entrance to Auschwitz marked with the ironic words, "Work makes one free."

photo courtesy of Harry Cargas

behavior have the power with which to battle indifference. "The moment you do something valuable, something moral, something ethical, you are fighting indifference."

Conversely, Wiesel finds the media's commercialization of the Holocaust, such as mini-series and feature-length films, desensitizing. "How can you cry when you know that they (actors) have actually received a nice fee for this and when they remove the ketchup that is supposed to look like blood, they will go home to spend a nice evening. . ." He feels we must speak up against it because "a subject that used to be so sacred is now sacrileged." If we really want to experience the pain of the Event, as Wiesel refers to the Holocaust, we should "read the poetry of children. You cannot possibly read it without crying, at least internally. And if we can shed one tear for the life of one person. . ."

Wiesel often discusses children and

continued on page 22

continued from page 21

rampant anti-Semitism still concerns him "They leave because they are afraid what is needed is a public address to the nation and the world, by Gorbachev, condemning the anti-Semitism there."

Though primarily concerned with Jewish issues, Wiesel does not deal exclusively with them. He expresses tremendous empathy for the plight of the Armenians. He considers the fact that the world seems to have forgotten the Armenian genocide serious. "I understand the Armenians they have a point. Their story has not been told, has not been recognized. I try to help them." In fact, Wiesel wrote a preface to Franz Werfel's book on the Armenian massacre expressing his concern. However, as much as he feels for them, he still cannot condone Armenian terrorism as a response. "I don't accept their methods... I am against terrorism in general." Years ago, Wiesel proposed that the Turks and Armenians meet to discuss the tragedy but the Turks refused. "I believe in words and ideas, not violence."

Considering Wiesel's fervent advocacy of peace as a response, many have asked him whether he has a practical solution to the Arab-Israeli conflict. He replies honestly. "I don't

know I really don't. I hope somebody does." He has spoken out many times against abuse suffered by Palestinians living in the Israeli-Occupied territories. "You feel pain when you see those Palestinians and you should—because they have pain." However, he believes that "not a single soldier is acting with joy or pleasure" and that "when injustices occur, the Israelis don't like it." He is saddened by the fact that there must be violence and war but he asserts his faith in Israel. "I feel my obligation is to stand behind them as a Jew. And I never judge Israel—I am not a judge." The fact that many believe that the establishment of the Jewish state was a gift of guilt troubles Wiesel. "I do not accept this... you have no idea how hard the Jewish people had to vote for each vote many were bought with money, others with pressure. Nothing was given, so where is the guilt there?"

Although he has faith that the world may still learn from the tragedy of the Holocaust, Wiesel sadly admits that he does not realistically see an end to anti-Semitism. When asked if he thought that the inherent exclusive nature of the Jewish religion was a key cause of the hatred, he replied, "It's a problem that they [anti-Semites] have, not that we have—they create it... some Jews are

more observant, some a bit less. Those who will hate us will hate us anyway. They don't hate only the religious, they hate all Jews, period." Wiesel believes that "we as Jews can see ourselves only as Jews and I accept absolutely Christians saying the same things about Christianity." European countries, in general, are known for their long histories of intolerance to Jews. The anti-Semitism in France in particular has always been a problem and is presently growing. After the war, Wiesel was brought to France to live, but did not assume French nationality. He does recognize the problem there but also claims he does not "believe in collective guilt. You have those who hate Jews there and those that do not." Wiesel made a similar statement about collective guilt in reference to the present generation of German people. He holds no grudge against them because in his eyes, "the children of killers are not killers but children." He does implore them, however, to remember how their ancestors killed just as Jews must remember always how their ancestors died. Memory, on the part of both, is necessary to insure future world peace.

Cheryl Prince is a Barnard College junior.

continued from page 17

which carries mostly imported products, although some of the packages had German writing on them. Frankfurt also has a kosher butcher. The owner, a survivor, gave me a copy of the "Allgemeine Jüdische Wochenzeitung" (Weekly Jewish Community Newspaper). Although I did not have the opportunity to visit it, Frankfurt has a Jewish museum that opened up recently, and I found out from a pamphlet of other museum displays and synagogues that still hold services. One city even has a Jewish bookstore.

