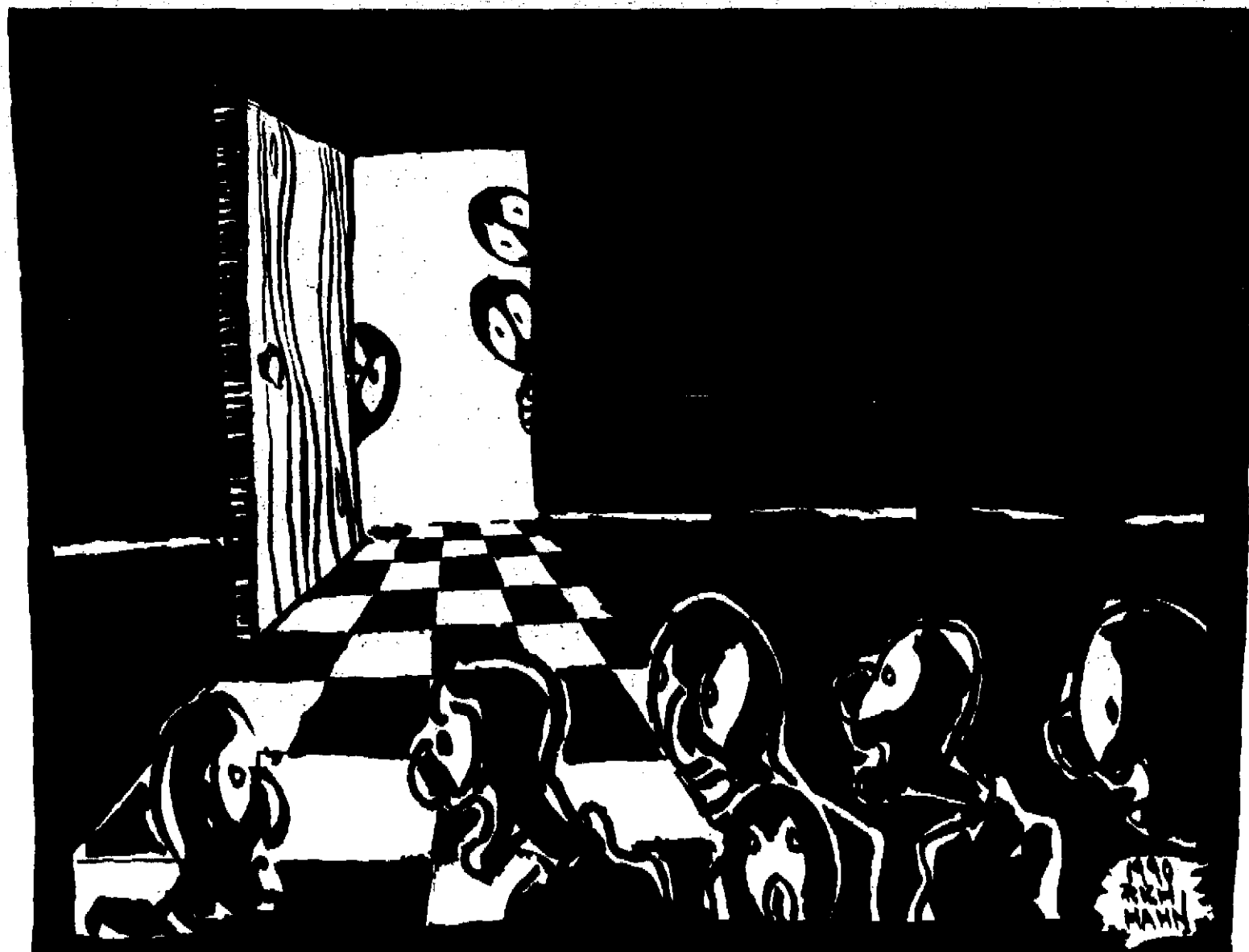




Volume XCVI Number 4

February 26, 1990

# BARNARD BULLETIN



## Exclusive Campus Groups: Helping Others to Help Themselves

*The Outsiders Look In*

◆  
Barnard Union Negotiations  
Resolved

◆  
Probing the Existence of  
Cults on Campus

◆  
Exploring Models of  
Women

# BEAR ESSENTIALS

**CHOOSING A MAJOR IS EASIER FOR SOME THAN FOR OTHERS.** If you are a **FIRST-YEAR STUDENT** (class of '93), you have a full year to come to a decision but you have been encouraged to give the matter some thought and to diversify your semester programs as the best means of making the most informed choice. (If you are considering a major in the more sequential disciplines, it obviously requires somewhat earlier action, for you would otherwise lack prerequisites for more advanced major courses). If you are a **SOPHOMORE**, you are expected to file your choice of major with the Registrar by Wednesday, April 11. Should you be among the undecided, you will be helped by attending the meetings of major departments you are considering and, especially, an event sponsored by the Sophomore Class and the Dean of Studies Office in which recent alumnae will talk about their majors and how they did (or did not) affect their directions after graduation. Information about majors and minors, prepared by individual departments, as well as departmental directories, will also be available. Mark your calendar now: Tuesday, March 6, 8 pm in the Brooks Living Room. For further details, call Leigh Fairchild, Sophomore class president (x31063), or Dean Denburg, Sophomore class dean (x42024). Interested first-year students are also welcome.

**SOPHOMORES:** An important memo from the Office of the dean of Studies will be in your mailbox soon. It concerns your progress toward the fulfillment of degree requirements and your consideration of a major field. you will be asked to arrange an appointments with your adviser according to the following schedule for an official audit of your degree progress. Last names A-I, March 5-9; J-R, March 12-16; S-Z, March 26-30. you are again reminded to declare your major with the Registrar by Wednesday, April 11.

**PROSPECTIVE MUSIC MAJORS:** Members of the Music Department will have a booth at the Columbia Career/Majors Fair on Saturday, March 3, from 10 am to 2 pm at the East Wing of Ferris Booth. Stop by!

**PETITIONS** to the Faculty Committee on Programs and Academic Standing for exceptions to academic policy must be submitted to the Registrar by Monday at 4:30 pm for consideration at the next convening of the Committee. The petition should contain all relevant information and, if a specific course is concerned, the precise number and title are required. Pertinent faculty signatures should be requested only when the petition is complete. If the faculty member indicates approval or support, s/he should add a comment, for a signature without comment is generally seen as *pro forma*. The committee meets on alternate Thursdays. Questions may be directed to Dean Bornemann or to Ms. Cook at extension x42024.

**REPORTS OF GRADES AND DEGREE PROGRESS TO PARENTS:** Grade reports are not routinely sent by the college. A student may request that her grade reports be sent to her parents (or guardian) by filing a permission card with the Registrar. Parents who have established their daughter's status as their dependent may also receive such reports without her consent by direct request to Dean Bornemann. The awarding of Dean's List honors and other College prizes and fellowships, however, are routinely sent to parents as are notices of probationary action and unsatisfactory progress toward the degree.

**SENIORS** planning to participate in Barnard/Columbia Commencement exercises in May should have completed cap and gown orders and returned them to 209 McIntosh by Friday, February 24. No charge for cap and gown. You are reminded when you file your order to cast your vote for the Bryson Award as well.

**JUNIORS** interested in applying for the Joint Sipa-Barnard Program (see catalogue, page 42, for details) should see Senior Class Dean King in the Office of the Dean of Studies, 105 Milbank x42024). Applications must be filed by Wednesday, March 1.

**PRE-MEDS ALL CLASSES:** A list of summer opportunities for all premedical students and for minority premedical students is now available from Dean Rowland. Please see her or Frances Moncrief for the list and brochures/applications. Many deadlines are as soon as Thursday, March 1.

**FINANCIAL AID:** Applications for financial aid for the 1990-91 academic year are now available in the Financial Aid Office, 14 Milbank. You must come into the office to pick one up. **REMEMBER** that all current financial aid recipients **MUST REAPPLY** for financial aid. The deadline for submitting completed forms is Tuesday, April 18.

**GRANT FOR RESEARCH ON SUICIDE:** A small grant (not to exceed \$5000) will be available to a Barnard/Columbia student engaged in research on suicide (all ages). Priority will be given to pilot investigations generating studies that could lead to more extensive research. A letter of intent stating the rationale and outlining the methodology to be used should be submitted together with a resume to David Shaffer, MD, Department of Psychiatry, 722 W. 168 St., NY, NY 10032. Deadline is Friday, March 9.

## Telemarketing Positions Available!

\$6.00 - \$15.00 / hr.

salary and comission and bonuses  
flexible 3-4 hr. shifts from:

10am - 9pm

paid training

Bellerose / Levittown / Smithville

Mr. Perry 718- 470-9100

# FROM THE EDITORS

## BARNARD BULLETIN

editors in chief  
*Rerana E. Meyers*  
*Aimee Wielechowski*

news editors  
*Molly Bradley*  
*Stacey J. Rees*

commentary editors  
*Amanda Brooks*  
*Janie Ladipaolo*

women's issues editors  
*Cara Lesser*  
*Hilary Steinitz*

arts editors  
*Tamara Cohen*  
*Nicole Ellison*

photography editors  
*Eliza Eagle*  
*Hilary Krosney*

production staff  
*Juliayn Coleman*  
*Rachel Tarlow*

office manager  
*Pam Gobin*

design  
*Joshua M. Masur*

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.

Call for our ad rates.

address  
3009 Broadway  
105 McIntosh Center  
New York, New York 10027

phone  
212/854-2119

The recent rape on campus causes us to reflect on journalistic tactics for reporting sexual violence. Where do we draw the line between minimizing a survivor's experience with vague and sparse information and sensationalizing her plight with gory detail? How do we give adequate warning to potential victims while protecting the actual survivor's right to privacy?

