



# BARNARD BULLETIN

Volume XCIX Number 10 April 29, 1992

## Confrontation!

### In This Issue:

- **APAAM Attacks Anti-Asian Violence**
- **Taking Back The Night**
- **Facing Eating Disorders**



# BEAR ESSENTIALS

## ADDENDA TO THE 1992-93 SCHEDULE OF CLASSES

Please refer to this column or to the Master List in the Dean

of Studies office 105 Milbank, for up-dated information on changes to the 1992-93 Schedule of Classes. The following changes have been received as of April 23.

**BIOLOGY** BIO W3002y, Intro to Animal Struct, not offered in '92-'93, BIO C3046y, Proj Lab in Euc Gene Expr, instructor T Hazelrigg, BIO W3073x Cell & Molec Immunology, course has been discontinued.

**CLASSICS** CLC V3158y (not x), Women in Ant, GRE V1101x, Elem Full-Year Crs, Sec II, instr IBA, GRE V1203x, New Testament, instr M Lafferty (not J Coulter), GRE V1221y, Int Intermed Greek, instr J Coulter (not M Lafferty), LAT V1101x V1102y, Elemen Full-Year Crs, Sec I, instr L Lenaghan, LAT V1202y, Lat Lit Poetry, Sec II, new time MW 1 10-2 25, F 1 10-2 00, LAT V3310y, Sel from Lat Lit II, new time MW 1 10-2 25.

**DANCE** DAN BC3571x (not 3511x), Perf Styles, DAN BC3572y (not 3574y), Rep in Prod, DAN BC1554y, 2 pts (not 1 pt).

**ECONOMICS** ECO BC1001x, Intro to Econ, Sec I, new time TuTh 4 10 5 25, Sec II (Macro), instr R Deonarine, FCO BC1002x, Intro to Econ, Secs I & II, instr J Stewart, FCO BC2411x, Stats for Econs, new time MW 1 10-2 25, ECO BC2013x, Econ Hist of U S, new time TuTh 2 40 3 55, ECO BC3011x, Poverty & Inc Distr, new time TuTh 2 40 3 55, ECO BC3029x, Econs of Underdev Areas, new time TuTh 10 35-11 50, FCO BC3033x, Intermed Microecon Theory new time TuTh 10 35-11 50, LCO BC3035x, Intermed Microecon Theory, new time TuTh 9 10 10 25, ECO BC3039x, Natural Resource & Env Econ, new time MW 4 10 5 25, ECO BC3061x Senior Research Sem, Section instrs as follows I-D Poley, II-D Milenkovitch, III W Lazonick, IV-P Mehring, V-C Conrad, VI-M Crummett.

**ENVIRONMENTAL SCIENCE** ENV BC3015y, BC3016x, BC3020y, BC3022z have all been cancelled. New courses added are ENV BC3035x, 3 pts, Env Hazards & Disasters, P Bower, TuTh 10 35-11 50, ENV BC3019y, 3 pts, Energy & Mineral Resources, instr and time TBA, +ECO BC3039y, 3 pts, Natural Resource & Env Economics, I Barrington, MW 4 10 5 25.

**HISTORY** HIS W3907x, Jews & Christs in Roman Emp, new time Tu 11 00 12 15, HIS W3886y (not x), U S During the 60s, HIS BC1022y (not x), China in 20th Cent, HIS W3951x, Cuba & Haiti in 19th Cent, new time Tu 6 10 8 00, HIS BC3451x, ASH BC3401x, HIS W3931x have been cancelled.

**POLITICAL SCIENCE** POS BC3001x (there is no BC3001y course as listed) Dyns of Amer Pol, POS V3313y, Amer Urb Pols, instr J Russell, POS BC3335x, Mass Med & Amer Dem, meet TuTh 2 40-3 55, POS BC3336x, 2 pts, Workshop in Mass Med & Pols, (new course offering), by arr with instr Delli Carpini, POS BC3414y (not

W3414y), Women & 3rd World Pols, POS BC3345y, Stat Anal of Pol, POS BC3761x (not y), Research Sem Comp Internat'l Pols, PSS V3994x, V3995y (not previously listed), NY Area Undergrad Research, 4 pts (not 3 pts), All POS courses W3018y G4911y receive an "S" rating under D R requirement. Please check with department for additional info on distribution requirements.

**QUANTITATIVE REASONING** QUR BC1100y, Intro to QR, meets MW 9 00-9 50.

**SOCIOLOGY** SOC V1005x, Medical Care in 20th Cent Amer, cancelled '92-'93.

**URBAN AFFAIRS** UAF BC3535x, Colloq in Urb Adm'n & Mgt, instr J Bellush, new time M 2 10-4 00.

**UAF BC3537x**, Workshop in Urb Adm'n & Mgt, instr J Bellush, UAF V3546y (not 3545y), Jr Colloq in Urb Aff.

### PROGRAM FILING DEADLINE

FIRST-YEAR STUDENTS AND FIRST-SEMESTER SOPHOMORES

The deadline for filing programs with the Registrar is Tuesday, April 28. First year students who still need to take either First-Year English or First-Year Seminar must see Dean Denburg (105 Milbank) before they file their programs. SECOND-SEMESTER SOPHOMORES AND JUNIORS should plan their fall 1992 programs now even though their final programs are not due until the beginning of next term.

### ACADEMIC INTEGRITY

It is a violation of the College's Honor Code to submit identical or strikingly similar papers for two courses. The requirements for each course must be fulfilled by its individual assigned work. If you have any questions regarding this issue, see your Honor Board Chair Mary Kum, your Class Dean, or Dean Bornemann.

### FINAL EXAMINATIONS UPDATE

Deferred exams for Barnard courses will be given on Friday, Sept 11 and Monday, Sept 14 ONLY. Remember, therefore, that deferring an exam is a LAST RESORT FOR EXTREME EMERGENCIES. Read carefully Dean Bornemann's memo entitled "What Every Barnard Student Must Know About Final Exams, Final Grades, and Incompletes" so that you will thoroughly understand the rules on deferring exams. In the event of serious illness or other emergency, you may request a deferral of your final in a course. Be sure to NOTIFY THE INSTRUCTOR BY THE DAY OF THE EXAM as well as the PLAN OF STUDIES OFFICE (x42024) or your deferral may be denied.

### INCOMPLETES

If you have been unable to complete required written work in any of your courses, you should speak with the instructor(s) immediately. The College allows students with compelling reasons an extension to the opening of the following autumn term. However, the instructor may set an earlier deadline. A student must file the appropriate form with the Registrar after having it signed by the instructor. Applications for incompletes must be filed

NO LATER THAN THURSDAY, APRIL 30

### DEGREE CREDIT FOR SUMMER COURSES

If you are planning to take a summer course for degree credit and are interested in finding out if you will receive credit for the course at Barnard, you should file the application for approval with the Registrar at least three weeks before registering for the course. Before submitting the application, make sure that the course meets for at least five weeks. Present a course description to the department Chair before obtaining a signature. Columbia courses do not require Chair approval unless they are to qualify for major credit or are in Education, Economics, English, French, German or History. However, Columbia courses still require the submission of an application. Please note that an official transcript must be ordered from the summer school you are attending whether the courses are taken at Columbia or elsewhere. No credit for summer work will be awarded without BOTH an official transcript and the Barnard summer school form with the appropriate signatures.

### ATTENTION STUDENT EMPLOYEES

The last day students (non-seniors) with academic year contracts may work is May 13. Seniors with academic year contracts may work only until the last date of their exam. Paychecks will be sent to your permanent address if you provide a self-addressed, stamped envelope. If you any have questions, please call Meg Heenehan X42033.

### SENIOR CLIPBOARD

TICKETS FOR COMMENCEMENT are now being distributed in the College Activities office, 209 McIntosh as of Monday, April 27.

All seniors who applied to professional schools are asked to inform Dean Rowland or Jayma Abdo of the results of their applications. Also, seniors who applied to graduate schools should inform Dean Kang or Carol Coffey of the results of their applications.

### PREMED STUDENTS

Premed students applying for 1993 admission should check the status of their files in the Dean of Studies office, 105 Milbank, before they leave for the summer. See Dean Rowland or Jayma Abdo. If you have not yet handed in your profile sheet, please do so as soon as possible.

### CENTENNIAL SCHOLARS PRESENTATIONS

Wednesday, April 29, 7 30 p.m., North Lower, Sulzberger. LAURA CANF will present a video project on the experiences of Jews from Algeria in France. Thursday, April 30, 7 30 p.m., Deanery. DIANA NFWMAN will speak on her plans to start a journal of feminist ideas.

THE DEANS, ADMINISTRATION AND STAFF WISH ALL BARNARD STUDENTS THE BEST OF LUCK ON THEIR EXAMS AND SEND WARM WISHES FOR A HAPPY AND HEALTHY SUMMER.

# 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.

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# Break The Silence About Sexual Violence

One out of every three female children is sexually molested' One out of every 7 male children is molested One out of four women is raped each year " 51% of college men said they would rape if they could get away with it And the list goes on Though surveys and statistics vary somewhat, it is apparent that something is very wrong Sexual violence is everywhere - in our homes, on the job, at our schools and out on the streets It is and has been a plague of epidemic proportions that unfortunately in past decades has been a silent one

As women who have suffered sexual abuse and molestation by the hands of adults we trusted, we were told not to tell anyone because they would think we were 'bad girls' As adult women who have been raped and/or sexually abused by men we know or men we don't know, by men who claimed to love us or by men we had just met, we were threatened with physical harm and told to keep our mouths shut because no one would ever believe us and would think we were sluts And when we somehow did find the courage to enter the courtrooms, we were told that we 'asked for it' And we believed them because we were almost too frightened to tell each other

Fortunately, we are beginning to break the silence and sexual violence is being discussed now more than ever However, unfortunately, the violence doesn't seem to be on the decline, in fact, statistics show it may be increasing But this can't go on We're obviously going to have to raise our voices louder to dispel the myths about sexual assault that it is a woman's responsibility to make sure a man does not rape and that 'boys will be boys', that 'no' means yes and that sexual violence is sex, and not violence It is, in fact, a man's obligation to educate himself, to learn about date rape and why it's a crime As a representative of half our society, it is a man's responsibility to ask questions and take a stand against the violence It must be understood that sexual violence is not gender specific and that men can and are violated as well

For centuries, our two sexes have coexisted in a society dominated by male privilege and women's economic dependency on men We have lived in a world where men are expected to be strong and aggressive and are told not to cry where women are expected to be seen and not heard, to be weak and pure Obviously, this is not a problem that can be solved overnight But, if we can each begin by heightening our own awareness of the problem and then reaching out to others and slowly opening a dialogue, maybe we can make a change and help create a world that is safer for our children so that they do not become more statistics in a survey

## 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 and artists, contact Tiara & Jamie at x4-2119

## Corrections

The following are corrections to the article, 'Professor Kampen Speaks On Traditions of African-American Women's Art' which appeared in the April 6 issue of the *Barnard Bulletin*

- 1 Maud Southwell Wahlmann is a scholar who studies African American quilts, she's not an artist herself
- 2 Some African-American and native American people intermarried throughout the nineteenth and twentieth centuries in Rhode Island, there is no information about them working closely together on artistic projects
- 3 The quilts of African American women were, until recently often considered utilitarian rather than art objects, a major show of such quilts took place several years ago at the Museum of American Folk Art in New York and indicates the changes in attitude that are taking place
- 4 The artist responsible for the 'Revenge of Aunt Jemima' is Bettye Saar and not Faith Ringgold, and her boxes use many African motifs but the idea of the boxes is not necessarily African in origin

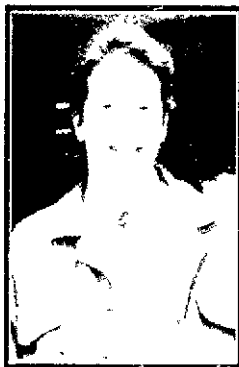
# Barnard Bull

This week the Barnard Bull strolled through campus to find different perspectives on how serious eating disorders are among college women.



**Ronda Angel (BC '94)**

"Very I know that there were people on my floor who were bulimic. It's definitely something that should be addressed in a more public way and everyone should be made aware of the seriousness of this issue."



**Pete Libman, (Resident Director for Brooks, Hewitt, Tower)**

"I think it's a very serious problem. Studies have shown that one out of every ten women on college campuses has an eating disorder, but I would estimate that a higher percentage of students are at a high risk for being diagnosed with an eating disorder."

**Amanda Rochwarger (BC '94)**

"It's more of a social problem, not just on college campuses. It's the way the media portrays women, scantily clad. The media portrays women with figures that are unattainable for many women. People who are thin don't think they're thin enough, and people who aren't thin think they have to be thin and that their insides aren't enough."



**Abigail Hepner (BC '92)**

"I think it's more serious than people realize. I think, unfortunately, since it's something people have trouble recognizing, eating disorders could go on for a while. It's something we should all be aware of, and be supportive of our friends who may be suffering from eating disorders"



**Ned Armsby (CC '95)**

"I know of some women who seem to be very concerned about it. It's something that people have to deal with I think women tend to be too concerned with their weight, people who are too insecure of the fact that they're overweight. I guess there's a good reason why they feel that way, society makes it. I'm thin. Being thin can be just as unsatisfying as not being thin."



**Vaishali Mane (BC '95)**

"I personally don't know of any [people with eating disorders]. I know a lot of girls have twisted attitudes about eating, like me personally. I know girls who will just not eat. They'll go to the dining hall - either they'll load up their plates with food and not touch it, or they won't get anything substantial I had a friend last semester who got sick because she wasn't eating properly A lot of my friends are extremely weight conscious."

Michal Gursen and Gabi Albert are Barnard College sophomores

# Discussion On Environmental Racism

By Raquel Centeno

The Barnard/Columbia Earth Coalition and the Middle East Solidarity Alliance sponsored a panel discussion entitled Environmental Racism on Tues, April 21 in McIntosh. Panelists included Peggy Sheppard from West Harlem Environmental Action Coalition (WHEAC), Gene Aguilera from Ironbound Committee Against Toxic Waste (ICATW) and Vincente Alba from South Bronx Clean Air Coalition (SBCAC).

Coordinator of Earth Coalition, Rachel Rinaldo (BC '94) started the evening by reminding the audience that environmental racism is not just a local issue—it's a world issue. Countries like the United States and in Europe shift their hazardous waste and toxic waste to Africa and other developing countries.

Most people are reluctant to use the term environmental racism but Peggy Sheppard from West Harlem Environmental Action Coalition stated that the United Church of Christ did a study in 1985, where they took toxic waste and race, and what it did was pinpoint the toxic waste sites around the country and correlate them with demographics of ethnicity and income. What that study found was that race and ethnicity was the prime indicator of where toxic waste sites were located. The second indicator of where toxic waste sites were located, the second indicator was income. Sheppard also said that once you realize that siting decisions of potentially hazardous waste facilities are sited in communities that are predominantly of color, are predominantly of lower income, and precisely because those communities have less—less resources, less information, less political clout—to effectively mobilize. Then you're able to pick up the pattern around the country and you're able to really evaluate so many local planning decisions that are made.

Disadvantaged communities are sited because they usually do not have the resources to protest. Sheppard said that the leakage from the North River Sludge Treatment Plant in West Harlem wouldn't even have appeared on the front pages of the New York Times, they [New York City] wouldn't be committing 50 million dollars to it, if the community had not protested, had not

let up for the last six years. The main problem is that the poor and non white communities feel alienated by the political system and feel that they have no one to turn to when a toxic waste site is planned to be dumped in their community. Sheppard said that people have to know that, number one, they can speak out, they can beat City Hall, they can have an input into public policy.

A large problem that most small grassroots organizations face is that they are usually run by a few strong leaders. Sheppard stressed the fact that if we don't institutionalize our experience, then when one of our organizers leave that experience gets lost.

Most of these poor communities that are sites for incinerators, sludge plants, toxic waste dumps already face problems like poverty. The South Bronx already faces poverty, the highest infant mortality rate in New York State, a growing problem of AIDS, tuberculosis, and chronic asthma, high rate of high school dropouts, teenage pregnancy, marginal health care, and it already has a sludge plant, which the city is planning to expand.

Vincente Alba from the South Bronx Clean Air Coalition began with a comment that should ring loud for most environmental groups who put more of their efforts into saving biodiversity of non-human species and wonder why most of their membership is white and middle-income. Alba said, I wouldn't consider myself an environmentalist. A friend sent me a paper from the west coast, and it had a cartoon of a whale with a picket sign and on the picket sign it said, In the Third World, People are an Endangered Species. Saving the whale is very far away in the order of priorities to us [here] so many things that come before the whale like people.

Alba used a local example of two incinerators that have been much publicized to explain what is environmental racism. The Bronx Lebanon Medical Waste Incinerator (BIMWI) is located in a community consisting of 80 percent Latino, 15 percent African American, and 5 percent other while the Brooklyn Navy Incinerator is in a Puerto Rican and Hasidic community. Since the Hasidic community carries a lot of political

clout, the Brooklyn community 'were able to form a Puerto Rican Hasidic alliance in their community, and they were heard [by City Hall], and they've gotten promises. Meanwhile, we don't get a response from Dinkin's Office," said Alba.

Alba continued to say that members of the Bronx community were not even informed that a medical waste incinerator was being built. In determining where the smoke travelled the Riverdale community found out that the incinerator was a block away from the [East River] water line and north of La Guardia Airport. The air patterns went in a north-west direction right through Riverdale. They started putting out articles in the Riverdale Press and that is how our community found out. We thought it was a recycling plant.

The Department of Environmental Protection requires a hearing for an incinerator to be built and suggested that the builders of the facility advertise this hearing in the Spanish language since the South Bronx is mainly a Latino community. They said no—no Spanish newspaper, no Daily News, no New York Post, not even the New York Times. They went and advertised the public hearing in an environmental newspaper that no one in the South Bronx reads, and then they went and advertised it in Newsday. Newsday at that time was sold in two newsstands in the Bronx. So they figured that this is being in compliance," said Alba.

Alba explained that medical waste incinerators spew lead which causes irreversible brain damage in children. When you think about environmental racism, just think about it in terms of genocide. Think about the holocaust and how people were taken to gas chambers and know its like they are building a gas chamber in our community. It's more subtle, more sophisticated and maybe a little less conscious, but objectively, the consequences are the same.

Gene Aguilera of the ICATW began his presentation by giving background of the Ironbound Section of Newark, New Jersey, an industrial area, which consists of low-income people, mostly Portuguese immigrants, blacks, and Latinos. We've had a lot of

see Environment on page 12

# Barnard's First Annual Essay Contest

By Stephanie Staal

**P**roving that flowers can bloom in the shadows of New York City's public school system, 29 young women were awarded at a reception on Tuesday, April 14 for their exceptional writing talent in Barnard's first annual essay contest. High school juniors were asked to write about a woman they admire, whether living or dead, fictional or real. Choices ranged from Anita Hill to Anne of Green Gables, with more than one-third of the entries honoring mothers and grandmothers.

The panel of judges included Pulitzer Prize winner Anna Quindlen, New York Times journalist Joyce Purnick, Barnard English professor and author Mary Gordon, and Barnard English professors Elizabeth Dalton and Quandra Prettyman.