By the end of my three weeks, I did look forward to eating some good food at home, although actually I ate very well there and even had quite a variety of meals. One of the neat experiences I had the last weekend was a chicken nugget dinner complete with side dishes, which for the first time we all ate together.

More importantly though, I felt an incredible joy that everything had worked out so well, even though I really knew from the outset that it would. I know that we can never underestimate the power of hatred and we must never forget the Holocaust and the many other times anti-Semitism has led to the persecution and murder of Jews. But I also know that we have to trust the love of people a little, and hope for a German consciousness that will include an understanding of Judaism today, as well as an understanding of the past.

Jen Sundick is a Bulletin Features Editor and a Barnard College sophomore.

continued from page 19

Poland. My mother will be one of the last Holocaust survivors to remember those years vividly. Children born even a few years later were most likely too young to remember. That means in about fifty years, not a single survivor will be left to educate us first hand.

I hope this conference stimulated more hidden children and survivors to come out of their shells and talk, even if it is the biggest struggle of their lives. Though people in this world may be sick and tired of hearing, the responsibility belongs to the survivors - to tell their memories. The sooner we forget the sooner it will happen again.

The painful memories of the not-so-distant past must live on in the minds of our children. It is a sacrifice that far outweighs the repercussions of silence. But they must tell and we must listen over and over again.

Dawn Zuriff is a Barnard College senior.

**FOR 30 YEARS, OUR PEOPLE
HAVE ENDURED LONG HOURS AND
TOUGH WORKING CONDITIONS
FOR VIRTUALLY NO PAY.**

AND 9 OUT OF 10 WOULD DO IT AGAIN.

In fact, many do. While immersed in different cultures, they're making an important difference in the lives of so many. They're people just like you—people who have skills and energies to share. Perhaps you, too, would enjoy the chance to help people to help themselves, and at the same time discover new, wonderful things about yourself.

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TAKE BACK THE NIGHT RALLY NOON WED. OCT 30, LOW PLAZA, FOR A

1 in 4 women
will be raped in
her lifetime

1 in 5 rape
survivors
attempts suicide

1 in 4 of the
women now in
college are
survivors of
attempted rape
1 in 7 have been
raped

More than half of
college rape
survivors are
raped by their dates

More than four
out of five rape
survivors know
their attackers

RAPE CRISIS CENTER NOW!

1 in 15 rape
survivors contract
a sexually trans-
mitted disease as
a result of being
raped

1 in 15 rape
survivors becomes
pregnant as a
result of being
raped

Less than 5% of
college women
report incidences
of rape to police

More than half of
women raped in
college tell no one
of their assault

All statistics come
from either the
FBI or the US
Senate Judiciary
Committee

**ON CAPITOL HILL, THE SENATE DIDN'T BELIEVE ANITA HILL
WHEN SHE SAID THAT SHE'D BEEN SEXUALLY HARASSED.**

**AT COLUMBIA UNIVERSITY, THEY DON'T BELIEVE US
WHEN WE TELL THEM THAT WE'VE BEEN RAPED.**

DENYING WOMEN A RAPE CRISIS CENTER DENIES THE REALITY OF RAPE

- After last April's Take Back the Night March & Speakout, students across this campus asked for a Rape Crisis Center
- Over the summer, a proposal for a Rape Crisis Center to be opened by this January was submitted at the administration's request
- The administration is waiting until November 15th to make a decision
They have neither found a space for the center nor have they hired qualified staff

WRITE OR TELEPHONE PRESIDENT MICHAEL SOVERN (854-2825)
& PROVOST JONATHAN COLE (854-2403) TO DEMAND A SAFE CAMPUS
& A C.U. RAPE CRISIS CENTER. URGE YOUR PARENTS TO DO THE SAME
SIGN THE PETITION IN SUPPORT OF A RAPE CRISIS CENTER

BREAK THE SILENCE. END SEXUAL VIOLENCE.