As a publication we can influence reader's perceptions of the experience with our choice of terminology. The word "victim" conjures images of a person unable to overcome the moment of attack. By using the word "survivor," we abandon the terminology that debilitates the victimized and we take the power away from the rapist as "victor."

We must also question the use of the term "sexual assault." The term can indicate anything from verbal harassment to molestation. Security notices identified the attack in McBain as a sexual assault. Rape, in this instance, was subsumed within this ambiguous terminology. The term "sexual

assault" disguises the severity of the crime. We do not wish to belittle the experience of other forms of sexual offense. Indeed, these crimes deserve more linguistic accuracy. The vagueness of "sexual assault" allows a comfortable distance between the reader and the crime. By identifying crimes such as verbal harassment specifically, we render all offenses concrete and bridge the distance. As a campus publication, it is our responsibility to alert members of the community to the dangers that threaten our security.

However, while we offer enough information to help our readers protect themselves, we must avoid dramatizing the incident. We cannot presume to know a survivor's emotional reaction in the present or in the future. However, we hope to deconstruct the media-defined experience of rape with its minimalism and/or sensationalism. While condemning the offense and the offender, we strive to foster attitudes of surviving and overcoming rape.

## IN THIS ISSUE

Cults on Campus	8
Secret Societies Promote Elitism	10
Rape in the BIG City	13
"Barnard, Where Were You at the Rally?"	12
Maya Angelou Speaks at Columbia	20

Bear Essentials	2	Women's Issues	13
Letters	4	Commentary	16
Features	6	Arts	20

# LETTERS

## A Co-Ed Dorm of Our Own To The Editor:

In response to Jennifer Marks' commentary "A Dorm of One's Own" (February 19 issue), I feel I must express my personal views about Barnard and the issue posed.

Marks states that "many of our classes are co-ed; if all our dorms follow suit, is Barnard becoming a women's college in name only?"

First of all, however it may seem that many of Barnard's classes are co-ed, think of the extent to which they are co-ed. My experience has been that there are two to three men in a Barnard course on average. Perhaps it is my main concentration in the sciences where men in the classroom are a rare sight, but don't forget about the first-year courses and most women's studies courses. And, if men decide to take any of these, isn't it great to know that there are men who aren't male superior-sex idealist chauvinists?

Secondly, as a member of the Bar-

nard-Columbia Housing Exchange Subcommittee, there were certain sacrifices we had to make in order to keep Furnald for those Barnard students who desire to live there and also include a few other Columbia dorms in the exchange. One must remember that there are only 209 spaces in each side of the exchange—not a large percentage of rooms at all. Besides, each Barnard dorm will maintain floors which are all-female for those who desire it, and perhaps this is more realistic for creating a "cohesive community of women"—is it really feasible to know everyone in an entire dormitory building to create this sort of unity? Anyway, I feel that there are plenty more Barnard students who want to live in a co-ed situation than not. Is there anything wrong with that? Does that take away from building female unity? Does that mean that those women who want this are not feminists?

Thirdly, as for the question "is Barnard becoming a women's college in

name only?" Definitely not! Think about all the clubs and activities on campus specifically for women—BOBW, *Health News*, SPA, Winterfest, Women's Co-op, intramural women's sports—there are so many that it is impossible to list them all in this letter. Think about Health Services which is geared only towards women. Think of the relatively easy accessibility of the Administration. Think about the residential life staff who plan many discussions, floor nights and such about women and women's topics.

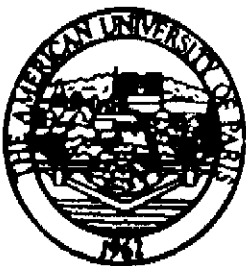
Barnard has a dedication to its students of being a women's college, yet also realizes the need for co-educational opportunities. This makes Barnard as a women's college different from any other, and it is this uniqueness which brought me here.

—Jeanne T. Rhee (BC '92)

*Where in the world  
can you study*

*Art History at the Louvre?  
Economics at the OECD?  
French at the Comédie  
Française?*

**THE  
AMERICAN  
UNIVERSITY  
OF PARIS**



Located in the center of Paris, The American University of Paris offers American undergraduate programs to over 1,000 students from 65 countries. AUP combines a solid American liberal arts curriculum with the unlimited cultural resources of Paris and Europe. Students receive unique training in foreign language skills and solid preparation for international careers.

### Undergraduate B.A. and B.S. degree programs:

- Art History
- Comparative Literature
- Computer Science
- European Cultural Studies
- French Studies
- International Affairs
- International Business Administration
- International Economics

### Special Programs:

Institute for French Studies in Paris (Fall 1990)  
Summer Session (June 18 - July 27, 1990)

All classes taught in English.

Four-year, transfer, and semester options.

For more information, call or write:

The American University of Paris, U.S. Office, Box 6009  
80 East 11th Street, Suite 434, New York, NY 10003  
Tel. (212) 677-4870 Fax. (212) 475-5205

## "Being Your Own Boss"

"Enterprising Women—Being Your Own Boss" is the topic of a panel discussion, co-sponsored by Career Services and the Careers Committee of the Associate Alumnae of Barnard College. The event will take place on Tuesday, February 27, from 5:30-9:30pm in the James Room in Barnard Hall.

Sponsors of the conference describe it as "a unique career conference on issues and options facing women who want to work for themselves." Included in the program are a panel discussion and several small group discussions specializing in critical issues.

The panel discussion will be led by Barnard alumnae who are "enterprising women," such as Author and Corporate Consultant Martha Stewart (BC '63), who will serve as moderator.

The four featured panelists are Promotions Consultant Liz Jacobs (BC '56), Jewelry Designer Tess Sholom (BC '61), Designer/Remodeler Barbara B. Steinfeld (BC '59), and Full-Service Book Producer and Packager Pauline Sharon Neuwirth (BC '76).

The small group discussions will address such topics as non-traditional businesses, consulting and free-lancing, and assessing the market, among others.

For those interested in running their own business, or just thinking about the possibility, both the panel discussion and group discussions planned will provide practical help, expertise, and encouragement

—by Molly Bradley

## "Seven Sisters" Meet this Week-end

"Images of Women" is the topic for the annual Seven Sisters Conference to be held the weekend of March 2-4 at Wellesley College. Five delegates—Juliette Carpien (BC '92), Sara Ivry (BC '91), Marian Burke (BC '90), Amy Ahn (BC '92), and Gabriella Armand (BC '90) and two Head Conference Delegates Cleo Pappas (BC '92) and Rachel Greenwald (BC '92) were selected to represent Barnard.

The theme, "Images of Women," is an "important topic that incorporates women's images in a variety of places, such as art, religion, and the media," explained Pappas.

Also, Pappas stated that goals of the conference include "getting a basic understanding of women's perceptions of themselves and other women." Pappas also said that it is "important that we [the delegates] all learn something from the other women at the conference because we all have different experiences."

—by Molly Bradley

## Uniting Jewish Feminists on Campus

Barnard Achayot/Sisters is sponsoring "Exploration and Celebration; a gathering of Jewish feminists in and around our 20's" on Sunday March 4 from 9am-5pm.

"The main point of the gathering is to try and find a way of uniting the Jewish feminists on campus," explained member of Achayot/Sisters Susan Zeller (BC '90). "There are really so many Judaisms, so much diversity among us, that we have a lot of problems forming a community."

According to Zeller, some Jewish feminists would like to work for more equality in leading prayer, while others would like to explore the spirit of Judaism. Still others put less emphasis on Jewish religion and care more about discovering aspects of Jewish culture.

For these reasons, Achayot/Sisters has concentrated its effort on organizing a conference which will bring Jewish feminists together to discuss a broad base of issues.

The day will include morning prayer, sharing individual experiences, a crafts fair, and luncheon with keynote speaker, Rabbi Sheila Weinberg.

After lunch, the group will break into different workshops with facilitators from around the New York area. The workshop topics range from "Feminism in Israel" to "Expressing Ourselves" to "Jewish Lesbians."

—by Gretchen Crary

## 1990 Spring Program of the Barnard Center for Research on Women

The Barnard Center for Research on Women will be presenting Maya Angelou on Tuesday, February 27 from 6-8pm as part of their Spring 1990 program lectures.

Angelou will speak about "Women, Culture, and Politics," a lecture which is co-sponsored by the Black Students Organization (BSO).

The Spring 1990 program also includes a two-part series on feminism in biographies and autobiographies. Part one includes author Honor Moore who will speak on Wednesday, February 28 from 7-9pm in the Ella Weed Room in Milbank Hall. The title of her lecture is "The visual as Narrative: The Challenge of Writing the Biography of the Female Artist Margrett Sargeant."

Part two of the series includes author and Barnard alumnae Louise Bernikow (BC '62) who will present "Peaches Browning: A Feminist Confronts Her Opposite" on March 7, from 7-9pm in Sulzberger Parlor.

This two-part series is made possible through the generosity of Weslie Resnick Janeway (BC '70).

—by Molly Bradley

## Union Reaches Late-Night Settlement

—by Paul Farber

After more than two months of bitter negotiations, District 65 and Barnard administrators settled their contract dispute on February 21.

A strike was narrowly averted at 3am when negotiators came to agreement on the details of a new three-year contract for Barnard's 167 clerical workers.

### Settlement Terms

The settlement, which was unanimously approved by the union's membership in a morning meeting on February 21, included wage increases of 5% for each year that the contract is in effect.

