



# BARNARD BULLETIN

Volume XCIX

Number 12

October 5, 1992



**The Sixth New York Lesbian and Gay  
Experimental Film Festival**



## PETITIONS TO THE COMMITTEE ON PROGRAMS AND ACADEMIC STANDING

The deadline to submit petitions to the Registrar is Monday of the week of the meeting (The committee meets bi weekly) Be as specific as possible, including details pertinent to the request and the precise numbers and titles of relevant courses. Secure all appropriate signatures and request a comment, particularly if support is expressed (A signature without comment is seen as pro forma) Bear in mind that not every petition is granted—even with the support of faculty, your adviser, and the dean. The committee evaluates it within the wide framework of its effect on academic policy and allows exceptions only for absolutely compelling reasons. If you have any questions, call Dean Bornemann, x42024

## RELEASE OF DIRECTORY INFORMATION

In accordance with the Family Education Rights and Privacy Act of 1974, the College may release, at its discretion and without prior authorization from the student, the following information: name, class, home or college address and telephone number, major field, date and place of birth, dates of attendance at Barnard, degrees, honors and awards, and previous school most recently attended. The law also gives the students the right to place limitations on release of this information. A student who wishes to do so must file a special form with the Registrar. In practice, the College does not indiscriminately release information about individual students. For more information regarding these forms, call the Registrar's Office, x42011

## SENIOR CLIPBOARD

**Fulbright applicants** The deadline for submitting applications is **today**, Mon, Oct 5. **Senior Scholar applicants** should see Dean Schneider **before** the Mon, Oct 12 deadline. If you are applying to a graduate program in one of the humanities which includes History, and have a GPA greater than 3.50, you might qualify for a **Mellon Fellowship**, see Dean Schneider for details. **Rhodes Scholarship**: The deadline is Mon, Oct 12. **Diploma Name Cards** for Feb '92 graduates should be

turned in to the Registrar's Office by Fri, Oct 9. Don't forget the **Graduate School Fair** on Mon, Oct 12, see Career Services below for more information.

**JUNIORS INTERESTED IN PURSUING A CAREER IN PUBLIC SERVICE** may enter the 15th annual competition of the scholarship program operated by the Harry S Truman Foundation. The Foundation Board of Trustees will select one scholar from each of the 50 states and 40 scholars at-large. Nominees must be U.S. citizens. The scholarship provides \$3,000 for the senior year of undergraduate education and up to \$27,000 to cover graduate or professional school expenses. Based on merit, these awards are made to students who are college juniors in September 1992 and who have outstanding potential for leadership in public service at the federal, state, or municipal level. Qualified juniors with a GPA over 3.4 who are planning a career in government service should contact Dean Schneider, x42024, by Mon, Oct 12.

**EDUCATION PROGRAM** applications and information are now available in 336 Milbank. Applications for juniors are due **today**, Mon, Oct 5. If you have any questions, please call x42117 or x47072.

**PREMEDS SHOULD PLAN TO ATTEND A LECTURE** given by a panel of medical students and Dr. Polly Wheat, the Director of Health Services. The panel will speak on "How to Choose and What to Expect," on Wed, Oct 14, at 7:30 p.m. in the Deacery.

**PRE LAWS** should attend the lecture given by James Milligan, the Dean of Admissions at Columbia Law School who will speak on "Application to Law School: Substance and Strategy," on Thurs, Oct 8, 5:30 p.m. - 7 p.m., in Wien Lounge. This is a general information session not specifically related to Columbia Law School.

## CAREER SERVICES INFORMATION

Come to the **Graduate School Fair** and meet representatives from the Arts and Sciences, Journalism, Architecture, Communications, Public Health, Education, International Affairs, and Divinity Schools. The fair will take place on Tues, Oct 13, 11 a.m. - 3 p.m., in Upper Level McIntosh. A **Graduate School Professors' Panel** will be held on Mon, Oct 12, 7:30 p.m., in the Jean Palmer Room. A **Graduate School Admissions and Financial Aid Panel** will take place on Tues, Oct 13, at 4 p.m., in the Jean Palmer Room. If you want to participate in the **Recruitment Program**,

you must attend an Orientation session. Sessions are scheduled from Sept 25 - Oct 26 and sign-up sheets are posted at the front desk in Career Services, 11 Milbank.

**COME TO THE WRITING ROOM** for assistance with writing. Professional writers and peer tutors are on hand to help you with any problems you may have. The staff is trained to help writers in all disciplines. Beginning Sept 20, conference hours will be Sunday - Thursday, with limited hours during the first week. Sign-up sheets are posted on the Writing Room door outside 121 Reid Hall. For more information, call x48941.

**A STUDY SKILLS MINI-COURSE** taught by Dean Denburg and sponsored by the First-Year Focus will be given **today**, Mon, Oct 5, 8 p.m., and Wed, Oct 14, 8 p.m. **Please note that this course is NOT mandatory (as stated in last week's Bear Essentials) and has limited enrollment.** The course will focus on note-taking, time-management and study strategies. Sign up in the Quad office or with Joy Coleman in 49 Claremont.

**OCTOBER IS BARNARD WOMEN'S HEALTH MONTH!** Dr. Polly Wheat, Director of Health Services, will deliver a Keynote Address **today**, Mon, Oct 5, at noon in Sulzberger Parlor. If possible, please plan to attend.

**BEREAVEMENT GROUP** meets Fridays, 11:30 a.m. - 12:30 p.m., in 108 Milbank. Call the Dean of Studies office, x42024, or Health Services, x42091, if you have experienced the loss of a loved one and wish to participate. There will be a **HEOP SUPPORT GROUP** led by Dean Silverman, day and time to be announced. Call Francesca Cuevas, x43583, for more information.

## INTERESTED IN ANTHROPOLOGY?

Students and faculty are invited to attend a conference assessing the work of Franz Boas, one of the founders of modern anthropology. This free conference will take place on Sat, Oct 10, from 9 a.m. - 5 p.m., in the James Room.

# BARNARD BULLETIN

*Editor-In Chief*  
Janie Iadipaolo

*News*  
Stephanie Staal  
Carol Sung

*Features*  
Cheryl Prince

*Women's Issues*  
Sarah Sheffield  
Judy Yu

*The Arts*  
Tamara Cohen  
Kim Scaifano

*Commentary*  
Kinn-Ming Chan

*Photography*  
Rebecca Layton

*Associate Editors*  
Elham Cohanim  
Batya Grunfeld  
Urmilla Ranadive

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  
3009 Broadway  
105 McIntosh Center  
New York, New York 10027  
(212) 854 2119

## News

Barnard Bull .....	5
Financial Aid Decreases .....	6
Russian Foreign Minister announces plan for new SDI.....	7
Israeli Foreign Minister Speaks.....	8

## Features

Inclinerators Threaten Health.....	9
Interview With Lynn Chancer.....	10

## Women's Issues

What Happened to Student Activism at Barnard?.....	12
Helene Cixous Lectures .....	13
Administration must support Rape Crisis Center .....	14

## Arts

Mary's Magic Drags On.....	15
Of Mice and Men.....	16
Lesbian and Gay Film Festival.....	19

## Commentary

Watch out America? .....	20
Is that smell YOU?.....	21

cover:S. Frlot/a Cosmic Demonstration of Sexuality

# College Republicans Display Homophobia and Racism

The Columbia College Republicans recently posted several offensive flyers mocking those of the Barnard Organization of Black Women (BOBW), International Socialist Organization (ISO), and Outreach (a hotline for gay, lesbian, and questioning people). All made attacks on the organizations concerned, two of which were blatantly racist. The BOBW flyer announced a party to welcome all students and faculty of color; the College Republican version changed this to a party to welcome all students and faculty "irrespective of color." The ISO flyer had listed the Rodney King incident as one of many reasons to be angry at the current political climate of the United States; the College Republicans stated on their flyer that one should laugh at people who support Rodney King, and then labelled him a "wife-beating drunkard." The College Republicans spoofed Outreach posters which read "I've made a lot of friends here but they all think I'm straight" as "I've made a lot of friends here but they all think I'm liberal."

The College Republicans' flyers were posted beside the originals and used the same font and layout. This reveals both their disrespect for these

organizations and their intention to trivialize these organizations' goals and purposes.

Targeting organizations like BOBW and Outreach is a display of white heterosexual privilege. Who is able to mock these groups? The outrage of the African-American community at the acquittal of the police officers who brutalized Rodney King is not a laughing matter, except perhaps to those who wish to continue benefitting from institutionalized racism. Neither is the homophobia that silences lesbians and gays, except to those who seek to silence them. In a university which has historically excluded people of color, the celebration of their presence is not a laughing matter — except to those who feel that their power is threatened by such a presence. Obviously these are laughing matters to the Columbia College Republicans. We at the Barnard Bulletin are appalled by this racist and homophobic harassment and call upon the student body and administration to take immediate action.



## Editorial Policy

**In order to be considered for publication all letters to the editor from an individual must be signed by that individual and/or from a Barnard SGA and/or Columbia Student Council recognized campus organization. Signed editorials do not necessarily reflect the views of the Bulletin.**

**Interested writers and artists, contact Janie at x42119.**

# Barnard Bull

The Barnard Bull roamed , asking students what their definition of family values was?