Barnard Professor Rosenberg Discusses the Role of Women in the U.S. Today

Barnard History Professor Rosalind Rosenberg spoke on "The Role of Women in the U.S. Today" in Lewisohn Lounge on Friday, Oct 18. The lecture was sponsored by the International Student Office, as a part of the continuing orientation program for international students and their families in the Columbia community.

Referring to her newly finished book, *Divided Lives, American Women in the 20th Century* (Hill & Wang, 1992), Rosenberg addressed the three limitations of social progress facing American women today, despite the large strides women have taken since the beginning of the century. First, Rosenberg cited the increasing divorce and single motherhood rate that causes decline in the economic welfare of women. She went on to describe the unequal distribution of labor or "double burden" of domestic and career responsibilities of working women, and the mentality of accepting females into the work force as long as the lifestyles of males are not altered. The third limitation Rosenberg mentioned was the resistance against women's involvement in fields such as academic medicine or the military.

The discussion period following the

lecture focused on the relevance of the Anita Hill accusations to the status of women. "Women's lib has distinguished the difference between gender and sex for us," said Rosenberg. "While gender establishes the power relations between men and women, sex has an appealing public dimension to the gossip hungry media. Some participants stated higher education as the means to assert women's social status. But the generalization was refuted by others citing the case of Dr. Frances Conley. Conley claims to have been confronted with sexual harassment while a professor at Stanford Medical School."

Co-coordinator of the lecture series, Ellen Cohen, was pleased with the turnout. "So far this year we've had 80-100 people in attendance and the next two topics on homelessness and racial tensions promise to be interesting."



Professor Rosalind Rosenberg

topics on

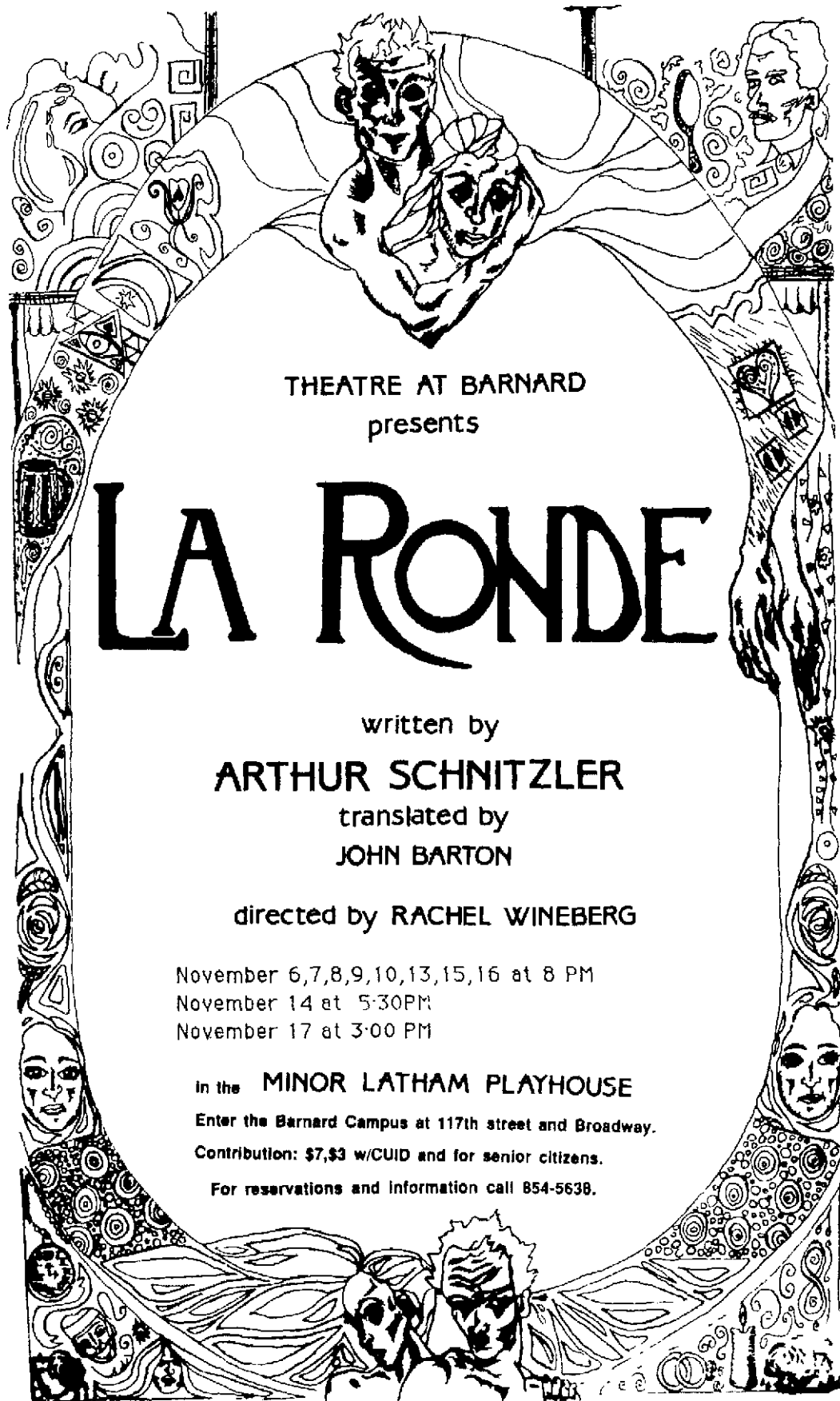
BeiBei She is a Barnard College first-year Student

