

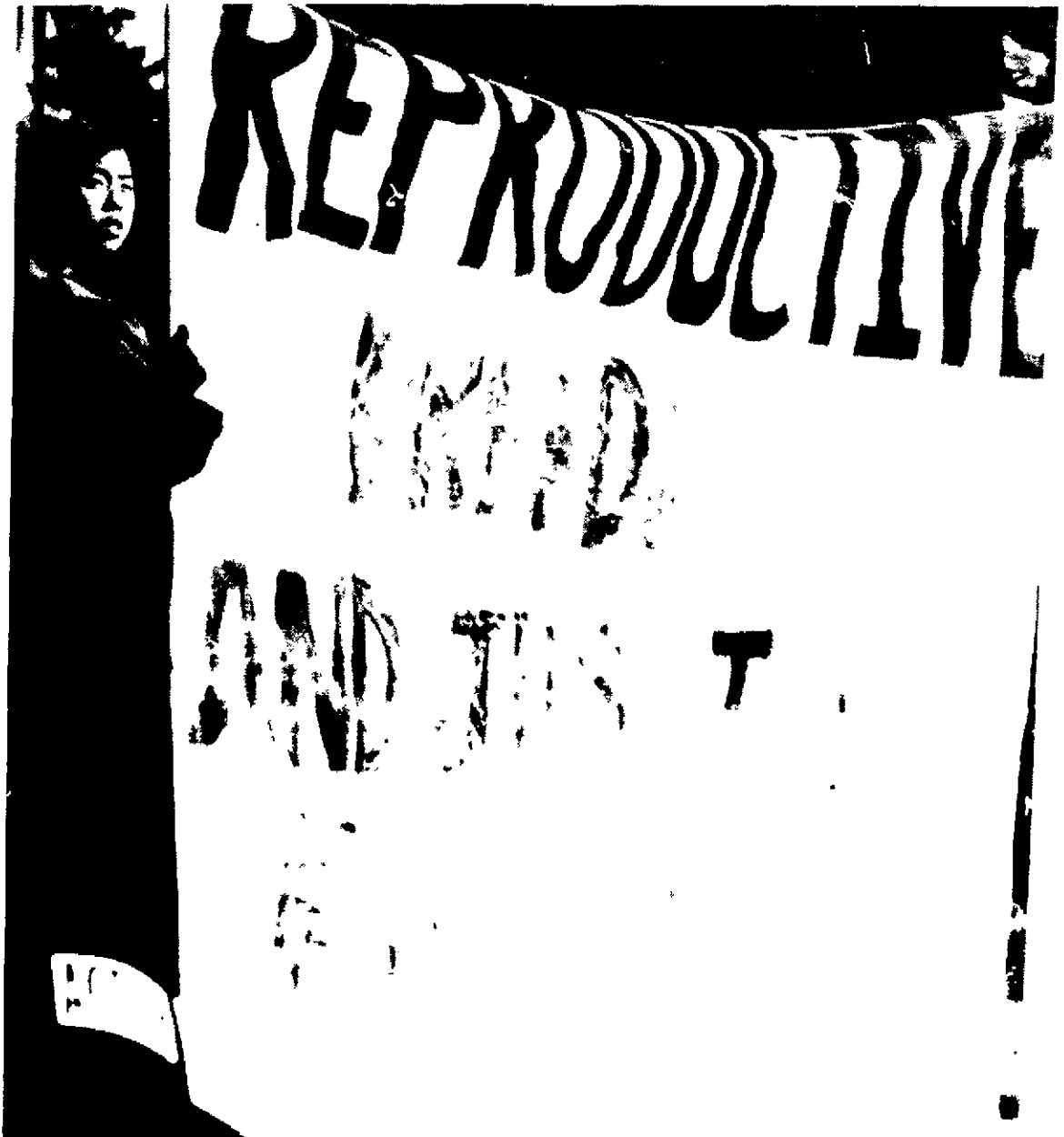


BARNARD BULLETIN

Volume XCIX

Number 1

January 27, 1992





SPRING '92 PROGRAMS

SPRING '92 PROGRAMS WERE DUE IN THE Registrar's Office on FRIDAY, JANUARY 21. Accommodations for students with classes that meet only on Mondays. If you are enrolled in a class that meets only on Mondays you must file your program by MONDAY, JANUARY 28 at 5 p.m. for classes that meet in the morning or by TUESDAY, JANUARY 28 at noon for classes that meet in the afternoon or evening. If you already filed a program with an extra class to allow for a substitution for a course meeting only on Mondays you are reminded to file a drop form for the class you are not taking. Do this by TUESDAY, JANUARY 28 AT NOON to avoid being charged for the extra points or receiving an F for a class never taken.

ACADEMIC LIFELINE

ALL STUDENTS, PARTICULARLY THOSE WHO had academic difficulties last semester, are encouraged to consult their advisors and instructors regarding any problems that might arise on the fulfillment of course requirements. Available to assist you are your instructors, academic advisor, class dean and other staff in the Dean of Studies Office in 105 Milbank. Also, please note that pages 116-117 of the College Calendar and Student Handbook provide a list of the names and phone numbers of people who have answers to all your questions regarding academic life here at Barnard. The Barnard Catalogue is also a handy means of keeping informed about important dates. Refer to pages 6-7 to avoid missing opportunities and critical deadlines. Details on specific offerings and meeting times will be announced in this column throughout the semester.

Be aware of various mini-courses and support groups offered by the Dean of Studies Office and Health Services. Call Dean Silverman x1-2021 to sign up for either of the following: Procrastination and Other Academic Obstacles, Tuesdays at 11:15 in 105 Milbank and the Bereavement Group, Fridays at 11:00 am in 108 Milbank.

RELEASING DIRECTORY INFORMATION

IN ACCORDANCE WITH THE FAMILY Educational 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 or 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 student the right to place limitations on the release of this information. A student who wishes to do so must file a special form with the Registrar by FRIDAY, FEBRUARY 14. (In practice, the College does not indiscriminately release information about individual students.)

1992-93 FINANCIAL AID INFORMATION

APPPLICATIONS FOR FINANCIAL AID FOR THE 1992-93 academic year will be available in the Financial Aid Office, 11 Milbank, on MONDAY, FEBRUARY 17. You must go to the office to pick one up. REMEMBER that all current financial aid recipients must re-apply for financial aid. The deadline for submitting completed forms is FRIDAY, APRIL 17. New York State Grants provide aid to New York residents for part-time study. To be considered for an award a student must be 1) working toward a degree as a part-time student enrolled for at least 6 points, but fewer than 12, 2) a resident of New York State for at least 12 months before applying, and 3) meet the income limits. For dependent students, family net taxable income cannot exceed \$50,550 and for independent \$31,250. If you think you might qualify, see Susan Lee in the Financial Aid Office, 11 Milbank, by TUESDAY, FEBRUARY 18, 1992.

College work-study jobs. Funds are still available for work-study jobs. Students interested in work-study jobs who are currently receiving aid from the College should go to the Financial Aid Office as soon as possible to apply.

TUTORS NEEDED

BARNARD SOPHOMORES, JUNIORS AND seniors interested in tutoring should drop by the HOP office in 5 Milbank. The application deadline is FRIDAY, JANUARY 31. Pay is \$8.50/hour for undergraduate tutors and \$9.50/hour for graduate tutors. For details about specific subjects and other information please call x1-3583.

SENIOR CLIPBOARD

SENIOR SCHOLAR PROGRAM. JUNIORS interested in applying for the 1992-93 Senior Scholar Program or for the Joint SIPA-Barnard program should make an appointment with Dean King in the Dean of Studies office (105 Milbank) by mid-February. Applications for both programs must be filed by MONDAY, MARCH 2. Call x1-2024 to schedule your appointment.

May Commencement. Check your mailboxes for two important mailings regarding May Commencement. One requests nominations for student speaker and senior thesis titles, the other contains cap and gown order forms, Bryson Award and Faculty Marshal nominations. Contact Dean King or Ms. Appel in 105 Milbank x12021, if you have not received either mailing. May '92 graduates must file a Diploma Name Card with the Registrar by FRIDAY, JANUARY 31.

Senior Dinner. Remember to RSVP for the Senior Dinner scheduled for TUESDAY, FEBRUARY 11. Send replies to the Office of Alumni Affairs, 224 Milbank or call x1-2005. Let them know if you have not received an invitation.

PRE-LAW STUDENTS:

CAREER SERVICES WILL BE HOSTING A PANEL discussion with several Barnard alumnae who are law school graduates on TUESDAY, FEBRUARY 4 in Sulzberger Parlor at 1 p.m. Please come!

PRE-MED STUDENTS:

1993 APPLICANTS TO MEDICAL SCHOOL ARE urged to attend a meeting with Dean Rowland about the application process on MONDAY, FEBRUARY 10 at noon in Sulzberger Parlor. If you cannot attend, make sure you visit the Dean of Studies office during the week of the meeting to pick up relevant materials.

WASHINGTON SUMMER INTERNSHIP PROGRAM

THERE WILL BE A CENTRAL INFORMATION session for students interested in BARNARD'S SUMMER IN WASHINGTON PROGRAM on TUESDAY, JANUARY 28 from 4-6 p.m. in the Jean Palmer Room. This is a ten-week program combining internships with political science courses in D.C. and is open to all students. For further information contact the Office of Special Academic Programs, x18866.

BARNARD BULLETIN

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

The Barnard Bulletin
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SGA President Speaks Out On Racial Bias

Dear members of the Barnard Community,

Most of us have participated in the diversity program during Orientation, attended a cultural awareness event, or even planned a diversity workshop. We are members of a diverse community that ostensibly embraces multicultural values. So why are there persistent incidents of intolerance on the Barnard campus?

Last semester, students struggled to understand why more than fifty muzzot were torn from doorways throughout the Quad. This act of hatred strained our community. But the campus responded together: Hall Council, the Jewish Student Union, The Student Government Association, and

concerned students from a range of religious, racial, and ethnic backgrounds united in an effort to grapple with painful feelings.

Students were comforted that some good had evolved from this horrible incident.

Now, we must once again respond to incidents of bigotry and insensitivity. Three more muzzot have reportedly been stolen. A derogatory depiction of Christ was sketched on a Quad bathroom stall. In 49 Claremont, a bulletin board was defaced.

Has the Barnard community absorbed some of the tension and bitterness of economically and socially difficult times? Why are these incidents occurring? These are questions which concern all of us. Please come to a

Town Meeting in Brooks Living Room on Thursday at 4:00PM to discuss your thoughts and share your feelings.

Let's stop responding to the incidents. Let's start addressing the issues. We have the potential to set the tone for students who have yet to set foot on this campus. We also have the potential to demonstrate to our City and our society that communities can work together to become more sensitive, more responsible, and more aware.

I look forward to seeing you on Thursday.

Sincerely,

Leigh Fairchild
SGA President



Editorial Policy

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

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

Interested writers, photographers, and artists, contact Janie or Tiara at x4-2119.

UFM Boycott Continues Under Allegations of Discriminatory Practices

At a Jan. 23 meeting between Columbia College Student Council (CCSC) Community Representative Ben Jealous (CC '94) and representatives of the University Food Market (UFM), managers admitted that because of limited space, they are now forced to reimburse customers for returned cans and bottles and subsequently throw them away. One owner of UFM, Charlie Pastor, explained the practice by saying that he "doesn't want to deny anyone." Jealous remarked that although having no space is legitimate, their current practices "defeat the purpose of recycling."

This is just one more factor in the long list of practices which have infuriated students to take action against UFM in recent months. Claims of discriminatory policies against the homeless, in addition to a series of broken promises by UFM management resulted in the current boycott led by the CCSC against UFM. In November, the CCSC claimed that UFM would lose over \$50,000 in CCSC business and over \$100,000 in student business during the boycott. Barnard's Student Government Association (SGA) joined the boycott by "refusing to reimburse or issue checks to any club or organization recognized by SGA if they purchase products from UFM after Jan. 15, 1992.

New York state law requires institutions to accept up to 240 cans daily (per individual) if they are properly cleaned. According to Eric Garcetti (CC '93), UFM "is complying, but unfortunately not complying fully with the law. They are accepting cans from the homeless, but are telling them that they are accepting only up to 50, while they are taking more from other people."

Students contend that they have witnessed varied discriminatory practices by UFM. Brett Fine (SEAS '94) said, "I was in there and a homeless man was not allowed to redeem his cans. UFM isn't getting the message because business is just as good." UFM management denies Fine's allegations, saying, "We take as many bottles as we can from anyone who has them." In addition to Fine's observation, Jealous said that just the other night, he witnessed people at UFM paying a homeless man for only 50 cans, despite the man's claim that he had 85 cans.

However, according to Ronald, a homeless man, UFM does not discriminate: "I have been taking cans

in for the past month." Another homeless man, George, who can usually be found standing in front of UFM panhandling, said, "they [UFM] will take them [the cans] but they treat you like garbage. The people tell you 'wait, wait, wait.' It's humiliating getting five cents for a can. I'd rather panhandle; at least you can get a quarter sometimes."

CCSC Chair Randa Zakhay (CC '92) said that "Yes, reports are conflicting...I have heard that they [UFM] have not been maintaining their policy, that they have been discriminating against the homeless, that they have been turning away people with cans and bottles. I've also heard that in some cases, they are taking cans from the homeless. But at this point I'd say that even one case of discrimination is discrimination, regardless of how many times it

occurs." She maintained that "the boycott is still in effect until Feb. 19 and at that point we will have to review what's going on and decide what to do."