**Laurie Schneide**  
(BC '93)

"IT HAS TO BE DEFINED ACCORDING TO THE INDIVIDUAL AND IS BASED ON LOVE, COMPASSION, AND FORGIVENESS THREE FACTORS THAT DAN QUAYLE AND HIS DEFINITION HAVE SOMEHOW OVERLOOKED "

**Eric Garcetti**  
(SEPA '93)

"FAMILY VALUES ARE THE PARTICULAR MORALS WITHIN ANY FAMILY-ANY TYPE OF FAMILY IT'S A PRETTY NEUTRAL TERM"



**Dana Molin**  
(BC'93)

"THERE'S NO SUCH THING AS REAL FAMILY VALUES"



**Y e r a z**  
**Markarian(BC'93)**

"THE STRENGTH OF THE FAMILY UNIT WHICH SHOULD INCLUDE COMMUNICATION, LOVE, HONESTY, AND REALISM AND KNOWING HOW TO "WING IT "



Photos by Rebecca Layton

# Financial Aid Maimed by Recession

Barnard College is straining under the pressure of federal and state cutbacks in financial aid. The recession and Congressional cutbacks have had a major impact on the ability of institutions such as Barnard to help their students finance their education. Congress and the White House are cutting programs affecting work study, such as TAP and Pell Grants. Recently, the Senate voted on two proposals that would have allocated more money towards education by shifting funds from military to domestic programs. Senator Arlen Specter (R-PA) recently sponsored a bill that would siphon money from the Pentagon and put it into educational programs. He said last week that, "Our military walks taller than any other military on the face of the Earth. Shifting six-tenths of one per cent of defense outlays is not going to change that." Both proposals were widely defeated. Among other things, these votes insured a \$100 cut in the maximum Pell Grant for educational institutions in 1992-1993. Institutions such as Barnard are left in dire need to make up the difference. Despite reports that fund raising is

***Federal and state aid have decreased while the need for it is higher this year than ever before.***

ahead of schedule, Barnard has a very small endowment compared to schools like Wellesly and Harvard, both of which can draw from their endowment for financial aid. "Barnard's endowment," said Barnard's Director of Financial Aid, Suzanneclair Guard, "does not come close to covering my need" in financing student education, so financial aid has to come out of the college's operating costs. The Director of Barnard's Higher Education Opportunity Program (HEOP), Francesca Cuevas, said funding from the state is down for the 1992-93 academic year. HEOP is a state-

wide special support program for economically disadvantaged students. The maximum award from the State, which was \$4000 per student a year ago, is now \$3575 per student, and Barnard is making up the difference. Cuevas said that in 1980, the average Barnard grant for HEOP students was \$3,000. In 1992 it was \$10,000. HEOP received \$300,000 from the state last year and \$1,000,000 from Barnard. She says that "despite the economic situation, Barnard has been extremely supportive." She encourages students to write letters to the government to increase financial aid because "they're getting pretty drastic."

Federal and state aid has decreased while the need for it is higher this year than ever before. "This has been a very very difficult year," Guard said. Forty-seven percent of last year's first year class required some sort of financial aid. In contrast, fifty-two per cent of this year's first-year students are on financial aid. She adds that the average grant from Barnard is \$11,300. According to Guard, the profile of the students on financial aid has changed dramatically over the last ten years. Parents who three years ago were making 150,000 a year, have now been laid off, she says. Programs such as

the Pell Grant and the work study program, which are Federally funded, have been cut back in the last ten years. Federal aid "has just not kept pace" states Guard. In 1980, Barnard received approximately 4.1 million dollars from the Federal government. In 1991, Barnard received approximately 3.6 million from the Federal government. Guard said that Barnard should be receiving six or seven million at this point, when inflation is taken into account.

Kira Bond (BC '93) who was on work study for two years is no longer eligible. Without work-study, she has to wait until after the October cut off date to

find an on campus work study job. "Now I'm looking at anything: odd jobs, secretarial, baby-sitting." Bond says that she now lives off of baby-sitting money and has \$43 to her name. Most of her tuition is covered by a Barnard grant and the rest she has to cover herself. "I guess it is not very much," she says "but to me it might as well be the whole amount. I just don't have that kind of income." She hastened to add that "the people in financial aid are very good and they really work hard to give as much as they can."

Cuevas pointed out that government cuts in Work Study were tough on students. While students have not been forced to withdraw from Barnard as a result of the cuts, "they just make it really hard," said Cuevas. The students end up having to work harder and get bigger loans. Some students, which Cuevas knows, have decided not to live on campus or go on the meal plan as a result of the cuts.

Mikki Meadows (BC '93) said "they never give money for housing," and it "is cheaper to live off campus. I save over \$1,000 living off campus."

The fate of another state-wide program, the Liberty Project, is another indication of the recession's effect on education. The Program Coordinator of the Liberty Project, Alexandra Nestores, works with youths who are at the risk of dropping out of school. She says that when it started, the Project was a "big, expansive program, with a psychologist, a social worker, a counselor and a coordinator." They no longer employ the psychologist and the social worker. The Project has had its budget cut 66 per cent since it started less than four years ago. This year, in fact, tutors who were previously paid, have been asked to donate their services. Nestores does not know if state funding will be cut completely but they are already looking for outside sources.

*Brinley Bruton is a Barnard College senior.*

# Russian Foreign Minister Announces Plan For New SDI

The School of International and Public Affairs (SIPA) hosted Minister of Foreign Affairs of the Russian Federation, Andrei V. Kozyrev, on Thurs. Sept. 24, presenting him with the prestigious Global Leadership Award. SIPA chose Kozyrev to receive the award because of his great strides in pursuit of international peace, democratization, and the defense of human rights.

The presentation took place in the Rotunda of Low Memorial Library, which was crowded with faculty, SIPA students, and a few undergraduates eager to hear Kozyrev speak about "A New Russian Foreign Policy for the New Era".

Kozyrev displayed a rich background in Soviet and Russian politics starting in 1974 when he began serving in the Soviet Foreign Affairs Ministry. In 1989 he was selected as the director of the Department of International Organizations where he handled affairs relating to the United Nations and international organizations. From October 1990 to December 1991, he was Foreign Minister for the Russian Republic of the U.S.S.R. under Boris Yeltsin and rose to his current position following the August 1991 coup attempt. "The coup attempt

*...domestic dissatisfaction with economic and political reforms is one of the many difficulties facing the Russian Republic in its transformation to a more democratic society*

was the culmination of desire to preserve that system intact," said Kozyrev. "After August 1991 it was absolutely clear that communism with a human face was impossible . . . the socialist option would end in tanks."

Presently, Kozyrev is leading the way towards establishing new diplomatic relations with the countries of the former Warsaw Pact and the newly formed republics of the Commonwealth of Independent States, as well as with the nations of the West. Kozyrev expressed hope that new cooperative relations between the Russian Republic and the international community may develop in what is now a new era of Russian foreign policy. Russia's prescriptions for this new approach are contained in SDI, the Strategic Democratic Initiative. This plan, unlike the Strategic Defense Initiative which shares the same acronym, does not focus on military competition but on economic cooperation.

Before Kozyrev began elaborating on his plans for the future, he spoke frankly about the final years of the Soviet Union's existence. "Clinging to the socialist option did not allow for

the whole truth to be told back then, let alone to turn words into practical deeds . . . then half truths turned into half lies," he said. Kozyrev then spoke with pride of Boris Yeltsin's great courage in rescuing Russia from the coup attempt and paving the way for a new Russian Republic. In this state, Kozyrev stressed, "the new Russian leadership has begun to implement reforms in deeds." However, he reminded us that, "still, totalitarianism has left its mark," and that "it is difficult for people to get used to more responsibility and opportunity in the new system, and some even dream of returning to yesterday."

This domestic dissatisfaction with economic and political reforms is one of the many difficulties facing the Russian Republic in its transformation to a more democratic society. Now that times are hard, Kozyrev emphasized that what Russia needs at the moment is capital. But, he made it clear that Russia expects no handouts. "Today we are not talking of financial or humanitarian aid only," he said. "Russia is resolved not to remain a nation on credit forever." Along that vein, Kozyrev explained Russia's desire to concentrate on

joint programs focusing on investment in Russia. These joint ventures would include training Russian managers and entrepreneurs in developed Western countries, an examination of economic legislation, and joint defense industry programs.

Kozyrev explained that as Russia is facing trying times now in this period

of transition, many onlookers regard its internal situation as unpredictable, thus making investment and political cooperation risky or at least uncertain. Nonetheless, Kozyrev maintained that a politically stable and economically viable Russian Republic is in everyone's best interest. Though the republic has many cards stacked against it at the moment, it still maintains a position of influence in the world by virtue of its diplomatic history, military strength, and economic potential. Kozyrev asserts that Russia could play pivotal roles in helping to resolve conflicts in many corners of the globe, from the Middle East to Yugoslavia, as well as within the Commonwealth of Independent States. The future of the Russian Federal Republic, and at the same time, that of the New International Order, hinges on how the International Community will choose to respond to the new Russia, according to Kozyrev.

*Nicole Hala is a Barnard College junior.*

# Israeli Foreign Minister Addresses Peace

Israeli Foreign Minister and previous Prime Minister, Shimon Perez, spoke to over 700 people on Wed., Sep. 23, in the Kathryn Bache Miller Theatre. Sponsored by the Jewish Student Union (JSU), the event commenced with introductions by Vice President of the School of Arts and Sciences, chaplain Rabbi Charles Sheer, and David Lerner (CC '93), chair of the JSU.

Perez surveyed a spectrum of issues relating to Israel with the peace talks ranking high on the list. He expressed his intent to expedite this process, saying "We do not want to build two piers, one Israeli, one Palestinian, but a bridge of understanding."

Perez reduced the peace process into two steps: the first being negotiations, the second being the market level. Emphasis, Perez said, will have to be put on compromise between nations and the inclusion of all parties (i.e., Syria, Lebanon) in the peace camp. For the Palestinians living in Israel, successful negotiations will hinge on the ability of the Palestinians to form a coherent leadership and the desire of these leaders to "face old prejudices and tell the people honestly the sacrifices they will have to make for peace," Perez said. He continued, "A leader is one who is not afraid to face his own people."

Discussing the market level, Perez said that the effort to create harmonious economic relations with neighboring countries, in other words a common market, will help spread economic prosperity to all. "It is foolish for Israel to be an island of prosperity in an ocean of poverty . . . Unless we construct a new economic Middle East, we will not feel the fruits of peace," he said.