If You Are Woman,

*Let's Hear You **ROAR***

Write For Women's Issues.

Call Julie or Paulette at 4-2119



THEATRE AT BARNARD
presents

LA RONDE

written by

ARTHUR SCHNITZLER

translated by

JOHN BARTON

directed by **RACHEL WINEBERG**

November 6,7,8,9,10,13,15,16 at 8 PM

November 14 at 5:30PM

November 17 at 3:00 PM

in the **MINOR LATHAM PLAYHOUSE**

Enter the Barnard Campus at 117th street and Broadway.

Contribution: \$7,\$3 w/GUID and for senior citizens.

For reservations and information call 854-5638.

Dance at Barnard Provides a Enjoyable Evening of Dance

Dance at Barnard presented "Dance Uptown" at Columbia's Miller Theatre on Saturday, October 19.

The first work by Tawainese choreographer, Shaw-Lu Liou, *The Seven Hermits*, was a serious and powerful piece full of hidden meaning. The modern costumes with wide leg pants and bell shaped sleeves were in an array of muted colors. The movement was simple and very slow but performed with extreme emotion by the seven dancers. The dancers relied on one and other. Actions could only be done with more than one person such as the two dancers balancing on boxes moved by others.

The specially composed music added to the austere atmosphere. Rice paper, red paint, and a bowl were used with symbolic intent to create compelling images. At the end the dancers followed each other in a procession as if to another mysterious place.

The second piece, *Suite Francaise*, by alumna Holly Williams, was of a different nature. Playful in quality, the dance had various light and airy movements, sometimes with a humorous effect. The eight dancers were dressed in short outfits in bright shades of orange, pink, red, and blue. The changing musical qualities of each



The Seven Hermits, by Shaw-Lu Liou

section of the suite were very upbeat, and rather fast, then quiet and slower, giving the dance and audience a very joyous feeling. The dancers performed with vivacious expression while jumping, running, and skipping across the stage.

The following dance, *Stabel Mater, For The Sacred*, choreographed by Francine Landes, Janet Soares, (both from the Barnard dance department) and Henry Van Kuiken, captivated the audience. The handsome, backless, gold unitards appeared as the lights began to rise. Every muscle on their bodies rippled visibly due to the fleshy

colored unitards. The stunning dancers, including Jeff Schmidt, appearing courtesy of the Jose Limon Dance Company, and Maybelle Fason, Tricia Morton, Derry Swan, and Maynie Folkman, had sweep and simplicity which added to the abstract nature of the dance. The piece's serious and emotional tone was set by the church-like music of Arvo Part. The dancers grasped the audience's attention and sustained it in a work that portrayed bodies uniting as one creating provocative images.