Additionally, Barnard agreed to set aside a sum of money, based on a percentage of the clerical workers' total wages, to fund bonuses for long-term employees. This "seniority fund" will total \$26,000 for the first year, and \$13,000 for each of the next two years of the contract. Money from this fund will be added to the base wages of long-term workers. The specific means of distribution of these funds will be devised by the union at a later date, according to the contract agreement.

The two sides also reached agreement on a 1% increase in the college's contribution to the union's health care fund, and on a revised prescription drug plan. The new plan sets a \$400 annual prescription drug limit for each employee, with increases slated for future years.

In response to District 65's demand, Barnard also agreed to set aside money for the creation of a childcare fund for union members. This fund will amount to \$10,000 yearly in both the second and third years of the contract. No money for childcare will be provided during the first year of the three year contract.

Union officials and members characterized the settlement as a clear victory, with clerical workers achieving important gains in wages and benefits.

"I think it is a good agreement," said District 65 organizer Maida Rosenstein. "We established certain priorities—recognition of seniority, childcare, and health benefits. We were not going to trade off our benefits for wage increases, and we have established that give-back proposals are not going to get Barnard anything."

Regarding the union's goal of equity between the wages of maintenance workers and those of clerical workers, Rosenstein added that the new agreement "continues the trend of narrowing the

pay gap between the two sets of workers at Barnard."

### Unity of Members Strengthened District 65

Union members attributed their success in the settlement to a strong and unified membership and to the militant tactics which the union employed. District 65 members felt that tactics such as the march to Barnard College President Ellen Futter's apartment on February 19, and the day long strike on February 15, contributed to reaching an agreement with Barnard's administration while avoiding a full strike.

"The [February 15] strike," according to Brooks, Hewitt, and Reid Halls desk attendant and union Shop Steward Manny Casado, "was the punch that brought them [Barnard] to their knees." Union members also acknowledged that the strong support they received from students and faculty members was decisive. They expressed gratitude toward the Student Government Association (SGA), which passed a resolution during a February 19 Representative Council meeting, supporting the union's demands.

The resolution, introduced by SGA rep-at-large Diana Miller (BC '90) stated, "At the most basic level, we support District 65's legitimate goal of gaining necessary increases in real wages. As a women's college, we recognize the importance of providing Barnard's predominantly female workforce a living wage, pay equity with other unions on campus, childcare and other benefits. We encourage Barnard to live up to its ideals of fostering women's growth by attempting to create a childcare system for its workers, faculty and students. We urge both the administration and the union to come to a quick and fair settlement."

continued on page 18

◆  
**"The [February 15] strike," according to Brooks, Hewitt, and Reid Halls desk attendant and union Shop Steward Manny Casado, "was the punch that brought them [Barnard] to their knees."**  
◆

# Columbia Community Copes with Rape

—by Jill Colton

One hundred and fifty students gathered Wednesday night February 21 to attend a candlelight vigil organized by the Women's Coop. Participants sang, "We are gentle and angry people/And we are singing, singing for our lives," in support of the Columbia College woman who was raped on February 17, and to support all survivors of rape and violence.

According to Coop member Diana Miller (BC '90), the vigil was organized "to let people know we won't let this [rape] happen quietly and without protest. Obviously, it's in response to this particular incident but these horrible assaults happen all the time and we want to show survivors that we care."

The Columbia College student was raped at knifepoint by former off-duty security guard Reginald Darby in McBain Hall February 17 at 3:50 am.

Darby, an employee of Summit Security Services, turned himself in on Sunday, February 18 to the Manhattan Sex Crime Squad. He later tried to commit suicide, according to the *New York Times*. Darby, who has a prior criminal record, was arraigned before Judge Bruce Allen and bail was set at \$25,000, according to Colleen Roche, a spokesperson at the Manhattan District Attorney's Office, in a statement made in the February 21, 1990 issue of the *Spectator*. If Darby is convicted of first degree rape he could face a maximum prison term of 25 years.

Columbia Security responded to the rape by posting Security Alert notices. The Alert notice stated: "A serious incident took place...a female undergraduate was the subject of a sexual assault."

Students were angry that the term "sexual assault" was used in place of "rape" in the Alert notice. New York state law defines sexual assault as including all forms of sexual harassment except

rape, according to Director of the Rape Intervention Program (RIP) at St. Luke's Hospital Susan Xenarios. "Rape technically means vaginal penetration with force. It implies that digital penetration or use of objects to violate is not rape. I can't say if security's description stems from lack of intellect or if there was a motivation," said Xenarios.

Director of Public Information Judith Leynse spoke for Director of Security Domonick Moro explaining why the Alerts lacked details. "It was imperative

◆  
*"I find it offensive  
that Columbia  
would postpone  
terming it rape..."*

—Anouk  
Shambrook  
(CC '92)

◆  
to post a sign immediately, before the exact medical details were known," said Leynse.

In response to security's reasoning Hee-Kyong Yoo (BC '92) said, "that's ridiculous that they claim they needed to wait for the results of the medical examination to call it a rape! Their main concern is protecting their image, not informing students of the truth. Rape is a lot more than just the presence of semen."

Anouk Shambrook (CC '92), reacting to the posted Alerts said, "I find it offensive that Columbia would postpone terming it rape before having proof from a medical examination! I'd be furious at

the University if I were in her place for misrepresenting what happened and toning it down."

Students were also angered by the omission of the rapist's position as a security guard from the description of the suspect.

Shambrook said, "If security's top priority was to protect the students and catch the rapists, they would have included as complete a description as possible. Including the fact that he was a former McBain security guard was crucial. Students may have actually seen him around and recognized him but obviously they wouldn't have reported seeing him if the notice didn't mention that the suspect was a guard."

One way in which students address rape, sexual assault, and violence is through the annual Take Back The Night program. This year the march and rally are scheduled for April 5, as part of a month long series of forums and panel discussions which address violence, according to the Take Back the Night planning committee.

Take Back the Night enables us to say "We are not alone, it is not our fault, and we do not have to be ashamed. It reminds us that violence happens to friends, relatives and acquaintances, not just strangers on the news or in the newspapers," said Take Back the Night Coordinator Amy Fix (BC '92).

According to Fix the Take Back the Night planning committee especially seeks to involve men, and to start a group for men against violence.

Take Back the Night meetings take place every Tuesday at 9 pm in Barnard Hall, except on February 27 when it will be held in the Women's Coop. ◆

Jill Colton is a Barnard College sophomore.



## Secret Sushi, Dangerous Doctrines Friendly "Cults" Feed Hungry Souls

—by Nicole Ellison and Jennifer F. Newman

Cults distort personal beliefs, subsuming people's attitudes under strict doctrine. College campuses act as a good breeding ground for cult-like activities as they captivate alienated or naive students.

Here on our campus, the "Bible Study" group actively recruits members to its "cult." Recently, Bible Study recruit, Donna Buckmeyer (BC '90) took a leave of absence from Barnard having ascertained from cult "deprogrammers" that the Columbia University Bible Study group is indeed a cult. [see box]

The definition of a cult varies, but experts agree that there are three main components. First, a self-appointed messianic leader draws followers to worship him/her, claims divine selection, and exercises autocratic control over members' lives. Examples of contemporary cult leaders include the Reverend Sun Myung Moon of the Unification Church and the Reverend Jim Jones, leader of the People's Temple in Guyana who, in a tragic moment, urged his congregation to drink cyanide laced Kool-Aid in 1977. Cults use deception and misrepresentation for purposes of recruitment, retention of members, and fundraising. Also, subtle techniques aimed at controlling individual thought and a person's personal life frequently coerce changes in personality.

According to the *Psychiatric Times* (April, 1989), approximately three million adults between the ages of 18 and 25 were involved in cults in the United States alone. Five to ten million Americans have been involved in a cult group at some point in their lives. Most cults place priority on the recruitment of new members. In fact, a random survey of 1,000 high school students in the San

Francisco bay area found that three percent reported that they were members of a cult; 54% reported at least one contact with a cult recruiter.

Whether or not one chooses to label the Bible Study group as a cult depends, perhaps, on the degree to which one becomes involved in it and one's own personal criteria. The Bible Study group meets in small, intimate gatherings. One meeting, attended by *Bulletin* staff members, was in McBain and consisted of six women—five participants and a discussion leader—each with a Bible. Biblical

◆  
*The phone calls and visits constitute "love bombing;" a means of showing excessive friendliness to create an immediate trust.*  
◆

passages were isolated, read aloud and individually interpreted, with the discussion leader offering the final interpretation.

Donna Buckmeyer, a former member of the group, feels that the group was very successful in controlling her personality. A significant portion of Buckmeyer's time was occupied with meetings and group social events which, she said, discouraged her from spending time on personal reflection.

When asked, one Bible Study leader denied the existence of any omnipotent leader other than Jesus Christ. The group is fairly open about its affiliation to a religious group, yet several students believe that it misrepresented itself at times, especially concerning planned activities. For example, one student was invited to hear a friend sing at town hall on a Sunday morning. When she arrived, she was shocked to find herself in the midst of a church service. She felt manipulated and tricked.

According to an article in the *Psychiatric Times* (April, 1989), "The two primary purposes of a cult are to recruit new members and to raise funds." The Bible Study group, said Buckmeyer, especially targets first-year students and students who live outside the New York metropolitan area. These students often undergo periods of alienation and isolation during their transition. During this period students may be more susceptible to the acceptance and security offered by the group. By incorporating students from various geographical locations, the Bible Study insures that its message will be spread when these students return home.

Students solicited by Bible Study members complain of harassment. For example, one first-year student received several calls on a daily basis for weeks. She finally went to a board game party to alleviate her feelings of guilt at rejecting invitations from people who seemed so friendly.

When asked about this "harassment," one Bible Study leader compared the situation to having a million dollars to give away. "If they don't realize what they're getting, I'm not going to just give up after the first time," she said.