Perez also discussed an innovative approach to the peace process aimed at meeting current technological and political developments. "What is the point of borders when missiles violate them?" he asked. The recent dismantling of the Soviet Union, one of the greatest providers of weaponry to the Middle Eastern region, creates a need for "a new diplomacy," and a "new age," Perez pointed out.

The influx of 400,000 Russian immigrants, which Perez termed the "ingathering of exiles," also signals a new age. Perez discussed his views of Israel's open immigration policy as a token of its commitment to being a bastion of Jewish heritage, tradition, and language, from the perilous winds of anti-semitism. "As communism collapsed," Perez said, "Zionism became the answer to the Jewish future."

Perez concluded with a plea for the future of Israel. "Let's prepare a world of peace for our children so they can remain Jewish," he said.

The evening ended with a singing of "Hatikvah," the Israeli national anthem, and "The Star Spangled Banner." Perez's visit to Columbia is only one part of his two-week itinerary in the States.

*Fayge Pam is a Barnard College sophomore.*

120 OFFICES WORLDWIDE  
 103 Ferris Booth Hall  
 Columbia University  
 New York, NY 10027  
 212-854-2224

STUDENT & YOUTH FARES  
 London from 366  
 Guatemala from 390  
 Tokyo from 795  
 Sydney from 1019  
 COPENHAGEN from 488  
 RIO/SAO PAULO from 690  
 and EVERYWHERE ELSE TOO!

- ROUNDTRIP FROM NEW YORK
- DOMESTIC FLIGHTS
- EURAIL PASSES
- HOSTEL MEMBERSHIPS
- DEPARTURES FROM ALL MAJOR US CITIES

**STA TRAVEL**  
 We've been there.





# Incinerators Threaten New Yorkers' Health City Government Backs Big Business

"New York's air is contaminated with a wide range of potentially hazardous materials and even now can not meet minimum existing Clean Air Act standards. New York's drinking water is relatively polluted with trace levels of cancer causing compounds. New Yorkers are continually exposed to toxic chemicals in their homes and jobs. New Yorkers have the highest cancer rates in the country." Our city government is aware of these facts from 'The Burning Question: Incineration vs Recycling' by Walter Liang-Ping Hang and Steven A. Romalewski, however, they continue to claim that the present minimum standards that exist for incineration are sufficient and that incinerators will not affect the health of New Yorkers. New York City's incineration dilemma is best described in a statement senior attorney of the Natural Resources Defense Council, Eric A. Goldstein, gave to the *New York Times*, "We are convinced for political and economic reasons that the city has failed and will continue to fail at trying to do both (incineration and recycling)."

This past year New York City officials have given the okay for two incinerators: the Brooklyn Navy Yard incinerator, which would have the capacity to burn 2,000 tons of waste and the Bronx Lebanon Medical Waste incinerator, which has the capacity to burn 48 tons of medical waste. These incinerators are both part of NYC's solid-waste management plan, which emphasizes incineration over recycling.

The Brooklyn Navy Yard incinerator, according to a study by NYU scientists of the local prevailing wind patterns and other meteorologic information, will be polluting the air of Manhattan, Queens, Brooklyn, the Bronx, Staten Island, Westchester, Nassau and Suffolk counties, and portions of Connecticut along the Long Island Sound, with toxic pollutants. The possible health risks that could arise are cell mutations, fetal death, liver disease, cancer, birth defects and others. But Hang and Romalewski have stated that it is essentially impossible to quantify these health risks. Other factors exist to aggravate the dangers of living within range of an incinerator.

New York government officials selected those studies which show the least amount of damage, in order to defend the building of the incinerators. Although Williamsburg residents were not successful in blocking the building of the Brooklyn Navy Yard incinerator, at least they knew of the proposal to build it. They were able to voice their opinion. In contrast, the Bronx Lebanon incinerator was built without an environmental impact statement, without the community's knowledge and is presently not even burning the medical waste of the community but of the suburbs.

The history of the Bronx Lebanon incinerator is long and tangled. However, Marion Leinberg of the South Bronx Clean

Air Coalition, explained that all medical waste, except for 50 tons, was accounted for in the solid waste management plan for the city of New York. The environmental consultant for Remtech, the corporation which built the incinerator, is Carolyn Konheim, who also happens to be a paid environmental consultant for the city of New York. She advised Remtech to build an incinerator which has a 48 ton maximum capacity, so as not to enter the more stringent above 50 ton capacity incinerators. This of course does not take into account its back up furnace and the fact that they are attempting to sell the incinerator as having the capacity to burn more than 48 tons. Furthermore, before the incinerator came to the Bronx, Remtech tried to build it in the middle of an insane asylum estate, but failed.

The opposition to the Bronx Lebanon Medical Waste incinerator is confident that they will succeed in shutting down the incinerator, for to them it is a matter of life or death. In an interview with community activist and member of the Bronx Clean Air Coalition, Carlos Padilla, I was told that "the Department of Environmental Protection (DEP) regulation says that a medical waste incinerator has to be owned or operated by a medical waste generator. Because of this regulation the Bronx Lebanon incinerator should never have been built, Bronx Lebanon does not own the incinerator—Remtech does."

The Bronx Lebanon incinerator will not just put the lives of the South Bronx community at risk, but will affect all of the Bronx and suburbs north of it. The DEP and DEC (Department of Environmental Conservation) choose to believe that the incinerator will not adversely affect anyone's health. It is a standard regulation that an environmental impact statement must be filed with the regulatory agencies before an incinerator of this magnitude and in such a densely populated area is built. No environmental impact statement has been filed to date. Vicente Alba of the South Bronx Clean Air coalition says that the DEP "refuses to acknowledge that it is necessary. The whole project was built on the premise that there are no 'sensitive receptors'. There is nobody here (South Bronx) that will be adversely affected by an incinerator in the community." New York can not even comply with the Clean Air Act but they believe that the addition of an incinerator in a community suffering from bad health care, chronic asthma and a high infancy death rate, will not be adversely affected.

The regulatory agencies also accepted the announcements of the community board hearings which were to discuss the building of the incinerators, being announced in *Newsday* (sold at the time in one newsstand in the NORTH LAS 1 Bronx) and an environmental magazine (not sold in the Bronx) as sufficient in complying with the law. They did not

# Sadomasochism In Everyday Life

## An Interview With Lynn Chancer

For many of us, the term sadomasochism conjures up images of various men and women scantily clad in black leather mercilessly whipping each other into satanic ecstasy. While an interesting image, ritualistic sexual bondage is not the subject of Professor Lynn Chancer's new book, Sadomasochism in Everyday Life. The book, subtitled "The Dynamics of Power and Powerlessness," goes far beyond the traditional and perhaps stereotypical concepts of whips and chains. Chancer (also an assistant professor of sociology at Barnard college) clearly and concisely explores the power/powerlessness or dominant/subordinate dynamic as it manifests itself in the everyday lives and relationships of individuals and on a

broader level, shows how male dominated and capitalist societies serve to foster and perpetuate this dynamic. When asked what her inspiration for the book was, Chancer had the laugh "I'm only laughing because I've done a couple of radio interviews about this book and a predictable question that they ask is "Well, Ms. Chancer, is there something in your personal background that perhaps inspired you." In fact, she is quite honest in the opening paragraph of her book about its relevance to her personal life. Ten years ago," reads the introduction, "I found myself deeply involved in two simultaneous love affairs that at the time might have dubbed passionate or, in a more pessimistic moment, mildly destructive. I certainly would not have called them sadomasochistic. In retrospect, however, I have slowly become convinced that those intimate relationships were neither as uncommon nor as different from sexual

instance in which an inelastic ritual of dominance and subordination can also be played out as I once believed." This realization sparked her interest in the topic, and the many heated conversations with friends and family that ensued, but those experiences alone were not enough to choose S&M as her dissertation topic.

In April of 1982, an academic conference on sexuality was held at Barnard College. Conflict arose when members of a West Coast lesbian group called SAMOIS who openly practised sexual sadomasochism felt that they

we imbibe psychologically within the social world—and that would mean that actually it makes sense that people have sadomasochistic desires and sometimes want to experiment with or explore them sexually. But I was trying to find some theoretical resolution to the feminist debate, and in my mind I don't know about in anyone else's—the book somewhat is."

The sadomasochistic dynamic on the individual level, as Chancer describes it is the result of people feeding off each other's intense simultaneous—however conflictual—desire for dependence and independence. Many of us are familiar with being attracted most to people who are unattainable or who don't reciprocate our feelings while we are least attracted to those in hot pursuit of us. It

**The sadomasochistic dynamic on the individual level, as Chancer describes it, is the result of people feeding off each other's intense simultaneous -however conflictual- desire for dependence and independence.**

deserved representation on the panel just like any other feminist group. Apparently, other feminist groups disagree, feeling the very concept of adopting sadomasochistic roles is somewhat contrary to feminist ideals. In the end, planners of the conference defended SAMOIS's right to participate. But, Chancer says, "the controversy led to discussions with friends of mine about feminism having this vision of relationships going in this egalitarian direction and that sadomasochism was saying that its o.k. for people to take these dominant and subordinate positions with each other and that was exactly the opposite of what feminism was saying." This led Chancer to think about the concept that there was this superimposed 'politically correct' sexuality that all feminists were supposed to have in common but that it was not necessarily a natural result of the social structure in which they live. Maybe there are these structures that

relates to feeling like you're somehow not okay, that you're not worthwhile, that you're missing something and is someone is unavailable to you, you have the feeling of that person is really valuable and if only that person loved me then maybe I'd be okay. That person becomes the embodiment of something that is alienated from yourself. Chancer feels that this sense of legitimacy that people are yearning for and desperately looking for in others is something that the social world should be bestowing. As a matter of course. But in this patriarchal male-dominated society, women (who are predominantly found in misochistic roles) are brought up to believe that there is something lacking in them simply because they are not male. Likewise, on a racial level (with which Chancer takes issue in her book), people of color are brought up to believe they are lacking because they are not white. And stemming from the

competitive world of capitalism, the same applies to upper and lower classes. Both the "sadist" and the "masochist" are equally emotionally needy (the sadist cannot be in a position of power without a masochist to control). The problem, however, is getting *both* sides to agree that changes are desperately needed.