The final piece, *Remembrance*, a ballet, gave the performance variety. The seven ballerinas, all well trained Barnard dancers, took their positions in long

black skirts, pink point shoes, and tightly pinned hair. The dancers precise, elegant movements were done with great control. Leaps and arabesques in unison seized the audience's attention. Chopin's classical piano work played by May Sofge carried the dancer's through this work and left the audience content after a thoroughly enjoyable evening of dance.

Tiffany Cavallaro is a Barnard College first-year

Gripes!

Here is your opportunity to voice any suggestions, comments, praise, complaints, etc. on any aspect of Barnard College.

Come to the **GRIBE TABLE** every Wednesday from 12-1pm in Lower Level McIntosh

Let Your Voice Be Heard!!!

Modern Revolution and Reform Explored in *Documents of Dissent* at NY Public Library

The international voices of change are singing in concert at the N.Y. Public Library's exhibit 'Documents of Dissent,' on display now through February 15 in the Edna Barnes Salomon Room. Featuring books, periodicals, journals, and posters, the exhibit takes the viewer on a tour through past and present revolutions, encompassing events in China (including Tibet), India, Germany, Eastern Europe, and the Soviet Union. It finishes with a detailed look at discrimination on the homefront, as seen through the eyes of New York's Guerrilla Girls.

The purpose of the exhibition, according to its synopsis, is to "remind us that as long as freedom of expression is denied...voices will be raised in dissent." The assembled documents, taken from five divisions of the Library including the new Tiananmen Archive, all serve this purpose in a stark, revealing manner. If your previous ideas about the latest developments overseas were formed from evenings with Tom Brokaw and hurried glances at the paper, the materials presented in 'Dissent' will give you a fascinating re-education.



New York Public Library:
Edna Barnes Salomon Room

Beginning in China, the exhibit focuses much attention on the Tiananmen Square revolt. On display are newspapers, pamphlets, buttons, and photographs, all smuggled out of China by a Library associate. Handbills published by the student rioters are placed side by side with the "official" version of events published in two editions of the government-run China Daily.

The display case on the opposite side contains material censored and banned in India, the Middle East, and Tibet. Among the various publications is Nathuram Godse's *May It Please Your Honor*, which justifies Gandhi's assassination and was banned in India until very recently. Also included is an edition of the *Me-Long*, the newsletter of the Dalai Lama's Council for Religious and Cultural Affairs. Looking at these publications, banned by nations many have always considered undeveloped in terms of reform, I thought of the countless writings censored in our own country, and wondered how far our level of tolerance has really come.

'Glasnost is not a banana' pronounces the banner hanging over the bank of display cases centering on events since the destruction of the Berlin Wall. The reason for this

puzzling statement? Bananas were hard to come by during East Germany's forty years under Communist rule. When the Wall began to crumble, an "unprecedented" banana rush took place, making the fruit an image of the more basic reforms of the German Democratic Republic (GDR). Thus those who voted "with their stomachs" were condemned by more leftist groups.

The rest of the German portion of the exhibition contains an amazing array of party newsletters, buttons, stickers, and political cartoons. The diversity of political organizations featured is tremendous, from the Spartakists, a splinter group of the Int'l. Communist League, to the Democratic Women's League. I was shocked by the number of newsletters on display that were published by women's parties. Revolution has traditionally fallen into the hands of men, and I was encouraged to see women's groups calling for equality, better child care, and adequate social security. It seems obvious that women in the United States are in good company in the fight for equal rights.

Also included in this exhibit are periodicals and cartoons expressing elements of dissent within Germany itself. In the blitzkrieg of mainstream

GUERRILLA GIRLS' POP QUIZ.

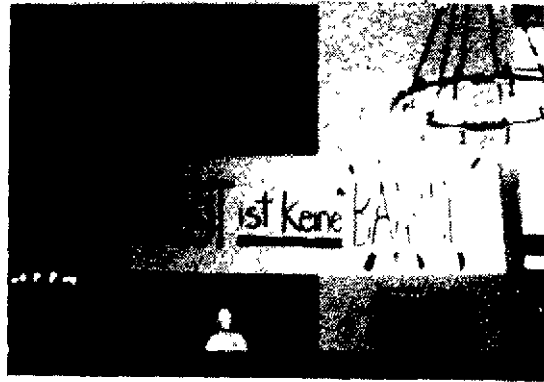
Q. If February is Black History Month and March is Women's History Month, what happens the rest of the year?