Barnard Sopomore Class President Ellen Schwartzman (BC '94) said, "Until management changes its policies regarding the homeless in our neighborhood, I believe that as members of the Morningside Community, the students at the University should be the first to support actions taken against a segment of society in our own backyard."

Investigations are currently being conducted into the policies of other local establishments, including Mama Joys, which is owned by a brother of one of the owners of UFM.

— *Bulletin News Staff*

PROGRAM COORDINATORS AND STAFF PHOTOGRAPHER NEEDED!

Barnard's Summer in New York: A Pre-College Program seeks mature, organized, creative and energetic upperclass undergraduates (seniors included) for positions as:

- 1) **PROGRAM COORDINATOR**, to plan extra-curricular activities for talented high school students who live and study at Barnard in July.
- 2) **EXTERNSHIP COORDINATOR**, to plan opportunities for the students to learn about careers, and to help them prepare for college.

Both internship positions offer a \$2,800 stipend, summer housing, and meals during the program. Part-time work starting in March; full-time work mid-May to early August. **Apply by February 12, 1992.**

- 3) **STAFF PHOTOGRAPHER**. Flexible hours from late June to early August. Includes a \$75 stipend, summer housing, and meals during the program. **Apply by March 2, 1992.**

Applications and job descriptions are available in the Office of Special Academic Programs, 8 Milbank, 854-8866.

Barnard Student Dies in Automobile Accident

On Sunday, December first at 4:05 am Helene Leder (BC '95) was involved in a car accident that would, days later, take her life. Helene had returned to her hometown of Tulsa, Oklahoma for winter vacation, when tragedy struck. According to the Tulsa Police Department, Helene was a passenger in a car which lost control, flew off an embankment, and crashed into a camper, fence, and billboard post before coming to a halt.

The vehicle, driven by Helene's friend, Hunter Roy Singletary, was traveling eastbound on Broken Air Expressway. As it approached South Yale Avenue, it began to skid off the side of the road. The vehicle struck the curb, and went airborne for approximately 56' feet off an embankment going 72 miles per hour. As the car touched ground, it struck a chain link fence (approximately 5 feet below the takeoff point), in addition to crashing into a small camping trailer. The vehicle rotated clockwise, and as the vehicle and the camping trailer separated, the roof of the vehicle was torn off. The vehicle, still moving, then crashed into a billboard post, and rotated again.

Fred Leder, Helene's father, added that "she was finding herself at Barnard...[At Barnard] she was given the opportunity to realize her talents."

Singletary used his portable phone to call a friend, who, upon arrival, transported both Leder and Singletary to St. Francis Hospital. Singletary survived the accident, but Leder was less fortunate and died four days later, on Dec. 5, due to her injuries.

Recollections of Helene

Barbara Leder, Helene's mother, described her daughter as "a kind person, who liked to do things for people." She said that Helene "felt that it was important that people like her."

She commented that Helene chose Barnard because "she wanted to have a career that she would be happy doing. She thought that she would have every opportunity at Barnard to find that." Fred Leder, Helene's father, added that "she was finding herself at Barnard...[At

Barnard] she was given the opportunity to realize her talents."

"She really touched my life," said Susan Quatrone (BC '95), Helene's old roommate. "She was hilarious, really sweet, beautiful. She had a great personality, a way with people. Out of everyone, I felt closest to her; her death really affected me."

Shock, disbelief and sadness are the reactions most often expressed when discussing Helene Leder's death. Her friends paint a portrait of a young woman who was warm, full of life and endearing to anyone who came in contact with her. "That is why it's especially hard to believe that she's not here anymore," said close friend Elizabeth Katz (BC '95).

Helene's brief stay at Barnard was full of the excitement and anticipation, dreams, exploration and growth typical of the first year of college. According to Quatrone, Helene, who was born in New York but lived in Tulsa,



20 minutes away," Quatrone, who is from New Jersey, recalled fondly. "She made me feel really comfortable. She taught me how to use the subway, and she loved to go shopping." According to Quatrone, Helene seemed to be quintessential New Yorker, even in her style of dressing. Her wardrobe consisted of a lot of black clothes and "chic" blazers, all very "New York."

Helene and Quatrone became friends instantly when they first met, stayed up late at night, talks, borrowed each other's clothes, and did things during the day together. "We went to the museum sometimes- to the Met; we got stuff for our room there," said Quatrone. "We weren't the best interior decorators," she laughed. However, she did recall that there were things about Helene's part of the room that were "uniquely Helene." Susan described an eclectic combination of belongings: "She had millions of

"Helene would do voices, characters and imitations. She really cracked us up."

"It's funny, but when I heard that my roommate was from Oklahoma, I didn't expect her to know anything about the city. I expected her to be scared, but she knew more than I did and I live only

pillows, millions of pictures of friends, of her boyfriend."

Quatrone believed that it was brave of Helene to go to school at Barnard. She was very close to her family and



Above: Helene (right) with Jean O'Brien (BC '95)

friends, who live in Oklahoma. "She left everyone she knew in Oklahoma, but she wanted to be independent. She liked the idea of being independent."

Helene had a small group of very close friends at Barnard, which included Susan Quatrone, Elizabeth Katz (BC '95), Min Chung (BC '95) and Jean O'Brien (BC '95). They recall her genuine warmth and unique sense of

humor. Quatrone said, "Helene would do voices, characters and imitations. She really cracked us up. She could do accents. She didn't have a heavy

Oklahoma accent, but sometimes she would put one on and it was so funny. She'd do New York accents, she'd imitate me, and I'd say, 'Wait a minute, you're the one with the accent.' She liked the television show 'In Living Color.'"

Helene was interested in psychology and journalism. She would sometimes talk about being the next Barbara Walters or Diane Sawyer. "She thought Diane Sawyer was really sharp. We'd watch 'Nightline' and Helene would point to her and say, 'I'm going to be

her," Katz recalled. Quatrone, sure that Helene was capable of achieving this, said, "She had the personality to do it."

Katz has known Helene since the fifth grade. However, because Katz moved to Kansas City during high school, the two didn't know each other very well during those years. Once they came to Barnard, however, they rediscovered their friendship. Katz was surprised and pleased about what a "deep, bright" person Helene had matured into. Katz saw that Helene was learning and changing. "We'd have conversations where Helene would ask, 'Do you think I'm changing?' and we'd psychoanalyze each other," she said.

Helene's interests were also changing and growing. She used to be very involved in sports in high school, but wanted to try new activities in college. "Helene was taking an art history class, which she was very interested in, and was planning to take part in more activities in the spring semester," said her R.A., Karen Elizaga (BC '92).

Because Helene felt that it was important to help the homeless, her parents asked that instead of flowers, people donate money to the homeless.

"Someone said to me 'But you haven't known Helene for that long. It's hard, but not as hard as it is for her friends at home.' But I felt like I knew her. Her new friends felt like we've known her our entire lives. I feel like I've lost an old friend," Quatrone said.

Florina Rodov is a Barnard College sophomore. Tiara Bacal Korn is a Bulletin Editor-in-Chief and a Barnard College junior.

The following is an excerpt from Helene Leder's eulogy, delivered by Rabbi Marc Boone Fitzeman.

"There are times when darkness closes too quickly, when we find ourselves surrounded by a nightworld of pain...We are now, possibly, in the midst of such a moment. Three days ago, a young woman died. Lines on a monitor become erratic and flattened. Numbers rose too quickly and then dropped forever. And in the midst of all of this was Helene herself: pressed to the limit, in the midst of a storm she never expected and could not control. Nothing at all could have resolved her crisis except the poignant peacefulness of her final moment...A life may end long before it is shaped by the myriad circumstances of fortune and experience. But that doesn't mean that it is not a life, or that it is a life without value and wholeness and integrity. The youngest child's life is rich and plentiful, a gift for however long we hold it...

Beneath the surface, she was a person of substance, a rich and generous collection of gifts. She was a natural athlete, a flowing spirit who made her body responsive, easeful and effortless. She played tennis with energy, and hockey as well. The women of Barnard sought her out early to bring strength and edge to college level play. I like to think of her running with the wind, tracking toward the finish line,

keenly alert. My guess is that she ran, not with any grim competitiveness, but from the pleasure of stretching her burgeoning abilities. All of it came naturally, all of it infused with the lightness of her touch and the sureness of her judgement. If it could be played with a ball, if it could be played with a racket, Helene could be counted on to make it her own.

And she did the same in other parts of her experience. She had an inborn sense of sound and music...she wrote prose and poetry...She was a spirit ready to speak from the mind and the heart...

But Helene's real genius lay in the world of relationships, in the space that closed naturally between herself and others. Part of it lay in the sweet texture of her humor. She never told jokes. There were no crude stories or silliness. Instead there was wordplay and banter and quick-wittedness. She was a gifted mimic who could express an attitude in the tilt of her neck or the subtle rearrangement of a hand. She had a caricaturist's ability for bodily summary and it made her vastly appealing to those who knew her.

But the important part was the depth of her ability to love: to express love, to receive it, to involve herself with others...

I wish I could say that she knew all of her own goodness,

continued on page 18

David Duke: Subject of ISO Forum

The Barnard/Columbia International Socialist Organization (ISO) held a meeting on "David Duke and fighting racism today," on Wednesday, January 22, 1992 at 8:00 PM in Hamilton Hall. The room was filled to its capacity with about 30 people. The discussion leader, Lee Suster, a first-year student at SIPA, began with a brief history of the integration of racism into the American political mainstream.

From 1965, when Lyndon B. Johnson "was compelled to sign the . . . Voting Rights Act. . . which was to outlaw institutionalized white supremacy in the South" to Bush's "New World Order. . . [where he has] reinvented the Southern Republican Party of white racism," Suster brought up the idea that "We have a political situation here in which Republicans, Democrats and Fascists all have an identical position on the question of affirmative action." Suster mentioned that "Bill Clinton's position on the affirmative action and abortion questions is identical to that of David Duke's and George Bush's." David Duke's political career and goals were discussed in this context. Suster described Duke as having "hardcore Nazi politics. . . He left the Ku Klux Klan in 1980 and founded the National Association for the Advancement of White People (NAAWP), which breaks with the Klan's sheet and hood image. .

[to hide behind] the pin-striped, respectable front." He said that "the biggest proportion of Duke's support came from people from the middle-class in terms of income." Suster also noted that "the middle-class is the basis for Fascism." He went on to explain that "capitalism seems to work for the middle class people. They benefit from the system, and support it."

Suster went on to cite examples of unrestrained racism which had been summarily accepted, if not protected by the government. On his list were the incidents of cross-burning in Iowa on Saturday, Ku Klux Klan marching in Colorado on Dr. Martin Luther King, Jr. Day this year, and in this University's "where affirmative action is an issue around the questions of what blacks and women are paid in the work force here, and the need-blind admissions policy." Closing his speech on the topic of affirmative action, Suster noted, "the percentage drop of Blacks and Latinos in higher education from 1975 and 1976 to the present," urged that "quotas and numbers [were]. . . the only way to measure progress," and urged us all to "confront racism."

The second half of the meeting became an open forum with a mediator in the front of the room. Among the issues discussed were affirmative action and free speech.

"I teach in a school where it's black. . . In New York, with the white flight into the suburbs, if you compare an urban school to one in the suburbs . . . because of the way the system itself . . . since 1886, [it] hasn't changed from the separate but equal," stated Max Edwards.

Suster added that "the American Civil Liberties Union (ACLU) stood up for the right of the Nazis [to march in Skokie, Illinois in 1978], and today. . . is helping David Duke to get on the [Presidential] ballot.

Henry Sieff, a participant commented on the free speech issue saying, "We might have a right to stop David Duke from talking, but then David Duke at his people would have a similar justified right to stop me and my people from speaking. Violence can be met with violence, but ideas must be met with ideas."

In a hypothetical situation where Columbia accepted to have David Duke speak on campus, Todd Chretien (C'94) said, "we have to oppose it. We have to convince. . . masses of people that this guy's ideas are so dangerous that we have to stop him."

Tweet Carter, who attended the meeting as a representative from the New York Spartacists said, "About free speech, there's no such thing as the democratic right to organized lynching. . . The working class must smash them."

"We know exactly what Fascists are about," said Edwards, "So in terms of free speech. . . which is the number one thing in the Constitution, what ever person in this country is supposed to have, and yet look at the media. Who got free speech in the media? So in terms of free speech, this is not the really situation."

One of Suster's closing comments was, "Only by taking initiative on these sorts of things will we force back into the political debate anti-racism."

Kinn-Ming Chan is a Bulletin Commentary Editor and a Barnard College first-year student.



FREE SCHOLARSHIP INFORMATION FOR STUDENTS WHO NEED MONEY FOR COLLEGE

Every student is eligible for some type of financial aid regardless of grades or parental income.

COMPREHENSIVE DATABASE: Our data base of over 200,000 listings of scholarships and grants represent over \$10 billion in private sector financial aid.

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UNIQUE RESEARCH: Our research department has located many scholarships including awards for newspaper carriers, grocery clerks, cheerleaders and non-smokers.