Shonda Nereida Prince of Brooklyn's Midwood High School took the first prize of \$1,000 for her portrait of a fictional woman named Melinda Dee Williams. In addition to three runners-up, there were also 25 "certificate of merit" winners; originally, the judges had only anticipated 10 such winners, but because the quality of the essays was so impressive, the number soon swelled to 25. "At a time when our public schools are battling great turmoil, and a perception of sinking achievement, this contest should stand as a symbol of that which is possible and that which works well in our schools," said President Ellen V. Futter.

New York City Mayor David Dinkins made a showing to congratulate the winners, extolling the young women as "compelling evidence to the wealth of literacy in the future generation," and adding that "MTV has a long way to go to wipe out the written word." Dinkins also addressed the dark cloud that often eclipses the success stories of the public school system. "It is very easy these days in our high schools to focus on the negatives - the senseless violence and the deep despair, easy and often fashionable. . .but there is much more than the headlines sometimes tell us. . .we have in our schools today some of the brightest, the most resourceful, and the most eager to learn students we have ever had," he said.

The judges echoed similar sentiments of praise to the winners. Gordon declared that "reading these essays was one of the most uplifting things that happened to me in a lackluster winter. . .they brought

us back to a kind of energy, idealism and faith." All the speakers strongly encouraged the young women to continue writing. "This is the first time that I can remember being glad that I am older. . .so I don't have to compete with you," joked Purnick, adding seriously, "I hope that many of you want to be writers, because know it or not, you already are."

Many of the essays were marked by the fingerprints of New York City, coaxing out a poignant sketch of how complex and tumultuous urban life can be for young women. "These essays tell you why we care - about the development of young women, about our public school system, about New York City itself," stated President Futter. "They are moving documents, not just in the personal stories that many reveal, but also as testimony to the talents of writers and to the skills and commitment of their teachers."

Mayor Dinkins concluded the ceremony after the awards were given to the winners by saying, "There is always some tragic circumstance, some horror story. . .but there are a lot of good and positive things going on. . .like you. . .you really are an inspiration."

*Stephanie Staal is a Bulletin News Editor and a Barnard College junior.*



Photo by Abigail Anderson

**Mayor David Dinkins with President Ellen Futter**

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# Fretz Speaks On Correlation Between Socialism and Gay and Lesbian Behavior

By Jennifer Roesch

**E**ric Fretz of the New York International Socialist Organization spoke in Hamilton Hall recently on the fight for lesbian and gay liberation. In his talk, he focused on the need to understand that fights against varying forms of oppression are part of a much broader struggle to fundamentally transform society.

Fretz began his talk with a powerful description of a homophobic attack, just one of the many that happen every day. The difference between this and other attacks is that this one was prosecuted as a bias crime. While this kind of violence often disgusts and repels us, Fretz pointed out that these individual acts are legitimized by official discourse. Politicians seem determined to outdo each other in the virulence of their homophobic comments and the courts are constantly handing down actions that rule against homosexuals. Laws are still on the books against sodomy and the Supreme Court found this constitutional. This societal construct is not simply what props up oppression, but on a deeper level, what perpetuates it.

To understand the context in which we must fight for gay liberation, Fretz argued, we must have "an explanation for gay oppression, what forces uphold it and how it arose historically." Within that it is particularly crucial to have a historical understanding of the family and its origins and role under modern capitalism.

From all evidence, sex between people of the same gender predates the family, but the category of homosexuality rose simultaneously with the growth of the nuclear family under capitalism. In the first human societies there were few controls on any kind of sexual activity. With primitive cultivation, family institutions became more complex and sex roles more delineated. It is with the emergence of private property that monogamous marriage appeared with patrilineal descent so that men with property rights could pass them on to their sons. This development marked, in Engels words, the world historic defeat of the female. Thus we can see that sexual oppression was not a permanent and unchangeable feature of human history, but one that developed in response to changes in the way society was organized. Fretz pointed out that the structure of class society is directly related to sexuality and that the family is useful not only as a reproductive unit but also as a consumptive one. It was

in 1869 that the term "homosexuality" was first coined. It is important to understand the significance of that time period. It was in this year also that the Pope first came out against abortion and at that time that abortion was made illegal in the United States simultaneously with the rise of industrial capitalism. At this time the family was thrown into chaos and sharply defined gender roles were necessary to fix it in its proper place in the capitalist structure.

During the century between the rise of this category of homosexuality and the riot at the Stonewall in there were both advances and setbacks for gays within society, often coinciding with societal changes. In Germany in 1897 the Scientific Humanitarian Committee arose as one of the first gay organizations before the rise of Hitler. In England, the trial of Oscar Wilde and the sensationalist press coverage did much to stir up anti-gay feeling. In America, Emma Goldman said 'I firmly stood up for Oscar Wilde. My place has always been alongside the persecuted.' She was one of the few in America to fight for gay rights. The mainstream women's movement, which was interested in touting the purity of motherhood shied away from the issue of gay rights. The one place where sweeping advances were made in sexual liberation was out of the October 1917 revolution in Russia. There, the revolution was not only a political one, but also a social one which reached into all areas of life. Soviet legislation worked on the principle of absolute non interference into sexual matters, barring the injury of another.

Fretz went on to talk about the modern fight for gay liberation and its implications socially and politically. The June 1969 raid on Stonewall Inn was a turning point in the movement for gay liberation. Such movements were not unusual, what was different about this one was that patrons fought back, erupting into a riot that lasted for three days. This event was also unusual in that organizations rose out of this, most prominently the Gay Liberation Front. The GLF was an organization with broad aims. Its founding manifesto announced "GLF is a revolutionary group of men and women formed with the realization that complete sexual liberation for all people cannot come about unless existing social institutions are abolished." This realization set the GLF apart from previously existing groups and also from many that exist today.

Fretz warned against the danger of getting caught up in single issue campaigns and lifestyle politics. He described the process of outing as counterproductive and finds the emphasis on coming out limited and narrow. The idea that one must come out is moralistic at best. While these kinds of politics may have seemed radical in the 1960s, they provided a back door entry to the politics of reformism, moderation, and the Democratic Party. While this can be a difficult time for gays to be living in, with bitter defensive struggles against the right and single issue politics disconnected from the rest of the world, it is also a time of great promise. Fretz talked about the emergence of new groups, such as ACT UP and Queer Nation bringing in new groups of men and women, often more militant. He ended with the inspiring account of the miners' strike in England where workers and gays supported each other in a show of solidarity. Once again reaching out to the broader struggle, he concluded. The politics of gay and lesbian liberation has to go beyond a merely temporary winning of limited rights within the existing oppressive system. We need to abolish that system.

A discussion following the talk touched on various points that Fretz had raised. The first part of the discussion focused on the link between workers and the fight against gay oppression. One member of the audience asked why it is that we expect the workers to lead in the fight when it is in the working class that ideas of racism, sexism and homophobia are most deeply entrenched. Justin Adie BC 93, responded to this by saying that "we look to the working class because in times of struggle that is where those barriers are broken down." It is in this need, to break down these divisions that capitalism has created, Todd Chretien, GS 93 pointed out, that "Marx makes his final argument for revolution." There was also a discussion of why this backlash against rights in general is occurring. Different people touched on the idea that both socially and economically the family is in a time of crisis and therefore we need the elaborate constructs of sexual roles to fix the family in a stable place. Finally the discussion returned to the arena of gay liberation today and its focus on coming out and outing. Most members of the audience felt that outing was counterproductive because

See Fretz on page 12



# APAAM Attacks Anti-Asian Violence

By Stephanie Staal

In 1982, a Chinese man named Vincent Chin was clubbed to death by two white men who blamed the Japanese for the loss of their jobs in the auto industry. These men, afflicted with a lethal type of "ethnic blindness" that conveniently ignores the distinct languages and cultures characterizing different groups of Asian descent, signified a renewed breed of racism in the U.S. For although the Chin incident stimulated action in the Asian-American community, it remains merely one in a slew of similar racial attacks fueled by "Japan bashing" and anti-Asian sentiments.

This growing climate of hostility, prodded both by the recession and pre-election political sparring, was addressed in honor of Asian/Pacific American Awareness Month (APAAM) on Monday, April 13, at a presentation entitled "Re-emergence of the Yellow Peril: Anti-Asian Racism and Violence." The forum was led by members of the Committee Against Anti-Asian Violence (CAAAV), a New York City based organization dedicated to combatting racist violence.

According to Michelle Lee, member of CAAAV, there are four different types of anti-Asian violence—neighborhood based aggression, police brutality, random street attacks, and youth-centered assaults. "Once [Asians] move into white neighborhoods, they become victims of vandalism and harassment," she said, citing an example where an Indian family had their truck bombed shortly after moving into a neighborhood in Long Island.

Lee pointed out that police overlook most incidents of anti-Asian violence, often denigrating the gravity of the attack as well as disregarding its racial motivations.

Furthermore, 50% of documented cases of anti-Asian violence actually stem from police brutality, according to Lee. "Asians are reluctant to step forward and report crimes to the police because they think the police can't help them. . . and we don't blame them for thinking this," she added. Due to the impotency of the legal system in dealing with bias crimes, CAAAV is lobbying Congress for implementation of a Hate Crimes Bill, which will impose harsher sentences on perpetrators of crimes based on race or bias.

The next speaker, Jiway Tung, explored the roots of anti-Asian responses throughout history, commenting that white Americans promulgated a "racially exclusive definition of democracy" during the 19th century Chinese immigration during this period increased dramatically as workers entered the U.S. in search of employment on the railroads and in mines. Due to conditions of economic scarcity, similar to the present recession, white and Asian workers were thrust into conflict over jobs. Stores started to hang up signs reading "white labor only" and products began to have similar labels. In addition, "politicians were feeding [anti-Asian] sentiment and

fanning it to get elected," asserted Tung, which further exacerbated the tension between whites and Asians. The apogee of anti-Asian sentiment was

## ANTI-ASIAN VIOLENCE

\*In New York City, reported racially-motivated violence against Asians increased 680% between 1985 and 1990 and robberies against Asian subway riders rose over 200% since 1987.

\*On March 15, 1990, Pedro Hernandez fatally stabbed Kwok Kin Lau four times on a crowded Brooklyn bound N train, taunting him with an egg roll and repeatedly calling, "Hey egg roll." The murder was not classified as a bias crime.

\*In 1989, Patrick Purdy shot and killed six, as well as wounded 30, Southeast Asian children in a California schoolyard, saying he hated the Vietnamese for taking American jobs.

\*In 1991, ten white high school seniors attacked two Korean American merchants in Castro Valley, California. After hurling racial slurs and taunting the merchants with "Are you Chinese or Japanese or what?" the youths threw one of the Korean merchants into a trash dumpster and broke the ribs of the other merchant. Because of the incident, the family was forced to close down their meat market after 15 years of business.

\*In 1992, Yasuo Kato, a California real estate agent, was the target of anti-Japanese slurs and death threats. He was found dead in his garage two weeks after a confrontation with two men who threatened to kill him, blaming the Japanese for job losses.

All information provided by CAAAV.



Photo by Abigail Anderson

CAAAV Panel

reached in 1882 with the passage of the Chinese Exclusion Act, constituting the first race-based immigration exclusion in U.S. history. This act was not repealed until 1945. For Chinese-Americans, however, the violence continued. For example, in 1885, a group of people set fire to the perimeter of Chinatown in Rock Springs, Wyoming, and then shot the inhabitants as they tried to escape. Other laws were implemented with the aim of indirectly discriminating against Asians, such as a laundry ordinance requiring anyone who carried laundry without using a horse drawn carriage to pay a high licensing fee—most Chinese could not afford the luxury of owning a horse let alone pay extra fines. Speaker David Wong historically linked "Japan bashing" to the bombing of Pearl Harbor during World War II, asserting that despite FBI and Navy intelligence reports stating that there was no evidence that Japanese-Americans embodied a threat to national security, "war hysteria and

See APAAM on page 12

# Discussion on the History of Conflict Between Jews and Christians

By Sheryl Handler

The Committee on Race, Religion and Ethnicity (CORRE) concluded its lecture series on Wed April 15 by inviting Bernard Professor of Religion Celia Deutsch. The topic of the discussion was "Jews and Christians in the First Century: Conflict and Self Definition." Throughout the year CORRE has held 11 such lectures in which professors discuss issues of both historical and recent importance.

Celia Deutsch teaches the religion course, "Early Jewish and Early Christian Literature" at Barnard, which focuses on many topics she addressed at this gathering. She received her Bachelor's Degree from Trinity College and her Master's and Ph.D. from St. Michael's College at the University of Toronto. According to her, the reason she chose to specialize in the Jewish-Christian relationship in the early centuries of the Common Era is because the period is so unclear, which makes it interesting. There are numerous unanswered questions in the Gospels and in the works of historians such as Philo and Josephus about the periods in which Jesus lived and attracted followers. An important point made by Deutsch was that the title of the lecture was in itself misleading. From it, one would assume that there were two very distinct and organized communities which were as separate from each other as possible, but this was not true. Judaism and Christianity were still non-existent as two religious groups by the close of the first century. Judaism was thriving, however, along with many communities of the followers of Jesus, which were either mostly Jews, mostly Gentiles, or mixtures of both. They were mostly from the "lower strata of society," according to Deutsch, but a few were members of the upper class.

One major source of conflict at this time existed between the 'Old Group' which were the Jews, and the 'New Group' which were the members of the Jesus Movement. Each sect wanted to ensure their own boundaries which would keep them separate from all others. This was extremely difficult since both groups relied on the same sources, such as the Jewish Bible. Membership to each sect was exclusive, since all felt that they were superior to the majority, and only their members were destined for eternal bliss. It was this ongoing conflict that allowed each group to establish their own boundaries and define their own identity, said Deutsch.

When asked her opinion of the lecture, Jessica Dello Russo (BC '94) responded, "I thought the lecture was very interesting in that both movements were paralleled, especially now, since this year many people are celebrating Passover and Easter in the same weekend. The lecture was very complete and interesting." Gloria Gadsden of the HEOP office, who under the guidance of Francesca Cuevas helped to put together the lecture series, also found the comparison between the two faiths quite fascinating, expressing that she wished that more students would come and hear the lectures since the general showing is usually only between 20 and 40 students. She is aware that the less than maximal turnout may be due to the heavy workload students face at Barnard, especially as finals time draws near.

*Sheryl Handler is a Barnard College First-Year student.*

# Race Relations Panel Discusses Ethnicity and Identity

By Sarah Garfinkel

As part of Asian/Pacific American Awareness Month there was a student panel and discussion titled "Ethnicity and Identity," on Tues April 14 in Lewis Booth Hall. There were five student panelists and approximately 15 students in the audience.

Christine Batamin (CC '92) spoke first about her feelings as a Swiss African American. Batamin explained why African Americans, despite their having been in America for almost 400 years, are still a separate group, and are not totally the generic "American."

"Black people are still treated unequally in the legal system. They are more likely to be arrested, incarcerated, and executed, in states where they still have the death penalty. They are still treated unequally in the job market. They receive unequal pay for equal work. Many young black people are stuck in segregated and poorly funded schools. Black people still do not have the amount of political clout that we should in this country, and 37% of black children live below the poverty rate, so I don't think we have quite come to parity in this country," said Batamin.

Batamin also commented about how African-Americans are stereotyped. "The term black really does not mean a style of dress, a certain kind of music, a way you walk, a way you wear your hair, the way you speak." Batamin explained that the black community encompasses a wide variety of people from the lightest shade of brown to the darkest shade. "It's not fair to talk about them as one lump."

The next panelist, Eddie Rodriguez (CC '92) spoke of bigotry both in the U.S. and in Latin America. "There is a misunderstanding of Latin America and Latin Americans, because they are seen as a monolith." Rodriguez spoke of prejudice, which is readily apparent in Latin and South American politics since the Presidents are all white, except Peru's President Fujimora, who is of Japanese descent.

Shelene Lee-Monaham (CC '92) talked about her struggle to create her own identity out of her Chinese-Irish lineage, and the ignorance she has been subjected to from people of both cultures. "I was introduced to prejudice very early. Monaham spoke of people judging her based on her split

see Race on page 20

# An Interview With Associate Dean Of Studies Grace W. King

**Dean King was kind enough to take the time to be interviewed. She will be retiring as Associate Dean of Studies on July 1, thus ending her 32-year stay at Barnard. The following is a shortened version of the interview.**

**Q: Before we delve into your experiences at Barnard, I would like to first find out a little bit about you personally.**

A I lived most of my childhood in Maine. My father was a Methodist minister, and we moved around a great deal. I went to the University of Maine back in the 40's, and when the war came along in my first year, the population diminished a great deal. I really wasn't involved in many activities in school - I lived in the cooperative dormitory, helped with the cooking, cleaning, and so forth - we all had chores. It was a small dormitory, with 50 or 60 students. I had to work to help pay for my education. I don't have terribly many recollections - it was wartime, though, most of the time I was in college. There were activities, but I wasn't a terribly involved person.

**Q: What in your background influenced you to make the career choices that you did?**

A Things just sort of came along that changed my direction. I went to college and was going to be a math major, but decided not to become a math major because the only thing you could do with a math major was teach, and I didn't want to teach. So I decided to major in chemistry because I could get a job in a lab, and I ended up going to graduate school and became a teacher. Then I started teaching and loved it.

**Q: Did anyone specifically inspire you?**

A Well, a couple of professors I had at the University of Maine - mentors, my chemistry professor - a man who taught me organic chemistry - I started chemistry in my sophomore year and I liked it very much, and majored in it. I went to graduate school - Yale needed graduate assistants very badly because it was wartime and the male population was very small. They wanted me to come during the summer because they needed the assistance. A couple of women and I were the first women assistants they had in the department. At that time, Yale was a very male place.

**Q: You opted to leave your professional life to take time out for family obligations. Was the transition in returning difficult?**

A Well, I had actually been doing various things during that period. The reason I left Barnard in 1948, with my degree still incomplete, was that I had a supervisor at Yale who had a reputation of not saying when students had not done enough work, and I felt that in order to complete the degree, I should be back at Yale and be under his wing. I would send things, and not get a good response back. So I worked up there, commuted to NY on a daily basis for a year, and finished up the rest of the lab work I had to do. The following year I was writing my thesis. Also during that time my husband was in the chemistry department at Barnard. A short time after I got my PhD degree in 1950, I discovered I was pregnant, so during that year, while I was writing for my son, I worked with my husband. It was on a part-time basis, though. And then Andy was born. For two or three years, I did stay at home pretty much. When he [Andy] started at nursery school, I began sort of assisting there - I enjoyed

being with the children - I actually worked in nursery schools for four or five years, and even took education courses. Then we went on sabbatical, so I quit the job at the nursery school - I had actually become head teacher and was licensed. When we came back from sabbatical, my husband was the chair of the department and a woman who had been hired to teach the general chemistry lab resigned in August, before the term, and I said that was the same job I had before, and I supposed I could do it. So I talked with President McIntosh and got the job. What I found difficult then was that chemistry had changed quite a bit - it had been 12 years since I

had taught chemistry, and the things I learned in graduate school were being taught to first years, so it took some catching up - and it was a challenge. I was part-time during that period, then I was asked to also be an advisor in 1969. My time then varied between the chemistry department and the dean's office. I continued to teach chemistry



**Dean Grace King**

until 1987 when I found it was too hard to do two jobs at once. Then I worked full time in the dean's office. Things just seemed to fall my way - I never had to seek a job.