## Student Renounces Bible Study Group

Donna Buckmeyer (BC '90) was invited by a fellow student to a meeting of the Bible Study group. She agreed to go. Within two weeks she was a regular participant at the Bible Study discussions and attended the New York Church of Christ with the group.

Attracted to this particular church because of its many young participants, she found the services "exciting and fun." The people she met were unusually friendly and open, traits that appealed to Buckmeyer who was then a first-year student. The students seemed spiritually strong, causing Buckmeyer to "want to be like them." The group appeared to foster an "us/them" mentality. As an "insider," Buckmeyer soon bonded with the members of the group and began to feel "different from, and more enlightened than, people who were not involved." After a baptism in a bathtub, she became "an official part of the Church."

This was three years ago. Buckmeyer was active in the group until December 1989, when she returned home for winter break and began seeing an exit-counselor ("exit-counselors," or "deprogrammers" are professionals trained to help people to overcome their addiction to a cult) at the request of her parents.

At first enthusiastic about her participation in the Church, Buckmeyer's parents eventually began to question her passionate piety and researched the group and the New York Church of Christ. Their concern culminated in the events of December, when they asked Buckmeyer if she would consider talking to someone about the group. She agreed, primarily because she felt that, as non-members, these exit-counselors were unenlightened and therefore non-threatening. For three days, Buckmeyer and three counselors researched the group. She now feels, and her deprogrammers

agree, that she was involved in a cult.

From her current perspective, Buckmeyer can look back on her involvement in the Bible Study group and notice the injustices with which she was treated. In speaking of the group, she states that, "people that leave the group need counseling. [The group] takes away your ability to think clearly or freely." Although unaware of it at the time, she now realizes that many decisions were made for her by the group. She is critical of even the Bible teachings and interpretations that she learned during this time. While agreeing that they make sense, she asserts that one would have to be a Bible scholar to know that the stories were being twisted.

Her involvement in the group solved problems for her that she is now forced to face. The group provided her with a ready-made social circle at Barnard—one that may be difficult to replace. She said, "all my close friends are in the group, so it [is] hard to cut ties with the group—I'd still like to maintain my old friends." Especially difficult was telling her roommate that she was disillusioned with the Bible Study. They had been involved in the group together.

She encourages those still involved in the group to examine it more closely. "From the inside, it looks like this really neat church...now that I'm on the outside looking in, I see that it's really harmful to people. The church claims to be a lot of things." Her family has been very supportive throughout her deprogramming and Buckmeyer plans to return to Barnard for her final semester in September 1990. In summing up her experiences with the Bible Study group, Buckmeyer states that, "The best way to describe the whole experience is mind rape—being violated mentally." ♦

The phone calls and visits constitute "love bombing," a means of showing excessive friendliness to create an immediate trust. As Margaret Singer writes in her article "Coming Out of the Cults" in *Psychology Today* (January 1979), "Cults supply ready-made friendships and ready-made decisions... they outline a clear 'meaning of life'."

Members admit that the Bible Study group is affiliated with the New York Church of Christ which, in turn, is affiliated with the Boston Church of Christ. Shelly Rosen, supervisor of the Cult Awareness Clinic and a certified social worker, stressed that there are only working definitions for cults but that the Boston Church of Christ exhibits cult-like features. She feels that the New York Church of Christ is a "controlling group." Controlling groups pressure members to devote more time to Church activities and less time on their personal lives. According to Rosen, this leads to a decrease in the use of the critical mind, enabling the church to control the person's behavior.

According to the University Religious Council at the University of California, Berkeley, there are two basic principles of mind control. If you can get a person to behave the way you want, you can get that person to believe the way you want. Sudden changes in a person's environment contribute to vulnerability and to drastic changes in attitudes and beliefs.

### Cults at Barnard

There are a number of reasons why cult-like groups may exist at Barnard. The primary reason centers around the fact that Barnard is located within a large and often alienating city. Also, Barnard's student body is very diverse and fragmented. Incidents of intercultural intolerance on campus leave many students feeling isolated and excluded from Columbia's social structure. Also, the lack of a centralized "hang out" on campus

continued on page 18

## Secret Societies: Covert Members Sponsor Public Projects

—by Michelle Auerbach and Laura Curran

Two “secret societies—” organizations of select campus leaders—exist on the Columbia University campus. These secret societies are known to initiates as Sacoms and Nacoms. Except for annual advertisements that these societies place in the yearbook listing the names of the members, the societies and the members, are secret.

The two societies are comprised of a variety of students and their membership reflects the diversity of the university. Sacoms does not admit Barnard stu-

*Spectator*, Football, Swimming, and Fencing teams, Progressive Zionist Caucus, Lesbian Bisexual Gay Coalition (LBGC), Columbia Student Council, Nightline, United Minority Board, Conservatives at Columbia, and AIDS Peer Educators, among other campus groups.

Each society meets weekly to discuss campus issues and current projects. The societies also attend monthly dinners with University administrators and alumni at the Faculty House to network and further debate current campus issues.

The University administration directly supports the societies in other ways as well. Nacoms work with Columbia College Admissions officer Larry Momo and Sacoms work with Columbia College Dean of Students, Roger Lehecka, a Sacoms alumnus. Recent Columbia and Barnard College graduates, alumni members of the societies, now work for the University.

### The Secrecy Began Long Ago...

Although little information could be obtained concerning Sacoms, the Senior Society of Nacoms was established in 1898, two years after Columbia moved to its present location in the Harlem-Morningside Heights area. At that time there was no student government at Columbia and most of the political decisions were being made by the fraternity council.

The Nacoms' founders were looking for an alternate forum for university leadership. Their intention, as articulated in an early statement of purpose, was to bring students together to “work for the good of Columbia.”

Today, Nacoms and Sacoms also serve as a student leader “think tank,” in which leaders are able to present their communities' needs to leaders of other campus

groups.

### Secret Membership, Public Projects

The societies have been responsible for the creation of a wide range of student services and activities at Barnard and Columbia. CAVA, Nightline, Furdal Grocery, the Double Discovery Center, and the Columbia College Student Council all owe their existence, in part, to the efforts of Nacoms and Sacoms.

In accordance with the societies' goal of improving the community, Nacoms and Sacoms have the option of working on a special project each year. Once the societies have chosen a project, Nacoms or Sacoms members in turn suggest the same project idea to their respective campus groups. Members of these groups are not aware that the project idea originated in a Nacoms or Sacoms meeting. Most likely, members of these groups are not even aware that their leaders are Nacoms or Sacoms.

In bringing these project ideas back to their respective groups, members of the societies are able to steer their individual organizations towards the secret societies' goals, thereby establishing a campus wide effort to complete projects originated by Nacoms and Sacoms. Such efforts often result in the expansion or improvement of campus services. Once the project is complete, however, it is not attributed to the society. That fact remains a “secret.”

### Exposure Leads to Criticism

The secret societies were first exposed in the 1950s by a reporter who wrote a parody of a Nacoms' meeting for the *Spectator*. The article caused tremendous furor and the group, which took itself very seriously, was irate. Since then the two societies have been brought to the attention of the student body and re-

◆

*'Practically speaking, there would have to be a great end to justify these secret means.'*  
— Lisa Gersten  
(BC '90)

◆

dents; Nacoms is comprised of Barnard, Columbia, GS, and SEAS students. Prospective members, all of whom are leaders of various campus organizations, are nominated by current Sacoms or Nacoms. Nominees are approved by group consensus; if a consensus is not reached the nomination is rejected, and the potential member is forever barred from the Nacoms or Sacoms.

Current membership includes leaders in the Inter-Greek Council (IGC), the

peatedly forgotten. The most recent "expose" occurred in November, 1989 when members of various progressive campus organizations became aware of the existence of secret societies. Representatives from these groups then met with Nacoms members to discuss the societies.

Two current and three former Nacoms members holding leadership positions in the Lesbian Bisexual Gay Coalition (LBGC), Columbia College Women's Center, and Alianza Latino Americana (ALA) attended this meeting. Also present at the meeting were concerned students from the Barnard Women's Coop, the Democratic Socialists of America, the *Barnard Bulletin*, and the Barnard Student Government Association (SGA).

Diana Miller (BC '90), a Barnard Student Government Association (SGA) rep-at-large who attended the meeting, later stated that, "although an elitist institution, Columbia and Barnard profess that within the university democracy is upheld. The presence of secret societies and their ties to the administration prove that this isn't so. Especially upsetting is the fact that the secret societies are linked to the admissions office. This makes me further question the supposed democratic nature of Columbia and Barnard."

Cara Lesser (BC '90), also present at the November 1989 meeting, spoke out against the secret societies. "The existence of secret societies at Barnard and Columbia is antiquated but it's not too

surprising. Many schools continue to have secret societies, but this doesn't excuse their existence at Barnard and Columbia. More importantly, the fact that the administration continues to support Nacoms and Sacoms shoots holes through their rhetoric of inclusiveness and equal opportunity," said Lesser.

Barnard Student Government Association president Leora Joseph (BC '90), although not present at the November 1989 meeting, also voiced concern about the societies. "Barnard has taken a very strong stand against elitism in its stance on sororities. There is no definite criterion for being a part of these organizations—what's the difference between that and a sorority? There's no place for that at Barnard," said Joseph. She added, "The Columbia/Barnard community is elitist, but there is no need to create more elitism within it."

Lesser also questioned the consequences of this elitism. "It has been implied that being in one of the secret societies here grants people special privileges for themselves, while in college and afterward, and for friends and family seeking admission or a job at Barnard or Columbia. Being in a secret society provides connections that are supposed to help people get ahead within the University world, business world, any arena that they wish to pursue. It creates an old boys network that operates on favoritism and elitism. Clearly, this has been the basis of secret societies at other schools, and it would be naive to think that they don't serve the same purposes here," she

stated.