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Camping Out On-Broadway

Since 1982, the Urban New York Program has provided students with an affordable opportunity to take advantage of New York City's diverse offerings in the company of other students and faculty members. Co-sponsored by Barnard College, Columbia College, and the School of Engineering and Applied Science, the program is offered once every semester.

Reserving a place for the activity of your choice does require foresight, however, because of the limited spaces. As a result of the competition, on the night of Thursday, Jan. 22, approximately 20 Barnard students decided to risk catching pneumonia in order to ensure their spots in line. They camped out in front of the locked McIntosh Center all night, braving the frigid night air.

Almost everyone standing in line (or, rather, lying down in line) was eager to share her personal reasons for being there. Randi Kestin (BC '92) said that she wanted tickets for Cats, since "I can't find anyone to go with me and I don't want to go alone." Eliza Aranoff (BC '94) said that she was looking forward to seeing Penn and Teller Rot in Hell because "I love Penn and Teller!" She continued, "Besides, this is fun - I am probably nuts - but it's a warped idea of fun. I could stand on line at TKTS, but this Urban New York is a great deal - free tickets; really cool! I've done it twice before, and I got Phantom and Cats. I've done this every time I could." Several other students also found the idea of free tickets quite attractive, such as Sue Lee (BC '95), who wanted to see Miss Saigon. "I went on Christmas Spectacular last year," she commented. "It was okay. I've wanted to see [Miss Saigon for a long time, but I don't have the money to get tickets." It was also a money issue for Shirley Yakar (BC '94), who said, "I want to go to the Sunday Brunch at Windows on the World. My friend went there for dessert and spent 16 dollars - so imagine how great it would be if we can go for free!" Rachel

Oshry (BC '94) wanted to see The Secret Garden with the program, explaining that "if I don't see it with this, I won't get to see it." Then there were those who came with no initial, particular choice. Rosa Olmeda (BC '93), Corina Pineda (BC '93) and Andrea Pineda (BC '95) came together and "haven't decided what we want yet - maybe Cats or the Rockettes." Sarah Garfinkel (BC '94) also was not sure what she wanted to get, but was "thinking about the New York Times tour. I went to the U.N. last year."

Surprisingly, none of the students seemed to mind the chilling temperature. Kestin said she was wearing seven layers of clothing, and Olmeda had on "five pairs of socks, a trenchcoat, a regular coat, a wool sweater, two other sweaters, and three long-sleeved shirts." Corina Pineda announced that she was wearing "twelve sweaters and four pairs of pants." She added, "I'm not cold, but these seven blankets do help. I feel perfect! We're veterans!" Garfinkel commented, "I gave my friend my coat, but my Barnard sweatshirt is very warm." Aranoff was one of the few students who admitted that it was a little chilly out, exclaiming, "Our brains are freezing over! We're in a natural refrigerator!" Corina Pineda added, "Why is it that Columbia and Engineering students get to camp out inside Wollman Auditorium and we have to stay out here?"

The atmosphere was decidedly jovial. Popcorn, doughnuts, and hot coffee seemed to take students' minds off of the strong winds - for a while, anyway. As an especially strong gust of wind blew by, Oshry optimistically exclaimed, "Just imagine we're in the Bahamas!" As the night progressed and temperatures lowered, students took out their school books and tried to distract themselves with intellectual ideas.

They all seemed determined to enjoy themselves. As Andrea Pineda commented, "It's only one night out of the year - What'll that cost you? Coming with friends makes it bearable."

BARNARD'S

★ Summer in ★

WASHINGTON

June 1 - August 7, 1992

A ten-week program combining public service internships with Barnard political science courses and special events offered in Washington, D.C.

Open to all undergraduate students, in all majors.

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Applications and information packets are available in the Political Science Department, 417 Lehman; Career Services, 11 Milbank; and Special Academic Programs, 8 Milbank.

Applications are due on February 14, 1992

Woody Pecks A Chord Among Students

Barnard College or Universal Studios? During Woody Allen's filming days it might have been difficult for the outside observer to distinguish certain areas of Barnard's campus from a Hollywood movie set - except for the fact that the background was authentic as opposed to cardboard. Allen chose Barnard's campus for his new film after having decided that its size, location, and atmosphere would be suitable for the project, according to Director of Public Relations Beverly Solochek. After that decision was made, it was only a matter of Allen and the Barnard administration working out the logistics of their contract, such as the monetary contribution Allen agreed to make in exchange for Barnard's full cooperation.

Undoubtedly, a formality of the agreement would have been the memo delivered some months back to all student mail boxes from the Office of Public Relations listing the many ways in which students were to refrain from accosting Allen and his staff. Verbatim quotes from the memo would have appeared in this article, but there is no record of the notice on file. However, judging from the students' reactions to being interviewed, not many have forgotten the contents of that letter. In fact, some have wondered if perhaps a similar notice was distributed to Mr. Allen and his staff reminding them not



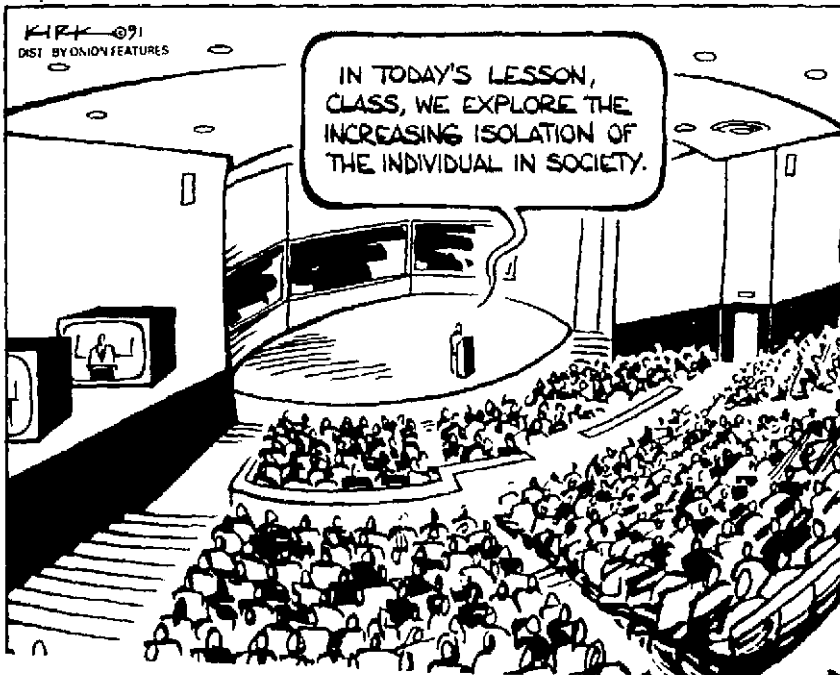
Woody Allen

to talk to, harass, or in any way molest the students and residents of this campus. Of course, that mystery may go forever unsolved since, as we are all aware, I was not permitted to approach the crew. According to one student, Jennifer Vernon (BC '93), the memo might not even have been necessary. "They thought we were going to be these wild groupies. . . but everyone

seems more annoyed that they can't get to registration than they are impressed that Woody Allen is on campus."

What of this annoyance - and students' reactions in general? In all the commotion of the filming, this aspect might have been considered almost irrelevant. As one Barnard student—who wished to remain anonymous—said, "Who cares what I think? I mean come on—it's Woody Allen! Well, that's certainly one way of looking at it. However, various other students interviewed were somewhat eager to voice their opinions.

Many students seemed to express strong feelings on the matter of inconvenience. As one student summed up, "Sure - the whole thing's kind of neat and everything. But it sure was annoying to get bumped out of the security line at registration by the camera crew." Indeed, when the Barnard gates were locked because of filming, it seems many students had not allotted the necessary time for a detour to the 119th street entrance and found themselves late to classes. Madhur Pavamani (BC '93) is one such student. "I think it's annoying the way he just overruns our campus. I mean, it's our campus. It bugs me when they close the front gates. . . some people might be really excited about our college being in a Woody Allen movie, but it really doesn't turn me on." Jana Byron (BC '93) agrees. "He is filming on location."



continued on next page

Four Student Leaders Discuss Racism on Campus



**Andy Ingall (CC '92),
Board Member, LBGC**

Coleman: What are your group's most immediate goals, and how are those goals being met by your group?

Ingall: LBGC's immediate goals are to provide social and cultural activities for the lesbian, bisexual, and gay community at Columbia and the metropolitan community. When needed, we respond politically. Two examples of that were the co-sponsored rally against hatred when Leonard Jeffries spoke. LBGC co-sponsored the rally with the Jewish Student Union. Another recent political action was the candlelight vigil and march that took place after a visitor, a man, was taped in the basement of Plimpton.

Coleman: What is your group's relationship to the rest of campus?

Ingall: I have a feeling that there are many members of the gay community, closeted and out, who don't actively involve themselves with LBGC. There are several reasons for this. One could be that Columbia isn't really a campus-oriented university like other colleges around the country. There are more distractions here. I think there's a significant population who come to Columbia to get involved in the city. Their involvement in the campus is secondary. I think that's one contributing factor. I think another might be that LBGC is perceived by some as cliquy and unwelcoming and that's been something we've been

I interviewed representatives from four campus groups: Andy Ingall, a member of the Lesbian Bisexual and Gay Coalition (LBGC); Khadijah Sharif, Vice President of the Black Student Organization (BSO); David Lerner, President of the Jewish Student Union (JSU); and Lisa Velasquez, Treasurer of the Barnard Organization of Black Women (BOBW) to get to the heart of issue of racism, sexism, and homophobia on campus.

The original format was supposed to be a regular feature article but was changed to transcriptions of interviews because I wanted as little of my own bias to show through, allowing people with particular insight on this issue to have a voice in the campus media. The interviews were conducted in the order that logistics alone dictated, and are presented here in that order.

I tried to ask the same questions of each representative, to be as objective as I could, but that was not always possible. The interviews developed in such a way that made asking the same questions illogical. One question in particular became a point of contention: "What are the meanings or consequences of being a member of an oppressed or separated group in society?" was one. I myself was uncomfortable with the wording of it, and realized the specific problem with it when Andy Ingall answered it the way he did. I wasn't as interested in issues of oppression per se for the scope of the article, but instead segregation and its oppressive effects.

The interviews in their first printing, in the Barnard Bulletin of December 9, 1991, were presented as they were on the tape: unedited. In this printing, they have been edited to be easier to read.

I would like to apologize to all those interviewed, but especially to Andy Ingall (in whose interview typographical errors were most frequent), for the typographical errors, which were due, in part, to a computer breakdown. I would also like to thank all those who participated, especially those who conducted their interviews at a moment's notice.

trying to work on. I'm not sure how straight people perceive LBGC. I know a lot of straight people come to our dances on the first Friday of every month.

Coleman: What is the status of your group's relationship to the other groups I mentioned-BSO, BOBW, and JSU?

Ingall: Let's take the Jewish Student Union. Last semester in the spring I had tried to organize a Jewish lesbian/bisexual/gay cocktail party. It was supposed to be co-sponsored by LBGC and the JSU. I am a member of both organizations. I thought it would be appropriate that both groups have their name on the flyer. Myself and the person with whom I organized the event - both of us wanted to put the

word 'pride' on the flyer. It said "Celebrate your Jewish Lesbian Bisexual Gay Pride." It was brought before the board of the JSU, and they claimed the statement was too "political." They would have liked to co-sponsor it if we would take off the word 'pride'. After much frustration my friend and I decided we would not accept the JSU co-sponsorship. This semester, things turned around a bit, and I think I know why. The JSU and LBGC co-sponsored the rally against hatred the night Jeffries spoke. And that was quite a turnaround from our last attempted co-sponsor event. And I think the reason why it was successful was because we really didn't have to direct our issues against each other. We could take our issue

and direct them on a third party: this issue of racism, sexism and homophobia. When the JSU and LBGC had to deal with their own issues against each other, it was uncomfortable for the Jewish Student Union. I forgot to mention this beforehand, but another reason why the JSU didn't want to co-sponsor the cocktail party was because they felt "it would offend certain members of our community," meaning the Orthodox Jewish community. But what they failed to realize was that they were offending another significant part of their community: us, the Jewish lesbians, bisexuals, and gays that exist on campus. I can't talk about BOBW because we haven't had any kind of programming with BOBW. Before we even knew Jeffries was coming to campus, Cary Johnson, who is a graduate student at SIPA, a gay black man himself, organized the Race Relations-Human Rights Awareness Week. That took place the week that Jeffries spoke. He had asked the BSO and LBGC to co-sponsor a video presentation by a black lesbian and a white lesbian. We would just have to pay for the honorariums for the speakers and BSO was supposed to pay for the food at the reception. We had agreed to do this, we were really excited, this was the first time BSO was ever going to do an event with LBGC. Then the news broke that BSO had invited Jeffries to speak. The news also broke that we were on the same program with BSO for the Human Rights Awareness Week. Jeffries' speech was part of the Human Rights Awareness Week. When I first heard the news I was ready to say, "Look, there's no way in hell we're going to co-sponsor this video presentation with BSO after hearing about the Jeffries thing." But members of LBGC tried to make me think more rationally and we decided to keep our commitment and to do the video presentation with BSO. I had drafted this nasty letter to BSO. Very condescending on purpose, telling them that LBGC was furious that they had invited Jeffries to speak, that he's made such homophobic comments and such anti-Semitic comments. We were very upset, and in the letter I said, "We do hope members of BSO come to the video presentation by this black lesbian and this white lesbian because we feel you need to be educated about certain members of your community that you might be alienating, specifically black lesbians, bisexuals, and gays." So after the rally, just two days later, we had to have this video presentation. BSO was exhausted, we were exhausted. We