A. Discrimination.

GUERRILLAGIRLS

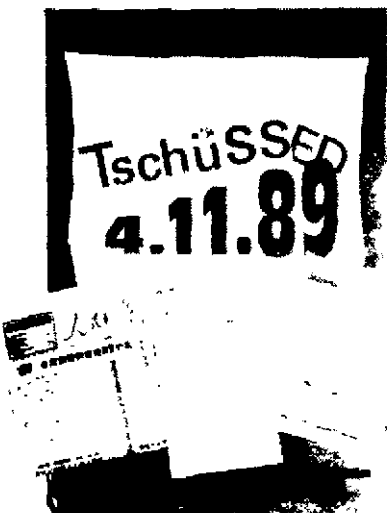
American media coverage, it was often ignored that many Germans did not support a Democratic way of life. One cartoon calls for a "recycling of the GDR" instead a complete disposal of the former government.

The international portion of the exhibition concludes with a look at



Glasnost is not a Banana

repression and revolution in the Soviet Union and various other Soviet Bloc countries. It includes an assortment of censored and banned literary works that trace the history of political struggle in the Slavic and Baltic states. Women In Soviet Prisons confronts brutality in the republics, while The Black Book of Polish Censorship documents the rules of Censorship according to its Soviet model. Perhaps the most moving piece in this exhibit is a Soviet poster titled 'Truth,' designed by the artist G. Belozerov. It consists of a copy of the front page of Pravda, the U.S.S.R.'s government-controlled newspaper. Dangling from a string down the blank white surface of the page is a red pencil on which the word 'Glasnost' is written.



Polish Solidarity Party

The strength of Soviet rebellion and hope is as clear as the pencil's color. The poster is an undeniable assertion of the will of the Russian people.

The remainder of the exhibition deals with the will of the Guerrilla Girls, a group of women artists wearing gorilla masks to conceal their identities who, according to the exhibit's synopsis, "plaster Lower Manhattan with sometimes-controversial broadsides detailing sexism and racism faced by women artists and artists of color in the art world." Begun in the early eighties, the Guerrilla Girls call themselves the 'conscience of the art world,' but have become more political as of late, perhaps due to the policies of the Bush administration and recent events in the Persian Gulf.

Their identities are anyone's guess, as the Library learned through its "round-about correspondence" with the women as it endeavored to establish its collection of posters and photographs. The assembled material is fantastic and thought-provoking. It grabs discrimination in our own country and pushes it to the surface of our attention, beyond the international issues that so often envelop us. The Guerrilla Girls' work plays such a vital part in the texture of the exhibition, because it forces us to personalize the dissent we have just seen recorded in documents taken from thousands of miles away. In other words, a poster titled "Do women have to be naked to get into the Met. Museum of Art?" internalizes women's struggle for equality a degree more than a German newsletter focusing attention on women's issues.

Most of the work displayed is in poster form, including a portion of a wooden wall ripped from Broadway which stands as an authentic example of Guerrilla Girl work. One poster, titled "What do all these artists have in common?" (1988) lists male artists whose work is shown in galleries containing 10% or less of women's art. Jean-Michel Basquiat, Tony Cragg, and Keith Haring are among those mentioned. Another 'list' poster gives credit to galleries and critics who "devoted at least 30% of their shows,

one-person reviews, and feature articles to women."

Not all the posters deal with discrimination in the art world. Several berate George Bush for his false claims about education, the environment, and equality. One poster reminds us that "it's worse in Europe," thus suggesting that discrimination in our own country has not even reached its full potential.