Members of the societies have spoken out in favor of the groups. The societies seem to have established a forum in which disparate members of the University community are able to come together. Addressing the positive aspects of Nacoms and Sacoms, one member said, "Much of the discontent on our campus—racial tensions, sexism, homophobia as well as many other concerns—can, in part, be attributed to the lack of dialogue between students. The societies have succeeded in fostering an environment where, according to members, football players and LBGC [Lesbian, Bisexual, Gay Coalition] members are, at best, able to form friendships, and, at least, are able to engage in constructive dialogue. People meet and become friends who otherwise might never have done so."

Lisa Gersten, Barnard rep-at-large, (BC '90), acknowledged the constructive dimension of the groups but still finds the societies problematic. "I don't think the situation is as clear cut as people make it out to be. There is a major problem with the exclusivity [of the societies], but in order to form coalitions you need to find a way for people to feel safe. Practically speaking, there would have to be a great end to justify these secret means," Gersten stated. ♦

*Michelle Auerbach and Laura Curran are Barnard College seniors.*

**"It's Time to make the Bulletin..."**

**Drop by, Sundays  
7pm Bulletin Office  
Lower Level McIntosh**

*Bring your own drinks!*

You're smart enough to get your  
Geography, Entertainment and  
Sports & Leisure wedges all in one turn.



And you're still smoking?

U.S. Department of Health & Human Services

## HAPPY Endings in the BIG City

### A Woman Responds to Rape

—by Susan Leff

There once was a student who was thinking of going to a FINE school in the BIG city. This particular student was a female student, and she thought of coming to the BIG city to go to the FINE school because she loved the BIG city and all the resources both the BIG city and the FINE school had to offer her. Plus, the FINE school had given her a GREAT BIG amount of financial aid to go there, better than the GOOD state schools, even.

So when she was accepted to the FINE school, the student decided to go to the BIG city and that FINE school. And she was VERY happy.

A year came and passed. The student, who had always been an activist, became involved in many GOOD and JUST causes: she worked for feminism, human rights and reproductive rights, and she fought violence against women, and a deteriorating city school system by teaching in public schools. While working for the GOOD and JUST causes, she met many WONDERFUL and STRONG women, and soon realized she was bisexual. So she tried to become part of the Lesbian/Gay movement, despite her reservations that she herself wasn't included in the gay community—she was neither straight nor gay.

While all this was happening, the student was still going to the FINE school in the BIG city that she had loved so as a child, but she didn't want to ignore or get used to the problems of the BIG city because she realized that IGNORANCE and APATHY only caused MORE problems and solved NONE at all. She came to know some of the homeless people that stood outside the FINE school's grocery store by face or name, in an effort to remember that the homeless were individuals too. Once, she entered

her dormitory at night to find that another female student had been mugged on the doorstep just three minutes before. She escaped unharmed from a series of racially motivated attacks with pushpins near her FINE school. She mourned the loss of fourteen young women in another BIG city, shot because they were "all a bunch of feminists." She learned of a sexual assault at the FINE school by a man posing as a maintenance worker, and she wondered how many other sexual assaults and rapes went unreported at the FINE school. She even saw a male desk attendant physically fighting with another woman while she was in the front lobby of her dormitory, but although she'd called security and filed a complaint to the Dean of Students at the FINE school, no action was taken by the FINE school against the man. Security, as far as she knew, had never even responded. She almost became used to having been called a "faggot" while walking down the street arm-in-arm with another woman, but not quite.

Then, some time in the second semester of her second year at the FINE school, the female student learned from the FINE school about a "sexual assault" by a "stranger" in another dormitory. The FINE school advised its students to "Beware of Strangers" on campus and to call security if a "stranger" was spotted in dormitories. Now, what the FINE school had neglected to say was that the so-called STRANGER had been an off-duty security guard at the time, and that the "sexual assault" had actually been a RAPE. Nor was anything said by the FINE school's administration about the fact that the rapist had a previous record of impersonating a police officer.

The female student wandered all around the BIG city aimlessly for a

couple of hours, angry and frightened. All this time, she'd been working so hard to make a difference in her SMALL community and in the BIG world, but what it all came down to was that no one knew if she or any of the other activists were making any difference at all. Women would STILL get raped, illiteracy would STILL be a national crisis, AIDS would STILL provide a vehicle for the homophobia sanctioned by state sodomy laws, and human rights would STILL be violated in every country of the world.

After spending time in both her classes and her womens' meeting at the FINE school in the BIG city, she went home to her dormitory. She called a friend in a SMALL city in a different state, called California, that she'd regarded as the paradise to which she could escape from the BIG city in a few years. She related the story of the RAPE to her friend at great length, after which her friend told her that a date/party RAPE had occurred that VERY SAME weekend at HIS school in Northern California. The idyllic image of California she'd created for herself was now shattered, and she BEGGED her friend for a word of consolation, ANY HOPE at all, of which there were few.

The female student burst into tears. Lying on her bed, she felt the weight of the world pressing on her shoulders, on her forehead. She felt weary, and her every muscle ached from sheer exhaustion. She called her mother who told her, "I know you won't believe this, but there have been plenty of caring people who have been doing this all along," but the world was in worse shape NOW than ever despite the efforts of those who were activists. Long after she'd hung up the

*continued on page 18*



## An Imagined Statement of Purpose for Miss Magazine

—by Diana Miller

*This magazine is by heterosexual women, for heterosexual women, and about heterosexual women (we do not wish to acknowledge any other sexual orientations—we ask people not to talk about 'it' at all except in one of the special editions we must do once a year in order to get funding from the liberal corporations).*

*We are dedicated to the empowerment of heterosexual women. We strive to uphold the institution of marriage by teaching girls ways of ensuring themselves a way into this prized position.*

*In order to make girls 'marriage-material', we emphasize that a girl's attractiveness is directly related to her ability to get a man.*

*Thus, we stress important points such as keeping one's tummy flat, finding the PERFECT make-up line, and finding out exactly what HE likes in bed!*

*We value diversity in our models, for there are many ideal body types. After fulfilling the prerequisites of a height of at least 5'7", anglo-features, a hairless complexion, high cheek bones, and a small nose, our models vary widely. For instance, some have youthful breasts while others sport more voluptuous ones.*

*At Miss, we do not discriminate on the basis of race or religion. However, we do prefer that our girls have anglo-features, a preference which does not automatically exclude all blacks or hispanics. Also, it is better when they do not have prominent jewish features.*

*In light of this illustration of the messages and standards that popular magazines promote, I would like to explore the relationship between female models and prostitutes. One might ask why I am focusing on these two groups. Women in both occupations are selling their bodies; yet one is valued highly and the other*

*is demeaned and criminalized. Why is it that when somebody says you look like a model, you are probably quite flattered, but if somebody says you look like a whore your entire physical and moral value has just been degraded? Both models and prostitutes get paid for their physical beings, yet because prostitutes*

*wear the clothes and make-up they are advertising. Most likely they experience sexual harassment on the job, but they may legally report any incidents to the authorities. Regardless of the individual treatment they receive, their position brings with it social clout.*

*Prostitutes, on the other hand, must usually work under even more strenuous conditions. These women, particularly street-walkers but also call-girls, risk their lives daily by meeting with men (who are called "johns") who want their services, yet still hold to the societal stereotypes of prostitutes. When men sexually harass and rape prostitutes, no legal recourse can be taken because prostitution is criminalized. In fact, prostitutes often experience violence at the hands of the police, the very people who are supposed to protect all citizens. So, while prostitutes have to work as hard as models, they do not have the benefits such as paid vacations, health benefits, civil rights and protection from the state that come with societal acceptance.*

*Why does society minimize violence against prostitutes while protecting other women, including models, who sell their bodies for a profit? According to a common misperception, prostitutes can never be raped anyway. This belief stems from the age-old attitude that women may be neatly polarized into separate categories—"ladies" and "whores." We have been taught that a prostitute is not a true "woman" and is therefore not subject to a full range of emotional possibilities. Perhaps some find the idea of a woman who expresses her sexuality for a living so threatening that they must dehumanize her. She represents to society nothing more than pulsating flesh, incapable of being forced to have sex*

◆  
*Women who control  
their own sexuality,  
shun societal  
definitions of  
womanhood, and  
earn a living  
through their sexual  
identity threaten the  
very tenets of our  
society.*  
◆

*engage in sex they are considered wrong. In the age of Senator Jesse Helms, where we are constantly being threatened with censorship in the arts and other areas, it is important to explore distinctions between socially acceptable and unacceptable uses of the body.*

*While both models and prostitutes endure demanding working conditions, models receive the protection denied to prostitutes. Models work hard posing in front of cameras, fans and photographers all day. Their worth is determined by how sexy they can look, how long and trim their legs are and how well they can*

against her will because she has no will and no sexual boundaries.

Despite the failure to grant prostitutes the protection that other women receive, others believe that we must "rescue" prostitutes by removing them from the "filth" of their profession. Yet it is a misconception that prostitutes are necessarily dominated and victimized by their clientele and therefore in need of our benevolent "rescue." Not all johns, by any means, are evil murderers; many of them are our brothers and fathers. Many prostitutes, in fact, prefer to build up a group of regular customers so that they can begin to trust their johns.

Perhaps an understanding of the realities of prostitutes' experience will put an end to condescending efforts to tell these women what is good for them. We do not seek to save models from the possibility of objectification by trying to "lift" them from their professions. We help no one by meddling in her life. Prostitutes should represent themselves.