**Q: What advice would you give to those young women today who are debating between combining a career with a family vs your style of alternating obligations?**

A Anybody who really wants to have a career and a family can work it out and have both. It helps to have supportive family. I always had that. My husband and I had to be careful not to exclude our son - we constantly had to be on guard.

**Q: Barnard women are renowned for their ability to think, and for their competency and success in their careers. What elements at Barnard do you think contribute most to this situation?**

A It's the faculty that has allowed the women to think for themselves. I have noticed throughout the years that first-year students would come in not really being aware that Barnard was a separate college, and that they were applying to Columbia, and how this turned from the time they were first-year students to seniors, when they could recognize the kind of college that Barnard is, and that it does promote women role models among the faculty-career services, alumni office network - have helped make Barnard women

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**Environment continued from page 6**

variety of proposals. These Executive Committee members were involved in producing a special issue during Vietnam War based in the proposed route of highway for about four years and finally dumped down in the neighborhood. That is a real law enforcement site. The community fought it well because it was the heart of the environmental groups. It was a community effort and Aguilera.

Aguilera concluded by saying that there is still "keeping our heads down" and "waiting until we can get it cleaned up." The ground is full of those type of sites.

Other proposals, however, were voted off because of contamination. Besides wanting to get rid of the toxic waste dumps, they had a "green" alternative proposal, a medical waste incineration proposal, and a proposal for the world's largest waste plant. They found that an incinerator put in a community, but managed to bring the number down to the number of 20 incinerators.

The Essex County Commission, part of the NAACP, recently is a coalition of a medical waste incinerator. The local causes are visible than damage to children. Although the Essex County Commission is one of the better commissions of the county, but it is spending thousands and thousands of dollars to mention the fact that the site has been put off and is being sent to a poor rural community," said Aguilera.

All this explained that there are a "lot" of sites of environmental racism involving a lack of support from the

mainstream environmental movement. "I still feel like there is some misunderstanding. I think a lot of the mainstream feel like they need to come in and educate the poor working class, black and Hispanic people on how to use the political process. And where about the base of the political process is not what for us. It works differently in different communities. We need to take a step in not only leading the environmental but supporting our fight for community control, supporting our fight for empowerment. That is the underlying cause of our problem," said Aguilera.

In the discussion which ensued afterwards, Environmental Science Professor Steve Carlson asked Sheppard if the incinerator plant would have been run more efficiently if it were put on the street as was originally planned. She responded by saying that she thinks it would have been better better care of and that the dollars that they would have been is useless. Commissioner Appleton told Sheppard that the plant opened before it was ready and that it had to be a control emission device set up for two years.

Another audience member asked if environmental racism is an appropriate term. Into the problem might be because of economic racism. Sheppard however, countered that race was the primary factor for the location of environmental hazards. As sites Joanne Smith (BC '94) explained that if you move backwards you can ask why is that these people are poor and you will find that a large reason is because they are not white or part of the majority.

Barbara Gorman of Barnard College spoke.

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which prevailed. As a result, approximately 100,000 Japanese were held in internment camps. 70,000 of them were American citizens effectively deprived of their constitutional rights.

In concluding President Nixon's history and anti-racial violence in general, Frances Lee attributed the recent surge of anti-Japan to three factors: the rejection of the 50 year anniversary of Pearl Harbor and the media's "one news" picture of Japanese violence in the US. "There is a real fear of Pearl Harbor," said the Japanese in leading over Lee's statements.

Although there has been an extensive movement in the US to "Buy American," they pointed out that the real message was sending a message to buy products by American corporations. "Buy American" companies such as Ford, General Motors, and Daimler are the only ones of their operations in America. The US and Canada are leading parts of the US industrial empire. America is number one in the world.

Barbara Gorman (BC '94) and Japanese trade relations and how they regulate the 111 million Japanese trade at least that has been expanded to 140 million. Sheppard, Japan's trade has doubled since 1985 and Japan is the second largest market for exports for American products.

Participants in the discussion for the presentation by the members of APAAM. Some identified the main connections between the Asian and Afro-American communities as political, ethnic, issues of working, living conditions in particular the Asian community, and shape the broader national movement that has been going on.

Throughout the discussion, the term "American" was questioned and many agreed that there is a "multi-ethnic" presence in the US. This equates American to white, black, brown, Asians are marginalized as well as people of color. The fact is that people who are marginalized were and will be marginalized. It is important to see that there is a "multi-ethnic" presence in the US. The fact is that there is a "multi-ethnic" presence in the US. The fact is that there is a "multi-ethnic" presence in the US.

Response from the Essex County Board of Health, Barnard College.

**Fretz continued from page 8**

which resulted in homophobic and destructive media coverage and responses. Barbara Kandelbaum, Journalist for the Times, "there are reasons people feel it is dangerous to come out because in our society it is. Being gay is not having the courage to live openly is giving us the more example of blaming the victim for the society we must change." And as we move forward in the fight for gay liberation and human rights, we realize that we must, as Lee Rubin (BC '94) appealed, "forge unity on the most just possible basis."

Barbara Gorman of Barnard College spoke.

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# Organization Lost in the Shuffle

By Kathryn Cassino

The diversity of social and academic interests of Barnard students is well represented in the organizations that exist on campus. However, with the abundance of clubs and activities offered, some of them get lost in the shuffle. One SGA committee of which few students are aware is the Food and Health Services Tri-Partite Committee. One of the many students surveyed about the committee's presence at Barnard replied, "What is it?" (Heather Rich BC '95). Eight other students had similar responses. Only one of the ten surveyed was aware of the committee's existence. "I read about it," said Regina Angelis (BC '94). "There could be a better job done at publicizing the committee to the student body," said Chau of the Food and Health Services Committee, Kim Stedman.

Food and Health Services is one of the 11 Tri-Partite committees which play an active role in the Barnard SGA. The committees are called Tri-Partite because they are composed of three groups: faculty, administration and students. The Food and Health Services Committee is responsible for advising the president of SGA on issues dealing with all food, medical and counseling services available to Barnard students. "It is a good place to have reasoned discussions. Students bring in interesting points and it allows us to respond to all comments in an effective way," said Director of Health Services, Dr. Diana Killip. In addition to Stedman and Killip, other volunteers appointed to the committee include Director of Food Services Stan Hynowski, Director of Catering Randy Magoon, Director of the Office of Disability Services, Susan Quinby, Dean of Student Life, Georgie Gatch, Assistant Dean of Studies Marjorie Silvennan, faculty members Sharon L'verson, John Vitkus and students Elham Cohanim, Janet Kim, Karen Miller and Amisha Upadhyaya. "A key role is played by the students who have been appointed to the committee, and how the information is funneled back out to the community at large," said Stedman. The student members function as liaisons to the public. They bring the comments of their peers to the committee and we are willing to listen to complaints and ideas. Students should not be too shy to come in and speak to us," Hynowski said. Some of the issues brought before the committee, partly due to student input, include more vegetarian food options, increased low fat diet alternatives, ways to reduce waiting time at Health Services, and providing disposable thermometers to students.

Students have no clue as to how powerful they are. The Barnard Administration is very responsive to them," commented Killip. Committee members advise students to confront the board with any complaints immediately in order for them to most effectively address the issue. "We would like the students to go to the head of the department and speak to the person involved as soon as possible," Stedman said. The Food and Health Services Tri-Partite Committee meets on the first Tuesday of each month at 4 pm in Hewitt South Dining Hall. All meetings are open to the public and students are encouraged to voice their concerns at the meetings. As Stedman says, "The committee is here for the students and we want to be utilized to the fullest extent."

*Kathryn Cassino is a Barnard College First-Year student.*

## King continued from page 11

**Q: What do you think is the importance of a women's college today?**

A: There are more role models in the women's colleges - I was thinking, I don't think I had a single woman as a chemistry professor at Maine. Women can be involved in all sorts of activities instead of deferring to the males. A women's school gives women the opportunity to assume leadership in activities.

**Q: What do you think is the school's greatest weakness?**

A: There needs to be more and better communication between the various sectors of the college. Sometimes different areas - Health Services, Career Services, Advising staffs - are sometimes concerned when dealing with problems when they need to know more about what's going on in each other's divisions.

**Q: How has Barnard changed most significantly since your arrival here?**

A: The students are so much more involved in all kinds of activities - in the community and service-type of activities. This began somewhat in the 60's, and gave encouragement so that they could go out and do things and make changes. There's also less going directly to graduate and professional school - but this may be universal, not just at Barnard.

**Q: What has been your happiest moment here?**

A: There have been so many of them! I guess times when students come in and tell me what has happened with them. I'm pleased to see a graduating class. I've liked my job very much. It has been satisfying to think that I've helped some students.

**Q: What has been the most trying time for you here?**

A: The late 60's and early 70's were not easy times - with

demonstrations, etc. It was exciting in a way.

**Q: What impact do you think that you have had on Barnard and its students, and what would you most like to be remembered for?**

A: I hope that I've helped students and made a difference in their lives - that I was there when they needed it. They are the ones who do the work and earn the degree.

**Q: What will you miss most and least when you leave Barnard?**

A: What I'll miss most are the students - the conversations, the staff, colleagues. But I'm not that far away. I live on 116th street on the other side of the Columbia campus - so I'll see them all. What I'll miss least is the fact that I never seem to get through this paperwork which seems to accumulate more and more - or I am slowing down.

**Q: What are your plans for retirement?**

A: I haven't really decided yet - I have a summer place up in New Hampshire, and I'm going up for a few months for a vacation and rest. Then I'll come back to NY City and put some structure back into my life. I'm an open fan, go to concerts, I want to have more time to go to museums and so forth. I also like to play around with the computer. I know I will occupy myself, but I want to do something to get me out with people - I don't want to sit at home. I like to walk in the city.

**Q: Do you have any last words or advice that you would like to leave to the Barnard students?**

A: Just keep on doing what they've been doing, go out there and remake the world! I will miss you.

*Interview conducted by Tiara Bocal Kohn, a Bulletin Editor in Chief and a Barnard College junior.*

# Taking Back The Night. . .and Beyond

By Cheryl Prince

On Thursday night, April 9th, approximately 2,000 women gathered for the fifth annual Take Back the Night march and rally sponsored by the Barnard-Columbia group "Take Back the Night." Traditionally, the evening begins with the march during which women walk through various streets of Morningside Heights chanting as a demonstration that women should be able to walk on any street at night without being assaulted. That being the case, men are not permitted to march alongside the women because, according to the group's Statement of Purpose, "even one man marching with us would symbolically reaffirm the myth that women need men for protection." While, in the past, the route included Morningside park, it was changed this year in an effort to combat a history of racial associations with the group. "Originally, it was a bunch of white women marching around neighborhoods they felt they weren't safe in," said organizer Caroline Farhie (CC '92). "This year we decided not to march in the park but around our campus to show that this is the community we're focusing on."

The premise is that rape frequently does not happen on the street by the faceless and nameless perpetrator, but can happen anywhere—in the home, on campus and by men that we know. "It's really important to raise awareness that rape goes on on this campus," said organizer Alisa Guyer (BC '94). "Men with CUID rape, men with CUID assault, and men with CUID harass. We march past the places where women are in danger and those places for the most part are on campus." According to organizer Sara Sheffield (BC '93), the group is

*"The march is very specifically about women marching, feeling strong together."*

*— Margie Metch, Coordinator of the Sexual Assault Awareness and Education Program.*

also considering changing their name as a response to the racial issue. A name change might additionally alter the concept that sexual violence only happens at night, which many feel is a gross misconception. "I like to think of it as a symbolic 'night,'" said Farhie. "Because it definitely happens in the day, too." Perhaps in this spirit, one of the group's main slogans is "Take back the day. Take back the night. Take back our bodies. Take up the fight."

Because the march is such a big event and because of its unifying significance, it is no wonder that the word most commonly used to describe it is 'empowering.' "The march is very specifically about women marching, feeling strong together," said Margie Metch, Coordinator of the Sexual Assault Awareness and Education Program. "Feeling like they may be marching with 300, 400, 700 other women who may be politically very different from them ordinarily, women who may come from lives that are very different but in that moment, in that time, in that space—they are marching for the same reason."

Immediately following the march, both women and men are then invited to an open-mike speakout rally on Lehman lawn where survivors are encouraged to share their personal stories of pain and sexual abuse. It is hoped that all survivors of sexual violence will find the rally a safe forum for revealing painful secrets that many have kept in silence for

years. "Women bring their pain to college with them," said Farhie. "Women have had things happen to them before college or during college and usually you go on with your day and you don't really think about it that much. This is a night to think about it and, for some people, to talk about it for the first time." It is hoped that this night is one where survivors need not be ashamed about their experiences. "It's a place where, for maybe one night, the stigmatization and shame are not there. It's a day where you don't have to be hidden about being a survivor. And it's when they can tell their stories where people aren't saying, 'How did it happen, who did it happen with, why did it happen, what are the details?'"

In fact, as women tearfully share their heart-wrenching stories of rape, of incest and of abuse, the only comments audible were screams of support such as: "We love you!" "We believe you!" and perhaps most importantly, "It's not your fault!" More often than not, after suffering traumatic abuse, women are led to believe that what they went through was somehow their fault and that had they wanted to stop it, they could have. "The speakout provides a safe forum," Guyer said. "A place for women to talk about their experiences and a place where they know they will not be blamed because it's not their fault. And they will be believed, because they should be believed." The issues of belief and validation are crucial since many survivors often fear that when they disclose their abuse, the authenticity of their stories will be challenged, especially in situations like date-rape. "I know so many women who when they told their stories for the first time, they weren't believed, said Sheffield. I want Take Back the Night to be a place where women can say what they want to say and get supported for that, where women can speak and be believed. That is my vision of Take Back the Night."

Thanks to the efforts made by Take Back the Night members, this vision is becoming a reality. March and rally attendance has reportedly risen from approximately 200 women at its inception to approximately 2,000 in its fifth year. This year, the rally lasted until 8:30 the following morning, significantly longer than in past years. Additionally, student response to the evening seems overwhelmingly positive. "I definitely think it was something that every woman at the university should have gone to and I'm glad that most of the people I know went," said Liz Kotlyarevsky (BC '95). Another student who attended the rally remarked on the benefit of experience. "The most surprising thing to me is that I learned so much," said Jennifer Vernon (BC '93). "If you feel like you're a politically conscious woman, you feel like you know all the standard paradigms about rape and other kinds of violence towards women and I found that I don't know that much. I can't believe how much I came away with in such a short amount of time."

Another positive aspect of this year's event was the noticeable increase in first-year student participation. "I was most pleased by the fact that so many first-year students were there and that they were really active," said Susan Leff (BC '92), an RA for first-year students. "It gave me a lot of hope," she added. According to Amanda Steinberg (BC '92), also a first-year R.A., Cathy Webster, first-year Resident Director, pointed out that the timing of the rally made it that much

easier for first-year students to feel comfortable attending because had it taken place earlier in the year, they would not yet have felt as connected to the community.

Steinberg, who has attended four Take Back the Night rallies, noticed another plus for this year's event. "It seemed to me that there was a tremendous growth as far as the men who spoke. While none of them spoke about personal experiences with assault, those that did speak were very insightful and clear in which was wonderful because in past years I felt like they were not getting the point. This year, it seemed like they did. Indeed, there were a fair number of men at the rally—a number thought to be larger than in past years. However, it's possible that not enough men understand the significance of the evening. One man who did not attend the rally, and wished to remain anonymous, said, "I went last year and I wasn't interested this time around because I thought it would be more or less the same thing." Undoubtedly, the two rallies would ring somewhat similar, but that may be due to the sad fact that the same sexual violence happens more or less the same each year. Another disheartening response was the infamous phone message sent by a Columbia man who criticized the march and the women who participated. While his message was allegedly meant as a joke, even as a bad joke Farhie, among others, found it discouraging. "I sent him back a message, but I wasn't angry on it. I told him that next year he should come to the speak out and I explained what the speak out was. What it felt like, what women talked about. I told him that if he had come, I don't think he would have said that," said Farhie.

There is one man who would probably wholeheartedly agree with that logic. Ethan Rafferty (CC '92), co-founder of the Columbia Men's Discussion Group on Gender and Sexism, feels that men should definitely attend Take Back the Night. "I think it's important for men to realize the way that rape and sexual assault fit into an entire culture of sexism and an entire system of patriarchy where men are given powers over women. They have to realize that it involves them whether or not they like it. Rafferty feels that Take Back the Night helps men see issues of rape and sexual violence from a more personal perspective. "You can sit and hear about rape and how it's bad but until you hear women speak about being raped and recognize the pain that that involves, it doesn't really hit you—and you only deal with it as this abstract issue that you're opposed to."

While most students described feeling empowered by the Night's supportive atmosphere, they could not help but feel overwhelmed by its intensity. "I went with the expectation that I was going to be really disturbed and upset and frightened but I felt like I should go anyway to support the women there," said Vernon. "But I ended up leaving there feeling uplifted and proud of women and Barbara feeling like I, or we could do anything. The next day though, I woke up feeling disturbed and upset and frightened. This morning after depression appears to be a typical student reaction. Metch explains why. "In some ways, the next day can be even more painful because you're so accustomed to not having that support and then it comes in such an overwhelming fashion and then it's taken away again. It is very difficult."

For students who did speak at the rally, as well as for those who did not, the day after can be a traumatic one. "The next day, I was incredibly vulnerable and I cried the whole day," said Jolie Rockett (BC '93). "Even though it felt really good to be there, I sort of closed myself off to how many painful things there were and then the next day, when I wasn't surrounded by everyone anymore and it wasn't dark anymore and it was back to life as usual. I just snapped into

awareness that I had heard all this stuff the night before and all my reactions started coming out then." That students very often leave the rally feeling disturbed and shaken by the horrible things they have witnessed concerns members of Take Back the Night. "I personally have a really hard time when I see that," Guyer said. "It's really hard for me to bear in mind that in the long run, things will be much better and that just because it's not an active memory doesn't mean it's not affecting lives and destroying lives. But, when I see it, when I watch it, I have a really hard time remembering that. As sometimes happens for survivors, an individual may have repressed the memory of an abusive incident in her past, but when she attends the rally and hears the stories of others, the painful memories come flooding back, which can be extremely frightening. "Many times when survivors have blocked issues of sexual violence in their past, it really gets ripped asunder by something like Take Back the Night," said Metch. "It's like this expulsion of all this memory and it's very scary. It's something that often people aren't prepared for."

Seeing women sobbing and shaking uncontrollably leaves some of the Take Back the Night organizers feeling a bit disheartened and wondering sometimes if they are helping at all. Presumably, when a survivor is ready to remember a repressed experience, she will do so no matter where she is. And it is hoped that recovering a painful memory in a warm and supportive atmosphere such as Take Back the Night will soften the blow. But the fact that it is only one night can leave the survivor in a state of confusion and organizers in a state of disillusionment. "It can seem futile," said Farhie. "I sat through 11 hours of testimony at Take Back the Night this year. And I was supposed to feel empowered. Like wow, we've done such a good thing. But it was scary and it was sad and disheartening because you sit there and listen again and again. And you think sometimes, 'So what's the point? You open all these things for women and then they have no where to take it.'"