Perhaps it's my skeptical and somewhat pessimistic nature, but I couldn't help but ask whether or not—given the seemingly insurmountable obstacles we would have to overcome—the professor is optimistic about these changes actually happening. She admits that it is certainly no light challenge.

"It's complicated. Can the social world really give this kind of legitimacy that I'm talking about or is it just some sort of hopelessly utopian thing? People who are less theoretically oriented than myself would probably say 'well, that's just the way it is. It's human nature.'" But she is not readily convinced of that. "The most persuasive point for me is that there is no way of knowing what would happen in some future time unless we change all the things now that seem to arguably produce the social psychology we're discussing. If you then made changes and people felt more secure and felt guaranteed about jobs and there were social efforts to provide a sense of community for people, and then you see the same patterns coming about, then there would be more evidence that in fact there is something unchanging about these dynamics."

But Chancer points out that social change is not at all a new concept. However impatient some of us may be with its slow progression, change has been happening for years. "It's extraordinary. If you look back at the 1950s, in only 40 years, the way in which feminism has had an international impact is remarkable. I mean, if you had told a political scientist five or ten years ago that communism would end, that a new world order was going to come into play, that Germany would be unified, he or she would have thought you were mad! And it happened in such a short

period of time. Changes continue because one set of changes gets people thinking about what has not yet been changed." Clearly, there is much work still to be done. But Chancer is optimistic about its inevitability. "The question is just how to get there. How do you restructure the social world? How do you get people who are maybe into these patterns and who have very conservative and even reactionary social views to want to think differently?"

That's a good question and a difficult one to answer, but Chancer suggests that if people become more aware of both the sadistic and masochistic tendencies in all of us, the chances for equality should dramatically increase. "The first step is becoming more open and honest. We tend to think about change predominantly in terms of rational explanation rather than emotional or psychological and in that respect the deeper implications of feminist theory have not yet truly infiltrated the way we conceptualize social movements and political change. We need to design social change and social theory so that it encompasses people's rational and emotional needs simultaneously. So I suppose the book is attempting to suggest somewhat broader criterion by which we could think about social movements." According to Chancer, we also need to be more cognizant of every individual's need for familiarity. "People are socialized to think of themselves as somehow subordinate or lacking some worthiness. You're used to thinking that, it's familiar to you. If you give it up, this need is somehow thrown back on yourself and then you have to realize that you're not so dependent after all and that you always did have some independence. That's a shock to your habitual way of viewing yourself in the world." And taking it a step further, we can assume that those social movements that take this need into account will meet with the most



success. "It has dawned on me of late that movements of social change have been at this horrible disadvantage because they've got nothing to provide people with a sense of security or familiarity, both of which bestow a certain degree of pleasure. You can't overwhelm people with change." Chancer suggests that these movements should attempt some compromise "by trying not to make people feel guilty as movements have done at various points of social history. As an example, take the whole notion of political correctness, like if you're in a given social movement, you have to act a certain way." For a more specific example, the unrealistic demand that a feminist should never engage in sadomasochistic sexual activity. "We need to have more pragmatic ways of operating. Otherwise it's just not going to work."

Again, on an individual level, Chancer believes that each person can begin the process by simply being aware. "Just thinking about these issues, when you're walking down the street, while it might seem ephemeral, it's not really. Because when you begin to change the way people think, it eventually starts to affect what they do and eventually, what they feel. By just saying, 'hey, I think I'm in this sadomasochistic pattern' suddenly you've taken this

**continued on pg22**

# What happened to student Activism at Barnard?

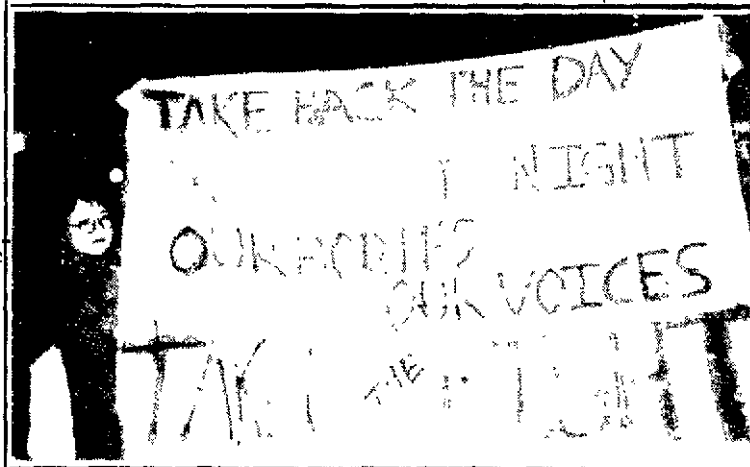
Twenty-five years ago there was a sense of crisis and a call for change throughout the country. This crisis was felt at Barnard as well. Student activists at Barnard during the period cite the example and strength of the Black Power movement, Anti-war movement, Student movement, and a young, vibrant women's liberation movement as providing direction to student communities at Barnard and Columbia. Scholars of the student movement wrote that campuses like Barnard that "promoted academic excellence and freedom" and were highly selective in admission policies tended to be "protest-promoting institutions."<sup>1</sup> In other words, in the late sixties and early seventies most students at Barnard and Columbia, whether because of economic or educational privileges, had come to expect that their voices would have some weight with decision-makers.

The goal of the anti-war movement of the late sixties and early seventies was to end the war in Vietnam. Barnard students were involved from the beginning. However, in 1972, Columbia was still more than a decade away from co-education and until that Spring, anti-war activism was focused at Columbia (even by Barnard activists). Until this time, these organizations were run and dominated by men. However, in 1972, the women's movement had an effect on the strategy of Barnard student activists. These activists felt it was important to organize as women, with the unique identity as Barnard women. This shift in consciousness, as well as strategy, meant that women were taking on leadership roles in a movement that helped to reshape American consciousness about the Vietnam war and U.S. involvement in Southeast Asia. Since Barnard's beginnings it has always had effects on the University's perspective towards women - from

discussions of voting rights for women to today's movement for a University-wide policy on sexual assault and rape. Women's institutions like Barnard have provided opportunities for female leadership and access to decision-makers, challenging societal concepts of "traditional" gender roles for women. The changes that have taken place are rooted in the questions of student activists of the past. The questions they asked came from expanding views of the learning process beyond the classroom. Before Women's Studies and African-American Studies were part of the curriculum, students set up study groups for themselves reading books

consciousness of Barnard, was called for. BOSS demanded "a 'concrete vehicle' organized and selected by Black students at Barnard for the express purpose of implementing programs to deal with our needs."<sup>3</sup> BOSS found student support from outside the organization such as the Student Afro-American Society, Students for a Democratic Society, the Barnard Young Socialist Alliance, and Barnard Women's Liberation. These student organizations at Barnard and Columbia spoke out in support of the work BOSS was doing. After activists came together in support of BOSS their added attention by faculty and administrators to issues of racism within the Barnard community.

From those who were active in the anti-war movement in 1972 came the base of a new organization - the Barnard Women's Collective. Almost a year before the Roe v. Wade decision was handed down by the Supreme Court, the Collective formed an Abortion Action Committee. These women worked to improve health care and organized to secure the beginnings of



like Sisterhood is Powerful and The Autobiography of Malcolm X, stimulating questions which had effects both on their course work and activism.

There was an active discussion in the Barnard Bulletin of the need for women to name their struggles. The Barnard Organization of Soul Sisters (forerunner to Barnard Organization of Black Women) wrote a manifesto in 1968 decrying Barnard's reinforcement of "the European cultural heritage." BOSS linked the problems of racism and sexism in the lives of Black women. Women of BOSS called for a change in the academic community. They wrote that the faculty and administrations ignorance was "[d]ue to their own limited experience with blacks, their knowledge of black women is limited to the master-servant relationship they have with black women they hire to maintain their households."<sup>2</sup> A change in curriculum, as well as the

gynecological care Barnard Health Services. They wrote a regular column in the Barnard Bulletin entitled "In Sisterhood." As with organizations around the country the Collective formed consciousness-raising groups which created a space for women to discuss personal issues in a political context. The Women's Collective and Barnard Organization of Soul Sisters stimulated change and discussion at Barnard and the University. In the past few years Take Back the Night, an organization which works to end violence against women and to build awareness around issues of sexual violence, has worked to create a change in consciousness at Columbia University. Activists in this group helped to shape the proposal and later

**continued on pg23**

# Helene Cixous reads at Maison Francaise

Helène Cixous read a paper entitled "What is It O'Clock" at Maison Française on Tuesday, September 29. When given the opportunity to ask questions about the hour-long rumination on time, aging, death, love, solitude and writing, her listeners offered only a couple of questions concerning its publication. We needed time to absorb what we had heard. Twenty people got that time, and were able to bring their questions to a two hour discussion with Cixous at NYU the following afternoon.

I had read some of Cixous's theoretical work, and some of her poetic work, though the two are often not so easy to distinguish. She is known as a poet, scholar and teacher, her name comes up on most people's lists of "the French feminists." I suspect that I was not alone in hoping to hear *l'écriture féminine*, defined at the seminar by Cixous as a use of language by women that will speak to women and not to men. The first question on Wednesday was: how can a language which is inherently patriarchal and hierarchical ever be made to express the feminine, to speak the female body, when there is no

*langue maternelle*, no such thing as a mother tongue?