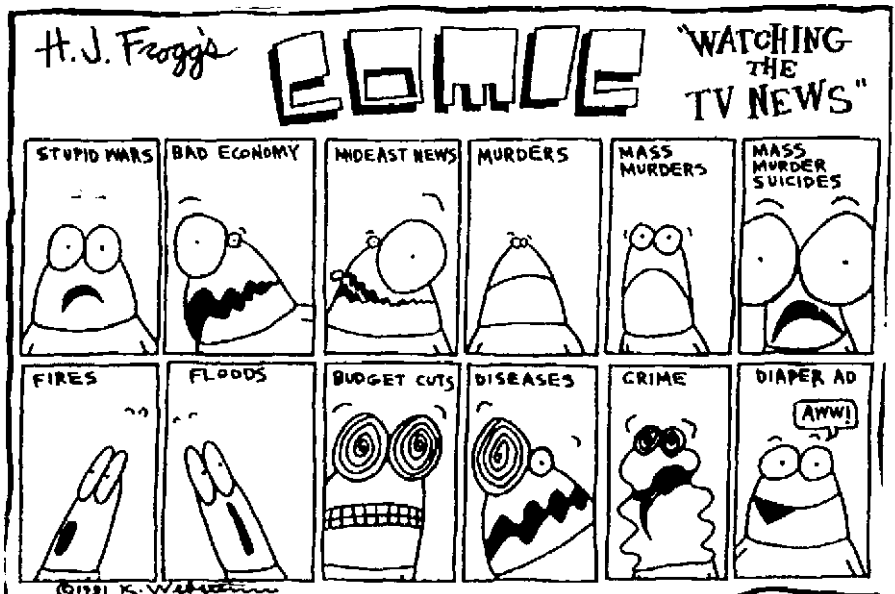
hadn't heard from BSO whether they were going to go through with this. They hadn't contacted us. At the last minute we changed our publicity and said this is a video presentation only sponsored by LBGC. But at 9:05, Stephen Antwi and four members of BSO showed up and brought platters of food from Mama Joy's. We were really shocked. I wasn't sure it was them; I had never met them. They seemed like this faceless - I didn't know who the BSO was, and I was really excited to meet them and we got to say a few words with them. They shook our hands, dropped off the food, and five minutes later they zoomed out of the room. They didn't stay for the video presentation. They chickened out. So that's been our experience with the BSO. They did the right political move. They came and they did their commitment, they brought their food. But I don't think they were ready to stay.

Coleman: Why do you think that was?
 Ingall: Why they didn't stay? I think it might have been the condescending tone of my letter, that partially put them off. I don't know. You know, I never really thought of that but I should have called up Stephen Antwi and asked him why. I've been so busy. But we really should have asked them why they didn't stay for the video. This is a problem on campus: communication, lack of it. Oh, you know what? I was also pissed off at the JSU - again! The rally that the LBGC and other campus groups organized was a rally against rape, harassment and all other forms of bias crime, bias crime! Two weeks ago, Mezuzot were ripped off the Barnard dormitories. And an hour before the vigil against the rape and bias crimes,

the JSU was holding a commemoration for all the Mezuzot that were ripped off. I was in the (JSU) office, I told board members, look, announce this to everyone that after the Mezuzot commemoration, you should all come to Low Plaza because this is a rally against all forms of bias crime. You should be there. I wasn't able to come to the commemoration because I was busy organizing for the rally, but I really didn't see that many members of the JSU there that I knew. I think there were a few. I know at least one board member was there. But I didn't see other board members. I just couldn't believe it. Here's an issue that we could come together again. Actually, I'm bashing the JSU again but I think Shana Sippy, who's a board member, told me that the JSU endorsed the candlelight vigil. It was a little later, it was too late to get them on the program but I'm not sure, you'd have to talk to Shana Sippy about it.

Coleman: What are the meanings or consequences of being a member of an oppressed or separated group on campus and in society?

Ingall: Coming as a Jew and as a gay man, I guess I've got the double oppression. But it's weird, I don't immediately identify as someone who is part of an oppressed group. I identify as a Jew and as a gay man, but the first thing that comes to my mind isn't, "Oh, I'm oppressed." Maybe if your question was different I'd have an easier time answering. I can't answer your question because I don't identify as someone who's oppressed. I identify as someone who loves being a Jew, who loves being a gay man and I focus my life more on the positive aspects of my cultures and it's hard for me to start



FEATURES

talking - I don't know. I think that the nonoppressed or the nonseparated people on campus perceive me or perceive other "oppressed" people on campus as separated. Can you sort of understand what I'm getting at? It's your construction of me, you're labeling me as separated and oppressed, and maybe that's why I'm having trouble answering your question. If you asked me a question like, what do you like about being a Jew?, what do you like about being a gay man?, I would probably have an easier time answering your question than if you asked me, what is it like being oppressed. What has been your experience when you've asked that question of other people?

Coleman: I haven't interviewed anyone else yet.

Ingall: Let me know if you run into difficulty. I'd be interested.

Coleman: I think it is a difficult question. But what I meant by it was -

Ingall: How do I feel about being outside of the mainstream?

Coleman: That's part of it. But part of it is also, how do you feel about being labeled as a Jew and as a gay man?

Ingall: I think it's fine that people label me as a Jew and as a gay man. I'm having trouble with people labeling me as oppressed.

Coleman: Why should have or should not have Leonard Jeffries spoken on campus?

Ingall: During the rally that the JSU and LBGC co-sponsored, we repeated over and over again, we drilled it into the people standing in line that we did not protest this man's right to free speech. When BSO invites Jeffries, or any other controversial speaker, they can do whatever they please, just like me, just like anyone in regards to free speech. But knowing BSO's history of past speakers makes their action irresponsible. They've invited Lisa Williams, Al Sharpton, Professor Griff, and other people who have made anti-Semitic, homophobic statements. They don't have a very good track record. And it's taken me three years to figure this out, and I realize that the reason why I couldn't figure this out was partly my own racism. I've finally realized that the BSO is no longer the voice of the African-American community at Columbia University. And it's clear to me that LBGC can't speak for all the gay community. To me, they seem really extreme and marginal.

Coleman: Do you have any further comment on why Leonard Jeffries should or should not have spoken on campus? Not in terms of why he should have been invited, but the result?

Ingall: The result is that I am pissed,

but in a way it has kind of liberated me, I'm finally convinced that the BSO does not reflect the African-American community. Unfortunately, it's taken me this long to realize it.

Coleman: What made you realize that, exactly?

Ingall: I don't know - educating myself more.

Coleman: Talking to African-American students?

Ingall: Yeah, talking to black students, talking to other black students. It's how we get rid of all our racism and all of our sexism and all of our homophobia - by educating ourselves, by trying to talk to different people.

Coleman: Do you have any final comments?

Ingall: No.

Coleman: Thank you.



**Khadijah Sharif (BC '93),
Vice President, BSO**

Coleman: What are your group's most immediate goals, and how are those goals being met by your group?

Sharif: The most immediate goal of the Black Student Organization is to inform black students on campus and people of color on campus and also in the surrounding community of the issues that face blacks, basically in terms of New York City. One of our most important things is education of African-American people. The way we meet most of our goals is by bringing lecturers and holding forums that will enlighten people about certain subjects. It may or may not be the view of the BSO, but we bring people here so they can have that opportunity to say, "I agree with this person, I disagree with

that person," those are the kinds of things that we aim to do at this particular point: to fulfill the goals that we have set.

Coleman: What is your group's relationship to the rest of campus?

Sharif: In terms of?

Coleman: In terms of how the campus views you, or how the BSO is represented on campus.

Sharif: I think most people misunderstand the Black Students Organization, to be honest. They think it's more of a political organization than it actually is. It's more of a support group for black people on campus, to be honest. I don't know about - we don't have an open, honest relationship with the Jewish students on campus, or for instance some other groups on campus, the Gay and Lesbian Coalition. I think that for the most part, the BSO respects the views of other people. With that in mind, the relationship that we believe is not a harmful one or a bad one at all, but one that we think has a lot of potential. It's not all that it could be, but we believe that it will improve.

Coleman: How will it improve?

Sharif: I think that basically, all the groups really have to reach out and be sensitive and understanding of a lot of issues that face a lot of the opposing groups in some areas. It has to be improved - it has to be improved, to be honest, so that students on campus will be able to function - we have to go to classes with each other and live in dorms with each other. There has to be a communication system that has to be established. There has to be. We have to work in the world with each other when we leave Columbia. There's no getting around it. It's improved the way people set out to improve it. People might choose different methods, however something has to be done and people have to see it as such.

Coleman: What is the status of your group's relationship to, specifically, LBGC, JSU, and BOBW?

Sharif: I think that we are more closely in touch probably with BOBW because of the fact that they're black women who address many of the same concerns that we address in BSO, JSU and LBGC. I wouldn't say that we have a tight-knit relationship with them but that we usually try to do events together, but it's never seemed to come off in the past, really.

Coleman: The person I talked to from LBGC, Andy Ingall, mentioned the video presentation that was cosponsored by BSO and LBGC.

Sharif: Yeah, we've done some things, but we haven't done a lot of events with other groups on campus

that are not black. To be honest, we did something with Club Zamana with Professor Dalton, in terms of the relationship between Gandhi and Martin Luther King. We do different events with different people, but in terms of diverse groups on campus they don't necessarily always reflect that the BSO or JSU are reaching out to one another.

Coleman: Why is that?

Sharif: I think that a lot of it has to do with the fact that, you know, a lot of what happens on campus is instigated/perpetuated by a lot of the media, by people who don't really go to Columbia, who are not involved in Columbia campus life but come on campus and try to rally up different ideas, an ideologies or what have you. I think what needs to be done is people need to sit down amongst themselves in a very common, collective setting where people discuss rationally why people do what they do, why people feel the way they feel. Recently we had a forum the week before Professor Jeffries was invited here, where we discussed with the Jewish students why he was coming, and people were offended that he was invited. To William Way I said I was offended when Mordecai Levy came to some extent, and he yelled and screamed about some things, I said the point is that people need to be able to say what they want to say and need to be questioned on it. It doesn't mean that we agree with Professor Jeffries; it doesn't mean that we disagree with him. It just simply means that people have the right to speak and if they are offending other people they need to be called out on that. I am against racism and bigotry just as much as anybody else is but I think that people should be given the right to say what they have to say, which is basically the view of BSO.

Coleman: What are the consequences or meanings of being a member of a group that addresses specific needs of an ethnic or religious or any specific group in society?

Sharif: I can give you the best scenario. Two years ago Professor Griff was invited here. Black students on campus and Jewish students on campus were not getting along very well. Black students who did not come to BSO were automatically seen as BSO members. They lost a lot of their Jewish friends because people automatically classified them as being Black Students Organization members because they were black. So if you ask me from a black perspective "How does it feel people usually group us off together and say "Because you look like her or

like him, you must think the same way." So it's a very discouraging type of burden. People don't give you the credit that you're intelligent enough to ration a lot of things out for yourself. It's a heavy burden it really is to say the least. And not just as a black person, but I think that other people think the same way. Jewish people feel the same way, probably about the weight that they have to carry from history as well. I think that a lot of people who are oppressed have that burden upon their shoulders and that I think is something that is very important for people to be sensitive to. I think that we all, as oppressed people in society to some extent feel as though we feel the weight of the whole group on our shoulders. It's very burdensome.

Coleman: You answered this question in part earlier. But to elaborate why should have or should not have Leonard Jeffries spoken on campus?

Sharif: I think that Leonard Jeffries should have spoken on campus for the same reason that Professor Griff should have spoken on campus. The same reason if Adolf Hitler was invited, he should have come. The same reason why if Tanakhan was invited, why he should have come. Why if David Duke was invited, why he should have come.

because people have the right to speak. And if you shut up somebody because you don't like what they're saying that takes away their right to speak. But it also takes away the right for people to act freely. And that's a form of enslavement, whether people see it or not. One of the greatest things about America is that people are able to express their views. If we stop people from speaking what they feel we become a tyrannical society. The society that people have migrated to in America people have come to America to seek the kind of opportunity for everybody basically. The chance to speak out the chance to be among the best in a democratic process, if you will. Leonard Jeffries should have been able to speak because he should have been able to say what he wanted to say. I understand that people are offended by what he had to say. I don't have any problem with people being offended. Something I thought was offensive. I would feel the same way probably. But I think it's important to get people to speak and say whatever they have to say so that people can be questioned about what they said. I said "I have no problem with your coming to speak here but what you said was incorrect. You're giving incorrect information" and I told him that. And therefore it's

important for people to be able to say, "Yes, he came, I asked him questions, he was a fool, he was stupid" or, "he was right." People should be able to say whatever they have to say and be questioned on it. I had no problem questioning folks. Everybody we bring from BSO does not mean that we agree with what they have to say. It means that we see an opportunity for people to come express some controversial views and we happen to pick up on that. That's basically the bottom line of it all. It's not that the BSO has an outright lust to make people feel debased or that we want to be insensitive to other people's needs. That's not the case at all. We don't sit and think about how we can be insensitive to Jewish students on campus or to whites on campus. That's not our motive.