But again, thanks to the driven efforts of Take Back the Night members last semester, survivors now have somewhere to take it. Columbia University's Rape Crisis Center (X4 HEP) The Center, opened February 3, 1992, is a place where students can talk to trained peer advisors and guidance counselors about their own experiences, whether it be rape, harassment or other forms of sexual abuse—or simply situations about which they feel confused. "It's called the Rape Crisis Center," said Metch, "but that doesn't mean you have to have been raped or be in crisis in order to come here. Students can get referrals for long term therapy as well should they so desire." Working jointly with Take Back the Night, the Center held special hours the entire weekend following Thursday night, open until 6 a.m. each night. Apparently, the need was there, for Metch reported an estimated 70 counseling sessions in the two weeks surrounding Thursday night, as compared to 87 sessions total in the first two months of operation.

Members of Take Back the Night are excited about the existence of the Center and many viewed it as a necessity if they were to continue having the rally. "Take Back the Night is about violence against women," Guyer said. "But one night is not enough. Hundreds of women telling you that it's not your fault and telling you that they believe you is also not enough. It's wonderful—but it's not enough. Fortunately, with the addition of the Center, that one night does not have to be everything, but instead can function as the first step toward dealing with the violence. The Center provides a safety net, as Metch referred to it, for women who are having trouble dealing with the after effects of the evening."

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# Mutang Speaks About His Personal Fight To Save The Rainforest

By Fllham Cohanum

*Anderson Mutang, of an indigenous tribe in Sarawak, Malaysia has been actively fighting to save the rainforest which is home to his and 25 other tribes. The government of Malaysia has been allowing Japanese Multi National Companies (MNC) like Mitsubishi, to raze the rainforest for an unsustainable logging industry. Mutang, along with the Penan nomadic tribe, has been blockading their roads against the MNC's for many years. In February Mutang was imprisoned and has currently fled from Malaysia in fear of being arrested again. He is now seeking American and international help to stop the deforestation in Sarawak and wanted to share his story with the Columbia University community. I am transcribing his words exactly as they were spoken.*

## **What happened to you and your family?**

I'm from the rainforest and I've been raised there, but because of my pursuing my education I had to go to the town. But the area where I come from, now is all being logged. Logging companies are entering the area and it has done a lot of damage to the lifestyle and livelihood of our people. They depend much on the forest for their livelihood, like the animals, the fish and the product of the forests like the medicinal plants.

## **Who does the logging in the area?**

This is done by logging companies and the license belongs to the local politicians. The chief minister is the one who holds the license and he can give out license to anyone he wants. But the Japanese companies are the ones who finance these logging operations.

## **What's your government's official policy towards logging?**

It has always been the agreement of the government that all this land are the state land, meaning we people who are indigenous there, who have lived there for hundreds of years, have no right to those lands. That's why they say that we have no right to protect those lands, and of course the government says that their policy is the best and very sustainable policy. But can anyone prove that is there any sustainability in a primary forest? Because these things have been growing there for hundreds of years.

## **What will happen to your people if they log Sarawak?**

You see, we indigenous people will be affected at several different levels. Because I'm from the settled tribe and we are neighbors of the Penan who are the nomadic tribe [they] depend entirely on the forest for their sources of food, for everything. They don't have rice, but they take a palm and they get meat from the forest and the fruits and all sorts of things. Two of the Penan tribe came here with me to New York and they say that if you don't know how the forest is to us, look at your supermarkets and to us it's like that. Now suddenly you wake up tomorrow morning and you go to supermarket and see that it is bulldozed. That's our feeling to our forest.

## **When did you first become active?**

Well, I realized that there has been a lot of mistreatment and injustices on this thing and my people have been actively against logging earlier, about ten years ago. But the

government and timber companies do not listen to them, so I thought that a person who has been from this area must go back and help my people too, because I know how the system works and I can bring them to meet with the politicians and the administrators, all the people with authority in the companies. This was what I have been doing, for the last six years already.

## **Did anything come about from the meetings you had set up with the politicians?**

You see the standard reaction of the authorities is that we can not stop logging because it will affect a lot of people. Because our economy depends on the money from the timber industry. But when you really look at it really see the statistics, so much of the money is going out of the country and it does not come back really to help the economy and to help the people.

## **So you think it just helps the politicians?**

Yes, because its common knowledge in Sakrawa that the politics of Sakrawa is the politics of money. I have no doubt about it that timber companies are really the one behind the politicians and the administration in Sakrawa.

## **Have you been blockading the area?**

Yes, what the people did, because they were not happy with the timber companies, so they start to gather together in the villages and communities, and start to blockade the roads, building huts or wooden structures or even staying on the blockades, human barricades, and this has been going on for five years, four years earlier. And then the government came up with a new law because it was so rampant. So many blockades in the country so the government came up with a law making it illegal for us to blockade the roads, even though it passes through our farms, our garden and graveyards and all that.

## **I've heard that MNC's in general manipulate taxes so that they can funnel profits back to their mother company. Has this been true in Malaysia as well?**

Yes, because we're selling mostly throw (sic) logs and whereby the Japanese companies will make a contract to buy how much at a time so these people have to produce. And to get more money they have to produce more. That's why the government won't stop and also if you look at how much the industry sells for about 400 dollars US, but to Japan the government makes only 33 petrans, which is about 12 dollars. So the government does not make money. You see now because of international pressure the government have tried to create downstream activities, whereby the logs become mouldings (sic), whereby much of the money stays in the country, but previously it was not like that at all. It's just last year they started to encourage downstream development.

## **What have your efforts been to gain international help?**

You see because most of these timber goes to Japan, and they make plywood out of it, and then this plywood in turn for concrete moulding (sic), they use once and twice and then burn it, which was very wasteful. But America, you don't buy so much of our timber, but we have appeal to people that they should create pressure on the Japanese corporations like Mitsubishi, Miso Iwai (sic) and others. And there are signs of change in Japan now, where they have



officially said that they will cut down by 30% and importation of logs from Sakrawa. But Taiwan and China and Hong Kong have increased where Japan has decreased.

**I've heard that the Japanese are supposed to reforest after they cut down the trees. Have they done so?**

No, not even one tree, I think.

**Has there been any strong international efforts on behalf of your tribes?**

Yes, in Japan many people have been going there many times, where we have got some city mayors to support us and even the environmental minister was saying, I'm sorry to know that our Japanese corporations have made life difficult for you, the indigenous people of Sakrawa. And it came out in the front page of a Japanese daily. And in Australia they are making a law not to buy timber from unsustainable sources and in Europe we have been to the European parliaments many times, and there are some city councils and ministers who have said that they are not using tropical rainforest wood for public structures and in Canada. While in the US Senator Al Gore (D Tenn) made a resolution of the issue of Sakrawa which generated very bad reaction, response from the same government.

**What have you done with Senator Gore?**

We have met with Senator Al Gore last interim and we were trying to get a few congressmen to come to the meeting but they were so busy, it was not the right time. But Monday I'm going to see Al Gore and I don't know what we will discuss about this resolution and how we can make it effective and how we can find other congressmen to support it. Here in New York it has been very encouraging, whereby a lot of UN officials in high positions have been very helpful.

**What do you think can come about from the Earth Summit in Rio?**

I'm not too positive about the results of the Rio Conference, but I'm going there anyway. Because I think this is an indigenous issue also of human rights, I think it is more of a contact for solidarity with the other indigenous people from around the world.

**Have you allied with other indigenous people in the past?**

I was in Geneva and I have tried to make contact with others, like the Navajo Nation, like the Cree, the native Indians of America and Canada and also the Brazilian and Amazonian groups. Here in New York I'm also trying to work with the Brazilian Amazonia group.

**If the logging continues, what do you think will happen to your tribe?**

You see what the authorities have done now, they say they have the moral obligation to get the nomadic people and the tribespeople out of the forest and to put them into settlements. And I know that the only reason why they do this now and doing it so passionately is because they don't want these people to be an obstacle for the logging corporations to operate. If you go into some of these relocation camps, you'll find that people, their lives are unhealthy and they have a lot of diseases, and they're hungry and they are ill-prepared to have a settled kind of life. Because it's so drastic change for them. Also the nomadic Panon, basically they have been deprived of their sources of food and I have seen families who have to go and ask permission from another community to stay there because their area have been logged out. This is not normal in the community because we respect each other's boundary and to go into another area mean its violating, its trespassing. So you have to ask permission before you go. But what the government did was to say okay you are here and here, we create a central sphere (sic) for you, we have to pull you out from your roots and into this. I know that these people will

not go into that sphere. We have been asking for 18,00 km. Serawak is 240,000 sq km. Half of this has been logged already. And why we are asking for this, is that these are the last places of the virgin forest.

**What have they been doing for livelihood in the settlements?**

A lot of them have been idle, and most of their areas have been logged out two times, three times, four times, and they even don't even see a wild boar for six months. Imagine everyday they were hunting wild boar at one time, and now it's six months. So now they are exposed to buying from the towns and where did they get the money? So that's very sad thing about this and the government is trying to teach them how to do farming but these people have been in the forest for so long. They can't stand the heat, they will make the courage but it is not successful because they are not trained in this way, that was not their lifestyle.

**I know that you were arrested in February, how did that come about?**

I was targeted for arrest a long time ago but they didn't have too much evidence to arrest me. But it came about mainly because I was guiding this Canadian member of Parliament into the blockade area and then there was really an outcry from the politicians, that people who do it must break the law of the country, you know, for collaborating with outsiders. But I see it more because of my activities with the anti-logging people. Because we had been doing a lot of blockades and we were defying the law of the country, which is to say that we must not blockade. And I believe that we have every right to do it because we have been deprived of our land rights. The problem will never be solved unless and until the government solve this land rights issue. Because the indigenous Penan, the nomadic Penan they have been forgotten, when they draw up the land accord (sic) of country years ago, because they said unless you cut down the forests and it becomes a garden, only then you can have that as a native customary rights land. But the Penan have never done any agriculture, so meaning they have no land. Now how can you say they have no land when they have been there long time ago?

**What do you think is necessary to force your government to change their policy?**

You see, we have been saying that it must be pressure. We have been trying to work from inside the country and we find it very, very frustrating that the government does not even respond to it. We've been asking outside pressures to pressure the authorities. Their response is very bad because they say other foreigners should not meddle in the affairs of another country. But I think the chief minister, who holds the licenses and literally give out and withdraw the timber licenses, is the one who should be encouraged to do that. I

**Ultimately, what do you think it would take to stop the MNC's?**

To be realistic, I think it would need a lot of things to come up together. International pressure on the corporations, on the government itself and also people inside, indigenous people themselves to really come up.

**It seems that the indigenous people have been making a great effort, what else do you think is necessary?**

You see because now if people like us are coming up, you know the chief minister even said that we are traitors of the country and who wants to be said as traitors? They make it so bad that people don't want to stick out their neck. People are also made to pressure and frightened. One thing my government did also they tried to stop journalists and filmmakers to enter into Sarawak now and they have arrested

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# Five Leaders of Women's Organ Their Views

**INTERVIEW ONE: CYNDI SUCHOMEL (BC '92), PRESENT BOARD MEMBER: LBGC; PAST MEMBER: BCSC, TAKE BACK THE NIGHT, CENTER FOR RESEARCH ON WOMEN, BARNARD WOMEN'S CO-OP**

**Coleman:** What effect has the generation gap had on feminism?



**Suchomel:** At Barnard, some of the people involved in the community in the sixties and seventies are now our administrators and faculty, which means we get support for some things, such as the Rape Crisis Center, the new Pan-African Studies major, Take Back the Night. At other times, there's a real difference of opinion of what's wrong in the community, like when students took over Low Library for the financial aid strike. If you read the responses of most of the administrators, you'd find they were pretty condescending. There were a lot of comparisons to the sixties. Another example is the debate over a University-wide policy on rape. This is an example of the administrators and faculty not being in touch with where feminists in the community are coming from. They solved the incident in terms of free speech, and offensive wording on the stickers. It continues to be a problem. I've been in meetings with administrators where a policy has been brought up, and the response is, 'It's not possible at this time.' The response from the feminist community has been, 'Why not?' Right now, it's women who are being abused by the existing system and Barnard is a place which focuses on women, we're the ones being raped and assaulted. That means we should be at the forefront of pushing a new policy at the University level.

**Coleman:** How do you feel about the level of activism at Barnard?

**Suchomel:** I think there's a very small, very powerful, very specialized group who work very much on these issues. Then there are other people who also work on these issues, like people in Student Government and people who work on all the campus publications: people who don't make this their central issue, but the issue is definitely important to their activism. Right now, violence against women is the focus of activism at Barnard.

**Coleman:** How does that relate to differing issues because of the generation gap?

**Suchomel:** Some issues just become very important. Some of the reasons are historical, like what's going on right now in this country. Think of what's happened in the last year: Anita Hill, Kennedy-Smith, Mike Tyson, the St. John's case. Violence against women isn't just something we're talking about at Barnard, it's something that we're becoming conscious of as a country. I wouldn't say there's mass change. In fact, the number of cases have said a lot about the connections between racism and sexism and classism, and how that plays itself out in violence against women...

**Coleman:** Aren't you writing your thesis on the history of activism at Barnard? What are some things you're learning?

**Suchomel:** One of the things that most impressed me was that everybody seems to know about the Columbia building takeover in '68, but in Barnard's history shows that there was another student strike in '72 that was University-wide but Barnard women took over Barnard buildings. War was the focal point of the strike, but it was symbolic also in that this

war meant crisis and there was to be no business as usual; that is, going to classes, as long as the war continued. I was impressed by a rich history of student activism at Barnard, also impressed me that there were women 20 years ago who had very similar political ideologies to me, and that they were working on these issues then. It's pretty sad that something like Black Studies first was brought to the attention of faculty and administrators in the late sixties. It's just happening now 25 years later in 1992. A year later, in 1968, people brought up issues of child care at this university and child care still isn't a reality. It's been like unearthing women's history for me. Also about how activism has changed: the fact that Barnard is an academic institution has made it more open to feminism in the last 20 years.

**Coleman:** What are some other ways activism has changed?

**Suchomel:** One of the ways is through strategies: the fact that there are feminist administrators means that there is some communication between students and administrators. What we learn in the classroom has also changed. I think the multiculturalism—things like women's studies and pan-African studies—has changed activism and brought out political lives and beliefs into our course work and also into our day-to-day activist work. We don't have to see that our course work as apolitical, when it's always been political. Activism is not as left or liberal—it's moved further to the right. There's a lot fewer examples of it. I think part of it has to do with our country as a whole, as a conservative backlash, an anti-feminist backlash.

**Coleman:** Where do you think the feminist movement needs to go? How do we take that backlash and change it around?

**Suchomel:** I've heard a lot about starting consciousness raising groups again, meaning discussing topics that are central to all women's lives at Barnard. Talking about the workplace after Barnard, talking about balancing family and work, relationships. The idea is to start relating the personal to the political.

**Coleman:** You're on the board of LBGC. What are the most important issues LBGC deals with?

**Suchomel:** The truth is, there doesn't exist right now a lesbian, gay, or bisexual activist group on campus. Most things are community-oriented, and don't address activism except in terms of visibility. I think that's going to change in the next couple of years. There's an activist group forming right now at Barnard. The working name for it is Lesbians At Barnard In Action. Lesbians at Barnard is the name of a group that started at Barnard 20 years ago. We added "In Action" so people would know it was an activist organization. We're still trying to sort out what the group would be active about. One of the most obvious things is making Barnard a community that's much more open for women to come out in. There have been several incidents. Some of us went to a forum on campus intolerance.

We walked out of the meeting feeling the same way we went in: people aren't questioning their own intolerance especially around homophobia, and people really felt justified in their homophobia. I know lesbians who've been sexually harassed by their roommates, who've been lesbian-baited, totally afraid to come out. Probably the most pervasive problem is that people assume that it's okay to be homophobic. For instance, on Coming Out Day, students put up posters to announce the event. Someone went to the college activities office and the office instructed for the posters to be taken down. Relating back to how to create a more open environment, we have to get people used to seeing the words 'lesbian' and 'gay' around. There have only been a few times when there have been posters around with

# izations on Campus Discuss on Feminism

those words in them. It says a lot about our community how fast they go down and what gets written on them. But there's already a community of first-years and sophomores ready to be active.

**Coleman:** What are the differences between the lesbian feminist and heterosexual feminist movements?

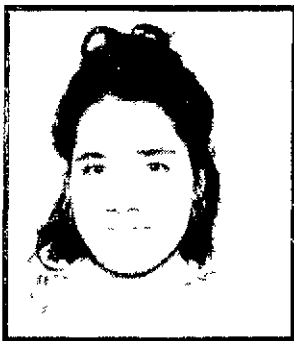
**Suchomel:** The feminist community is so issue-oriented that you can't really draw those lines. For instance, the movement against violence against women is a huge movement, and it's very mixed. There really hasn't been a lesbian feminist movement at Barnard. There have been lesbian feminists, but nothing really focused on visibility, or on changing the institutions.

## INTERVIEW TWO: FAWN SCHUESSLER (BC '95), COLUMBIA WOMEN'S CENTER

**Coleman:** What does the word feminism mean to you?

**Schuessler:** The word feminism means standing up for your sisters, standing up to prevent sexism, standing up so that women can be equal, loving women, and fighting for the empowerment of women.

**Coleman:** What is your preference between the words feminist and womanist?



**Schuessler:** I think that feminism had started to have negative connotations, but using the word womanist is a copout, because you say, "I'm a womanist, not a feminist," so you don't have those negative connotations. What has to happen is the word feminism has to be taken back and made a positive word, like the lesbian community has done with the word 'dyke.' They took it back so it couldn't be used negatively. Saying a womanist is just taking the easy way out

when 'feminist' is really what it was originally called and feminist should be seen as a strong word. Using the other names for feminism is just watered down.

**Coleman:** What effects does the generation gap have on women of today and how are issues different for different generations of women?

**Schuessler:** A lot of women today don't think about the feminist questions as much because they think they've made it, it's not as hard for women as they say it is. They forget that there were women before them who were in the streets fighting for rights and before that there were women who couldn't go to medical school and before that there were women who could do nothing but have babies. They forget how long people have come, so they sit back on their laurels...Feminism still needs to come a long way even if they can't see it themselves. Because so much has been done, people think it doesn't need to go any further. The generation gap is really serious, because there are a lot of older feminists, and I get this from talking to people who have been in the movement for a long time who look on the younger feminists as slackers—the attitude is, "You're using our work." But it's still interesting to talk to the older feminists to get a perspective on what it was like at first and that helps prevent the just sitting back and thinking everything's fine.

**Coleman:** What is the meaning of activism? How can real change be brought about?

**Schuessler:** Initially change is simply brought about by education, because if you think that there's nothing wrong,

then you won't do anything. The first stage is brought about by awakening, or learning, and once you learn that the problems are serious, just by your conscience you have to do something. Activism is the course you take after you discover that something is wrong, activism is what you do to try to fix what you think is going wrong.