She really didn't like the question. Her immediate objection was that it wasn't about the paper that she had read, but upon the questioner's insistence that it was very much about Cixous and her writing, she called it horrible and agreed to answer. She rejected the premise of the question: language is not inherently patriarchal, phallic or hierarchical. It is used in these ways against women, excluding them, cutting them adrift from language, and so from human-ness. *l'écriture féminine* is the discovery of writing which is not phallogentric in its syntax, its metaphors, its semantics.

According to Cixous, the French expression *la langue maternelle* reflects the nature of language: "We are preceded by language. We are born into language." Thus there is a maternal quality to language - it surrounds us, "like the womb." The English "mother tongue," is different. It calls language "the mother," and reminded Cixous of her mother's tongue, which was German, though she herself writes in French. She reflected that she therefore had more than one

'mother tongue.'

This is how Helene Cixous answers questions. She sifts through them, throwing parts of them away and examining the language of the remains. She appeared delighted when one man said that he wanted to discuss her paper but didn't know how to 'attack' it, and announced that she would tease him about his metaphor because it revealed his approach to her work. He was caught, and sheepishly admitted it. When questioned about her political position as a French writer who critiques the work of the Brazilian writer Clarice Lispector, and her use of Lispector's name and work in her own, Cixous had a simple reply. She said that she is not a critic - she is a reader, and that she writes about those people that she loves. She described the imaginary country that she has created, and which she populates with Lispector, Shakespeare, Derrida. These are the people that she believes have transcended their times, their surroundings, and she places them in her work because "I love."

There were other questions about her work, her relationship

to other writers, her relationship to writing. If I try to give all of her answers, I shall fail, and take a long time in doing so. I had many questions myself, and still do: is there *une écriture féminine*? Is it universal? To think about it, must I accept a universal feminine? And what would that be? What about difference? What about essentialism? Does Cixous write the feminine? I do know how I felt when I

**This is how Helene Cixous answers questions.**

**She sifts through them, throwing parts of them away, and examining the language of the remains.**

I read *The Book of Promethea*, and I don't know if a man would feel that way, and I don't believe that every other woman would. And if we ever get rid of gender, would that book lose its voice?

I didn't ask her any of these things during the seminar. It was all I could do to watch this woman, this writer, this body which had produced those words. Five minutes before the end, I decided that I would introduce myself, tell her that I was a student of her friend and student, and maybe ask a question or two. Five minutes later, she finished speaking, put on her coat and disappeared down the hall, and on to catch her flight back to Paris. I needed time, but Helène Cixous had none left.

*Melanie Fallon is a Barnard College junior.*

# Administration Must Support the Rape Crisis Center

Over the summer of 1991 University Provost Jonathan Cole requested the University's Coordinator of Sexual Assault Awareness Programs, Margie Metsch, to submit a proposal for a Campus Rape Crisis Center. Once the fall semester began, students quickly rallied behind efforts to establish a Rape Crisis center. Nearly 2,000 members of the campus community signed a petition which read: 'We, the undersigned, strongly support the proposal for a Rape Crisis Center to service all members of the Columbia Community. This center should be open by January 1992, fully staffed, accessible 24 hours, in a safe and convenient location where clients are guaranteed confidentiality.' Hundreds attended the rally held last fall that was designed to educate the campus community both as to the need for such a center and the status of the proposal.

The Rape Crisis Center opened on February 3rd, 1992 in room 509 of Butler Library. One Columbia University official, Deputy Vice President for Auxiliary Services Fred T. Catapano, deserves credit for a rigorous search to find appropriate housing for the center. However, other administrative officials, were only supportive in spirit. This passivity led to problems currently threatening the existence of the Rape Crisis Center.

The original proposal called for volunteer peer counselors to handle all appointments, drop-in visits and phone calls. In addition, a paid full-time sexual assault

*For years, women on this campus have been told to keep quiet. We are in danger of being silenced once again; we must not be dismissed in this manner.*

specialist, two part-time coordinators and two work-study assistants were to be hired. During negotiations with the administration, these positions were narrowed down to one full-time program coordinator and one full-time counseling coordinator, the latter would not only work in the Rape Crisis Center but would also be required to do general counseling in the mental health center in John Jay Hall. The two part time coordinators were eliminated from the proposal.

However, the center opened without any official staff, saving one work study student. Although the administration had already committed to hiring a sexual assault specialist, the job search was not started until the month the center opened.

Despite the lack of official staff, the Rape Crisis Center opened due to the commitment of the peer counselors and the two women who trained them and who wrote the original proposal, Margie Metsch and Jane Foress Bennett. Metsch and Foress-Bennett also volunteered 50 hours a week for supervision of the peer counselors. However, their willingness to work at the center unwittingly gave the administration room to further delay the hiring of the sexual assault specialist.

Over the summer, the administration hired Rachel

Efron as the sexual assault specialist. However, her duties as outlined by the Counseling and Psychological Services limit her time at the Rape Crisis Center to only ten hours per week. She will not be able to provide on site supervision for the peer counselors. Her duties at the center include conducting the semester-long training and running the weekly group supervision of the peer counselors. This is necessary work but still a fraction of the amount of time the peer counselors received last semester.

The administration has said that the peer counselors should run the center themselves. This concept runs counter to the original proposal and has not been approved by the peer counselors. Since no one was hired to provide on site supervision, the peer counselors have devised a system of peer support. In addition, counselors must direct administrative duties. This takes a great deal of time and energy away from the work that the peer counselors were originally trained for.

The peer counselors are certainly able to handle these tasks, but to accomplish this they must have more peer counselors on duty each shift. This significantly reduces the hours that the Rape Crisis Center can be open.

In the 94 sessions that the Rape Crisis Center was open from February 3 until August 10 well over 300 students utilized the center which demonstrates that the peer counselors are indeed wanted and needed. For the peer

counselors, there was no question whether or not the Rape Crisis Center would remain open this fall despite a lack of professional supervision. The peer counselors agreed that though it is necessary to have full supervision as initially proposed, to abandon the Rape Crisis Center for this fault would be unwise. The peer counselors are

presently running the center on an trial basis, with the hope that the administration will soon come to an understanding of the necessity of proper coordination of the center.

Whereas the Rape Crisis Center was open last spring five days per week, six hours each day, it is now open four days per week, Tuesday, Thursday, Saturday and Sunday, from 6pm to 10pm, with peer counselors available at all times over the phone and in person (over the phone at 854 HELP and in person at 509 Butler).

For years, women on this campus have been told to keep quiet. We are in danger of being silenced once again, we must not be dismissed in this manner. The administration must support the work of the peer counselors and recognize the needs of those who contact the center, instead of marginalizing both. There will always be men who harass women, and men who assault women. The administration has by all appearances recognized this in theory only. It is time for them to act on it.

*Illoma Kurrik is a Barnard College senior.*

# Mary's Magic Drags On

## (Puff !)

Even though I grew up searching for the answer in the wind, always ready to hammer out freedom in the morning and ring my bell of justice in the afternoon, when I first heard that Mary Travers was this year's Reid Lecturer I couldn't quite place her name. Then it came to me, "Peter, Paul, and " Well, never again will Mary Travers's name be the last in a list in my mind. Mary Travers is no third fiddle. And not only is she still asking all the right questions in all the best harmonies, she's not at all afraid of sharing the answers she's found so far through her 31 year journey of singing for social change.

Listening to Mary Travers's lecture it was hard to believe that for the first ten years of her collaboration with Peter and Paul she never said a word on stage, accepting their advice that she "had mystique" if she didn't speak. Though she apparently believed that for a while, she's clearly come a very long way since then, and she certainly does have a lot to say. When Mary Travers premiered with Peter and Paul at the Bitter End in 1961, she was a 23 year old divorced mother in a world in which "no one made a living singing folk songs." She had with her a love of music, her mother's legacy of "courage, belief that women could be the authors" of their own lives, a bundle of talent and a one year old baby. And so, in the midst of a rapidly changing world, in partnership with men who weren't necessarily changing fast enough (they "didn't share power gracefully, we tore our hair out, notice they are balding"), Mary moved into a position of creating music that would change a generation.

It's not exactly that the music changed the generation but that "idealism feeds music and music feeds idealism." Protest has always been a part of music, artists have always challenged the status quo ("There has never been a Republican folk singer"), but in turn, music has also helped move people to action. As Travers put it, "if you sing me, you have to live me." So Mary Travers spoke about the history of music as a vehicle and mirror of social change, tracing its progression in the U.S. from Depression Era escapism through to the rage of contemporary Rap. She rooted herself inside this history with anecdotes from her own life: marching with her mother in Selma with Martin Luther King, singing "Blowing in the Wind" in a political prison in El Salvador with inmates who already knew the words, sharing her version of Edna St Vincent Millay's "Conscientious Objector" with cadets at Westpoint, getting arrested in Washington with her mother

and daughter at an anti-Apartheid rally, she finally cut short the list with a simple, "I hope I will always be able to march on Washington. I don't plan on running out of causes." (I think this short sentence encapsulated an underlying problematic aspect of Travers' politics - the privilege of the speaker to pick and choose her causes).

But Ms. Travers also issued some important warnings. Though many of those present were certainly indulging in a little seemingly harmless if politically uncritical nostalgia, Travers warned that romanticisation of the 60s by this generation "can be very dangerous." "When the young look back," she said, "it may be because they don't believe they have much of a future."

She went on to contextualize recent attacks on the cultural elite as part of the growing intolerance that is often a byproduct of an era of economic depression. "No country should consider itself immune to racial hatred," she warned, and attacks on artists and "censorship in the name of liberty" is a sure sign of the resurgence of such bigotry. The cultural elite gets attacked because "if we do our job, we are dangerous, and I knew that long before Murphy Brown." Before moving on to do her job, that is, singing and temporarily transforming lower level Macintosh into an inspirational folkfest, Ms. Travers offered a few last words of advice: "Risk, laugh, get angry at injustice, fight, make friends with other women," and of course, "don't be afraid to sing." As one faculty member put it, the afternoon with Travers, "restored some good vibes" we all are perpetually in need of having restored.