Coleman: But do you think that by inviting less radical speakers you could still achieve the same sort of discourse without offending people?

Sharif: You could, but there's no doubt that if we brought Dr. Na'im Akbar we probably still would have educated people. But the point is that that's the same thing as asking Ted Koppel on Nightline, instead of having David Duke and letting the country see how he really feels about black people or seeing where's he really at mentally, why don't you invite somebody like Hazel Duke, you know what I'm saying? You could get somebody from the NAACP or OIB. It's that you're trying to get information out to people. You're trying to get them more aware more politically informed. You may get the opportunity to see that this person is talking about this thing. You may not agree with him, you may want to attack him, you may want to stop him but I'm giving you the information, that's all I'm doing. I'm only supplying the information, I'm not telling you that I agree with him or that I dislike him. I'm simply saying that this is what's out there. That's the role of BSO on this campus. It's not that, "He's our man" no, no, that's not the case. The case is that we see the opportunity to educate people and we do so.

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Coleman: Do you have any final comments?
Sharif: No.



**David Lerner (CC '93),
President of JSU**

Coleman: What are your group's most immediate goals and how are those goals being met by your group?

Lerner: The Jewish Student Union is a group that encompasses many smaller groups and really tries to represent the many, diverse Jews on this campus. We speak for and try to represent numerous organizations, different religious and political and cultural

groups and activities on this campus. So, first of all, we try to really bring these groups together and form a union, which is why it is called the Jewish Student Union. Second, between all these groups we organize activities and really facilitate programming and other sorts of events so that things can run smoothly. I'd say our first objective is to find a home for Jews on this campus. It is to make sure that whatever kind of Jewish person on this campus, from whatever kind of background, that they will feel comfortable, that they will find other students from their similar background, other people that they can meet, socialize with, interact with, discuss topics of import with, all these things are part of our primary goal, which is to really be a home for Jews. And that means we help Jews - religious Jews to find religious programming, help them with their observance of holidays. Other Jews whose orientation to Judaism might be more based on identification with the state of Israel, we try to have programming for them. Other Jews whose orientation to Judaism might be more along the lines of social activities, we try to help them, help all these different Jews attain whatever their goals and desires might be for whatever their affiliation and connection to Judaism might be. Our goal is really to bring together all the different Jews. That's a pretty difficult goal, given the number of differences in backgrounds and opinions and diversity of Jews. In addition, we try to be like

any other group, we try to be a part of the larger Columbia community. That's a given.

Coleman: What is your relationship to the larger part of the community, or the non-Jewish part of the community?

Lerner: JSU is a member of the SCB Earl Hall group, which means that it is a group just like any of the other religious organizations and political organizations that are members of Earl Hall. That is its basic, its technical position on campus. In terms of its relations, it co-sponsors events with other groups, just like any other group, from things like the international casino night that's going on tonight in McIntosh to a rally with the Lesbian Bisexual Gay Coalition. We do all different things, we cosponsor events with all different kinds of groups because we're trying to connect ourselves with the other groups on this campus. I think we're successful to a certain degree with that.

Coleman: What is the status of your relationship to the other groups on campus that I mentioned: the BSO, the BOBW, and the LBGC?

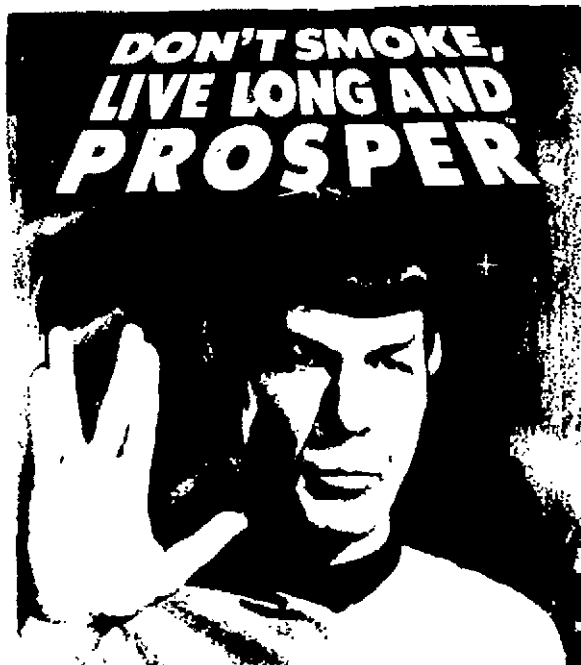
Lerner: To be honest with you, I don't know if I could answer that question well.

Coleman: How come?

Lerner: I personally have not spoken to these groups at all. I know that other people on the JSU board have. I have not. Some people have sometimes had success in dealing with these other groups, and there has been some communication, but other times, especially when there happens to be issues of tension on the campus, the communication lines are broken down and when we have tried - I remember one time when we tried to call the BSO about a particular speaker they brought to campus, it seemed like we weren't getting anywhere, and we weren't even getting through the front door.

Coleman: Do you want to elaborate on that at all?

Lerner: Yes, I'd like to say that we have tried to express our opinions to a group when they bring a speaker, for instance, like Professor Leonard Jeffries to campus, and we tried to tell them that we feel that a speaker who has made anti-Semitic remarks is offensive to a large number of the student population on this campus, and we would be offended by him, and we would prefer that such a speaker wasn't invited, and there are plenty of other speakers that can be invited without offending particular members of this campus, and to have made anti-Semitic remarks is just unreasonable. And when we made our feelings known, I don't



feel that we were given much consideration, and we never were given what I thought would have been helpful a meeting, one-on-one with the BSO and the JSU. That was not allowed though it would have been helpful.

Coleman: Do you think that the forum that they sponsored was sufficient or helpful in discussing and bringing out those issues?

Leiner: I think the forum was a step in the right direction. I personally could not attend, I was not here then. I could not attend the forum. I heard it was a step in the right direction. I think that's the kind of thing we need to do more of in order to start setting up any kind of a positive relationship. I think that there's still obviously a lot more that needs to be done.

Coleman: When I talked to the representative of the BSO she said that the BSO did not necessarily identify with Leonard Jeffries' position on a lot of things but they merely invited him because he was a radical speaker that could spout a lot of discourse on campus. What do you think about that?

Leiner: I think that's a very interesting answer that this person gave. To be honest with you, what kind of discourse does this person want to hear? If it's discourse among members of her own organization then maybe the proper forum would be to bring Professor Jeffries to a Black Student Organization meeting. He could speak to that group and I'm sure they'd have plenty to discuss. But by doing what they did and by inviting Professor Jeffries to the campus and giving him a home or not even a home, giving him an opening to speak on Columbia adds legitimacy to what he's saying. I think that there's a danger to what they're doing. If they're just doing it to bring discourse to Columbia so that people can have interesting things to talk about then I think that that's dangerous because you're giving legitimacy to things that are hurtful and wrong. Secondly if it was to increase discourse not within the BSO but with other groups on campus, maybe such as the JSU who might have some things to say on this issue, is has been the case then where have these discourses been and when we have asked for them why haven't there been more? If this was the real purpose then certainly I have not seen this come to its fruition.

Coleman: My next question, what are the consequences or meanings of being in a group that addresses itself to specific members of the community, separated by religious or ethnic or any kind of barrier?

Leiner: The consequences Coleman. Or meanings.

Leiner: I can't speak for the BSO, but I can speak for the JSU to a certain degree and for me it's a sense of identification with other people. It certainly does not prohibit my participating in other groups and other activities on this campus. If you're a member of the JSU you can be a member of ten other groups and engage in many, many other activities, as I know that our members do. Our members are members of the JSU because they want to know about, say, a Jewish social program that we had, for example last Tuesday for the holiday of Hannukah. They want to know and come to these events and meet other Jews because that's just what people are comfortable with. Being a member of the Asian Students Union - you can be a member of the ASU and still be involved with other groups so to me, it's an identification that a lot of Jews feels is necessary and get something out of it. As I know I have in the three years I've been at Columbia. I don't think that there are any negative consequences, if that's what the question was trying to ask.

Coleman: No, not at all.

Leiner: I just think that a member of the JSU should be and is an active member of the larger Columbia community, as I know many of my friends in the JSU are engaged in a multitude of other activities, from being in the Columbia College Student Council to being in the theater and do many other things.

Coleman: Of course. But my next question is why should have or should not have, in your opinion Leonard Jeffries spoken on campus?

Leiner: As I mentioned before, and I'm not trying to be redundant, I feel that Professor Leonard Jeffries wasn't a good choice for a speaker. The reason is that he takes evidence which he claims is historical and has been disputed by many academic scholars from many institutions and he presents it as fact. And those facts happen to be damaging to another people. And are not only insulting, but are - they can lead to they can instigate things between people. And by preaching these facts he is bringing hatred on one group. And as we have seen in this century bringing hatred on another group can have dire, dire consequences. And I think that he stands behind in academic title and role which gives him a lot of legitimacy and thus he is very believable. And I think he has an incredible amount of extra danger

because when he speaks, he can bring in other history, and a lot of it can be pretty true, and then some of it's kind of, but not so true and some of it's blatantly false. And when you mix it all up into a two- or three-hour speech, like the one I read when he spoke in Albany. I read that speech. Some of the material's true, but some of it's false, and who is going to say what is true and what is false, and thus some of the things that are false and are hateful will come across as true and I think that that has no positive, no positive ramifications.

Coleman: Do you have any final comments?

Leiner: Yes, I do have final comments. I was just elected as chairperson of the JSU for this year. Since I was just elected as chairperson, I really hope that I can, along with the cooperation of the community, hopefully improve the relations with the groups that you mentioned before, and I really hope and pray that we can make positive steps to improve the relationships between these groups and to reach an understanding on a one-on-one level, and that has to be our goal, that has to be our focus. But at the same time, I know that I am not, and the Jewish community is not, going to tolerate people preaching anti-Semitism on campus.

Coleman: Thank you.



**Lisa Velasquez (BC '93),
Treasurer, BOBW**

Coleman: What are your group's most immediate goals and how are those goals met by your group?

Velasquez: Our most immediate goal is to promote black women on

Barnard's campus and other women on Columbia's campus too, but focusing on women their role in society what they're doing to society, and how they establish it. We welcome men and others to our meetings, but it's more geared to black women. What we do to meet our own goals is that each officer is assigned a project. We get some of the members to help out on those projects, like bringing in guest speakers or going out to the community to work and also promoting dances to socialize with each other. We do other things, too, but basically we do those things.

Coleman: Do you have any specific goals in bringing guest speakers in?

Velasquez: We try to find speakers of color, women speakers of color usually.

Coleman: What is your relationship to the rest of campus?

Velasquez: Basically we're just another organization on campus.

Coleman: How you relate to the rest of campus or how does the rest of campus relate to you?

Velasquez: Another club that we associate with is BSO. We do co-sponsorships with them. The Caribbean Students Association we work with them also. This year we tried something new. Take Back the Night that organization. We're trying to establish a type of tie between that club and ourselves, and so far that's been working. We're expanding. Whatever clubs want to associate with us, that's fine with us, but if we want to co-sponsor something many times we don't have the money. Funds are limited that SGA gives to each club. But not only Take Back the Night, also BCSC. We are understanding of any organization that wants to work with us.

Coleman: What is your group's relationship to the other groups I mentioned BSO, IBGC, and the PC?

Velasquez: I mentioned the BSO.

Coleman: But the other organizations?

Velasquez: Basically we don't have

continued from page 7

but with an endearing self-consciousness she called everything into question. She was sometimes restless, sometimes dissatisfied, and felt the normal angst of early adulthood. Fred and Barbara and Henry remember a daughter and sister who was never harder on others than she was herself. But they also had the satisfaction of seeing a newer self-asserting. It flows within with self-confidence and regard. The Helene that came home from a semester at Barnard had a presence and security, full of promise and potential. She was in the process of more fully acknowledging her intelligence and attractiveness, becoming more fully the Helene she was meant to be.

It is that image, finally that must inform this moment and be held like a treasure in the time ahead. Helene's life is over, or at least the part of it we can see. But it was a life full of wholeness and integrity all the same. She lived fully and well, loved by her parents, who saw her as a gift and a source of light and love. She lived richly and with energy, loved by a brother who saw to the core of her strength and substance. She valued her friends, and they in turn, gave her their loyal affection. Nothing can negate the strength of those connections. They are a light to pierce whatever darkness has collected.

May Helene's name endure forever in our community and her memory be a blessing to her family and to our people.

any relationships with them. We just haven't worked together. Let's say another group on campus. Is there a chess club on campus? I don't know, is there? It just happens that we haven't worked with them. It's just that some organizations work well for us and there are some organizations that don't. It's just one of those things. It's nothing about working relationship wise. I'm sure if they were to come to us we wouldn't reject them or if any of them were to come to one of our meetings we wouldn't sit. Get out. The potential is always there for any person any organization to come to us.

Coleman: What are the meanings or consequences of being a member of a group that addresses certain people in society or a certain ethnic group, or religious group?