**Coleman:** What does it mean to be a militant feminist?

**Schuessler:** In a way, it just means a serious feminist. A militant feminist is somebody who says we have to take charge. But a feminist who gets out there and says what she thinks is right, and organizes and does things and fights for what she wants is considered militant, which has come to be a negative term. And yet, it's what we really need. A lot of the time it's used negatively. When there's a demonstration, the paper will say, "200 militant feminists attended," which makes it almost sound like they're people out to draw blood from our children and murder men. In reality, they're just women who really believe in what they're doing.

**Coleman:** Specifically to you, how do you view the problems of feminism and what are you doing to deal with those problems?

**Schuessler:** In my case, one of the major problems is women who are below poverty level. Single mothers who don't make as much as men and yet are supporting kids, and whose kids are growing up in poverty, and are also growing up in daycares and maybe they don't have enough parental supervision because their mother has to work... These kids grow up in poverty, and maybe their mother was a teenage parent, and they become teenage parents. An enormous amount of women grow up ignorant because they never had a chance to learn. The poverty of women strips them of their political power. Our government is controlled by money; that's what PACs do. Women don't have the power because they don't have the money. They don't have the access to the schooling, or they don't have the desire to go to the schools because they didn't have role models. Their mothers were working as secretaries their whole lives. Why should they work when their mothers never got the raises they deserved even though they were smarter than the boss?...

Another thing that bothers me is p.c. People start using a lot of p.c. terms, yet their thinking hasn't really changed, they've just learned the vocabulary so they can be cool. And people hear them say first-year and think we can stop now, we've really accomplished something now. They've just found a way to camouflage themselves. It's great to use the terminology, but it's not enough.

**Coleman:** What are the goals of the Women's Center?

**Schuessler:** Theoretically, the goals are to raise consciousness among women and to organize for political activity. The Women's Center has an amazing library that nobody uses. We also have weekly meetings, and rap sessions in a nonthreatening atmosphere. We've also helped to organize marches. A lot of what we do is educational—we get speakers, organize film festivals, and we're also a social group. We organized the Women's Dance with MacAc.

## INTERVIEW THREE: SANDRA LEE, ASIAN WOMEN'S COALITION.

**Coleman:** What does the word 'feminism' mean to you?

**Lee:** It's a personal definition. Every woman is a feminist just because she is a woman. Feminism is less an ideology and more the experience of being a woman.

**Coleman:** What effect does the generation gap have on younger feminists of today and how are issues different for different generations of women?

**Lee:** Certainly, the issues are different. However, college-

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ethnic background. "I used to just let it go, but it's harder for me to let it go now because it's been going on for so long." Monaham sees positive sides to her bi-culturalism, also. "I was able to really associate with European-Americans, Italian-Americans, Irish-Americans . . . I could drift in and out of each group . . . but I never really belonged in any." She refuses to allow people to stereotype her. "Nobody can put me into a box."

Elizabeth Mandell (CC '92) said she looked forward to meeting people from diverse backgrounds before she entered college. Mandell was distressed when she arrived at Columbia, at what she perceived as self-isolation on the part of her fellow Orthodox Jews. Mandell herself learned that people are friends "not because of cultural diversity, but other common factors." She later brought her two groups of friends, orthodox and not, together and to her surprise they all got along well. Mandell believes that after their years at Columbia, they learned to get along with others with different

backgrounds and beliefs.

The final panelist, Mudit Tyagi (CC/SEAS '93), told the audience that the key to understanding among people, of any race, religion, nationality is communication. Tyagi grew up in India, and has learned to communicate with and respect all types of people. Tyagi spoke passionately about what he thinks is missing in religions today, what is causing misunderstanding and hatred between people. "In my religion I would do away with all other kinds of sins . . . you can do whatever you want except . . . dissociativity, people must sit down and listen to other people carefully, really trying to understand what a person is saying."

Kevin Notese, the event's mediator, told the students that "great progress has been made" since "such an exchange would not even have been possible when I started at Columbia College in 1976."

*Sarah Garfinkel is a Barnard College sophomore.*

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The two together can aid in the healing process which, Metch says, is different for each survivor: "There are survivors who never go and talk about it and work out their healing in different ways. It's important for survivors to find the way in which to heal themselves, be it talking, be it art, be it body work, dance. There are different modes of what people can do to heal." According to one student who attended the rally, Dana Mollin (BC '93), "speaking out is personal recovery. In my opinion, it's not a substitution for people who are in need of therapeutic counseling, but speaking out can be—and for many people is—part of personal recovery."

It is truly a remarkable and wonderful thing, as many have

pointed out, that there exists a support system such as Take Back the Night, when for one night out of the year, hundreds of women—and men—gather for hours to listen with patience and love and devotion to anyone in need of someone to listen. However, many have likewise agreed solemnly that with the education and communication that events like Take Back the Night help spark and a great deal of hope, perhaps we will live to see the day when there won't be any need for such a night at all.

*Very special thanks to my associate editor, Elham Cobanim, for all her help.*

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

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stand up, I think that the government can not contend (sic.). Of course there are 26 tribes in Serayak, and there are some ethnic problems and misunderstandings here and there, but we have this common cause and I think need to come together.

### How has your government been threatening your people?

Well, you know, the politicians can be high-handed in my country. If you are opposing the authorities, your children might not get into high school, you might not have businesses. Because our country is not so much commercial or private industry. We are still depending so much on the government, so if they stop giving you contract then that's the end of you.

Many people who have done this have been transferred to terrible places. My two brothers were transferred because they were organizing people in my community. They were transferred from one end of Serawak to the other end, far away from the effective area.

### How were you treated in prison?

I was there for 28 days, but I was in solitary confinement for 10 days and they interrogate you for average of

seven to eight hours a day. It's not so violent like other countries, but to me it was not so much physical but psychological threat like, "Well of you don't cooperate you know what will happen next, we've known people who can't stand it. If you don't cooperate we'll do it in a way that you'll have to cooperate," with threats like that, you know.

### What happens to the people when they are moved into settlements?

The loggers have brought this drinking habit and its really killing the lifestyle and cultures of the people and a lot of unemployment. There are also diseases of the stomach and the skin, because the water has been dirty.

### What affects does displacement have on your culture and traditions?

You see the aim of the government is to promote one common language whereby we forget our own dialect and a lot of people have. Especially the second generation have lost their mother tongue and this is one of my fears. Because when you lost your mother tongue, you lost a lot of

traditional, cultural things. And when you lost that, you have no roots. When you are rootless you become drifters, spiritual drifters.

### How does logging affect the relationship between the tribes?

Logging goes directly into the settlements and divides people. At one time people were very closely knitted, helping each other when they got one boar, they would divide it among the family, among the neighbors. Now when they have wild boar, first they will think of their own survival, to get money to buy sugar, to buy tea, to buy coffee and all that. Now they will sell it first and so there is no trying to divide the animals with other families. These people become more selfish. It's very sad. But when I realized that we have opportunity to stop this, because when I've seen the Aborigines and I've seen the Native Indians in America and Canada, I'm very privileged.

*Elham Cobanim is a Bulletin Associate Features Editor and a Barnard College first-year student.*

age women will be facing the same issues as women in the workplace very soon, and all women should work toward similar issues such as abortion rights and equal pay, just because eventually we'll all have to face them regardless of age



**Coleman:** What are the problems facing women today and how can they be alleviated? Through politics, education, legislation—

**Lee:** That's such a broad question. For different races of women, the problems are different. For instance, I'm from the Asian Women's Coalition,

and what we try to do is be a support group for Asian women. We just want to get together and discuss Asian women's issues, which are not necessarily all women's issues. I think the best way to generate a means of support for feminism is through multicultural education, requiring classes in women's issues—not just white women's issues but women of color as well. That's the best way other people can best understand women and other minorities.

**Coleman:** How are women's issues different for you, as an Asian woman, from white women's issues?

**Lee:** They're much different because Asian women, maybe not on a campus level, but on a national level, aren't as vocal as Caucasian feminists, or even black feminists. Asian women tend to be a silent minority. Their reputation is to not complain as much, or be as vocal about many issues. Not many of these issues are known to Caucasian people. A lot of the issues we talk about in the Asian Women's Coalition are things like the white man's Asian fetish, or other things like that. What makes us different is that our issues are just a lot less known. Because we're a minority, our issues are more directed, we have a smaller range. Our focus is on cultural stereotypes and forming an identity for yourself as an Asian woman. We have a lot of rap sessions just about how we feel about being Asian women, and how others perceive you and how you perceive yourself.

**Coleman:** What does activism mean to you?

**Lee:** I think it just means to be vocal about women's issues. It's more than just how one thinks—you have to be vocal in wanting to change how other people think, and work through organizations, protests.

**Coleman:** What are the goals of the Asian Women's Coalition?

**Lee:** The goals are to foster understanding of Asian women, not just among Asian women ourselves, but within Columbia University as a whole and to demonstrate the importance of different Asian issues. We just cosponsored an event with the Ad Hoc Committee for Asian-American Studies, which was a film on the exoticism of Asian women in the media. We also cosponsored a rap session on biracial dating with the black women's and Jewish women's organizations on campus.

**INTERVIEW FOUR: STACY MARPLE, RAPE CRISIS CENTER.**

**Coleman:** What does the word feminism mean to you?

**Marple:** Feminism is closely linked to activism, is closely linked to grassroots type movements. Feminism is also a philosophy, as a way of looking at people as they work, or are produced, in society. It's not just about women looking at women. It's about women and people looking at systems, minorities, gender, language. It's a very liberating way of looking at individuals as part of larger society.

**Coleman:** What effects does the generation gap have on women of today and how are women's issues different? Do younger feminists take for granted what older feminists accomplished?

**Marple:** I think younger feminists question what older

feminists have accomplished. There's a lot of examination that needs to be done of the history of the feminist movement. One of the problems with the activism of the sixties was that it tended to be very exclusive. Look at *The Feminine Mystique*, Betty Friedan's book which spouted the most prominent women's organization in the country (NOW). It stemmed out of a middle-class frustration which looked towards alleviating the problems of those people. Something important in women's studies right now is in making sure you're creating an environment where people from different backgrounds can speak. Make sure when you're being active around an issue like abortion you're not just enabling the choice to have an abortion, but whether governments are going to use this for sterilization, as often happens in the third world. It's more than just looking at one side of the issue. It's more difficult to create a large movement that is acknowledged by greater society that looks like it's doing a lot but is still inclusive. I don't know that activism is as nonexistent as people think, but that the feminist movement is just taking more of a grassroots look. There's more going on in communities and specific areas, and people are still active. You don't quite see it on a mass basis.

**Coleman:** What exactly does it mean to be an activist?

**Marple:** On the collegiate level, it can be as simple as consciousness raising, or starting an African-American or Pan-Asian studies program at your school or running a Take Back the Night march, helping run a rally for the Rape Crisis Center, donating time to the Rape Crisis Center. That's what activism is—not just thinking about these things. Not that thinking isn't important—I think women's studies is an important branch of the feminist movement, but activism is something different.

**Coleman:** How do you feel discrimination as a woman in society?

**Marple:** A lot of the discrimination in society is seen in the media, it's seen in the way the media deals with cases such as the Clarence Thomas trial—the way it presents women. For instance, the New York Times said it could reveal Patricia Boman (the woman in the Kennedy case) because some two-bit tabloid in England did. Sensationalism in society, and the incredible tendency toward violence in society—women really have to bear the brunt of these. There's also the problem with the feminist movement where people would say, 'Let's be as good as men. Let's be looked at as good as men.' But for me, that isn't creating any sort of liberation. Who is getting to be as good as men? It's the women who are closest to the men who are the ideal. When you set up the oppressor as ideal, you're not alleviating oppression, you're just changing the ruling class to some degree. People tell me, and I guess this is where the generation gap comes in, 'There have been such major changes, and there have been. My friend's mother said she looked at Sandra Day O'Connor and cried, because previously that would not have been possible—but what kind of role model is O'Connor?' I think that for the middle and upper class white woman there is definitely less discrimination, but that's one of the things that's an accomplishment you really have to question.

**Coleman:** What are the main goals of the Rape Crisis Center?

**Marple:** The main goal of the Center is to provide a service to the community. Originally, the idea for the center was a three-pronged idea: to provide referrals, education and adjudication. The main goal is to provide service to survivors and cosurvivors. As for education, the peer educators will be running out of there. Adjudication, because the University has no set policy for survivors of sexual assault or harassment. Right now it goes through Dean's discipline, the same as any other minor infraction on campus, like cheating. We see that as a real problem. One of the major goals of the rape crisis center is to lobby for a better adjudication system. One of the policies is that the counselors must be peers, and therefore must be undergrads and grad students on campus and enrolled in school. Nine undergrads so far are trained.

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## FEATURES

It's really word of mouth that establishes a center like this.

**Coleman:** How will you balance your political career with your personal life and employment?

**Marple:** I don't know, but I'm a strong believer in grassroots activism; it's the only way to be inclusive. I hope I will always be active in women's groups. One of the reasons why I'm a women's studies major is that I don't know what I want to do, but one of the things I enjoy is activism.

### INTERVIEW FIVE: SHANA SIPPY, JEWISH WOMEN'S COALITION.

**Coleman:** What does the word 'feminism' mean to you?

**Sippy:** Feminism to me no longer means one thing. I feel that feminism is a word that encompasses the different struggles of women to achieve some form of autonomy, independence, and self-determination in their own lives. It is also a whole way of thinking about the world and the way things relate and the way in which gender is a way of looking at history, politics, and religion.



**Coleman:** What effect does the generation gap have on feminists today?

**Sippy:** In different realms, there are different issues which form gaps. Earlier in the women's movement, generation lines were crossed. A woman I did an interview with recently said a woman who was 17 could be leading a group, among which could be women who were 50 and 60, and I don't think that could happen today. Our issues are very different—and yet, they're very similar. We just had an event in which ten Jewish women leaders—professional

women in their late forties, early fifties—and ten women from the Jewish Women's Coalition. In that conversation, we had a lot to share with one another. We were talking about how to achieve feminist goals, how to be a woman in a position in power, how women can reconcile the problems that exist. I think that we shared a lot of common issues. At the same time, we (the JWC) can see things in a new light—our feminism of this generation is much more radical, and it's much more about effecting change in one sphere or in the bedroom, but in the classroom, deciding what professions we go into. I hope that we will begin to work with older feminists, because they have a lot to teach us and we have a lot to teach them. Only through that kind of intergenerational work can we achieve broader feminist goals.

**Coleman:** What does it mean to be an activist?

**Sippy:** It means feeling like every issue is really important and not knowing when not to work on an issue. It means taking stands that sometimes you really wish you didn't have to, and taking risks and saying things that are going to cause pain for other people. It means putting yourself on the line.

**Coleman:** What do you see as the difference between an activist and a militant feminist? 'Militant feminist' seems to be a phrase we hear a lot in the media when referring to any kind of feminist activity.

**Sippy:** I really have a violent reaction to that term, and I do see it as a term that was created by the media, and by those who are against what feminism is trying to do. They are putting feminism in a pejorative light. I can't think of anyone I know as a militant feminist. If a 'militant feminist' is just somebody who's passionate about feminism, passionate about the fact that the issue of gender has to be raised in almost every circumstance, and that we have to look at women's issues as they come up in every sphere, then I'm a militant feminist and I think that a lot of feminist activists are militant feminists. I think that was a term invented to say, 'These are people who are destroying the family and destroying American values' and trying to put feminism in a

bad light, and are trying to imply a lot of things about feminism which feminism isn't really about. I don't really see it as a term that is reflective of reality.

**Coleman:** What are problems you confront as a Jewish woman?

**Sippy:** Reproductive freedom, sexual violence and assault, equality within the workplace, in terms of presentation of women in history. As a Jewish woman, issues within the religious realm are important, such as images of women used in religion. I find they're not only issues of religion, they're issues of identity. Just as other women feel it is important to identify themselves as black women or women of color, for Jewish women, it's the whole culture and the whole identity. It's the ultimate way of saying that the personal is political, because you're looking at your history, your religion, your culture, your language and evaluating it through the lens of feminism.

**Coleman:** What are the goals of the Jewish Women's Coalition?

**Sippy:** It's to be a force within the Jewish Student Union, to raise questions within the Jewish community. We're doing a series on images of the Jewish woman and eating disorders. With Take Back the Night, we're going to bring a woman to speak on domestic violence within the Jewish community, we had a woman speak on Jewish women in literature and images of the Jewish woman in literature. We also have events that are just for Jewish women to get together and spiritually celebrate who they are.

**Coleman:** When you leave the Barnard/Columbia community, how are you planning to balance your political life and your private life?

**Sippy:** I plan always to be active in politics, because I don't see myself as someone who is going to be able to be inactive. I don't foresee any conflict between any career I choose and my desire for a family or political life. There's a long way for the feminist movement to go. I teach and work with children, and I see education as the only way in which we can socialize our children. The way in which we start educating our children about feminist issues, gay and lesbian issues of equality and opportunity, about race, class, all of those issues are inextricably intertwined, and that's the next step for the feminist movement. At times it's important for Jewish women to identify as Jewish women when we need that sense of identity, and at times it's important for Jewish women to work in other causes. We also need to teach our children respect and acceptance as well as a consciousness about the way in which gender, race, and class work together. This is the next step for feminism, and it's something I hope to work on.

*Interviews conducted by Julianne Coleman, who is a Barnard College third-year student.*

*Photos by Abigail Anderson.*

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# Where Once We Were Silenced, Tonight We Scream. . .

The following is from a speech given before the Take Back the Night, written by Sara Leum and Hilary Rubenstein.

Tonight we march around Columbia campus. We will march up Amsterdam, Broadway, Morningside, 113th and

our pain and perpetuates the violence through their ignorance. Their refusal to institute a policy, their refusal to take our charges seriously makes them collaborators in the violence we suffer.

We march past libraries and stores where we are harassed, assaulted, discriminated against, laughed at and ignored, but where we continue to go to nourish our bodies and our minds so we can survive.

We march past places you may recognize as the location where yourself, a friend, a lover was harassed, was assaulted, was raped; where once we were silenced tonight we scream.

We march not only to hear the sound of women's victimization, but to hear the strength of their survival. Through our survival we resist. Through hearing each other's voices, we begin to form a movement of resistance

Let's go everywhere a woman is silenced by her gender, her race, her sexuality, her class. Let's make heard the sound of our voices which has been taken from us

Tonight's march is for women; tonight we will hear the voices of women who are silenced everyday by academia, by the justice system, by the media, by Columbia's ignorance. Tonight is our night to march and be heard, to let the pain of gay-bashing, of rape, of racist assault be heard. Let us scream for everyday of the year that we are attacked and every minute of the day we are ignored, for every second and every woman that must survive in silence, and for those who cannot be with us tonight because they did not survive

Our march stays within the boundaries that Columbia calls safe; as if we are not under attack within this community, as if those with CUID don't rape, aren't racist, aren't homophobic.

These are lies. Tonight is a night for truth.