Prostitution and fashion magazines also serve the public in tellingly different ways. Services that fashion magazines provide for their readers are not inherently problematic. By giving women ideas about fashion and by providing a letter-writing space for women to ask questions about their bodies, their friends, and their relationships, popular magazines seem harmless enough. However, these magazines dictate what, for example, is "sassy" and what is not. The magazines send implicit messages that if you wear your clothes like x, you are attractive; if not, you are unfashionable and undesirable. Also, fashion magazines set up an ideal to which most women do not, and cannot, possibly conform.

Unlike the model, the image of the prostitute does not implicitly bespeak the importance of possessing certain ideal body parts. In fact, society labels the prostitute as an anti-woman, whom we must shun. The psychology that degrades prostitutes potentially constrains our sense of self and our sexual expressive-

ness. Surely this restraint on our sexual freedom threatens us more than the sexual services that prostitutes provide for men.

Society deems innocuous a well-adorned body, earning money by posing as a beautiful display; society condemns a woman who acts sexually for financial income. Why single out the realm of sexuality as a forbidden terrain for a worker's profit and a customer's pleasure? Why is the exchange of sex for money criminalized when we live in a society where people are paid for using their bodies to perform other services? Should the state determine how we use our bodies whether for money, reproductive freedom, or otherwise? Perhaps it is society's fear of eroticism that seeks to repress sexuality by such laws as the criminalization of prostitution and sodomy. Women who control their own sexuality, shun societal definitions of womanhood, and earn a living through their sexual identity threaten the very tenets of our society.

The very psychological and social climate that condemns prostitution as a "dirty" occupation also prevents women

from attaining sexual services as easily as men. Ideally, we as women should have the freedom to pay for sexual services from men or women without social condemnation. However, women's poor economic status and the stigmatization of women who explore a broad range of sexual avenues bar us from the sexual freedoms allowed to men.

I am not trying to elevate prostitutes nor chastise models. I simply want to challenge popular conceptions about both groups. By questioning, in particular, stereotypes of the "whore," we might uncover our own fears of sexuality. Moreover, we might learn to refocus our blame and our goals concerning the sex industry. By demanding a definition of "womanhood" that includes prostitutes, sex workers and non-sex workers alike can expand sexual possibilities, remove social stigmas and protect *all* women from violence. We can create a society where each individual is valued for her unique and complex identity. ♦

*Diana Miller is a member of Prostitutes of New York, a sex workers' rights organization, and is a Barnard College senior.*





## TIP TIP TOE: Secret Societies Undermine Trust and Equality

—by Emily Mann

As my college years move on, I realize more and more how idealistic I have been. For me a college, a university, held forth utopian ideals of openness and liberalism, of democracy and community.

Slowly but surely any idealism I may still carry with me is being replaced with doubt and suspicion about the values in and the decisions made by this institution. A good thing, some may say, to vacuum away the naivete which can stain so much of our thinking and can make our more realistic peers blush with a condescending sort of embarrassment when we unwittingly express our idealism in words.

Last year my resident advisor enlightened me about the existence of two secret societies in the university, the Nachams and Sachams. These organizations are not like fraternities which anyone, or nearly anyone, may join. They are university-supported, alumni-funded institutions open only to a select group of seniors who have demonstrated some kind of leadership capabilities among their peers.

It sounds distinguished, very respectable. An opportunity for different outstanding community members to meet and discuss their respective interests without the hindrance of media criticism or associational pressures. An open forum.

If these societies were mere forums for discussion, perhaps my own skepticism about them would not be so great. As it is, however, these groups seem elitist, inherently anti-democratic and coercive.

Each year the different members, representing an array of campus organiza-

tions — newspapers, fraternity councils, women's groups, athletic teams, and student government, "tap" next year's members from a pool of this year's juniors. But their tactics are devoid of any discretion.

One senior was "tapped" this year to replace a mid-year graduating Nacham. She was called and asked to meet the graduating member on the street. She met her along with several other Nachams who, more or less, surrounded her and barraged her from all sides about the inherent good and privilege to which society members are privy.

We get to wear silver pinky rings, with a green swirl running through them, they must have whispered. Monthly dinners at Faculty House — all the food and alcohol you could ever want. Secret meetings. Lots of fun, responsibility, honor, rewards.

Only you cannot tell your friends you are a member and you must hide your new alliance from the group from in which you arose to such prominence.

So, to whom does your allegiance now lie? It is possible to be loyal to many organizations but seems unlikely when one of them demands your secrecy.

Last semester past and present Nacham members and non-members gathered in the Women's Coop to discuss these matters.

One woman rationalized her membership by explaining, there really is no shame in being in this organization, despite its elitism, because, after all, here at Barnard and Columbia, we are already participating in an elitist institution. I apologize, I cannot offer an interpretation of the skewed logic implemented

as some sort of justification.

Another woman challenged us non-members. Who are you to judge? What right do you have that enables you to condemn members of a secret, elitist institution? Who do you think you are, after all, our peers? I mean gosh, where has your diplomacy gone, your objectivity, why all of a sudden do you take on such a personal disgust at our institution? What, you think that you should retain any subjective bias when judging you own peers, your own classmates? Shame on you for questioning our intentions and our actions.

One man told us, these societies are good. A way to meet with groups and talk about campus problems, racism and sexism, for example, without compromising ourselves publicly. A Jew can speak without riot to a Palestinian, neither will be excommunicated from their group. Well, of course not, if nobody knows about their meeting.

Another woman told us, no no, it isn't that any inter-campus tension is alleviated, I mean, how idealistic to expect that? No, we join and stay members for personal gain and reward. Pure self-indulgence, how noble, how beneficial for the entire university community. On went the rationalizations, the justifications, the explanations, the indignance at being questioned.

Nobody seemed to be able to answer why such organizations cannot exist more openly, their membership known and, perhaps elect or appoint members. The "tap" system encourages seniors to tap their friends in high places.

continued on page 19

# Barnard, Where are you?

—by Orlee R. Pinchot

Barnard is committed to openness. It is committed to tolerance. Barnard, as an institution, is committed to instilling in each one of its students the understanding not of racism, but of the human race; not of sexism, but of equality; not of any kind of discrimination, but of acceptance. We may not all be the same, we may not all agree, but we accept each other as equal human beings. This is the lesson taught through unparalleled studies in women's issues, multi-cultural activities, workshops on homophobia in the residence halls, and classes dealing with discrimination.

Last year, when racist graffiti was noticed in the residence halls, Barnard reacted as an institution that stood for tolerance and equality. It could not tolerate such blatant hatred. President Futter took the matter into her own hands calling representatives of the Black community to her office to discuss the incident and to explore future commitments to curtail such activity. A woman was expelled from Barnard because there was no place for prejudice in this institution. After a series of homophobic incidents some years ago, the University began "floor raps" sponsored by the the CGLA (Columbia Gay and Lesbian Association), now the LBGC (Lesbian, Bisexual, and Gay Coalition).

So I ask you, where was the reaction to the prejudice espoused by Mr. Griffin? Why was Barnard College so silent? I am not addressing the students or even the few members of the faculty who did step forward to decry the raw hatred. Rather, I mean to address the College as an institution. Was there any doubt that Mr. Griffin not only maintained but vocalized anti-Semitic sentiments? His comments were clearly documented. Not only that but the rap group, to which he belongs, *Public Enemy*, was disbanded due to pressure on the group caused by Mr. Griffin's comments. How could Barnard have doubted his intentions? Did Barnard question whether anti-semitism is hatred and prejudice? Probably not. Anti-semitism is hatred. Anti-semitism is prejudice. Then what was the problem? Barnard claims it is a front runner in the fight against just such bigotry. Perhaps the administration felt Mr. Griffin was not a major proponent of the anti-semitism he declared. Yet as Jean Paul Sartre warns in his book, *Anti-Semite and Jew*, "Many people are anti-Semites...without to be sure, realizing the true implications of their attitude. Pale reflections, reeds shaken by the wind, they certainly would not have invented anti-Semitism, if the conscious anti-Semite did not already exist. But it is they who with complete indifference assure the survival of anti-Semitism and carry it forward through the generations." As Sartre's words echo in our ears, few students

will readily forget the hateful stings as anti-Semitic remarks flew about the OC Student Council meeting at the beginning of the month. These were not Mr. Griffin's words, but the words of our fellow students. How can an administration blame students for echoing racial slurs when it turns its back on public speakers who voice the same slander? The fight against anti-semitism must combat prejudice on all levels. Barnard does not tolerate sexism even in the lowest form. Why should we lower our standards for hatred against others?

No one is asking that Barnard interfere with freedom of speech. The cancellation of Griffin's speech was never an issue. Yet, we have not heard a resounding denunciation of anti-semitism in any form. Certainly we have received a note from President Futter warning us against discrimination in any form. Barnard attempts to educate people to accept many cultures, however this was a statement I could have read out of the Barnard College handbook. Where was the outcry over anti-semitism? Where was the resounding intolerance of such bigotry? As I listened to Dean Greenberg speak both at the open CJO meeting and at the "rally against hatred and prejudice," I could not help but question where was President Futter? Where was Dean Schmitter?

We as Jews feel betrayed. Someone attacked us. Yes, attacked—called us, as a race, "wicked." Where were our "anti-discrimination" friends then? We are not saying we hate blacks. We are not saying we hate black nationalism. We are saying we hate anti-semitism, no matter who voices it. We are saying bigotry has no place on Barnard's campus, whether against women, blacks, homosexuals, or Jews, or any other "group" of people. Barnard must maintain one standard: Barnard will not tolerate bigotry—against anyone. Why are we the only ones saying it? ♦

Orlee R. Pinchot is a former Chair of the Council of Jewish Organizations and a Barnard College junior.