Velasquez: I think it benefits. I think it benefits because we are in a society that's mixed. There are people here of all nations, of all creeds, of all religions and it's good sometimes to get together, for example with people of one religion to get together and to talk and be amongst themselves. People of another organization want to get together and

talk amongst themselves, because one can relate to many situations that another person from the same racial background is going through. For example, we address the situation of black women feeling discriminated upon. Many people together in that group, are black women who relate to that. Probably not them personally, but someone they know. And that creates a support system - a support system that makes you feel like "I can overcome this. I can get through this because my sister has" and thus I find very beneficial.

Coleman: Why should have or should not have Leonard Jeffries spoken on campus?

Velasquez: Leonard Jeffries and any other speaker or person who is considered controversial should come to campus for the mere fact to clear the air, because the media has the power to change things in such extreme ways that has grown to the present moment. Something can happen, a controversial speaker should always come just to clear the air. First you clear the air, then you judge. There was so much talk about him over the summer that he was anti-Semitic, that he was racist, all this negative feedback. But once you went to see him, that day he came, the first thirty minutes were just clearing the air. And after that I think that people's perspectives changed. I think any speaker, whether it's Mr. Jeffries or any other controversial speaker should always come to clear the air.

Coleman: Do you have any final comments?

Velasquez: No, but thank you for coming.

Coleman: Thank you. *Judith Coleman is a Barnard College alumna.*

BARNARD BULLETIN

Roe v. Wade: A Historical Perspective

On Wednesday, January 22, *Roe v. Wade*, the historic Supreme Court decision that legalized abortion in the United States, celebrated its 19th birthday. Although it has been nearly two decades since the decision, *Roe* finds itself today in a precarious position. The survival of the ruling is in no way certain, and it is useful to examine the history of this controversial issue as we question the future of legal abortion.

Before Roe

Until the middle of the 19th century, abortion before quickening (when a woman is able to sense movement in the womb, usually between four and six months) was legal in the United States. In 1812, the Massachusetts Supreme Court ruled in *Commonwealth v. Bangs* that an abortion performed before quickening was legal providing it was done with the woman's consent. Abortion procedure ranged from hot baths to the ingestion of toxic substance, and were generally performed at considerable risk to the mother.

Motivated largely by concern for the safety of women, Connecticut passed a law in 1812 that made it illegal to administer poison to a woman with the intention of inducing miscarriage. Several states followed yet it was not until 1845 that the woman herself could be prosecuted for aborting a pregnancy. Established in 1847, the American Medical Association (AMA) became the leader of the nineteenth century anti-abortion movement. Motivated by both concern regarding the danger of the procedure, as well as an increasing preoccupation with the notion of life beginning at conception rather than the first signs of fetal movement, the AMA lobbied states to make outlaw abortion. By the end of the century, abortion was illegal throughout the United States. Making the procedure illegal did not make abortion obsolete, though it did make it even more dangerous. Death from illegal abortion was a principal cause of female mortality through the end of World War II.

In the 1950s, the AMA again took the lead in the abortion controversy, this time in an attempt to liberalize state laws that allowed abortion only when the pregnancy threatened the life of the mother. Public opinion about abortion was also beginning to change. In the 1960s, two events focused national attention on state laws condemning abortion. The first involved the use of thalidomide, a European tranquilizer that was discovered to be the cause of serious birth defects. Women wanting abortions for fear of the effects of the drug on the fetus had no option other than continuing with the pregnancy. Four years later, an outbreak of German measles led many women who had suffered from the disease in the early stages of pregnancy to seek abortions also for fear of fetal deformity. They also had no choice but to continue with the pregnancy.

In response to empathetic reactions to the situations of these women, states began to liberalize abortion laws. By the early 1970s, four states had gone so far as to legalize any abortion performed by a doctor up to some determined point in the pregnancy.

Griswald v. Connecticut

In 1965, the Supreme Court paved the way for the *Roe* decision by recognizing a married couple's right to privacy. According to Connecticut law, it was illegal to use or provide information about contraceptives. In 1961, two officers of a Planned Parenthood office were arrested for issuing contraception information to married couples. The two were convicted and the case was appealed to the Supreme Court. In a seven-to-two ruling, the Court maintained that the right to privacy was implicit in the Constitution.

Roe v. Wade

In *Roe v. Wade*, the right to privacy established in *Griswald* was extended to include a woman's right to an abortion. In 1969, 21-year old Norma McCorvey, a single woman working as a waitress, found herself pregnant. Claiming to have been raped (she later admitted that she had not been), McCorvey wished to have an abortion. Texas, like every other state at that time, permitted abortion only to save the life of the mother. Several lawyers wishing to challenge the century old statute convinced McCorvey to take the case to court. Using the pseudonym "Jane Roe", McCorvey filed a class action suit in the Federal District Court in Dallas. Both sides appealed the court's decision, and the case went before the Supreme Court.

The *Roe* argument was based on two points:

- that the Texas law was too broad as it did not distinguish between abortions that were performed earlier or later in the pregnancy. Neither did the Texas law take into account extenuating circumstances, such as aborting a pregnancy that was the result of rape.

- that the statute infringed on a woman's basic right to choose whether or not to have a child. It was maintained that the decision to have and abortion was protected by the same right to privacy that had been recognized in *Griswald*.

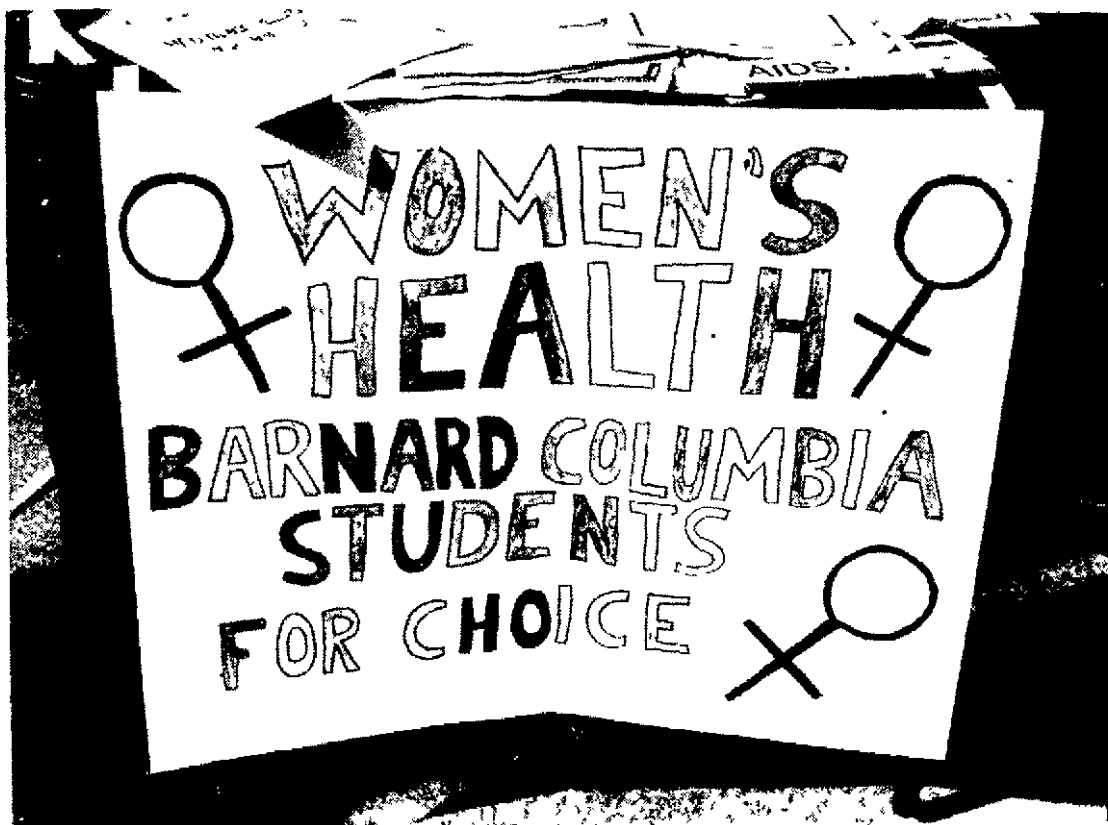
District Attorney Wade, on the other hand, argued:

- that the "right to privacy" was an invention fabricated in an attempt to include abortion as a right protected by the



WOMEN'S ISSUES







and Clarence Thomas. In 1989 Webster v. Reproductive Health Services, the Supreme Court upheld a Missouri law that maintained that states may prohibit the use of federal funds for abortion procedures. A new restriction known as the "gag rule" prohibits doctors working at federally funded clinics from discussing abortion as an option in family planning. Four cases that could potentially reverse Roe are now pending, and as cases that challenge Roe come before a conservative Court, the outlook is grim. Some pro-choice activists have abandoned their faith in the Supreme Court to keep abortion legal and are choosing to focus instead on a federal law or even Constitutional Amendment that would secure the right to an abortion.

Today

On Tuesday, the eve of the anniversary of Roe v. Wade, the Supreme Court agreed to hear a case that would determine the constitutionality of a Pennsylvania law that restricts access to abortion. The law requires married women to notify their husbands, and minors to secure parental permission before an abortion can be performed, as well as a mandatory 24-hour waiting period and counseling about alternatives to abortion. A decision is expected within the next six months, and is certain to be a pivotal issue in the upcoming presidential election.

"For today, at least, the law of abortion stands undisturbed. For today, the women of this nation still retain the liberty to control their destinies. But the signs are evident and very ominous, and a chill wind blows."

—Justice Harry Blackmun, dissenting
Webster v. Reproductive Health Services, July 3, 1989

Constitution.

- that it was the state's responsibility to protect the potential life of the fetus.

- that abortion had historically been left up to the states and should continue to be so.

On January 22, 1973, the Supreme Court ruled seven-to-two that the Texas law permitting abortion only to save the life of the mother was unconstitutional. It was decided that:

- In the 1st trimester, the decision to have an abortion should be left entirely to the woman and her doctor.

- In the 2nd trimester, the state may regulate clinics, license doctors, or interfere in other ways to ensure a woman's safety.

- In the last trimester, when the fetus is considered "viable" (able to survive outside the womb), a state may prohibit abortion unless the life or health of a woman is at risk.

Since Roe v. Wade

The Roe decision immediately legalized abortion throughout the United States. However, the ruling hardly ended the controversy surrounding abortion. The decision has continually come under attack by a determined and vocal opposition. In the face of an increasingly hostile court, the future of Roe is uncertain. Justices Brennan and Marshall, two of the strongest supporters of the right to an abortion, have been replaced by Bush appointees Justices David H. Souter

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Students Organize to Fight for Reproductive Freedom

Over 500 students and community members rallied for reproductive freedom on the 19th anniversary of the Roe vs. Wade Supreme Court decision which legalized abortion in the United States. The rally took place at noon on Wednesday, Jan. 22 on the Low Library steps. The Roe vs. Wade rally was part of a larger focus on women's mental and physical health that ended Jan. 27 after a week of events. Barnard Health Services contributed to Barnard Women's Alternative Health Week by providing walk-in hours for breast exams as well as instructive films on gynecological exams and the use of diaphragms. A lecture on the "Sociocultural Aspects of Eating Disorders: Slim images of women in the media", and Molly Wynne, Ph.D., spoke on "Using Physical Activity to Feel Better About Yourself". The health week ended with a discussion on "Lesbian Health", which was presented by speakers from Community Health Project, Project Connect, the Mayor's Office, and Columbia University Health Services.

Women's Alternative Health Week was sponsored by Barnard College Students for Choice (BCSC), in cooperation with Barnard Women's Coop, Columbia College Women's Center, and the General Studies Women's Coalition. Other co-sponsors included the Jewish Feminist Coalition, the Lesbian/Bisexual/Gay Coalition (LBGC), Self-Care Contraceptive Options and Peer Education (SCOPE), Barnard Health Services and Take Back the Night.

The Roe vs. Wade rally can be segmented under the larger issue of women's health. "Reproductive issues are inherently part of the larger structure of women's health issues. When government and people start infringing on women's choices in regard to their having children and to their reproductive freedom in general then it infringes on their health," Susan Kotcher (BC '92), rally co-organizer said.

Speakers at the rally included: Executive Director of New York's National Abortion League, Kelli Konlin; Director of the Women's Health Education Project, Stephanie Stevens; and Director of Barnard's Center for Research on Women, Leslie Calman.

Other speakers included American Civil Liberties Union (ACLU) attorney, Lyn Paltrow; Congresspersons Bill Green and Ted Weiss; and Congressperson Bella Abzug and the Special Projects Director for Manhattan Borough President Jerry Woodhouse.

The Roe vs. Wade rally was organized not only to commemorate the court decision, but also to awaken students to the reality of a country without reproductive freedom for its citizens.

"Women are now in a crisis period. We're hoping to spark student activism to respond to our rights that are being taken away and to reclaim them," Kotcher said.

The state of women's reproductive freedom has slowly declining over the years. Recent court decisions such as the Webster vs. Reproductive Health Services (1989) brought in states' rights to restrict abortion. Congress also passed the notorious "gag rule" which prohibits federally funded clinics from offering abortion as an option to its patients.

While all women will be affected by reproductive rights decisions, it is lower-income women and women of color who will suffer the consequences of a country in which abortion is made illegal.

"Why are people of color and lower income bearing the brunt of the demolition of reproductive rights?" Kotcher asks. "I think that's how the elected reps and the courts get away with taking away peoples' civil rights. They do it by targeting lower-income people and people of color who don't have access to the money to influence people with political power," she said.