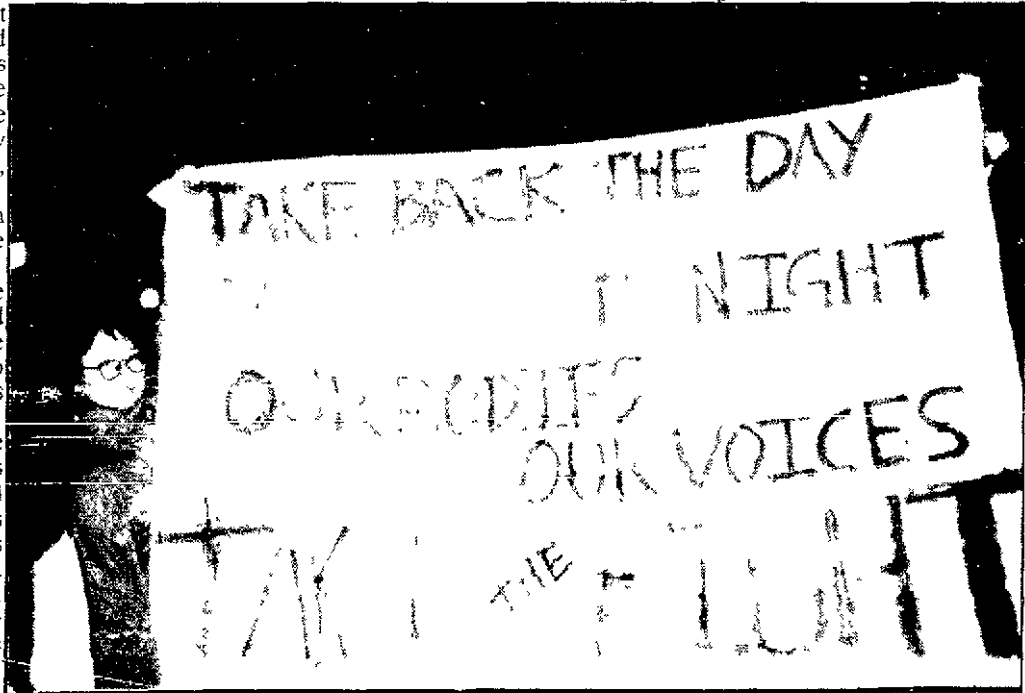
Photos by Abigail Pickus

114th. We will march where we are attacked for expressing our love, where we are attacked because of our race or ethnicity, where we are harassed for every aspect of who we are as women. We march through streets where we continue to go, to live and to survive

We march past dormitories and apartment buildings where we are told we are safe, but where we are assaulted and raped by our acquaintances, friends and boyfriends. We continue to live in these buildings while we learn to survive

We march past the university-sponsored fraternities where the conspiracy continues to keep women's victimization silent

We march past the house of Columbia's president, Michael Sovern, because this administration deafens its ears to our scream for a university policy on sexual assault. Because this administration closes its eyes to the legacy of





# BCSC Placed on Probation for Publicity of Picket

By Jenna Buffaloe

The Student Governing Board (SGB) of Earl Hall has placed Barnard Columbia Students for Choice (BCSC) on probation in response to a complaint filed by Columbia Coalition for Life (CCL). The complaint was registered in regard to flyers posted by BCSC encouraging students to join the group in their picket of a CCL sponsored address by psychologist Sidney Callahan on Wednesday, April 8th. BCSC posters for the event read: "Picket the anti-choice bigots." A meeting was held on Thursday April 9 in which two representatives from CCL and three from BCSC were questioned about action that was, according to CCL's letter of complaint, "not in keeping with the spirit of 'friendly and cooperative dialogue' in which Earl Hall groups are supposed to engage."

According to the SGB, BCSC violated a rule of the board which states that "groups must demonstrate a willingness to engage in friendly and cooperative dialogue, which is neither intimidating, nor coercive, nor deceptive, with other groups and persons in the center and the Columbia Community." BCSC has been issued a warning, and the activities of the organization will be under heightened scrutiny until next fall. The student government board is also requesting that BCSC write a formal written apology to CCL.

Although the picket itself was not the direct cause of CCL's complaint or BCSC's probation, President of CCL Andrea Gilbert (BC '93) expressed her concern that the picketing "seemed directed toward CCL as a group," rather than toward the sponsored event. BCSC member Cindy Suchomel (BC '92) said that the purpose of the picket was to protest both the speaker and CCL as sponsor of the event. Action Committee Chair of BCSC Tristin Adie (BC '93) found nothing wrong with the picket, calling it "peaceful, not threatening, not coercive." CCL also expressed concern about a phone mail message that BCSC sent to members regarding the protest. The message stated: "This [CCL] is a small group on campus and we can stamp it out." In defense of the message, Adie explained that the call was not made "in the spirit of getting the group off of campus. It was about resisting the momentum of the anti-choice movement."

BCSC held a group meeting on Monday, April 13th to discuss how to approach the letter to CCL. According to Education Committee Chair Fayette Mutchik (BC '94), the group decided to send a letter of explanation not only to CCL and SGB, but to the entire Columbia community. Both Suchomel and Adie felt that the actions taken by BCSC were at least in part a result of the march in Washington on April 5 that many members of the group attended. The march made many of the women anxious to take more direct action on this campus.

Suchomel discussed some of the long standing problems between the two groups, "Since the beginning of BCSC, members of CCL have come to general meetings, lectures, forums, and been disruptive. Once someone got up and read psalms during question and answer sessions. We always thought the best tactic was to ignore them." When asked about any disruptive CCL activity, Gilbert said, "to my

knowledge, that's untrue."

Tension between BCSC and CCL has increased due to CCL's platform which attempts to launch a campaign against abortion from the left with the inclusion of more traditionally liberal positions such as opposition to war, capital punishment, poverty, and nuclear proliferation. In recent posters distributed by CCL, the group attempts to appeal to the radical element of the University by quoting members of the International Socialist Organization (ISO). Gilbert called this position one of "consistent life."

Certain members of BCSC expressed skepticism regarding the sincerity of this position "I know what's happening nationally," explained Adie. "Being pro-life means you are ready to accept that if abortion is denied, women are going to die." Other members expressed frustration at CCL's attempt to associate the pro-life position with other "violence." For last week's event, CCL posted flyers that read, "Abortion, war, the death penalty: all necessary tragedies?"

Mutchik said that the event has made BCSC re-evaluate the structure of the organization and the role that BCSC needs to play on campus. "Although we have a large group of supporters on campus, the people making the decisions are those who come to the meetings. My hope is people will make more of an effort to be there and support us by putting their input into the meetings."

On April 20, members of BCSC met and decided to have weekly meetings as one group next year. In the 1992-93 school year, BCSC will elect a new steering committee made up of seven people.

*Jenna Buffaloe is a Bulletin Women's Issues Editor and a Barnard College junior.*

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from a tree, as if lynched.

Zia mentioned the many recent reports on the Korean "comfort women" who were forced into prostitution during World War II in Japan. There have been no reports, however, of the Asian women from Malaysia and the Philippines who were "imported" into "official" American brothels provided by the government.

Zia also referred to recent movies and plays, such as *Miss Saigon* and the films of Chinese director, Zhang Yimou. She specifically named Zhang's newest Academy award nominated film, *Raise the Red Lantern*. Zhang, who is touted as a feminist director for women in China, shows "rape scene after rape scene after rape scene; women being killed... We have to ask, what images are people being left with of Asian women? In *Miss Saigon*, it's Asian woman as prostitute. In *Raise the Red Lantern*, it's Asian woman as concubine. She is still shown as a sex object—she was a sex object in China and

Asia and she's a sex object here and now," she said.

In solving these problems, Zia stressed the importance of organization and making alterations within the community. "Internal movement and change also has to translate into an outside force. We need to make connections across class and religious lines. We have to think about how to change the present order of power and privilege," she said.

"Knowledge is really power," she continued. "Knowing social forces, stereotypes, what's going on out there—that can only lead to change. It's important to be aware of what's going on, whether it's someone you know who is being harassed or it's *Raise the Red Lantern* being played on campus. We need to learn how to fight back, to vocalize our views and be heard. That's really the first step of being an Asian American feminist—becoming visible."

*Angela Tung is a Barnard College sophomore.*



# Asian American Women Face Double Discrimination

By Angela Tung

In 1989 Jim Lu, a college student in North Carolina, was killed. Although his two attackers were brought up on civil rights charges, only one of them was prosecuted. Lu is not the only Asian attacked because of his race. In Jersey City and Hoboken, there are a gang of youths who call themselves the Dotbusters. Their main objective? To rid their towns of the entire South Asian Indian population. Recently, on a subway in Manhattan, Henry Liu was stabbed to death by a man who, before the stabbing, waved an eggroll in Liu's face and taunted, "Hey, eggroll, hey eggroll." The police did not consider this a bias crime because, according to them, the term, eggroll, is not a racial slur.

The list goes on and on. Victims of anti-Asian violence span all parts of the United States across lines of class and age. However, a part of the list is missing: Women. All of the publicized accounts of anti-Asian violence has been against men. How is this possible?

I do not believe Asian women have escaped hate crimes. Helen Zia, an executive editor of *Ms.* magazine, said at a

*According to polls handed out to students during Asian Pacific Awareness Month (APAM), one in four Americans proclaimed that they hate the Japanese, compared to two years ago when the numbers were one in twelve. "Things are progressively getting worse," Zia said.*

discussion sponsored by Asian Women's Coalition last Thursday night. Everyone in this room could talk about incidents which did not lead to violence but could have.

Zia spoke to a group of almost thirty women and men about Asian and Asian American women's invisibility in the women's movement. Extremely active in Asian American issues, Zia played a huge part in bringing the attackers of Vincent Chin, who was beaten to death with baseball bats because he was mistaken for being Japanese, to the Supreme Court.

Almost since the beginning of time, Zia explained, Asian women have been oppressed and silenced. Foot-binding in China and dowry deaths in India are reflections of this silencing. Recent demographics have shown that one hundred million women are missing," she said.

Thirty million from China, Zia continued. Twenty-two in India, three in Pakistan. These are not cultures which were women. Female infanticide is widely practiced and the majority of aborted fetuses are female. Women's invisibility emphasized again and again in Asia and is carried over to the U.S., resulting in our own invisibility.

Zia went on to compare the plight of Asian and Asian American women to that of African American women. She referred to a panel of white women and women of color she recently attended. The black women related how they are seen as the enemies of black men. Black women are viewed more successful and when they speak out, they are seen as attacking black men. There are some parallels between African and Asian American women. Asian women are also

regarded as more successful with higher exposure, like being newscasters, than Asian men.

However, Zia said, you have to have a recognition of power to even be viewed as a threat. All through history, women leaders in Asia have been retributed, as if power in the hands of women is evil or bad.

At a recent dialogue between a Korean woman and an African American woman sponsored by *Ms.*, the African American woman described the antagonism towards Korean store owners as stemming from an ignorance of where the Koreans come from and of their backgrounds. "Everything is focused on black and white and 'other minorities,'" Zia explained. "What I call a black and white paradigm."

This year marks the ten year commemoration of the death of Vincent Chin. In 1982, Chin was beaten to death in Detroit, Michigan, by two men with baseball bats who thought he was Japanese. Earlier, one of them was reported as saying to Chin, "It's because of you motherfuckers that we're out of work." The two men were brought up on civil rights violations, but were prosecuted minimally. As Zia was active in the case, she stressed its importance as the first case specifically labeled as anti-Asian violence.

It's economic scapegoating," Zia explained. People in difficult times need someone to blame and Asians, especially now with Japan bashing, are a very accessible target. The Pearl Harbor remembrance, for example. It was as if people needed to remind themselves of how much they hated Asians and how horrible the Japanese are," she said.

According to polls handed out to students during Asian Pacific Awareness Month (APAM), one in four Americans proclaimed that they hate the Japanese, compared to two years ago when the numbers were one in twelve. "Things are progressively getting worse," Zia said. She went on to describe cases of violence against Asian and Asian American women. "The number of rapes against Asian women on college campuses, actually targeted against Asian women, is growing every year. This includes gang rapes and frat hazing, where the whole point is to get an Asian woman."

There were ten reported cases of rapes against Asian women in one year at the University of Vermont, which has a relatively small Asian American population.

The problem is heightened by the fact that Asian women feel they can not turn to their own community for consolation after they've been sexually attacked. At Ohio State, two Asian women who reported to the University that they had been raped said that they did not feel safe enough to tell their communities about the sex crimes.

There is a stigma in the Asian American population," Zia said, about talking about anything sexual. This only adds to the silence and the problems at hand. If we refuse to even acknowledge that this exists—rape, domestic violence, not even to mention incest—nothing is going to change."

Zia also pin-points the media as problematic. In January 1984, an eight-year old Chinese girl from Chapel Hill, North Carolina, was raped and lynched, hanging from a tree. In December 1983, a major pornographic magazine ran an extensive layout of Asian women in various poses of death, mutilation, for example, including one of a woman hanging

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# Reproductive Freedom Alliance joins Campus Groups

By Michelle Bard

The Reproductive Freedom Alliance (RFA) recently joined the other organizations on campus that work towards educating students on reproductive health issues. After official recognition by the Student Governing Board (SGB), members of RFA met to discuss the group's structure and purpose on Wed. April 22.

RFA was created after Barnard-Columbia Students for Choice (BCSC) was put on probation by SGB for protesting the Columbia Coalition for Life with the words 'bigot, and stamp them out' on their picket signs.

The formal structure of the group was not defined at the first meeting, although members agreed to avoid a bureaucratic governing structure. Until next year when a more formal structure is organized, Dara Marmon (CC '95) will serve as the treasurer and as one of the representatives to SGB. Sara Buckelew (CC '93) will serve as the other representative to SGB.

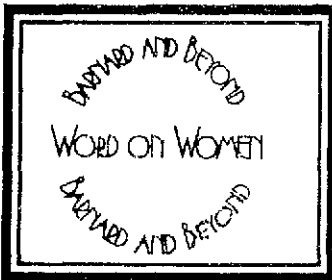
Several BCSC members attended the RFA organizing meeting to express their concerns over the possibility that

RFA is a reactionary group to internal problems within BCSC. BCSC members were also concerned that two reproductive health oriented groups on campus would not have the combined membership of one unified group.

Members of the RFA, many of whom had been or are currently BCSC members, felt that both BCSC and the RFA can co-exist because of differing goals and a different focus. Both groups agreed to co-exist peacefully.

Members of the RFA intend to address issues such as RU486, the new European birth control method yet to enter the U.S., Norplant, a birth control implant inserted under the skin, forced sterilization, and legal issues concerning reproductive rights. RFA will also teach health clinic defense training, community outreach programs on reproductive rights into areas around the University, and promotions of off-campus organizations such as the Women's Health Action Movement (WHAM). The RFA plans to employ educational tactics instead of the more aggressively confrontational tactics which other groups use.

*Michelle Bard is a Barnard College sophomore.*



## Word on Women Barnard and Beyond....

By Jenna Buffalo and Abigail Pickus

**Proud to defend Kuwait** The Fund for the Feminist Majority has reported that hundreds of Asian women are raped or beaten by Kuwait employers, police, and the military. Despite the violence, tens of thousands of Asian women continue to emigrate to Kuwait where they find jobs as domestic servants. Once the women arrive in Kuwait, their passports are confiscated so they cannot leave the country, forcing them to suffer a life of servitude.

A coalition of women in Congress have denounced Kuwait and are working to make the Kuwaiti government free these women.

**The Japanese feminist movement** experienced a major triumph when a court ruled in favor of a woman who accused her supervisor with charges of sexual harassment. The case was the first legal action ever taken against sexual harassment in Japan. The woman originally took her complaint to two other lawyers who told her that she should be flattered by the attention the man was giving her. The defendants were ordered to pay \$12,500 to the woman.

According to the New York Times, many male columnists see the idea as a passing fad from the United States, and are worried that the lawsuit could spoil a sense of fun in the office.

**Beating heart** A recent study has found that women who suffer from heart trouble are treated less aggressively and with less up-to-date treatment than men. One of these crucial tests that women are less likely to receive is the angiogram, which is an x-ray movie that can identify blockages in the arteries.

The American College of Cardiology began to review these issues. They are not sure whether women are discriminated against because of their sex or whether it's their age, since women who suffer from their first heart attack are typically ten years older than men, according to the New York Times.

The question still remains, are women taken seriously by the medical profession? More often than not, women are overlooked while medical tests and studies are designed to meet men's needs. It's time women's concerns were made a priority, as well.

**Clio power** Students can now search for journals from the Center For Research on Women (CROW) through Clio. CROW has just put its 109 periodicals and journals which are not available anywhere else on campus on the computer system.

**Can we talk?** A new bulletin board has been set up next to the Center For Research on Women to promote a public dialogue on women and gender. Women (and men) can comment on the events posted. Look out for this board entitled 'Can We Talk?' (Mybc Joan Rivers will come back to Barnard and write a few pointed comments of her own.)

# SKINNY PUPPY DELIVERS LAST RITES

By Renee Harrison

A friend of mine shared some enlightening information with me that indirectly relates to the band Skinny Puppy and their North American tour. While my friend was riding the 1/9 subway last week, a religious zealot preached to the passengers of the car that Judgment Day is soon at hand. Indeed he pronounced this October 28, 1992 as that most heinous day. Well, with the arrival of the Skinny Puppy press kit in my McIntosh mailbox, I decided the informer must be correct. The proof is in the Skinny Puppy promotional photo for their new release, "Last Rites," which clearly shows that the three band members are Satan's messengers sent to earth to check out the situation before the end of the world.

A drastic scenario perhaps. But hey, in the words of Debbie Gibson, "Anything is possible."

When I was assigned to interview Skinny Puppy I was pretty excited, figuring a one-on-one conversation with a cool band would certainly spice up my life. So I prepared a

They wondered what a dog "would say about the world." They created Skinny Puppy with the image of a "little, scrawny, abused animal that didn't say very much. When it did make a noise, it was something you could understand and feel, too." Over the band's nine years together, they have maintained their devotion to dogs, for some of the songs on "Last Rite" seem as if they would only appeal to canines.

The three Puppies write spontaneously in the studio, experimenting and brainstorming for song ideas. cEVIN says, "We have so many faces in this band, that when we're all together, the possibilities are endless...When we create, we don't know how it's going to turn out, but there's a certain buzz someone gets from being there, creating as a group." The men hope that their songs will "stir some people up and inspire some." cEVIN claims the band "can get inspired by almost anything; everything is rhythmic," and that with their music, they "try to dissect the real sound from the source."

Despite the band's relation sound-wise with the industrial music scene, the band shirks such labelling. cEVIN describes

Puppy's music as "more sort of the other side of our psyche...quite schizophrenic sometimes." He explains, "We just put effects on or music that turns things into a different sort of planetary feel—a surreal type world."

Capitol Records gives a blunt, biting description of the band—"sonically distasteful."

cEVIN explains that the band's harsh sounds are due to their "orientation of being a thermometer of world events...that when everything becomes peaceful

and you see animals walking up and down the street, then we'll produce ambient music." (Is cEVIN trying to tell us that the world is on the verge of peace rather than near the destruction of Judgment Day?) Whatever the case, for now Skinny Puppy will continue to echo in their music the shrieks of the abused mongrel dog that they had originally set out to emulate.

Skinny Puppy's cryptic sound is not for everyone. It is amusing, however, to see how the band takes abrasive electronic noises, mixes them with sparse vocals and creates a marketable album. For those Skinny Puppy fans, (or anyone daring) seeking something completely different, catch them on June 9th at the Ritz promoting "Last Rites."