"People tend to trivialize the message," says Sharon Frost, who collected the work and was responsible for this segment of the exhibition. The fact that they are women often detracts from the gravity of the Guerrilla Girls' sentiment. The press seemed, according to Frost, "a little turned off by the Guerrilla Girls." Nowhere is this more evident than in a New York Post review by Jerry Tallmer, in which he remarks that "actually the Guerrilla Girls gave this viewer a few smiles." His surprise is both absurd and frustrating. Although they are not protesting repression in the



German Feminist Cartoon

face of death, like the students at Tiananmen Square, "that doesn't mean that the issues aren't real...or important," says Frost. The Guerrilla Girls are hardly tap dancing to put a smile on the face of Jerry Tallmer. They are not aiming to please, but instead to educate and force change. How successful are they? "We've had people come into the office declaring themselves Guerrilla Girls after seeing the exhibition," Frost said.

In a world continually pockmarked with the events of revolution, it is so easy to lose sight of the realities of discrimination in our own country. After walking through the events of international history, the portion of the exhibition devoted to the Guerrilla Girls leads us back into direct confrontation with our own inequality and proves, through its existence, that women always have the power to make change.

Lisa Kumar is a Barnard College first-year.

Left Field
Susan Leff

Last week, I was fortunate enough to see two concerts where I felt that each of the opening acts simply blew away the headlining performers. It was really exciting for me to see the opening bands steal the show because at any given performance in any field, opening acts are simply assumed to be the "weaker" talent (otherwise, most people believe, the opening act would headline THEMSELVES, right?) That may often be the case, but here are two bands with a great future ahead of them, so if you can catch them opening for ANY band, you have my word of honor that you won't be disappointed...

Live, opening for The Fatima Mansions.

Tues., Oct. 15, 1991. CBGB's—NYC, NY.

A quartet of 20 year old boys singing about something other than their own hormones? Damn straight, and I predict that no one in the near future will be confusing the style of Live (pronounced with a long "i") with that of the New Kids, and with good reason. Hailing from York, PA, this foursome began playing together at the ripe old age of fourteen (!), and theirs is a fresh blend of rhythmically charged alternative rock. Main lyricist/vocalist Ed Kowalczyk seemed rather stiff as the band launched into a biting rendition of "Negation." However, by the time the band played the cynical "Operation Rising" and "Good Pain," Kowalczyk's stage fright gave way to

a powerful, yet completely unpretentious frontman stature, somewhere between that of David Byrne and early Bono. The rest of the band played with equal intensity, as bassist Patrick Dahlheimer slapped with a professional polish rarely seen onstage, guitarist Chad Taylor played textural chords and layered effects, and drummer Chad Gracey produced the driving, percussive beats. Introducing the band's debut EP, Four Songs (Radioactive), which was produced by Talking Head guitarist Jerry Harrison (Violent Femmes), Kowalczyk remarked, "Pick that [EP] up; Tower has 20 of them." Be the first kid on your block to own one.

Sex Pod, opening for Killer Shrews.

Fri., Oct. 18, 1991. Maxwell's—Hoboken, NJ.

Be on the lookout for this young two-women, one-man trio: I caught them performing in their hometown at Maxwell's, where they (not surprisingly) packed the house with adoring locals. When bassist/vocalist Alice Genese told me that it was the band's first live performance together, I honestly didn't believe her. Both Genese and guitarist/vocalist Karyn Kuhl once played together in the now-defunct Gut Bank from 1985-1987, so the grungy guitars and blending vocals have been developing for some time now. Their overall sound is somewhere between the Blake Babies' and the Pixies', and they play a set of polished originals, including "Circle of Silver." I hope to beg these talented musicians to play here at Barnard for a WBAR benefit, so keep your eyes and ears open for publicity of a possible event...

Susan Leff is a Bulletin arts editor and a Barnard College senior.

Dear Muse,

Have your parents ever attended a Barnard Parents Open House?