*Tamara Cohen is a Barnard senior and an Arts editor of the Bulletin.*

# A Mice, A Man, A Classic

Having never been a fan of John Steinbeck's, I was shocked to find myself absolutely loving Gary Sinise's film adaptation of "Of Mice and Men"

I had equated Steinbeck with boredom ever since the required reading of *The Grapes of Wrath* in junior high. Therefore, I entered the theatre skeptical, but surprisingly, I was thoroughly riveted to the story, intensely worried about how events would work out, and constantly sympathizing with the characters. There was not a single slow moment in the film.

The impressive cast of stars in "Of Mice and Men" includes John Malkovich (*Dangerous Liaisons*), Sherilyn Fenn (*Twin Peaks*), Joe Morton (*Terminator 2*), and Gary Sinise (*A Midnight Clear*). Each actor performs flawlessly, ably conveying believable characters and situations. Malkovich's portrayal of the mentally impaired Lennie is particularly moving, for he captures the character's speech patterns and facial expressions perfectly.

For anyone else out there like me who has not read Steinbeck's *Of Mice and Men*, the story chronicles two men's struggles to obtain the American Dream. George (Gary Sinise) acts as guardian and loyal companion to the slow-witted Lennie (John Malkovich). When Lennie has trouble controlling his strength and anger it becomes George's responsibility to forge a way to safety for them. Lennie's run-ins with the law force them to flee, in search of a new start. Their travels take them to the Tyler Ranch where things seem like they will be better this time until trouble breaks out again.

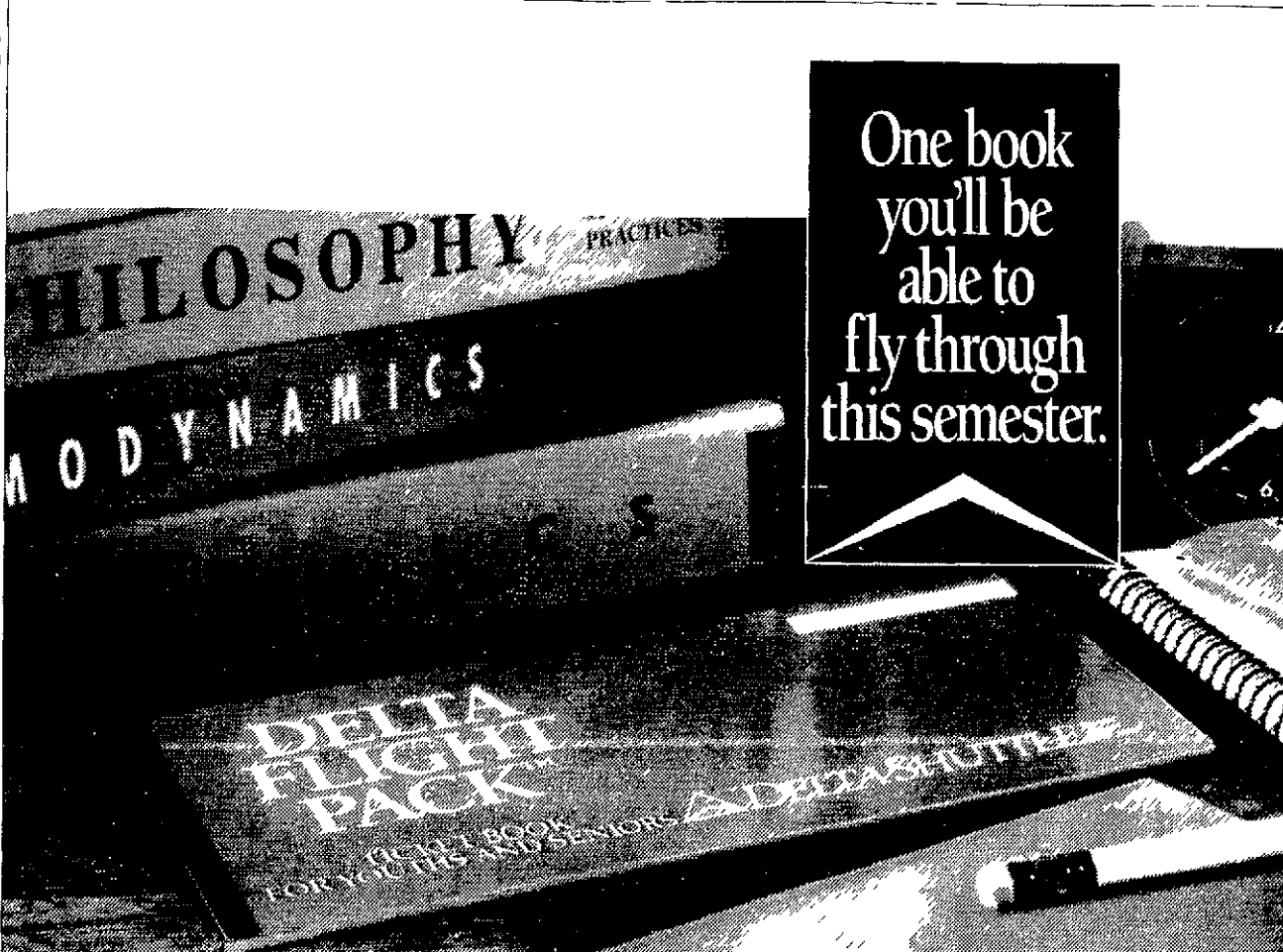
Despite the film's concentrating on depressing themes like Curley's wife (Sherilyn Fenn) being caught in an abusive marriage and Lennie's knack for hurting things he likes, the optimistic theme of the importance of companionship shines through. Indeed, at the screening of the film, Sinise stated that he hopes "Of Mice and Men" will enable people to see how companionship can nourish us. He intends for viewers to "take love and compassion away from this film" because there are a lot of Lennies and Georges out there. Sinise draws a parallel between Depression era California of the 1930's and the economic hard times facing us today drawing attention to the timeliness of the movie's release.

If you are not particularly keen on Steinbeck, do not be scared away from seeing "Of Mice and Men." Gary Sinise works wonders. The movie is almost good enough to inspire me to go back and read the novel!

*Renee Ylysse Harrison is a Barnard senior.*







One book  
you'll be  
able to  
fly through  
this semester.

## One-way tickets under \$55

It's the Delta Shuttle Flight Pack™. And if you thought your textbooks would get you far, take a look at our book.

A Flight Pack is a book of four one-way tickets for just \$219. Or a book of eight one-way tickets for just \$399, that's \$50 for each ticket.

You can use these tickets to fly between New York's LaGuardia Airport and Washington D.C.'s National Airport, or New York and Boston's Logan Airport.

Flight Pack tickets can be used Monday thru Friday, 10:30 a.m. to 2:30 p.m. and 7:30 p.m. to 9:30 p.m. On Saturdays and Sundays you can use them anytime you want. Don't worry if

you don't finish the book this semester, it's good for a full year.

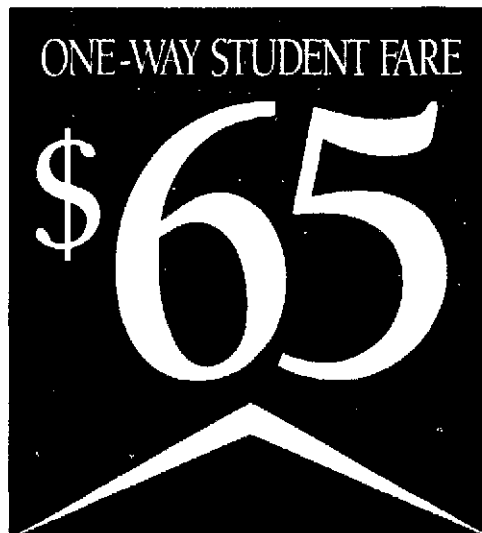
And just by enrolling in Delta's Frequent Flyer program you can accumulate valuable mileage for future travel.

For more information call your travel agent or Delta at 1-800-221-1212. And learn the true value of flying the Delta Shuttle.

 **DELTA SHUTTLE** READY WHEN YOU ARE

Conditions of Travel: Travel valid for one (1) year from date of issue. Books and coupons are non-transferable to different individuals. Entire books must be presented at time of travel. Coupons are invalid if detached from book. Valid for youths 12-24 years of age. Proof of age required. Travel at non-designated youth times is permitted upon payment of the difference between the fare in effect at the time of travel and the value of the Flight Pack discount coupon. Refund and cancellation penalties will apply. There are no refunds for lost or stolen books. Passenger facility charges may apply. Fares and rules are subject to change without notice.

# Leave school without upsetting your parents.



At this rate your parents would probably be ecstatic if you left school. Especially if you came home to visit.

You can take advantage of this \$65 one-way fare to fly between New York's LaGuardia Airport and Washington DC's National Airport, or New York and Boston's Logan Airport.

The student fare is valid Monday

through Friday 10:30 a.m. to 2:30 p.m. and 7:30 p.m. to 9:30 p.m. On Saturdays and Sundays you can use them anytime you want.

If you find you want to travel frequently, you can also take advantage of the Delta Shuttle Flight Pack,<sup>SM</sup> which is a book of four one-way tickets for just \$219, or a book of

eight one-way tickets for just \$399.

And just by enrolling in Delta's Frequent Flyer program you can accumulate valuable mileage for future travel.

For more information, call your travel agent or Delta at 1-800-221-1212. And remember, study hard, eat all your vegetables, and leave school whenever you can.