*Renee Harrison is a Barnard College Junior*



**Skinny Puppy** whole repertoire of questions for the band in order to keep the conversations going at an interesting level, but alas, I was soon to find that I was not the only college arts reviewer to be engaged in puppy talk. Nine other students from around the country were all on this party line with me and cEVIN Key.

I was let down at first that the interview did not include all three band-mates: Ogre (vocals), Dwayne Goettel (keyboards), and cEVIN Key (percussion), and that it was not an intimate conversation, but I quickly got over it. cEVIN turned out to be a very interesting, and surprisingly normal guy. Judging from the enigmatic, twisted sounds on "Last Rites," I was expecting someone different.

cEVIN provided we ten interviewers with his views about Skinny Puppy's music and direction, telling us that the band's original vision, and motivation, for their name, was to create an interpretation of "life as seen through a dog's eyes."

# Photography That Walks The Streets

By Lisa Kumar

**O**n principle, I don't like pictures of cute little kids. I'm talking about those black and white postcards that catch chubby-cheeked, disgustingly adorable children stealing kisses, holding hands, or sharing similar moments of naive intimacy. These airbrushed angels present childhood as a fantasyland, where human relations are pure, uncomplicated, and accompanied by a great deal of shy smiles and saccharine games of pretend. Helen Levitt's collection of photographs read between the lines of this whimsical fabrication in an attempt to give us the realities of both childhood and life.

The exhibit consists of two parts: early black and white photos taken in the 30's, 40's and 50's, and a later collection of color work that encompasses Levitt's work from 1959 to the present. A short film, titled *In the Street*, is also included in the show.

It is the earliest photographs that deliver the sharpest blows to the absurdities of today's

*Dream Child* postcards. These pictures show life as it truly was four decades ago; they capture the reality that pulsed in every doorway and streetcorner. Initially, according to the exhibit's synopsis, Levitt selected East Harlem as her picture-making terrain because it was within walking distance of her first apartment and its streets were animated and much lived in: "she could slip in and out of her subject's lives without being noticed." It is her invisibility as a photographer that makes her work so arresting. Although in some of the photos, children gesture wildly and offer up cheesy guns to the camera, Levitt

still manages to include enough scenes of casual play to convince the viewer that she walked as a phantom in the midst of the everyday. The passing glances, smiles, streetfights, and fancies of Levitt's children demonstrate a deep poignancy, and attest to the art that

seeps into the cracks of reality.

Of course, not all of these earlier photos use children as subjects. Many catch interactions between both the young and the old, or show adults in various stages of the aging evolution.

Some pictures shy away from human subjects altogether. One in particular, taken in 1939, depicts a child's chalk drawing of a cowboy showdown. The stark black of the pavement contrasts with the white of the chalk, lending a three-dimensional quality to the flat terrain. Another such photo shows the dark column of a brownstone, on

These were areas where, according to the synopsis, "she found the unguarded response that is the lifeline of her art. In these pictures, the fabric of human existence, rather than humans themselves, is highlighted. The photos concentrate much more on the urban landscape, with all of its light flashes and bold colors. One of the most visually stunning works, taken in 1971, shows a woman seated in a labyrinth created by the paint splattered, cracking steps of a brownstone. Surrounded on all sides by banks of decaying scrollwork and mammoth stone

carvings, the nondescript elderly woman blends into this typical, "natural" city environment. In another photo, a line of grey chickens marches in front of a group of red and black chairs. Both the birds and the furniture appear to have been cut and molded from the same fabric. Throughout this later collection of work, Levitt consistently blurs the line between the living and inanimate.

In general, the photography of this exhibit makes clear the evolution of Levitt's perceptions of her subjects as well as life in New York. The earliest pictures appear like objects out of time, conveying a lifestyle that seems antique when compared with photos taken just thirty years later. Looking at the first part of the exhibit at these hot flashes of antiquated daily life, I felt a nostalgia for these people that I had never seen. Perhaps it was the black and white of the pictures that made them seem more genuine to me than the vibrant colors and gargantuan architecture of the later works. One piece, from 1971, shows two elderly women standing on a city sidewalk. One is directly in front of the camera, the other seems to hide in the background. Although it is

obvious that the women are not in any way related to one another, they have almost the same face. It is as if Levitt has returned to her original subjects, those young mothers and tired, hopeful women of East Harlem, and brought them into the bright light of a modern



**New York 1942 by Helen Levitt**

which "Bill Jones/Mother Is a Hero" has been written in chalk.

In 1959, Levitt distanced herself from black and white and began to photograph in color. She worked primarily in the East Village, the lower East side, and the garment district

city day. We see, in these photos, the slow, dramatic evolution of human life.

In 1945-46, Levitt made "In The Street" with James Agee and Janice Loeb. It is a 16 minute film, consisting of, according to the museum, "...a series of cinematic sequences arranged almost abstractly—a form of visual music." Both poignant and amusing, it serves slices of daily life from the perspective of a few adults and many children. It is worth seeing as a companion piece to the earlier photographs.

It was for the introduction of this film that James Agee wrote "[In the streets of the poor], unaware and unnoticed, every human being is a poet, a masker, a warrior, a dancer, and in his innocent activity her projects, against the turmoil of the street, an image of human existence." These words perhaps best describe the spirit of Levitt's work. It is almost impossible to draw out any intellectual intent in these photos other than that which is inherently there. Perhaps this is the point. They reveal, through their banality, the

depth and subtlety, the inconsistencies and horrors of our everyday lives. These tiny revelations are so often ignored unless we see them, with the aid of Levitt's lens, in glaring neon and black and white.



Helen Levitt's photography is being exhibited at the Metropolitan Museum of Art through June 28.

*Lisa Kumar is a Bulletin Arts Editor and Barnard College first-year student.*

## Wayne's World Meets The House of Blue Leaves

By Angela Tung

**D**reams that fall apart: that's the theme of John Guare's (Six Degrees of Separation) play, *The House of Blue Leaves*, presented April 16-18 by Asian American Artists and co-sponsored by Asian Pacific American Month (APAAM), Chinese Students Club, and Korean Students Association. A depressing topic, yes, but one that is written and performed with such wit and lightness that all one can do is laugh at the absurdity which is life.

First performed in 1971, *Blue Leaves* received the New York Drama Critic's Circle Award for Best American play, and later, it won four Tonys for its 1986 revival. Asian American Artists did justice to the play's legacy of excellence, effectively conveying its comedy and intermittent seriousness. Set in the mid '60's, the play centers on the crumbling marriage of Arthur Shaughnessy and his mentally-ill wife, aptly named Bananas. Arthur, an aspiring songwriter, wishes to leave Bananas for his girlfriend, Bunny Flingus, who will sleep with Arthur anytime but refuses to cook for him, saying she wants to "save herself" for their honeymoon. Arthur's and Bunny's dream is to leave Queens to go to Hollywood where Arthur's famous producer-friend, Billy Linhorn, will (surely) help to get Arthur's music into the movies. Meanwhile, the Pope is coming to town and each of the characters has a wish for him: Arthur wants to succeed in Hollywood, Bunny wants Bananas to drop dead, Bananas wants things to be like they were, before she started to go, well, bananas, and Ronnie, the Shaughnessys' AWOI son wants his bomb to work.

The first act opens and unfolds slowly yet smoothly as we come to know these characters. Angela Eri Okajima was

excellent as Bunny. With her Queens accent and rolling eyes, she was at once funny and annoying, the perfect embodiment of tackiness. Betty Ouyang gave an outstanding performance as the screwed-up, yet very aware, Bananas. Ouyang moved through Bananas' constantly shifting emotion with ease: one minute screaming and sobbing, the next, on all fours barking like a dog, the next, gleefully throwing marshmallows at Bunny as she sang one of Arthur's songs. Chris Wang gave an appropriately frustrated and exhaustive performance as Arthur as he tries to convince his wife that she should enter a mental institution (*The House of Blue Leaves*), writes songs about the Pope's visit ("The day the Pope came to New York!/It was very comical/ The Pope wore a yamaka"), and acts as consoler and buffer between the two women in his life. These three leading players work well together.

The play's rather chaotic second act is complete with nuns, deaf starlets, and scummy, shirt-unbuttoned-to-the-naval, gold-chained, Hollywood directors. Leon Fan (in drag) is hilarious as the head nun and is probably the cause for much of the chaos, from both the other players and the audience. With beer-drinking, belching nuns spewing such modern, a la Wayne's World devices such as "NOT!" and "We're not worthy, we're not worthy!" it is difficult to concentrate on the rest of the action—like when they see former Hollywood starlet, Corinna Stroller. This is a hindrance and distraction despite the fun. Eunice Choi as Corinna had a small yet difficult part and did not completely pull it off. She was

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# BLIND (MELON) AMBITION

By Renee Ylysse Harrison

**B**lind Melon is on a fast track to the big time, for within just eight months of forming, this five-man group signed a sweet deal with Capitol Records. The band is comprised of Shannon Hoon (lead vocals), T. Rogers Stevens and Christopher Thorn (guitar), Brad Smith (bass), and Glen Graham (drums), all hailing from Durham, North Carolina. Even though the group has not yet released their first album (it's coming out this summer), good things have been happening for these guys.

Blind Melon is touring with PIL, BAD II, and Live on the MTV 120 Minutes bill. Before landing a spot on this impressive line-up, they toured with Soundgarden, and Shannon cameoed singing with Axl Rose in the Guns N' Roses "Don't Cry" video. With the talented assemblage of musicians, it is no wonder that Blind Melon has come so far in so little time.

Anyway, the point is that I went to the Capitol Records offices and interviewed the band. I started out talking with Christopher and Rogers for about forty-five minutes before meeting the other three members. We chatted away like old friends; it was more like a relaxed social affair than some structured question-and-answer session. As a matter of fact, I feel like I made some new friends.

The band met in L.A. two years ago, and subsequently

moved to the more sedate state of North Carolina because as Rogers puts it, "We weren't getting as much done in L.A. as we would have liked. There were too many distractions." Christopher explains that the band knew the five musicians were right for making music together when they first met in California because "It's one of those things where you get together with people and you just know when it's going to work."

Blind Melon boasts a refreshing sound that is unlike any other band that has recently gotten attention. Christopher explains the band's inability to be categorized since "All the songs sound different. It's not a one dimensional band. We don't write one sort of song." Rogers agrees that "There's so many different people involved, and we really mix it up as far as like we don't stick in any one direction." Christopher hopes the band's diverse sounds will have wide appeal because he thinks "people will dig it."

Regarding the band's making it big, Christopher comments that "You dream about it when you're a kid. You think about it your whole life." All five guys played with bands throughout high school, and had fleeting aspirations that are finally coming true with Blind Melon. Christopher starts, "This is ultimately one of the best occupations you could ever have," with Rogers adding, "You're allowed to, like, roam about and create freely." I must say, being a rock star certainly does sound like a damn good occupation to me.

I'm glad that such a nice bunch of guys is getting what they want out of life. When Blind Melon makes it to the top of the charts, I will have a big happy smile on my face knowing that the rest of the country recognizes their talent.

Renee Ylysse Harrison is a Barnard College junior.

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leg for us. It's hard work, dirty work, but

somebody's got to do it.

SL: Any videos?

JM: We've made a video—you should start seeing it on MTV. It's "Got You Covered." They started playing it last week.

SL: What's your favorite kind of fruit?

JM: (Pause.) Watermelon.

**Lush** have also been out on tour—they've been out supporting their latest, *Spooky* (Reprise/4AD). The London quartet played the Ritz last month, opening the set with funky new tunes like "Nothing Natural" and displaying mighty fine form with material off the rest of their first full length LP (which was produced by long time influence Robin Guthrie of the Cocteau Twins). Lead singer/guitarist Miki Berenyi introduced the band's newest member, Phil King, with "How do you like our new bassist?" as the band's rhythm section kicked into another driving tune from the new LP. No one left disappointed as the band launched into favorites like "Sweetness and Light" and "Deluxe" from last year's full-length *Gala*, a compilation of earlier EP's.

**Concrete Blonde**—*Walking In London*, (I.R.S.)

Sad to say, I was disappointed by this: even with original drummer Harry Rushakoff back in the band, this album doesn't take the Blonde's sound much further than 1990's *Bloodletting*, and even the sequencing of *Walking* is similar to that of the previous album. There are, however, some improvements: "Joey", the lamest song on *Bloodletting*, is replaced by an equally lame song, "Woman To Woman," which at least sounds feminist in title (it's not feminist in

content, however). "Why Don't You See Me?" is actually quite lovely and delicate, while the intensely personal "I Wanna Be Your Friend Again" contains lead singer Johnette Napolitano's side of a phone call to a lost love with anguished subtext included. James Brown's "It's a Man's World" is perfectly covered here in the band's most soulful work to date.

**Juliana Hatfield**—*Hey Babe*. (Mammoth.)

Beg, borrow or steal the money to buy this exquisite album: I promise you it will be well worth it. Juliana's voice loosely dances along the razor-sharp edge of something



**Lush**

incredibly beautiful, and she never falters: her vocals shimmer here in a way that they never quite did with Boston's Blake Babies on 1990's *Sunburn*. From the opening track "Everybody Loves Me But You", this album stands out as one of the year's best, thanks in part to producer Gary Smith (Pixies, Feelies, Throwing Muses) and guest appearances by vocalist John Wesley Harding, the Lemonheads' Evan Dando, FIREHOSE's Mike Watt and Bullet LaVolta's Clay Tarver. I only wish I had the song lyrics so I could sing along with Juliana, but for now, I'll settle for listening a few hundred times until I get all the words down. Besides, if Rockpool's Jen Small (BC '93) loved it, so will you.

Susan Leff is a Barnard senior, and a former Bulletin arts editor.

## Left Field

Susan Leff

### Oh NO!! It's The Last Leff Field!

Since my year-long, seventy page thesis was handed in at the beginning of the month, I thought April would be a whole month of smooth sailing—day trips to Coney Island, picnics in Central Park and all the rest. But now forty pages stand between me and my diploma, and I'm not even sure I'm ever going to finish. So what better time to produce the very last Leff Field, my number one procrastination tool, I've stuck with faithfully over the past three years?!

An administrator recently asked me how I began to write this column, and it seems appropriate now to relate the origins of Leff Field. At the beginning of my sophomore year, the *Bulletin* Editor-In-Chief, Aimee Wielekowski, was checking the mail when she came across a package addressed to the *Bulletin* from Atlantic Records. Aimee seemed rather nonplussed as she examined the contents of the package, which contained a press kit and cassette of Bob Geldof's most recent release, *The Vegetarians Of Love*. I, on the other hand, was nearly salivating: "He's my idol! Don't you know that he's the guy who started Live Aid, and before that he was Pink in the movie *The Wall*, and before THAT, he was in the Boomtown Rats..." I recited as Aimee tossed the tape aside to slip through the rest of the mail. Finally, Aimee looked up as I continued to prattle on about Bob Geldof, and she stated flatly, "If you'd like to hear it, why don't you take the cassette home and review it for the first issue of the *Bulletin*?" I did, and I became a regular contributing writer to



Juliana Hatfield

the newspaper that year, but some members of the *Bulletin* staff still seemed bewildered by the particular music I chose to review: "I've never heard of any of this music. This stuff is from out in left field!" one editor exclaimed at the time, and from that remark, Aimee named this column, "Out In Left Field" (it was later shortened to "Left Field").

So here it is, three years later, and this is the last Leff Field (for the *Bulletin*, anyway). My reviews can still be read in *The New York Review Of Records* (which is found more often than not in downtown record stores) and in some other undisclosed music rags, including the upcoming debut of a feminist cultural tyranny, *Riotte Girl*. Thanks to the members of three *Bulletin* staffs for encouraging me, and very special thanks to everyone who's read my column even once, anyone who's ever suggested an album/band I hadn't heard yet, and to all who have allowed me to chatter on at great lengths with obscure little details about something or another that was music related: YOU ALL ROCK. Support your local—meaning off-campus AND on-campus—

musicians, support your local radio stations (especially WBAR!) and fight censorship wherever it rears its ugly head. See you in San Fran...

**T h e Sugarcubes—**  
*Stick Around For Joy*. (Elektra)

Having never cared much for their previous two albums, I'm surprised to find Reykjavik's punk darlings so enrapturing. The tunes are simply infectious, the lyrics are chilling, and lead singer Bjork Gudmundsottir's biting vocals



Sugarcubes

provoke and infect my mind. When trumpeter/singer Einar Orn clumsily chimes in on vocal duties ("Hit," "Leash" and "Hetero Scum"), the band could be Iceland's own version of the B-52's. Public Image Limited's John McGeogh plays guitar on the opening track "Gold."

Speaking of, I spoke on the phone with the famed Mr. McGeogh a week or two before the sold-out 120 Minutes tour landed in New York. Here's a transcript, albeit from my sloppy longhand, of the few questions that ensued...

SL: Where was the new album, *That What Is Not* (Virgin), recorded?

JM: It was recorded in Hollywood, which is a place that I hate (Laughs). It was recorded in [producer] Dave Jerden's studio. He really wanted to work there. Producers get very attached to a room, and wherever he's comfortable is where I want to work.

SL: What was working with Dave Jerden like? I know he's produced Alice In Chains, and he's a guitar buff like yourself.

JM: We wanted a fairly guitar-oriented record, a sort of reaction to 9, which was a more keyboard-oriented album. I wanted to get some guitars on this album...we wrote most of the LP actually on the computer and then we took it OFF the computer; there are no samples here. Dave Arrequin backed me up on rhythm and Kurt Bisquera played drums. We rehearsed the LP for a month in the recording studio, which is partly responsible for the sound: it was recorded as a live band.

SL: How's the tour been going? Does it seem strange to be working with MTV?

JM: I think MTV are maybe rethinking...they picked us up. Our profile's been increasing over here, and four or five months ago, they approached us and the timing looked good. It's been a fun atmosphere, onstage and backstage also.

SL: What are your plans after the tour?

JM: The tour ends at the end of the year, but this is only the first

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# VIOLENCE AGAINST WOMEN CONTINUES

By Kinn Minn Chan

I am sick and tired of walking into a bathroom where vomit and the stench of bile overwhelm me. At first, I deceived myself into calling it the effects of drunken overindulgence, but it has happened too much and too often. Even at Barnard, women strive so hard to be thin that they abuse their bodies.

Should it be "normal" for girls to start dieting in the third grade? Should we buy into Slimfast liquid diets? Should we buy into the notion of self-worth based on superficial appearance? There is something sinister about a society which rewards masochistic starvation.

Engendered by cultural dictates of perfection, eating disorders are disturbingly prevalent among women in this culture, specifically college aged women. An eating disorder is a disease, like alcoholism and drug addiction, which physically manifests itself in obsessive-compulsive behavior connected with food, as opposed to alcohol or drugs. The process of recovery is identical. There is no cure short of awareness and action. The discrepancy between this disease and others is that eating disorders and food addiction primarily—though not exclusively—attack women.

I am writing this article for myself and my outraged sisters; for we who must witness the slow destruction of our friends, neighbors, classmates and selves. We are inflamed at the psychological trespasses suffered and unheard. We as women suffer an attack on many fronts from those who wish us harm in the social hierarchy—through socio-economic depression, as well as being psychologically and physically undermined.