## BIKE-AID '90



JOIN US! Pedal across the country next summer to raise money for Third World development projects.

We're looking for riders, support vehicle drivers, office volunteers, and donors. We'll depart from Seattle, San Francisco, Portland, LA, and Austin, TX

Come get involved with Bike-Aid '90  
Call (415) 431-4480 for info

## Cults

—continued from page 9

fosters a less cohesive social structure. Many students, therefore, are left vulnerable to organizations which openly receive them.

Other groups which operate in the Columbia University community can be clearly labeled as cults. The Collegiate Association for the Research of Principles (CARP), for example, regularly stops students on the street and attempts to enter into conversations with them, inviting them to sushi parties or weekend retreats. CARP is an organization that works in conjunction with the Unification Church, better known as the "Moonies."

One Barnard student attended a sushi party at a private home during her first year of college. After sushi, a film about the "Moonies," and "love-bombing" for six hours she and her three friends finally felt that they could politely leave. A member of the group insisted on walking them home after they stated that it was unnecessary. They felt that the reason for this was not so much concern for their personal security as it was to further influence them.

### Cult Awareness Programming

The Barnard administration has been approached with the problem of cults on campus and the Orientation Committee may include a discussion of cults in the campus issues forums during first-year orientation. A speaker from the Cult Awareness Clinic has volunteered to lead a campus forum and answer questions.

The University Religious Council warns that individuals should be aware of people who are excessively or inappropriately friendly, and try to be aware of times in which you might be more vulnerable to outside guidance. If approached by someone you suspect is a cult recruiter, don't offer any information about yourself, don't accept any-

thing free, and beware of tactics that play on your sense of charity.

Questions can be directed to Shelly Rosen at the Cult Hot-Line and Clinic. The 24 hour Hot-Line (860-8533) is staffed by mental health professionals who offer information, guidance, and counseling.

While organized religions provide people with spiritual guidance and social support, many groups capitalize on these positive qualities to manipulate and confuse open-minded students. An increased level of awareness about such groups will make it possible for students to embrace new experiences while maintaining their own personal identities and their own ideas. ♦

*Nicole Ellison is a Bulletin arts editor and a Barnard College senior. Jennifer F. Newman is a Barnard College first-year student.*

—continued from page 8

Nevertheless, District 65 officials emphasized that the most important contribution to the union's struggle was made by the clerical workers themselves.

"The Barnard contract was made by the workers of Barnard College," said Rosenstein. "Through unity and sticking together we were able to push for a new contract."

### Barnard Administration Relieved

Officials of the Barnard Administration were relieved that a strike was averted, and were satisfied with the terms of the new contract. "We are thrilled," said Barnard Director of Public Relations Ruth Sarfaty. "The contract seems very fair. Both the college and the union seemed to get what they wanted."

Sarfaty added that Barnard negotiators were surprised at the seriousness of the negotiations in the final hours of deliberation. "It was a surprise from our perspective," she said, "that the union finally wanted to get down to business."

District 65 officials, while relieved

## HAPPY Endings

—continued from page 13

telephone, those words echoed in the female student's mind, and she began to wonder what difference she and the other activists had made in the world to anyone but herself..

And then, the female student realized the MAGIC SECRET.

She'd actually worked for the GOOD and JUST causes because she'd WANTED to, because she'd driven herself to, and because it DID matter to her that she HAD acted, no matter what the others did or didn't do.

And with that sudden realization, the female student felt slightly recomposed, but she continued to lay on her bed in the darkness thinking, until she had sobbed herself into a deep sleep. ♦

*Susan Leff is a Barnard College sophomore.*

about the settlement with Barnard, expressed their hope that a similarly fair agreement would be reached at Columbia University where Local 1199, which represents library and cafeteria workers, is fighting for a new contract.

"The results of this contract," said Rosenstein, "must be communicated across the street to Columbia." ♦

*Paul Farber is a Columbia College senior.*

## Secret Societies

—continued from page 16

Not all groups are represented; who shall decide which organizations are most important? Can you honestly expect to remain wholly committed to your association and not, in some way, be co-opted by a system which tells you that you are special enough to belong to a secret society? Is there a hidden agenda maintained by organization leaders who have joined the societies? How can we know if these societies are at all effective? There have been plenty of fraternity brawls, racist slurs, homophobic attacks on campus to suggest otherwise.

Do these organizations do any good at all? Perhaps. Nightline and CAVA are two positive examples that have come about due to the secret societies. But I believe that such university services could have been established without the help or ingenuity of institutions founded upon the principles of coercion and secrecy. ♦

*Emily Mann is a Barnard College junior*

You're smart enough to know  
the difference between  
perestroika and glasnost.



And you're still smoking?



**Buckle Up For Spring Break '90**

## Still I Rise

You may trod me in the very dirt  
But still, like dust I'll rise.

Does my sassiness upset you?  
Why are you beset with gloom?  
'Cause I walk like I've got oil wells  
Pumping in my living room.

Just like moons and like suns,  
With the certainty of tides,  
Just like hopes springing high,  
Still I'll rise.

Did you want to see me broken?  
Bowed head and lowered eyes?  
Shoulders falling down like teardrops,  
Weakened by my soulful cries.

Does my haughtiness offend you?  
Don't you take it awful hard  
'Cause I laugh like I've got gold mines  
Diggin' in my own back yard.

You may shoot me with your words,  
You may cut me with your eyes,  
You may kill me with your hatefulness,  
But still, like air, I'll rise.

Does my sexiness upset you?  
Does it come as a surprise  
That I dance like I've got diamonds  
At the meeting of my thighs?

Out of the huts of history's shame  
I rise  
Up from a past that's rotted in pain  
I rise  
I'm a black ocean, leaping and wide,  
Welling and swelling I bear the tide.

Leaving behind nights of terror and fear  
I rise  
Into a daybreak that's wondrously clear  
I rise  
Bringing the gifts that my ancestors  
gave,  
I am the dream and the hope of the  
slave.  
I rise  
I rise  
I rise.

—Maya Angelou, 1978

## What Makes the Caged Bird Sing

—by Geraldine Rowe

Maya Angelou's achievements serve as an inspiration for many different groups of people: the underprivileged, blacks, women, artists. Angelou's writing gives voice to a segment of American society that has historically been silenced.

Columbia University students may best remember Angelou as Kunta Kinte's grandmother in *Roots*, but her contributions to American culture extend much further than that brief television appearance. She has danced, sung, acted, and written songs, poetry and prose, and she was the first American black woman to have an original film script produced. Her work reflects her heritage as a black woman in America, but it also serves as an indictment against poverty and racism. Angelou avoids attacking others in a conscious attempt to step out of the circle of violence that characterized so much of her youth. She said, "People often put labels on people so they don't have to deal with the physical fact of those people. It's easy to say, oh, that's a honkie, that's a Jew, that's a junkie, or that's a broad...I refuse that." (*Westways*, September 1987).

Angelou is best known for the first of her series of four autobiographies, *I Know Why the Caged Bird Sings*, which documents her early life. Angelou was born in St. Louis in 1928. Problems in her parent's marriage forced the three year old Marguerite (Maya) and her older brother, Bailey, to live with their grandmother in Arkansas. When she was eight Angelou was raped by her mother's boyfriend. In the following five years Angelou retreated into silence, talking to no one but her brother. Angelou attributes much of her growth as a writer to this time of silence. "I started writing when I was about nine, because I wasn't able to

talk." (*The Student*, Spring 1981). Seven years later, at age 16, Angelou had her first son out of wedlock.

Angelou is not without anger. However, she does not equate anger with bitterness, which can taint the purity of vision that she feels she must maintain as an artist. "I refuse utterly to use any of my energy in being bitter. Ever. I'll be angry, yes, but never that other thing. That other thing is corrosive. It just kills you, gets you sick, makes you look old and ugly. You can't enjoy anything." (*Los Angeles Times*, September 24, 1976).

Angelou's readers may be surprised to discover that she does not consider herself a feminist, but prefers to be categorized as a "womanist." "The women's movement is primarily aimed towards white American women...White American women have been told by their men that they weren't needed...Black American men have never been able to say that to black American women. While there were other problems, they at least thought of themselves as equals. In fact, one of the problems is that black women here may be more than equals...White women, as a general rule, are not quite as independent." (*Sepia*, October 1977).

Angelou's statements about the strengths of black women are developed in her poem "Woman Work," which explores the trials endured by a black woman and the powers she calls upon to continue living. "I've got the children to tend/The clothes to mend...The cane to be cut/I gotta clean up this hut...Sun, rain, curving sky/Mountain, oceans, leaf and stone/Star shine, moon glow/You're all that I can call my own."

Similarly, in the poem "Pickin Em Up And Layin Em Down," the narrator (presumably a man) confesses, "There ain't no words for what I feel/about a

pretty face/But if I stay I just might miss/ a prettier one some place."

Angelou's discontent with society's gender roles may be prevalent in her literary works, but have not been a part of her political focus. Angelou prefers to emphasize the heritage that all black Americans, men and women, share. "We were sold together, bought together...worked those cane fields and cotton fields and all that together. Please, we are equal." (*Marxism Today*, September 1987).

Angelou shies away from discussions of her phenomenal success in "escaping" the environment of poverty in which she was born. "I'm often asked: 'How did you escape it all: the poverty, the rape at an early age, a broken home, growing up black in the south?' My natural response is to say: 'How the hell do you know I did escape?' But I know what people mean when they ask that loaded question." In the end, Angelou concludes: "I was lucky." (*Intellectual Digest*, June 1973).