 **DELTA SHUTTLE** READY  
WHEN  
YOU ARE

Conditions of travel: Valid for youths 12-24 years of age. Proof of age required. Travel at non-designated youth times is permitted upon payment of the difference between the fare in effect at the time of travel and the value of the Delta Student Fare or Flight Pack ticket. Flight Pack travel valid for one (1) year from date of issue. Books and coupons are non-transferable to different individuals. Entire book must be presented at time of travel. Coupons are invalid if detached from book. There are no refunds for lost or stolen Flight Pack books. Refund and cancellation penalties will apply. Passengers' facility charges may apply. Fares and rules are subject to change without notice.

# Lesbian and Gay Film Festival Showcases New Works

Despite the current conservative attacks on lesbian and gay artistic expression, the New Festival of Gay and Lesbian Film, held each June in New York City, has moved closer to the borders of mainstream acceptability. Every year the feature length films which get their first screenings at our festivals are released with greater enthusiasm into regular runs at repertory houses. *Oranges are Not the Only Fruit* (Beeban Kidron) from three years ago was on A&E last Saturday night, *Poison* (Todd Haynes) from last year enjoyed a six month run at the Angelica film center, and this year's *Swoon* (Tom Kalin) is currently selling out nightly at Lincoln Center.

Equally important to gay and lesbian film and video culture are the artists creating shorter films and videos that often experiment and test the apparatus and expose the operation of the moving image. It is films such as these that make up the programs of the Sixth New York Lesbian and Gay Experimental Film Festival. The festival ran September 10th-20th at the Anthology Film Archives and included 70 films and videos by almost as many different artists.

The program that started the festival was entitled "Fire!", curated by Thomas Allen Harris and Cheryl Dunye. It marked the first time a program at this festival had been curated by and about lesbians and gay men from the African Diaspora. *Fire!* examines and problematizes questions of subjectivity which are central to experimental film and to lesbian and gay discourse. For this reason, and because it was the first time that the discourse of the lesbian and gay film and video makers of the African Diaspora had been named as part of this festival, *Fire!* was the opening program and will be the focus of this review.

The program consisted of Dawn Suggs' *I Never Danced the Way Girls Were Supposed To* (1992, 10 min,

video), Carlo Carmona, Jr's *Slap Rap* (1992, 5 min, video), Vejan Smith's *Mother's Hands* (1992, 10 min), Thomas Allen Harris' *Black Body* (1992, 5 min, video), Cheryl Dunye's *The Pothuck and the Passion* (1992, 15 min, video), Ruppert Gabriel's *Rage and Desire* (1992, 17 min, 16mm, color, sound), Raúl Ferrera-Balínquet's *Ebbo for Elegua* (1992, 12 min, video), and Shan Frlot's *A Cosmic Demonstration of Sexuality* (1992, 15 min, video).

A discussion session with some of the artists followed the screening, and interestingly, a majority of the audience felt that Ruppert Gabriel's *Rage and Desire* did not belong in this program. The reasons given were less about content than form. The film is a

rather than having one person tell the whole story, Carmona cuts back and forth between the different versions told by the two men, and footage of the actual event, thereby stressing the inherent subjectivity of the speaker.

*The Pothuck and the Passion* is a story of a dinner party and the interpersonal relationships of the guests. Dunye not only employs Carmona's tactic of shifting narrators, she also interrupts the story, and changes location to interview the actors both in and out of character about the situation and their personal take on their characters.

*A Cosmic Demonstration of Sexuality* by Shan Frlot is a montage of interviews with five African American

*Equally important to gay and lesbian film and video culture are the artists creating shorter films and videos that often experiment and test the apparatus and expose the operation of the moving image.*

documentary about Rotimi Fani-Kayode, a Nigerian born Photographer who died of AIDS in 1989. The traditional conventions of the film such as its unseen narrator, voice overs with images of Fani-Kayode's art, talking head interviews with friends and colleagues were the source of the audience's discontent. Certain members of the audience felt that Gabriel's piece was not complex enough in its approach to subjectivity. All of the other pieces had challenged such a traditional approach to their subjects by disrupting, through various means, the spectator's relation to the action and subject.

Three of the videos in *Fire!* exemplify this trend. *Slap Rap* by Carlo Carmona Jr. and *The Pothuck and the Passion* by Cheryl Dunye are both narrative in form, but both constantly interrupt their stories to shift the position of the subject. *Slap Rap* is about a street confrontation between two men. But

women about women's sexuality. Here the topic is the same, yet the audience is constantly aware that there are five different views to be presented.

All three of these approaches address the issue of what to do with an over determined subjectivity, while Gabriel expected the audience to take what he offered for granted. Clearly this difference does not make Gabriel's work illegitimate, but it led certain members of the audience to question such a traditional piece's placement in an experimental festival.

Leaving the theater, someone near me said, "I felt I could have seen *Rage and Desire* on PBS." While not necessarily an insult, in the context the recent debates surrounding PBS and gay and lesbian programming, it is a comment on the role of and the need for an experimental film festival. *Sarah Sheffield is a Barnard College senior and co editor for Women's Issues.*

# Watch Out America?

With the worry of selecting classes for a new semester, the bustle of registration, and the rush of finding a job, it is easy for fall at Barnard to be a time when we forget the world beyond the iron gates, and become oblivious to everything besides homework, laundry, and phonemail. But beyond our cloistered world of academia lies another responsibility, that of being a concerned citizen. This fall that means voting in the presidential elections.

As students at a college renowned for its vocal support of women's issues, we have the challenging honor of virtually defining a modern woman's involvement, and consequent influence on American politics. However, this also means that if we fail to exert our power in shaping our nation by not voting, we relinquish all say in our government, and inhibit the passing of bills that will protect our rights and equal treatment as young employees.

Tragically, statistics say that most of our generation will fail to vote. This comes as no surprise to many. It has been demonstrated that Americans in our age group (18-24) have little conviction about anything. This trend is in striking contrast to our parents' generation, 56% of which still say that they would die for what they believe. Only 50% of our age group responded similarly (Patterson, James. *The Day America Told The Truth*). When I read this it made me sick, surely we are not so spineless. Personally I believe our generation is compassionate and intelligent. So what's wrong with us?

Often our tragic failure to vote stems from the belief that the presidential elections will not effect our lives. This lie is convenient for many. Let's look at the issues that we, as Barnard women, should be especially aware of. Currently the average full-time working American woman earns three hundred and fifteen dollars a week, while the average American man working the same hours earns four hundred and forty nine dollars, one half of American women who

work full time do not receive any medical insurance, research has been postponed on all major studies relating to breast cancer for ten years, while one in nine women continue to die of breast cancer in her lifetime, there is no national childcare network and finding affordable trustworthy childcare is next too impossible for many Americans, and only 03% of assaultants in rape cases are given any prison sentence. In the next four years the laws created from these concerns will be the ones that shape our future. Without our influence they may as well stay ignored. The exciting news is that this year women of voting age outnumber men by ten million. If we vote we have the power to revolutionize our nation's response to women in all these key areas.

Another reason I believe many of us decline from voting is that we feel our government won't pay attention to these issues regardless of what we do, they will be ignored in the same way the environment and the federal deficit have been. I emphatically reject this new American tradition of ignoring the issues at our doorstep, we would be foolish to believe they will go away. We should heed Vice Presidential candidate Al Gore's advice. We must become the change we wish to see in the world. If we want to see a cleaner environment, in the world, we have to participate actively in cleaning up the environment. We have to become involved in the political process' (New York Times)

It is still not too late, you can vote in the presidential elections if you register before October ninth. Then together we can end the nasty rumor that our generation is indifferent to the future of our government, and prove to the world that we are a new voice of young Americans to be reckoned with. We expect to be acknowledged and we plan to make our mark.

*Rebecca Shore is a Barnard College sophomore*

*Florence*  
An Academic Year Abroad  
in the Arts and Humanities

A year or semester of undergraduate study immersed in the life and culture of Florence. The program combines university courses with individual tutorials and language study and, for students of the arts, work with Italian artists.

For information and an application  
Sarah Lawrence College In Florence  
Box BCNYF  
Bronxville, New York 10708

SARAH  
LAWRENCE  
COLLEGE

Cambridge  
Educational Services

LSAT  
GMAT  
GRE

Call: (212) 866-3283

# Is That Smell You or One Hundred Miles Worth of Swampland?

So the school year has begun and I'm feeling just a little Archie Bunker-ish. All I want is a six pack of something and a nice armchair, even with knowledge that I have more papers to do than air molecules (air molecules?) to breathe, and that I have to read just about all the books in Butler by next week. To add to my problems, this weather isn't doing very much for the state of my hair. One morning, I swear to God, my hair looked like I had strapped a bushel of hay on to my head and had not neglected to bring the horse along with it.

Since it is so painfully obvious that a bowl of oatmeal and a dead dung beetle have more combined brain power than I do at this time, I have decided to write an article about five (5) RANDOM OBSERVATIONS on the world. You too can do this. It is based on the "See Dick run" theory of living. See Dick run. Does Dick run in a weird way or does he choose to not run at all? Applicable to today's problems, think

you not? Onward.

1. The man that stands outside of ollic's singing about Rodney Dangesfield and the woman's neck that either he, or rodney, popped, told me that he composed his street song over tuna sandwiches with Dan Quayle. Go figure.