Signed,
An Anxious Administrator

Dear Anxious,

How could you miss the flock of diaphanous gowns floating about campus? My whole family never misses a "Provisions with the Pres"! And who do we have to thank for instituting an Open House for the parents of Barnard students, do you suppose? My very own parents, of course! In fact, the whole affair came about as somewhat of a fluke: one fall afternoon, early on in my college career (the actual year escapes me . . . and the Bursar), Uncle Adonis drove Father Zeus and Mother Metis down to the campus in his 1978 Dodge Aspen station wagon with the bumper sticker claiming "My other vehicle is a golden chariot." Well, as all of us ancient Greeks had predicted would happen, Adonis' hunk o' junk finally bit the dust, and it appeared as though Dad and Mom might have to temporary set up deity camp in this cloistered enclave we call . . . "this-dorm-is-my-home-and-I-better-learn-to-like-it-if-I-want-a-college-degree." Fine, so the folks could shack up at my place for a few days (or at least until Grandma Rhea could send a few nymphs to rescue them), but what would they do all day, how would they keep entertained, what on earth (as opposed to their heavenly origin) would they eat? Voilá, the Barnard staff and faculty were so in awe of my mother and father (apparently they had heard of them before) that they graciously "opened" their campus to my parents and accomodated all of their needs, physical and intellectual, and filled their free time with scheduled lectures and class audits. Actually, 'ole Zeus and Metis felt so dang comfortable at Barnard, they never quite got around to leaving (so that's where I get it from!) and have adopted the Barnard student body as their second family.

All in the family,
The Muse

Arts Calendar

The AGONY and the ECSTASY
 FRIDAY NOV. 1 4:30
 118 MATH

OCT. 28 through NOV. 3

Succeed
 A Play at Teacher's College

through 10/2
HORACE MA NY THEATRE

Camila in Spanish Suite - 10/28 7:30 x 31 686

Jacob's Ladder
 Thurs. Oct 31 8+10

OLIZOLA: the photographer in MAISON FRANCAISE

VAMPYR

ABOTT & COSTELLO MEET FRANKENSTEIN
 238 W. 115th St - Library
 TUES. 29 OCT @ 3:30

BLUES and JAZZ JAM SESSIONS
 Thursdays! 9-11
 St. Pauls

MIDNIGHT MADNESS IV
 The Phantom of the Opera
 OCT 31 9, 11 ST. PAULS

Tues. 10/29 7, 9, 11 → ALT.

LBGC Extravaganza!
 Nov. 1, Friday, 10:00 in Earl Hall

obk
 The Rapture at Angeleno
 995-2000

BOYCOTT THE BOYCOTT
 SUPPORT POSITIVE IMAGES OF LESBIANS + GAYS BY KEEPING YOUR T.V. ON - TUES OCT 29

THE WORLD OF WIM WENDERS
 a three-week retrospective!
 PUBLIC THEATRE 518-7171

Ballet Hispanico
 at Joyce Theatre 242-0800

Films from Central Asia
 Through 11:3 at The Asia Society 282-6900

DIAMANDA GALAS
 MIDNIGHT OCT. 31
 THE BANK 505-5173

Theatre from Italy
VOLARE - Life after Death
 at La Mama 475-7710

ARTFUX AMERICA
 Gallery Stendhal Through 11/3 626 Broadway

happy halloween!
STRAYCATS DREAD ZEPPELIN
 BOP (harvey)
 HALLOWEEN AT THE RITZ 541-8900

Mark Thompson reads from OCT 29
LEATHER FOLK
 AT A DIFFERENT LIGHT 549 HUDSON ST 8:00

POPS* COOL* LOVE
 HALLOWEEN AT WETLANDS 966-4225

Billy Branch and Sons of Blues
 FR1 + SAT 10/1 + 10/2
 Chicago 8.L.U.E.S 255-7373

Salsa + Samba
 Halloween at S.O.B's OCT 31 243-4990

By Miss Dahlia



BARNARD BULLETIN

Application For 1992 Editorial Board Due Nov. 15

**Please include writing, photography or layout samples
with this application**

Name:

Box:

Phone:

Position(s) Interested In:

Past Editorial/Writing/Photography/Layout Experience:

Time Commitment (Please List **all** other activities and commitments):

What changes would you make in the *Bulletin*?

What niche does the *Bulletin* fill? (in other words, for whom do you think the *Bulletin* is intended?)