Students can support reproductive freedom by voting for pro-choice politicians, getting more women in the state legislature and educating themselves about reproductive legislation, such as the proposed enactment of the 1991 Freedom of Choice Act which would prohibit states from restricting abortions.

"Given a crisis situation we can't put all of our eggs in the same basket. We can't just elect pro-choice people, we can't just count on the courts to fight our battles. Women's groups are trying to do all these things simultaneously hoping that something will work."

Kotcher said.

The rally was sponsored by BCSC in cooperation with the Barnard Women's Coop, Take Back the Night, the Multi-Cultural Suite, and the Asian Women's Coalition. Co-sponsors also included the Earth Coalition, the LBGC, the International Socialist Organization (ISO), and Women in Policy and International Affairs.

Two organizations in particular were notably absent from co-sponsoring the rally. "I was very disappointed that BOBW [the Barnard Organization of Black Women] chose not to co-sponsor with us and also that the sororities on campus failed to return any of our phone calls. We really wanted to work with them. We're not sure what the politics were behind the decision not to co-sponsor," said Alisa Rivkin (BC '92), rally co-organizer. According to the president of the BOBW, Anjela Riley (BC '93), "Thus far, the policy of the Barnard Organization of Black Women on co-sponsorship has been as follows: each member of the executive board, as representatives of BOBW's general body, votes either in favor of or opposed to co-sponsoring the event in question with the organization(s) involved. There has been no official record of why or why not BOBW co-sponsors or doesn't co-sponsor an event...I have no further nor any personal comment for the Bulletin."

The need for unity among women was an important message for the rally organizers. "It's a state of emergency in this country and we have to get as many people unified on the issue of egalitarian health care [as possible], not just abortion rights, but reproductive freedoms and things of that nature," Kotcher said.

All women will be affected by reproductive rights legislation. "It an issue based on gender that is applicable to every woman in this society. That means involving Republicans, Democrats, Christians, Jews, Whites, Asians, Latinos...everything. It's an issue that needs to transcend traditional racial and political barriers," Rivkin said.

Abigail Pickus is Bulletin Women's Issues Editor and a Barnard College junior.

Lincoln Center Film Society Opens Theater

With the closing of many of Manhattan's art houses and repertory theatres, alternative films — including classic and foreign films — seem to have lost their place in New York City's art world. However, the Lincoln Center Film Society has come to the rescue with the addition of a new and permanent home for the best in international, classic and independent cinema. The Walter Reade Theater, named for its chief benefactor, Walter Reade, recently opened its doors in December. The Walter Reade Theater is just one of the Film Society's many projects that aim to recognize and support new filmmakers and encourage the growth of a more discerning film-going audience.

Most of the films presented by the theater are arranged in thematic series or retrospectives. It opened in December with a series entitled "Great Beginnings: First Films by Great Directors." The series is just that and includes the directorial debuts of such extraordinary artists as Elia Kazan, David Lynch, Woody Allen, and Spike Lee, among others. January marked the

opening of "It Can't Happen Here: Films of the Great Depression." The series presents a variety of films that reflect the social impact of one of the most important events of our history. The selection includes both fiction and non-fiction, films created both domestically and abroad, contemporary reflections and films made decades later. In addition to these long running series are other special programs. Some current programs are tributes to such great artists as Louis Armstrong, Mozart, Marlene Dietrich, a retrospective of films by Alexander Sokurov, a new Russian filmmaker, and Swiss director Alain Tanner. Along more technical lines is a tribute to Industrial Light and Magic, a California based company that has pioneered the latest technology in sound design and visual effects.

Many films will be accompanied by seminars and lectures given by film historians, film critics, artists of the film world and other film professionals. For example, Columbia Professor of History Alan Brinkley gave a lecture following the screening of "Our Daily Bread" as a part of the Great Depression series.

The tribute to Industrial Light and Magic will include such films as "Terminator 2," "Star Wars," and "Raiders of the Lost Ark." Along with the screenings of these films will be a workshop with Guy Rydstrom, a sound designer and effects mixer for Skywalker Sound, LucasArts Entertainment Company. Scott Ross, Director of Operations for Industrial Light and Magic, will explain the techniques and processes used with special visual effects in another workshop. The opening of such a theater as the Walter Reade Theater marks an important contribution to New York culture. It provides a much needed forum for the screening of the multitude of important films that lie outside of the major motion picture film industry and would remain otherwise unnoticed. The lectures and workshops serve as an added educational and intellectual experience for the more informed film-goer.

Rachel Barere is a Bulletin Associate Arts Editor and a Barnard College junior.

The Spiritual Seen Through the Simplistic

Walking into the "My Spirit" exhibit was like entering the temple of my childhood. Located off to the side in the small Workspace room of the New Museum, artist Jeffrey Mitchell's installation struck me as a shunt to the gossamer, to the effervescent spirit of youth.

Using plaster, latex and printed glassine, Mitchell tiles an entire wall

with pastel elephants, butterflies, flowers and other related artifacts from the gentle realm of cartoonland. [10] excavate the nature of our subjective isolation, as well as explore our culture's collective unconscious, in the words of the museum director's intern, Brian Hannon. The result of this spiritual archaeology is a work that has both religious and sexual significance.

To create a pleasing work of art from those two seemingly opposing forces would appear an almost impossible task. Yet Mitchell's vision is strangely compelling. I had the sense of being immersed in the water colors of an infant's dream. The rather gooey-looking lumpy figures gaze peacefully down from their various positions on the wall, draped with chains of plaster flowers reminiscent of both rosaries and edible candy necklaces. Two lambs, the traditional cultural and Christian symbol of innocence, guard the wall like sentries at the gates of heaven. To reinforce this religious image, the lambs wear capes decorated with flower blossoms, teacups, twisted swans, and the words "Bless You." Hannon writes that "For Mitchell, the banality of everyday objects is no obstacle to spirituality — that there is a profound

comfort to be found in kitsch.

A small table adjacent to the exhibit's central wall supports rounded (chest-like, according to one woman) pots with long, protruding spouts, and a rather crudely crafted male figure. With this synthesis of male and female gender, Mitchell again summons the days of childhood, when the boundaries between the sexes were indistinct areas of uncertainty.

Although it is small in size, Mitchell's installation is worth the trip to Soho. The very qualities which make this work unusual are what endears it to the viewer. Its spun sugar elephants and lumpy butterflies give it an air of being truly "handmade." I was reminded of the clay figures I created and baked in the toaster oven when I was five years old. Mitchell reiterates then that spirituality is indeed rooted in the simplicity of those moments when all seemed possible and each day was a priestly celebration.

"My Spirit" Jan. 15-April 19.

The New Museum, 583 Broadway between Houston and Prince Streets.

Uta Kumar is a Bulletin Arts Editor and a Barnard College first year student.

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You Won't Find Thelma and Louise in This Grand Canyon

Lawrence Kasdan, director of such films as "The Big Chill" and "The Accidental Tourist" has recently released his newest production, "Grand Canyon," a film that leaves you wishing you could have liked it more than you did.

Set in Los Angeles, "Grand Canyon" is a comedy-drama that deals with six people and how they react to and deal with the harsh social realities of the '90's. The film stars Danny Glover ("Lethal Weapon" I and II), Kevin Kline ("A Fish Called Wanda"), Steve Martin ("Parenthood"), Mary McDonnell ("Dances With Wolves"), Mary Louise Parker (Broadway's "Prelude to a Kiss"), and Alfre Woodard ("Cross Creek").

Kasdan, as writer, producer, and director, commendably tries to represent in his characters a cross-section of society in terms of social class, ideology, and character background. Unfortunately, however, we never come to know the characters beyond their respective images enough to truly care about them. Any emotion we may expend upon them comes

from, perhaps, a crude identification with them in some sense, or common human empathy.

Despite its seeming effort to be politically correct, the film is plagued with stereotypes, especially those regarding women. In fact, the only female characters we see are those who perpetuate traditional ideas about women. The character played by Mary McDonnell dreads losing her son to adulthood and becomes obsessed with adopting a baby. We are told once that she holds a job, but we do not see her in the workplace, as we do with every other main character. Most of her time is spent at home, and the message is clear that that is her element. Mary Louise Parker's character does have a job, however, her foremost concern is finding a husband. The character played by Alfre Woodard also works, yet her main role in the film is as the love interest of Simon, played by Glover. Individually addressed, none of these scenarios are negative. On the contrary, love, family, and home are an integral parts of most everyone's life.

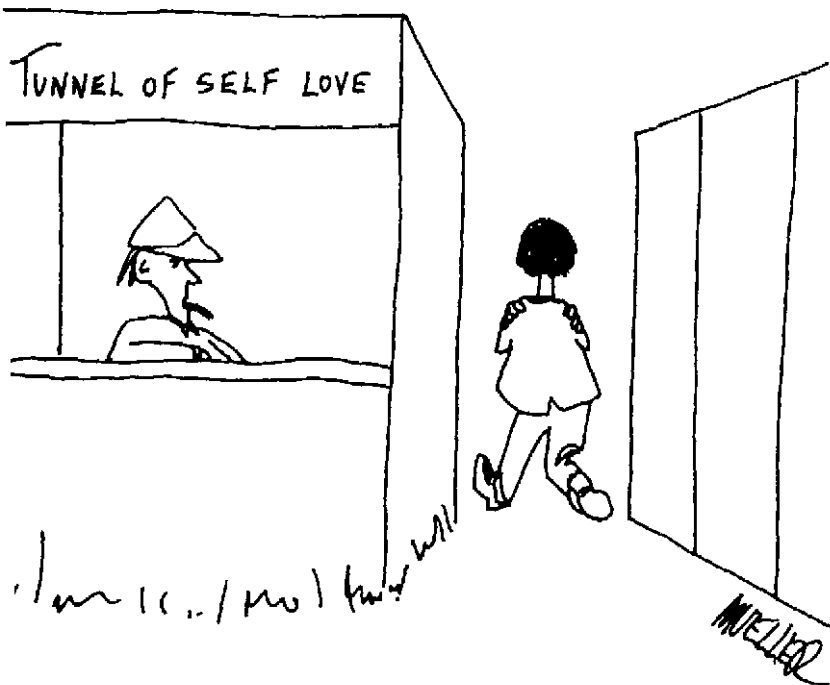
However, in a film that is evidently striving to present to us a wide range of types, it fails to include non-stereotypical, non-traditional representations of women.

Aside from the lack of character exploration, the movie also misses the mark in terms of maintaining the integrity of one of the major issues it addresses: social maladies in contemporary society. Kasdan seems to urge the reexamination of these ills and how they are taken for granted. He explores violence in gangs, in crime, and in film, child abandonment, homelessness, class divisions, and racial tension, all in two hours, and not including the many personal issues he also delves into. (Ironically, sexual violence was an issue not even touched.) This kind of overkill is abusive to the audience, and smacks of the melodrama of soap operas. One cannot help but in exasperation wonder, "What next?!" Although this in itself may be a point Kasdan is trying to make about our present society, it still seems that the impact of his message is diffused by the sheer number of issues he tackles. This diffusion is furthered as well by the too-perfect visual crispness and the lack of sensory images (save one rather graphic scene) found in the film.

Though often burdened by corny monologues, most of the actors give solid performances. Glover outshines the cast in his portrayal of a rather philosophical tow-truck driver and succeeds in making those more metaphysical moments palatable. Parker, whose character's end-all is marriage, pulls off the role with ease. McDonnell is outstanding as well, and seems to portray the inner turmoil or her character much better than her immediate counterpart, Kline. Unfortunately, Kline's performance as the immigration lawyer who tries to inwardly cope with his mid-life crisis, is dull and disappointing. Though billed as main characters, Martin, who plays a millionaire movie producer, and Woodard, who plays a secretary, have relatively small roles and little chance to shine.

All in all, the movie hailed as the '90's "Big Chill" leaves me cold.

Jeri Johnson is a Bulletin Arts Editor and a Barnard College sophomore.



Left Field

Susan Leff

Welcome back! I hope that everyone had a relaxing winter break, because February is shaping up to be the best month all year long for concerts in New York! All of the shows listed below are guaranteed entertainment in the cold month ahead, so DON'T MISS:
Ladysmith Black Mambazo, Feb. 2 at S.O.B.'s, NYC.

Showcased on Paul Simon's *Graceland* album and tour, this talented ten-piece from South African performs many of their acapella songs with accompanying dance gestures.

The Pixies, Feb. 5 at the Ritz, NYC.

Bassist Kim Deal and vocalist Black Francis sold out the Ritz last year, but their overwhelming popularity is no surprise to longtime fans. The band is touring with *Trompe de Soleil*, but expect to hear earlier grunge treats from *Bossanova* and *Doolittle*.

Robin Holcumb, Feb. 6 & 7 at the Knitting Factory, NYC.

Although her eponymous album on Elektra didn't gather nearly as much publicity as it should have, two nights of Robin Holcumb's smart poetry and sensitive music will warm up the coldest February night.

Robyn Hitchcock and the Egyptians, Feb. 7 at the Ritz, NYC.

Robyn Hitchcock's most recent album, *Perspex Island*, was on a number of critics' top ten lists last year, but Hitchcock's work with the Egyptians and his earlier material with the Soft Boys have gone unnoticed by many. Hitchcock is understated as a performer on his albums, but his live performances promise to illustrate his subtle weirdnesses.