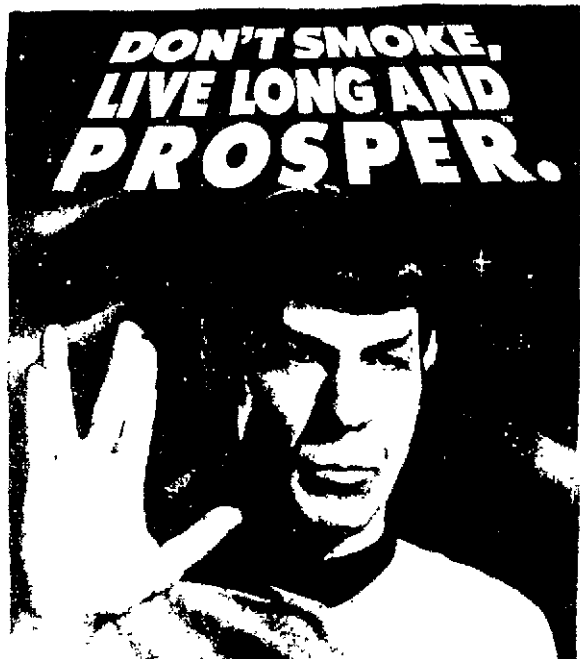
2. Have you ever stopped to wonder what it would be like to have a different name? For instance, Gabriela Sophie Mechthild Porter (BC '95) told me she wouldn't mind being called Jadwiga Razowska. Katie Elevitch (BC '95) liked the name Katia Giovanne, while Melissa Shaul (BC '95) took solace in Kyle Ipsa. I myself am partial to Plum Aeolan Magyn. If our names were different, would we be more beautiful, more sexy, more into leafy, green vegetables? Hmmn. Only the cosmos know.

3. Textbook + chair/bed/library/street = Sudden Onset Fatigue requiring immediate pillow break and the occassional Ring Ding. Why? (Plato never even figured it out.)

4. Chessy Mabon (BC '95) and I attempted to figure out why it is that warm, dimly lit classrooms, especially those where films are being shown, also result in Sudden Onset Fatigue (see above). This type is usually accompanied by Hieroglyphic Unreadable Notes (H.U.N.), scribbles taken down while still in REM sleep.

5. Who came up with the expression "the shit will hit the fan" to describe the truly horrible result of not doing something? Did s/he hurl some poop at a fan in motion and realize: "whoa, now there's a REALLY bad thing!"? I guess we'll never know. That concludes my random observations for this week. The armchair is empty and the sixpack is gone. The library, however, is still open. . . Why is that?

*Jennifer Magyn Warner is a Barnard College sophomore.*



LEAVE THE PACK BEHIND

### Chancer cont

concept and made it not quite so threatening by virtue of talking about it "

This brings us to the author's "advice" (she's not crazy about the word) to the women of Barnard and Columbia colleges who want to help themselves and each other to change habitual and potentially abusive and self-destructive sadomasochistic patterns in their relationships " Talk to each other as much as possible. When you realize that you have shared experiences with other people, that begins to bring about some of the changes. People can get out of situations more easily when they have the resources to do so. Be really cognizant of the need for mutual support and the building of some sense of community among women, who may be feeling that they are experiencing this on their own. Having the support of other people can help you gain objectivity and get the situation intellectualized in your head. And to me, that's all inseparable from being politically active as well. Be aware of how we can attempt to change the social world. Women here are thoughtful and if you can all step back and apply the same intellectual tools you would to a good paper to what's happening to yourselves, you can facilitate

### Incinerators continued

announce the community board meetings in *El Diario* or in Flyers in the community. No one in the community found out that an incinerator was being built until it came out in an article in *The Ruerdale Press*.

The city and state regulatory agencies have already approved 18 weeks of unrestricted burning and polluting during the pre test period, says Vincente Alba. What most infuriates the Bronx Clean Air Coalition is that the medical waste is coming from Rockland, Suffolk, Nassau counties, New Jersey and Pennsylvania.

To protest the use of the incinerator, on July 20, 1992, the Bronx Clean Air Coalition disrupted traffic on the Bruckner Expressway. Over 40 people participated and 19 of them were arrested. The 19 had already decided to be arrested as an act of civil disobedience. The Coalition chose this act of disobedience because the Bronx Lebanon incinerator operators are using these highways to truck in medical waste from suburbia to be incinerated in the inner city community of the South Bronx. The coalition has warned the city that it will not be their last action.

The Bronx Clean Air Coalition is still working to shut down the incinerator. In a public hearing organized by state senator Joseph Galiber, the attorney, Mr. Allenberg presented the fact that Remtech has taken care of all of the financing. And through even further research, the coalition has found out that Remtech owns the property, the titles, the bonds, has taken care of the insurance, the operation of the plant and receives all the profits. The only role Bronx Lebanon has is lending its name for the licenses needed from regulatory agencies to run the incinerator.

This information has allowed the coalition and elected officials who have joined in the suit, to take Bronx Lebanon to court by challenging their application. City law states that a medical waste incinerator has to be owned or operated by a medical waste generator. That is not the case here. Interestingly enough, the regulatory agencies when confronted with Bronx Lebanon's bid, sent another application to Bronx Lebanon and now the license is under Bronx Lebanon and Remtech's name. No such law exists for such a union to occur.

The court system has allowed the incinerator to run until it comes to a decision on the licensing matter. Presently, the incinerator is inspected sporadically at unannounced times. Already, the DFC and DEP have found that Remtech is engaged in a number of violations

change "

Lynn Chancer has certainly done a great deal of this thinking. And as much as she seems to have thoroughly enjoyed her research into this topic, she is ready to move on. "Definitely, the next thing I do is going to be different." In fact, it is a project she has already begun: an analysis of six "media saturated" cases that involve gender, class and race (i.e., the Central Park jogger, the William Kennedy Smith case, The Anita Hill-Clarence Thomas hearings). Chancer plans to examine how these issues are dealt with as well as to "ask the broader question of why is there so much interest in these cases? Does it seem to reveal a somewhat schizoid attitude toward sex-an attraction to these violent incidences as well as repulsion?" Sounds interesting. Chancer says it may be a while until the new book comes out, but having read her first work, I have a strong feeling it will be well worth the wait.

*Cheryl J. Prince is a Bulletin Features Editor and a Barnard College senior.*

They have found radioactive waste not properly contained and they are not supposed to be able to burn radioactive waste. Most people who oppose incineration do so because alternatives exist. Nonetheless, our government consistently chooses short term solutions. Chair of the Environmental Science department at Barnard, Dr. Peter Bower, is not against all incinerators. He is against mass burn incinerators like the one proposed for the Brooklyn Navy Yard, because they compete with recycling efforts and leave toxic ash that still has to be landfilled. "Incinerators could play a very useful role—widely distributed, isolated, (and) planned so that the environmental impact will be reduced." Sadly this advice is not heeded when it comes to New York city waste. All New Yorkers will be affected. Dr. Bower also stated that companies often say that they can heed all the standards but "the standards don't exist for a lot of materials that are hazardous, so they're not really part of the regulation at all, enforcement is very difficult, problems downwind."

As for medical waste, Dr. Bower says that, "incineration has been the method of choice." Another process is autoclaving, however, the waste is not fully sterilized and it still leaves waste to be landfilled. A new technique that exists is called microwaving. It sterilizes better than autoclaving but again it leaves the same volume of material to be landfilled. Another benefit of microwaving over autoclaving is that it can be done at hospitals, which decreases the chances of contamination during transportation to an off-site sterilizer or incinerator. The waste at the end is then landfilled. New York City sends 84% of its waste to Fresh Kills landfill, which will be not useable in a few years. Our "throw away" society continues to produce waste and ignore the long-term consequences. Alternatives to incineration are reducing waste production, recycling and redesigning products that are not recyclable. Although we must do something with medical waste, does it really make sense to incinerate the waste in a densely populated area with children, when our incinerators are not 100% safe. Maybe new innovations will be developed to solve our waste problem or maybe

*Raquel Centeno is a Barnard College Junior.*

built a coalition which acted as the base for support to create a Rape Crisis Center. The annual march and speak-out has grown and in the process heightened awareness and attention to issues of sexual violence on campus. Besides continued support for the Rape Crisis Center, members have worked for a University-wide policy on rape and sexual assault. Take Back the Night has proved that the times and issues have changed, but that there continues to be a place for student activism at Barnard.

Aspects of student activism have always been directed towards problems in the community. Campus protests have arisen when there is a gap of understanding and agreement between decision-makers and students. It would seem that

*The changes that have taken place are rooted in the question of student activists of the past.*

since many of today's administrators and faculty were themselves students at Barnard during the late sixties and early seventies, there would be a broader base of communication with activists. However, in recent years, the decision-makers at Barnard and Columbia have failed to act in the best interests of women, while the student activists have been continuing their efforts. It seems obvious that a necessary change would be a structural one that provided for more direct communication between the students who care about the issues and those who make policy. As activists found 25 years ago activism is about changing consciousness. The future of Barnard will be shaped by the work of these women.

*Cindy Suchbomel (BC'92) studied Women's Studies and wrote her thesis on student activism at Barnard.*

1 Kenniston, 1969.

2 BOSS, "A Manifesto of the Barnard Organization of Soul Sisters" Barnard Bulletin December 18, 1968.

3 "BOSS on Racism" Barnard Bulletin March 12, 1969.

**NOW IN PAPERBACK—THE BOOK THAT  
IGNITED NATIONWIDE DEBATE.**

*"As groundbreaking as Simone de Beauvoir's  
The Second Sex and Betty Friedan's  
The Feminine Mystique."*

—Lana Shapiro, *Newsweek*

*"Backlash is the right book at exactly the  
right time.... This trenchant, passionate, and lively book  
should be an eye opener even for feminists who thought they  
understood what has been going on."*

—Elaine Showalter, front page, *Los Angeles Times Book Review*

*"Invigorating and thorough... [A] bracing look at  
the counterassault in our society on women's progress over the  
last decade."*

—Ellen Goodman, *New York Times Book Review*

*"Backlash is a must-read for women across  
the nation."*

—Eleanor Smeal, President,  
The Fund for the Feminist Majority

*"Spellbinding and frightening, this book is a  
wake-up call to the men as well as the women who are struggling  
to build a gender-respectful society"*

—Robert Reich, author of *The Work of Nations*

# BACKLASH

The Undeclared War Against American Women

**SUSAN FALUDI**



■ More than 8 months on the ■  
New York Times bestseller list!

Available wherever books are sold  
ANCHOR BOOKS  
A Division of Barnes & Noble Inc.