By emphasizing her own good fortune Angelou subtly points out that many others were not as fortunate. Angelou is hesitant about the role of black women in the women's movement, but her work

speaks for itself, and the words that she uses are often stronger than what she has been willing to tell her interviewers. She has said, "when I see, it is through the eyes of black women." (*The New York Times*, March 24, 1972).

Angelou's gift is in making her readers see through her eyes as well. She often stresses the role that hardship has had in making her strong. "One of the first things that a young person must internalize, deep down in the blood and bones, is the understanding that although he may encounter many defeats, he must not be defeated. If life teaches us anything, it may be that it's necessary to suffer some defeats. Look at the diamond: It is the result of extreme pressure. Less pressure, it is a crystal; less than that, it's coal; and less than that, it is fossilized leaves or just plain dirt...One must learn to care for oneself first, so that one can then dare to care for someone else. That's what it takes to make the caged bird sing." (*Sepia*, October 1977).

Maya Angelou will speak at Columbia University on March 27 as part of Black History Month. ♦

Geraldine Rowe is a Barnard College sophomore.

## Muse News

Its springtime. Time for the Muse to clean house with some self-improvement.

Once again overwhelmed by her long list of New Year's resolutions, she turns to her close confidant and most trusted spiritual advisor, Minnie.

Yes, Ms. Mouse is back on campus again, ready to enhance the lives of Barnard students everywhere, with a virtual cornucopia of fascinating and exciting non-credit classes. The Muse, who (contrary to popular belief) was attracted to Barnard because she felt it was the ideal place to reach a heightened state of feminist awareness, has already stacked up on fifty fluorescent plastic fruit for jewelry class on Monday, leopard-skin spandex and red polka-dot bows (just like Minnie!) for clothing design class on Tuesday, and some belly for Turkish and Arabic belly-dancing with the internationally acclaimed SERENA(1). She's also managed to schedule in one full hour on Thursday night March 1, eager to experience all of NYC's "ins and outs" and eat a pastry, which she will quickly burn off with Russ the next day when she "Pumps It Up."

And don't fret. If you're one of the many "interested in what the shape of your hands, the length of your fingers and the lines on your palm really mean," then Palm Reading is the class for you! And if you want to do something more with those digits, not satisfied with simply looking at their incredible length and beauty, try a "hands-on" mini-course and enroll in "How To Give A Massage." As partners are preferred, The Muse prepares to entice a tactile counterpart from The Spectacle to come along and share the magic of electric fingertips for only \$13, confident that the free included lotion is enough to attract anyone to delve into this new promising form of stress management.

Seriously, Barnard does have something for everyone. ♦

## Come To A Free Kaplan Seminar And Get An Education On The LSAT

Getting into the right Law School takes a lot more than just getting a high score on the LSAT. It takes knowing how to master the exam and knowing the intricacies of the application process.

That's why Stanley H. Kaplan created the Law School Seminar. There, you'll learn how to improve your chances of getting into the Law School of your choice. Review actual LSAT questions. Even learn about getting the highest score on your LSAT by using the Kaplan method. And most importantly, you'll learn how to maximize your Law School application.

So reserve your seat today for our next Seminar. And discover how our advanced teaching methods and 50 years of experience can help you plan the next three years of your life.

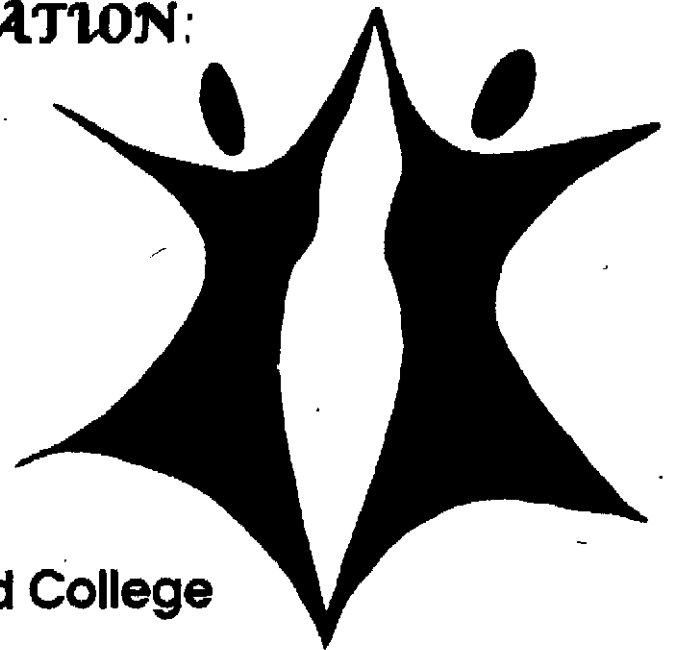
**STANLEY H. KAPLAN**  
Take Kaplan Or Take Your Chances

Wednesday, February 28th at 6:30 P.M.

Omni Park Central  
Seventh Avenue and 56th Street  
New York, New York  
To Reserve Your Seat, Please Call  
(212) 977-8200

# EXPLORATION AND CELEBRATION:

A GATHERING OF  
JEWISH FEMINIST WOMEN  
IN OR NEAR OUR TWENTIES



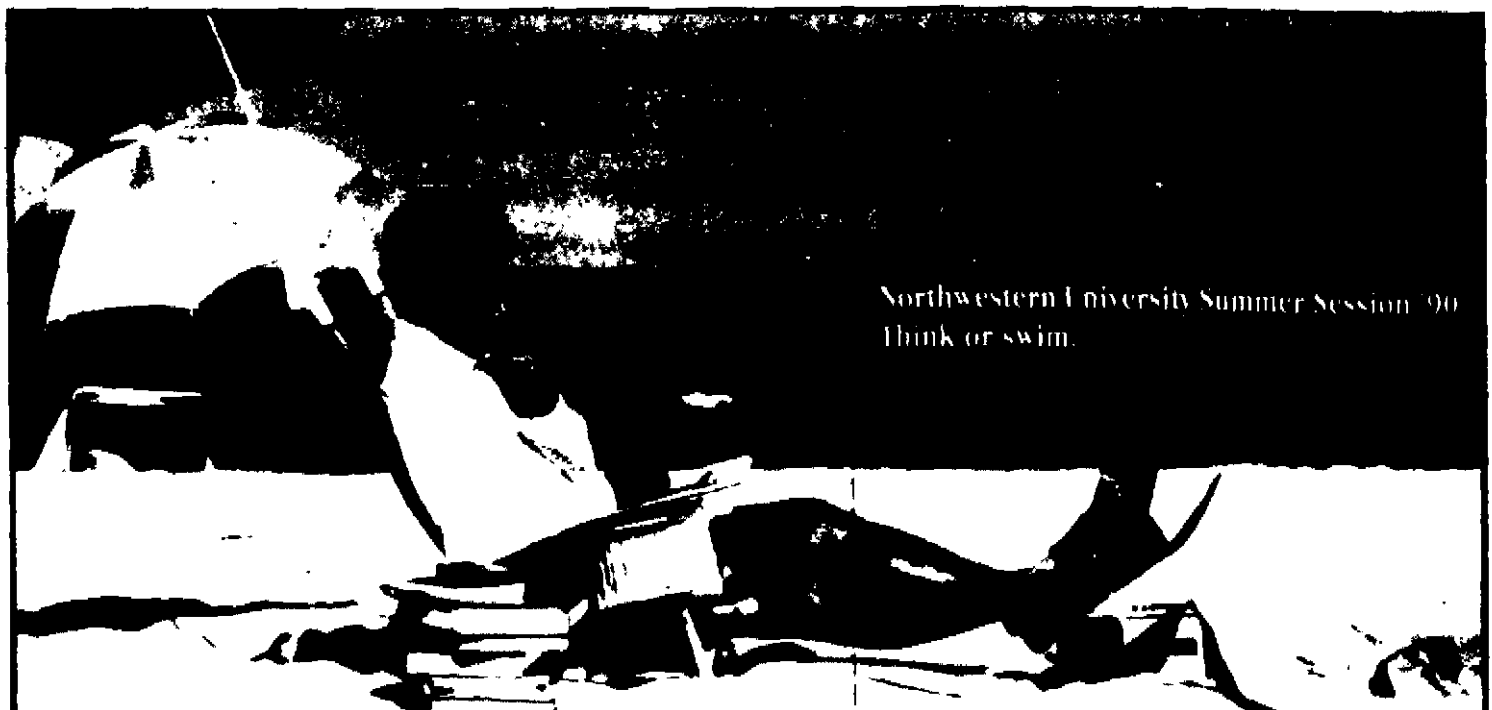
at Barnard Hall, Barnard College

Sunday, March 4 9:00AM-5:00 PM

Program includes: workshops, prayer and spirituality groups, keynote speaker, coffee house, and resource/crafts fair.

For more information/reservations forms call: Helise at 854-5111

Sponsored by Achayot-Sisters, BBH/JACY at Columbia, and the Barnard Women's Co-op



Northwestern University Summer Session '90  
Think or swim.

Our multicourse registration discount saves you 20 percent on two courses, 25 percent on three or more.  
Call 1-800-FINDS ME. (in Illinois, call 708/491-6114) or mail this coupon

I'm thinking. Send me a free copy of the Summer Session '90 catalog with financial aid and registration information (available in April).  
Please send the catalog to:  my home  my school  
Summer Session '90, 2003 Sheridan Road, Evanston, Illinois 60208-2670



# **WE WROTE FOR THE BULLETIN...**



**AND THAT'S THE WAY WE  
BECAME THE BULLETIN BUNCH.**

# BUNCHES OF PEOPLE READ THE BULLETIN!



**DO YOU?**