Alice Donut, Feb. 9 at Maxwell's, Hoboken, NJ.

Once known as Alice Donut Liver Henry Moore (get it?), these Columbia alums aren't on any Board of Trustees, but alternative music fans here can take pride in Alice's raw intellectual humor.

Siouxsie and the Banshees, Feb. 17 at the Ritz, NYC.

The original punk feminist, Siouxsie and company are coming off their wildly successful stint with the 1991 Lollapalooza tour, so they should be in fine form here in New York. Catch them this time around, because Siouxsie hasn't toured all that much in the latter part of her career, and one can never tell when she'll be back.

The Dead Milkmen, Feb. 23 at Maxwell's, Hoboken, NJ.

I haven't seen them yet, but I've heard plenty of raves about the band's last show in New York. The Milkmen provide the kind of humor many of us will need by the end of the month.

Speaking of exciting New York shows, New York's own Springhouse blew away the audience last week at the Limelight despite a murky sound mix for the earlier half of the set. Springhouse has all the great qualities of one of Britain's top exports, the Chameleons (a/k/a Chameleons U.K.), but Springhouse may be for New York what that other trio, Nirvana, has been for Seattle: at one point, singer/guitarist Mitch Friedland even made a pitch for independent New York bands, and singer/drummer Jack Rabid dedicated a song to Ruth Polansky, who brought the Smiths and others to New York before her untimely death at the Limelight a few years ago. The set included "Menagerie Keeper", the band's first single, which is worth searching for and ended with their encore, "Layers" from both Springhouse releases, the full-length *Land Falls* LP and the *Eskimo* EP. Opening act Dandelion Fog set the stage for the guitar-sound to follow, but made little impression otherwise.

Part of the Limelight's Communion Tuesday night series, the show was introduced by none other than MTV's self-appointed alternative guru, Dave Kendall (or "Day-f Candle", as he pronounces it.) If I sound derisive about Dave, it's because I just recieved the MTV/Rhino Records two-disc compilation, *Never Mind The Mainstream: The Best of 120 Minutes*. Never mind the liner notes, written by none other than Dave himself, which are trite at best and actually wrong at worst: for example, the Cocteau Twins have been together for ten years, not five as stated here (maybe MTV could use a Barnard research assistant for their next compilation?) Still, it's an interesting concept album in a way. Call it "Alternative Lite." While some of the tracks reflect good representations of each artist, ("Balloon Man" by Robyn Hitchcock stands out as a great choice), it's just as interesting to note those who AREN'T represented here: The Cure, Siouxsie, the Sex Pistols, etc. The CD's have four bonus tracks each, which are some of the best selections offered here (songs by Wire, the Sugarcubes, Bob Mould, etc.)

Come to think of it, maybe what MTV needs isn't a Barnard research assistant at all, but rather a copy of the newly updated *Trouser Press Guide to*

Alternative Music. The fourth edition is a completely up-to-date encyclopedia of everything you ever wanted to know about alternative music, and more. It's an invaluable and informative volume, and it's completely entertaining, even if a few of the reviews leave me skeptical (they really don't care for the Cocteau Twins, do they?) Besides, smarmy Dave Kendall doesn't deserve the opportunity to have a brilliant Barnard research assistant working with him, unlike his MTV counterparts, Karen Bryant and Steve Isaacs; they represent to me a side of alternative music that's more about "realness" than pretention. And who knows? Maybe in its teenage years, MTV will "grow up" and actually give alternative music some breaks rather than merely following consumer trends.

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

Cat Soup and David Duke

Freedom of Speech is an entity not unlike a toothbrush. Both can be used to clean your mouth. And sometimes, when you forget to use them for a long time, your mouth will smell foul. For instance, it is too easy to yelp the same swear word fifteen times a day, but it's not very creative. In the exact same way, it is too easy to ignore your toothbrush when it's very late at night. I'm no saint when it comes to clean speech, but then again, I don't floss either. I'm working on it.

Usually, it's there when you want it. You won't notice it's gone until you need it. That's when the frustration begins.

My toothbrush is usually the one thing I forget to pack, but it's the most aggravating thing not to have, especially

on long journeys to strange places. I hate that feeling of despair when I reach into my duffel after a long flight home, and all I come up with are books and clothes. It is that moment when I ask myself, "How could I forget that again?"

Do you ever notice that slimy paste that tastes vile when you first wake up? What gets rid of it? Brushing your teeth. I don't think it's a trite comparison either. You ignore your teeth and they'll go away. You ignore your rights, what do you think? They're going to wait around for you? No way. There are all together too many people in positions to strip you of them, who will, if you don't tread warily.

That is in no way supporting leery lurking near the toes of dozing dragons,

the way television media wouldn't mention Bush's vomiting. So he puked, threw-up, gagged, spewed chunks, so what. It sounds vile because it is vile. Simple minds, simple pleasures.

I get the duty-body itches when I think about David Duke. He's a pretty revolting specimen. But I'd just as soon eat my cat for supper than support a bill that would censor his racist dog ma. Take away Duke's toothbrush and watch out for that morning breath! This is not a chance I'm willing to take.

I raise my cup of Listerine high above the bathroom sink and propose a toast to free speech and oral hygiene.

Kimm-Ming Chan is a Bulletin commentary editor and a Barnard College first-year student.

Turning Print into Action

With the addition of a new Commentary section to The Bulletin, it seems appropriate to discuss the function of commentary in a student paper and why such a forum for student expression is essential to our community at Barnard. Community and "diversity" are two words every first-year learns to appreciate the moment she arrives at Barnard. As students, we comprise the Barnard community on the basis of that shared status. As individuals, however, we are obviously very different. If Barnard is truly to be a community of individuals, not merely a collection of students, we have to work harder to understand and accept our differences—gender, racial, religious, political, and otherwise. Certainly, Barnard far surpasses many academic institutions in its promotion of the awareness, sensitivity, and acceptance of others. This does not necessarily constitute harmony; clearly, tensions exist on campus. When awareness is lacking, it is the responsibility of the campus newspaper to inform. Without awareness, understanding is impossible. Without understanding, there is no hope for tolerance.

As much as we may wish to deny it, there have been acts of intolerance on campus, such as the theft of mezuzot in the Quad last semester. Our immediate response was to deny that any student could have possibly committed this crime—it had to have been an outsider. Instinctively, we do not even entertain the possibility that such overt hostility may exist on campus. The mezuzot theft affected a large number of people and, therefore, could not be ignored. We could, however, absolve ourselves of responsibility by blaming someone outside the campus community.

Whether we choose to confront it or not, the fact remains that our campus climate may not be as tolerant as we may believe or wish it to be. If this is the case, then it is the Bulletin's obligation to address the issues, which are clearly not limited to the religious intolerance of the mezuzot theft. It is difficult, if not impossible, for one paper to be representative of the entire student population. If students respond to this appeal, an opinion section can be one vehicle for wider representation. Moving student commentary from the anonymity of the bathroom walls to the public venue of a student paper is one

important way to foster the open discussion of tensions on campus.

Vanessa Vandergrift is a Bulletin Commentary Editor and a Barnard College sophomore.



PS MOELLER

**You have a RIGHT to fight.
Express yourself in the Bulletin.
Write for Commentary.**

Arts Calendar

Exhibits:

Caroline Gallois, a French artist whose present work represents imaginary scenes of wildlife in a technological or urban environment, will exhibit her paintings, drawings, and prints 2/4-2/19 with an opening reception on 2/4 from 6-8pm at La Maison Francaise of CU, Buell Hall. RSVP: 854-4482 (for reception). Gallery hrs: M-F 10-5.

Stuart Davis, American Painter. A retrospective of 175 of this American modernist's paintings, murals, watercolors, gouaches, and drawings. Through 2/16 at The Met, 82nd St and 5th Ave.

Picturing Africa: Photographs of the Zulu, 1870-1900.

Pictures by European colonial photographers of the Zulu peoples from what is now South Africa.

Hrs: 10am-4:30pm, Tu-F, through 1/31; special pass required at Information Desk for entry into this part of Met.

Royal Art of Benin: Treasures from an African Kingdom. Wood, bronze, and ivory works from the 15th through the 19th centuries of the Benin and related southern Nigeria areas. Just opened at the Met.

Drawings by Salvador Casco, Dawn Clements, Janet Cohen, Cub Fahlen, Ruth Kahn, Linda Matalon, Theodore Svenningsen, and Sally Webster. Hrs: Tu-F 10-6, W 10-8, Sa 11-6. Through 1/15. The Drawing Center, 35 Wooster St. Celebrating Calder. Mobiles, stabiles, "Calder's Circus" and more.

Hrs: Tu 1-8, W-Sa 11-5, S 11-6. Through 1/2. Whitney, 945 Madison Ave.

"The Age Machine." Addressing society's emphasis on youth and beauty, this computer installation ages participants 25 years through an age simulation process. The aged images then appear on video monitors in the Broadway Window! Hrs: WThS 12pm-6pm, FSa 12pm-8pm. Just opened at the New Museum, 583 Broadway between Prince and Houston Sts.

Alfredo Jaar. Sculptural installations examine links of the "First World" to the "Third World," and focus on societal ills in Latin America, Southeast Asia, and Africa. Just opened at the New Museum.

Film:

La Indirecta Directa: Two Decades of Chicano and Puerto Rican Film and Video. "The Devil Is a Condition" ('72, Carlos de Jesus, 25 min) and "El Pueblo Se Levanta" ('72, Jesus Salvador Trevino, 25 min).

Tu: 2pm, 6:15pm; W-Sa 2pm. Through 1/16. Whitney Museum.

Film Forum

209 W. Houston

"Daughters of the Dust." ('91, Julie Dash) A film following the migration of a Gullah (West African slave descendants) family on their migration north in turn of the century America. Until 1/28.

M-F 2, 4, 6, 8, 10; Sa-S 1, 3, 5, 7:30, 9:45.

Buster Keaton Fest: a plethora of vaudevillian comedy in the oldies but goodies tradition.

"Battling Butler" ('26) S-Tu 2:30, 5:15, 8:00, 10:45 1/27-1/28

"Speak Easily" ('32) Sun 1, 3:45, 6:30, 9:15; M/Tu 3:45, 6:30, 9:15 1/27-1/28

"San Diego, I Love You" ('44) W 3:50, 7:10, 10:30 1/29

"In The Good Old Summertime" ('49) W 2, 5:20, 8:40 1/29

"Spite Marriage" ('29) Th-S 2, 4:50, 7:40, 10:30 1/30-2/2

"The Saphead" ('20) Th-S 3:30, 6:20, 9:10 1/30-2/2

Zooprax

Altshul Hall; all films \$2

"Fitzcarraldo" (German, 1982). A baron dreams of building an opera house in the Peruvian rain forest. German with English subtitles.

Tu 1/28 at 7 and 10.

"Gilda" (1946) stars Rita Hayworth as a sultry singer who gets involved with an old flame while married to a ruthless casino owner. S 2/2 at 7, 9:15, 11:30

Music:

Miller Theatre

Juillard String Quartet and Cellist Bernard Greenhouse perform Franz Schubert's String Quintet in C Major, Darius Milhaud's String Quartet No. 17, and Dmitri Shostakovich's Quartet No. 13 in B flat minor. W 2/5 at 8pm. Txs: \$8 for students, available at box office or call x47799.

Saxophonist George Coleman brings his noted Memphis-born blues/bebop sound to MT. F 2/7 at 8pm. Txs: \$8 for students.

Performance Art:

"Two Women Delving into the Mysteries of Life": A performance art piece about becoming a woman. With Clare Veniot and Laura Lanza.

F-Sa: 10pm. Txs \$8. Through 2/1

nada Theater, 167 Ludlow St. 420-1466

"More Artists!" A benefit for Performance Space 122 (P.S. 122) featuring over 70 uncensored 3 minute acts. Gala Opening Night, 2/6, 8pm. Txs: \$99.95, including Post-show Reception. Remaining performances \$25. 2/7-2/8, 8 and 11pm. P.S. 122, 150 First Ave. at Ninth St. Call for detailed information on the many artists appearing: 477-5288.

Theatre:

"Acadamedea" written and directed by Barnard Senior. Sarah Hamady

presented by Theatre at Barnard in the Minor Latham Playhouse at 8pm 1/30, 1/31, 2/2. Txs \$2.

"Queen's Knight Three" a new play by Anthony Pennino, directed by Iona Weissberg. On the weekend of the Lunar Landing (1969), at a summer house in Cape Cod, a Vietnam veteran and a college graduate are forced to confront their values for the sake of those they love. But their deep-rooted hatred causes a battle in which only one can survive.

Horace Mann Theatre in Teacher's College (120th and Broadway) 2/6-2/8 at 8pm. Txs: \$3 (students with ID).

Writing:

Poetry Sought for Book: General poetry is being accepted for the Western Poetry Association's 1992 summer poetry book entitled "The American Poetry Round-Up." Poets are invited to send one or two original poems of 30 lines or less on any subject.

Mail to: Western Poetry Association, P.O. Box 49445, Colorado Springs, Co 80949-9445.

Tatyana Tolstoya and Norman Manea read from their recent works.

Miller Theatre, TU., 2/28 at 8pm. Txs: \$5 for students, available at box office.