I mourn our malnourished, abused, and disturbed bodies; those which have been sacrificed through the miscalculation of manipulated minds. Oh my sisters, we should love our bodies as our most finite gift. Do not deprive them of nutrients and care, because that physical weakness will exacerbate the internal disease. It will take away from our wholeness of being, and contribute to the innumerable external acts of misogyny. Fight against the internalization of the media's unrighteous, prejudiced, perpetual barrage of developmentally detrimental advice. How have we endured for so long the constant perverted messages about which body shapes are "socially valuable?"

I know from my own experience and others', the horrors of scale-watching, exercise rituals, and food rationing. Such self-depreciation is not the responsibility of the individual. It is perpetuated by the devious ulterior motives of magazines, television programs, billboards, and their conspirators in the mainstream fashion industry, and commercial industries such as diet-food corporations, health clubs, and film, to incite the passive support of such warped standards by the population as a whole. It is imperative, and hopefully not impossible, to free ourselves from recurring scenes such as these: Resident A goes into Resident B's room, steps on her scale and leaves without so much as a "hello" or "goodbye." Resident C falls asleep wondering where she can get daily access to a scale, Resident D considers a bagel as more than enough for dinner. I am tired of looking down at myself, as I've seen so many friends look down on their selves, with distaste and horror.

Only 1% of us are genetically predisposed to fashion plate body-weights and shapes, the rest of us must learn to give thanks

## Open Letter to Barnard Community

This is a women's college in a lesbian/gay mecca. You have spent almost a year on this campus. Why aren't you out yet?

Maybe it's because this campus discourages lesbian visibility.

Maybe it's because you don't know any out lesbian students.

Maybe it's because you don't know any out lesbian administrators.

Maybe it's because you don't know any out lesbian faculty.

Maybe it's because our culture hates women.

Maybe it's because you've always been told that good girls go to heaven and queers burn in hell.

Maybe it's because you think your community won't accept you anymore.

Maybe it's because you think your parents won't love you anymore.

Maybe it's because everyone tells you it's just a phase.

Maybe it's because you depend on someone else for your tuition money.

Maybe it's because you didn't read any lesbian literature in your First Year English class.

Maybe it's because the only lesbians you've seen in the media are warped, twisted, homicidal ice pick-wielding maniacs.

Maybe it's because you're not aware of our community of sisters including: Jane Addams (*American Heroine: The Life and Legend of Jane Addams*, by Alan F. Davies), Eleanor Roosevelt (*Portrait of American Women*, William H. Chase essay) Audre Lorde (*Sister Outsider*, periodical), Idgie + Ruth (*Fried Green Tomatoes at the Whistle Stop Cafe*, by Francis Flagg), Gertrude Stein and Alice B. Toklas (*The Autobiography of Alice B. Toklas and Woman Plus Woman: Attitudes Towards Lesbianism*, by Boris Clatch) and Jodie Foster, Whitney Houston, Billie Holiday, Queen Latifah, k.d. lang, Tracy Chapman (*Queer Nation Pamphlet*, 1991) and the women of LABLA. . .

Maybe it's because your teachers don't value lesbian contributions to history.

Maybe it's because Health Services ignores lesbian health concerns.

Maybe it's because you're afraid you'll be harassed by your roommate.

Maybe it's because you think you're straight.

Maybe it's because your friends think you're straight.

Maybe it's because you're scared.

Maybe it's because you think there's no community to come out into.

Maybe it's because you don't yet know how glorious sex is with women.

Maybe it's because you're afraid to find out.

- by members of Lesbians At Barnard In Action.

for the limbs and digits at our disposal through being kind and good to ourselves, lest we dispose of more than our mortal bodies and sacrifice sanity. Oh sisters, don't let this be the last of you. There's so much more to think about than ten pounds. How ironic that the currently male dominated social structure requires our presence to be less imposing by telling us to physically take less space, to be smaller. As if we aren't already legally, politically and economically miles from the forefront. We

See Violence on page 39



# Exploitation and Revolution: Street Children in Developing Nations

By Raquel Centeno

**H**ave you ever heard of street children? They are youth, ages 5 to 18, who work and/or live in the streets of developing countries. Over 80 million street children exist throughout the world. In Colombia, street children's advocates report that street children have been killed by vigilante groups for being suspected carriers of the HIV virus. In Thailand, where an estimated 800,000 girls under the age of 16 work as prostitutes, street children's advocates report cases of girls as young as 14 requiring hospitalization after sexual initiation. Child prostitutes, readily available among the growing number of street children, are forced by poverty into this type of slavery. These are just a few of the horrors happening to street children. Technically, article 34 of the U.N. Convention on the Rights of the Child protects street children from sexual abuse. States Parties undertake to protect the child from all forms of sexual exploitation and sexual abuse. But these rights mean nothing when they are not enforced.

According to Childhope-USA, street children are increasingly becoming targets of violence and abuse particularly from police and other authorities. Because many street children turn to petty crime to survive and often use drugs as a way of enduring the harsh realities of living on the streets, they are frequently viewed as delinquents and criminals. In Guatemala and Brazil, there is mounting evidence that police and private security forces—including death squads—are executing street children and other youth from low income neighborhoods in the name of crime prevention.

According to newspaper reports in Rio de Janeiro, Recife, and Sao Paulo, the Brazilian Institute for Social and Economic Analysis estimated that there were 457 killings of children in 1989—more than one a day—and an estimated 80% of these were by death squads. Amnesty International reports that police in Rio de Janeiro, Recife, and Manaus have admitted that many of the death squads are run by or made up of off-duty policemen. A recently formed police commission set up to investigate the death squads identifies 15 "extermination groups" with about 50 members in just one low-income district in Rio de Janeiro.

The majority of victims of death squads and police abuse in Guatemala and Brazil are boys, in Brazil, only one victim in ten is a girl. As one street girls advocate says, "Death squads do not usually kill girls. They only rape them." In other cases, witnesses have reported that police in Brazil have beaten pregnant girls in custody, in some cases leading to miscarriages. Benedito dos Santos of the National Forum of Nongovernmental Organizations for the Defense of the Rights of Children and Adolescents says that torture is common: victims are frequently found bound and subjected to severe beatings, decapitation, mutilation, castration, burns, multiple perforations, severed tongue and ears, and gouged-out eyes.

83.9% of the street children have a home but turn to the streets in order to participate in the informal markets. They are vendors of peanuts, gum, candy, and other small items. They guard and wash cars, shine shoes, and carry groceries. They return home at night—if they can. The media in Brazil portray the children as dangerous criminals, but a report in Rio de Janeiro has shown that 90% of the adolescents killed in the state had no prior record.

Brazil has 8 to 10 million homeless children, according to Childhope International. Without legal safeguards, these children are vulnerable to sexual and economic exploitation, as well as extreme violence. The U.N. Convention on the Rights of the Child, recently signed by most U.N. member states, including Brazil (the U.S. has not signed it), states in article 19 of the U.N. Convention on the Rights of the Child: States Parties shall take all appropriate legislation, administrative, social and educational measures to protect the child from all form of physical or mental violence, injury or abuse, neglect or negligent treatment, maltreatment or exploitation including sexual abuse, while in the care of parent(s), legal guardian(s) or any other person who has the care of the child. This convention and national legislation offers ways for protecting the rights of street children. In Brazil, unprecedented children's rights legislation took effect in October 1990. However, without enforcement and societal pressures, such legislation is of little value.

All of us have been guilty of passing a hungry, homeless people without

helping them and sometimes justifying it by saying to ourselves: "They're adults, they should be able to take care of themselves." But what about the children? Did they put themselves in that situation? Obviously the answer is no. A couple of weeks ago, I saw a movie called "Consider Us!" The Children's Rights Collective Working For Our Tomorrow. In this movie a child said something that has stayed with me. A reporter asked the child, "What if things don't change?" The child replied, "Things will change. There will be a revolution—a children's revolution."

In June, the Earth Summit will be held in Rio de Janeiro and it is feared that the number of children being killed will rise due to the increased tourism created by the summit. If these issues concern you, please help protect these children. Individuals and organizations are urged to write and mention their reluctance to engage in tourism in Brazil until systematic killings of children cease and the killers are brought to justice. Ask for a full investigation of all alleged death squad killings of minors with criminal trials for the perpetrators. Also ask that they respect the rights of the child, as defined under international law, at all levels of the Brazilian juvenile justice system.

*Raquel Centeno is a Barnard junior.*

Appeals should be sent to the following officials (salutation: Your Excellency). Letters may be written in English.

Sr. Luis Antonio Heury  
Exmo. Sr. Governador do Estado do  
Sao Paulo  
Palacio dos Bandeirantes  
Av. Morumbi 5/n  
05.598 Sao Paulo, S.P. Brasil

Dr. Jaibas Passarinho  
Exmo. Sr. Ministro Da Justica do  
Brasil  
Esplanada dos Ministerios  
Bloco 23  
70.064 Brasilia, D.F., Brasil

Dr. Romeu Lima  
Director-Geral  
Departamento de Policia Federal  
SAS Q6  
Fones 9 c 10  
Ed. Sede DPI  
70.070 Brasilia DF, Brasil

# When Injustice Prevails

By Amanda K Brooks

In the fall of 1989, I wrote a commentary entitled, "My name is \_\_\_\_\_, and I'm an alcoholic." In this commentary, I described my experiences with alcohol and drugs and what had happened to help me realize that I had a problem. Little did I know that two and a half years later, I'd be writing an appendix to that commentary and adding to it a more distressing story.

These last two and a half years have been both heaven and hell at the same time. While I was ecstatic that I had at last figured out what my problem was, namely that I drank beer round the clock, I was immobilized by depression and fear for the first eight months of my sobriety. I went from Dean's List my first year here, to receiving the first C of my life—as a sophomore I had no idea what was happening to me, except that I must be crazy. No one in my "support group" could offer any advice, and except for one kind boss (who really didn't know what was going), no one seemed to notice my faltering steps. However, I did get it together enough the following spring to apply to be a Resident Assistant. I thought this would be a new beginning. It was a new beginning, but not the kind I had expected. In March of that year, I remembered that on one of those crazy nights when I had been drinking, I was raped.

As if recovering from alcoholism wasn't enough, I now had the label "rape survivor" to add to my emotional

***We've begun to talk about rape and for some of us that is enough. However, when some of us need to channel our anger and energy into the "justice" system, Barnard must stand behind us.***

resume. My "support group" had no advice on this topic, except "let it pass." When I talked about it in meetings, all I received were blank stares and squirming in seats. The women gave me knowing nods, but they never offered their support. So I quickly and cleanly shoved it out of my conscious mind and let it rest in the space where nightmares are made. Then hell began. My life didn't get better, as I had been promised it would. No one (it seemed) had been through this experience, so why talk about it? Relationships failed. I spent night after night drinking coffee

and smoking cigarettes, hoping that the paper I was writing or the friend I was helping would make it go away. It didn't. It got worse still. Finally, I did what any Barnard woman would do—I went into therapy. As I spent \$85 a session of my father's money to analyze my childhood, everytime I mentioned the word rape, my therapist would squirm in her seat and look at me with a blank stare. This wasn't working either.

However, something either miraculous or tragic happened last spring. My friends began to show the same symptoms as me: insomnia, nightmares, and lack of concentration. They too, had pasts of sexual abuse and rape. We stayed up talking, drinking coffee and smoking cigarettes, but this time we had support, this time the secrets had been brought out into the light.

This year, my last at this fair college, I began a long process of action. If a wrong has been committed, shouldn't you report it to the appropriate channels? I thought so (at least that was what I had been taught). So I took my grievance to the appropriate authorities at Barnard. I received overwhelming support from the Barnard administration, and what seemed like concern from Columbia. I gave my complaint and waited for the result. I waited and waited and waited some more. When I questioned Columbia, they told me by some technicality of the law that I was

not legally able to find out the results. Imagine my consternation and anger when I found out the results from a friend of a friend of a friend. Needless to say, I wasn't the victor.

But does anyone win in these situations, does a favorable outcome make up for the lost hours of sleep, the bad grades, the insanity? Anyone who saw the interview on 20/20 with the rape survivor in the Mike Tyson trial knows it does not. Yet this is the system we are given, to find any sort of justice for the crimes committed against us. In a recent commentary entitled

"Innocents Falsely Accused of Rape" (*Spectator*, April 13, Pablo Estuar argues that the Kennedy rape trial was a form of emotional rape for the accused. "How about William Kennedy Smith who was acquitted by a jury of his peers? Do you think any woman will ever trust him in the same way as

***As if recovering from alcoholism wasn't enough, I now had the label "rape survivor" to add to my emotional resume.***

before? This argument assumes that Kennedy Smith and any man who is accused of rape and found not guilty in a court of law, must therefore be innocent. While this may alleviate a guilty conscience, it is an easy way out. Perhaps, just perhaps, the system was set up by men, and essentially keeps these men from being convicted of sexual crimes. With the statistics of sexual abuse rising, with one out of every three women raped within her lifetime, the likelihood of women crying rape is extremely low.

Even with conservative estimates at one out of six raped within her lifetime, this leaves a population of Barnard rape survivors at around 250. While I believe many more women at this school—and virtually every woman I know recovering from alcoholism—has a history of sexual abuse, this leaves a group of women with very distinct needs. Not only does the Barnard/Columbia community need to be more open to hearing stories of these women, but it needs to make a commitment to finding options for women who want to pursue disciplinary or criminal action against their perpetrator.

In essence, the whole system needs to be overhauled. We've begun to talk about rape and for some of us that is enough. However, when some of us need to channel our anger and energy into the "justice" system, Barnard must stand behind us. Barnard's administration and faculty must realize that we are not just students, but people with pasts. These pasts must be dealt with in order for us to succeed at Barnard, and to move beyond toward the grand future Barnard promises.

*Amanda K Brooks is a Barnard College senior.*

# Read My Lips: "SEX"

By Stephanie Staal

I bet George Bush turns red at the word 'sex.' It makes him break out into giggles like an adolescent boy with his first dirty magazine. And like a child, he believes that if he doesn't say the word, expelling it to the dank world of euphemisms and denial, it will go away with quiet footsteps. What else can you expect from a man who gags counselors at family planning clinics from even whispering abortion? What else can you expect from a man who cleanly amputates a chapter on contraception in a recently published teenager's guide to health before its distribution? Never mind that more than half of high school students are sexually active, says Bush, because they shouldn't be. In the sanitized world he lives in, sex, at least among teenagers, doesn't happen.

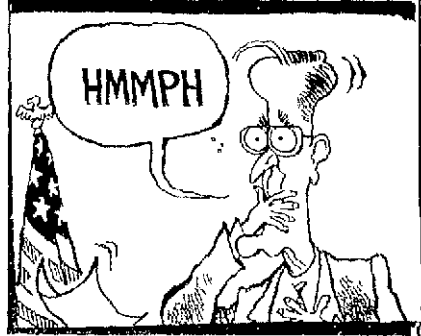
Of course, Bush is entitled to his opinions and beliefs, as is everyone under the first amendment, but he does not have the right to dictate the lexicon of society by suppressing or censoring information. The recent censure of the contraception chapter in a teenager's guide to health was one in a long line of administrative actions that left me battling to remember that I live in a democracy. Not only does this action insult teenagers by intimating that mention of the Pill will

immediately sentence them to lives of turpitude, but it also insults their parents who apparently had no impact in raising them.

What is ludicrous about Bush's so-called morality is his obvious inability to relate to the social environment that teenagers grow up in today. He acts only on his encompassing convictions and narrow vision.

So where does that leave us, who must bear the brunt of his policies? Thrust in the middle of a lethal tug of war in a society where condoms are contraband, yet any child can sneak into the nearest theater and be mesmerized by the hybrid of sexviolence spawned by the movie industry. Unfortunately, the narcotic darkness of the theater soon gives way to a reality strangled by sexual harassment, rape, child molestation, and AIDS. The U.S. government continues to make us vulnerable—coaxing us into a realm where sex is shrouded in more mystery than immaculate conception. Controlled by such ignorance, the media seduces us with soft, sweaty images in technicolor. And then the hand of despair, disease or death can fall upon us without warning, before we can even shiver.

Treating sex like a dirty word is like murder in springtime—yes, AIDS can kill. A premature pregnancy can ruin a



young woman's life. Talking about sex is no longer a question of embarrassment or morality, but one of life and death. Consequently, education about protection can no longer be treated as a controversial topic of debate, but as a necessity—the way children are told not to play with matches or talk to strangers.

It is sad that sex has been drained of its beauty in the public view, simultaneously punctured by vituperative silence and degraded by the writhing, half-naked bodies of MTV. Grow up, George. And let's put an adult in the White House in 1992.

*Stephanie Staal is a Bulletin news editor and a Barnard College junior.*

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MAKES AN  
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JUST  
BECAUSE...

**R**aisins are Red  
Orchids R Black  
I like my date  
when she's on her back  
*Sexist graffiti sprayed  
in front of their house by members  
of the Sigma Chi fraternity  
at the University of Texas*

# Why I'm a Failure

By Vanessa Vandergrift

**A** few hours ago, the fires of self-righteous indignation burned inside me. This spark which began as a smolder, grew into a fire and was verging on a conflagration was ignited by Racism? Sexism? Fill-in-the-blank-ism? Sexual violence? Homelessness? My battles with money? No. The preceding issues enter my consciousness—often daily—and will no doubt be subjects of future commentary pieces. Commentary, by the way, is a healthy outlet so everyone pick up your pencil, scrawl away and send your teen or post-teen angst bullshit to *The Bulletin* before that angst has a body count (credit to Heathers). Unabashed appeal for more commentary writers out of the way, the issue that really burned my butt today was not global, was not even important in the full scope of life, but it had me riled up nonetheless. Before the suspense kills everyone and you all stop reading, I'm talking about physical education.

I'm no longer burning because I attended a fitness review meeting that may change some of the problems, as I see them, in the P.F. department. I feel the need to report what happened anyway. I opted to fail P.E. as a matter of principle. Silly? Maybe, but I have recently become stubborn to the point of stupidity when it comes to personal integrity. Though I love my fitness class, I irresponsibly exceeded the allotted four absences. My damned to P.E. Hell fifth absence occurred because I spent three days road tripping to D.C. for the April 5th March, slept not at all, worked not all and returned to New York broke, overloaded with work and physically, emotionally and mentally exhausted. I overslept Monday and racked up absence number four. Unfortunately, the same thing happened Wednesday because I ran myself into the ground on Tuesday. I accepted my irresponsibility in this matter and explained my situation to my fitness instructor. She was sympathetic and instructed me to plead my case with the appropriate P.E. person.

I entered this meeting with the plan to tell her what happened and review my options. I approached the meeting

*I felt as if I were 13. I felt as if I should say ten "Hail Marys" and the P.E. department would absolve me of my sin. I felt very strange about the whole thing. Normally, I am treated like an adult who has a brain and can make a choice.*

in an adult manner and, in my view, she treated me like a child. I was granted the passing grade, but later opted to take the F because I did not appreciate her intimidating tactics. I felt as if I were in confession, or at least being sent to the principal's office for some heinous offense. She sat down and informed me, in a very grave tone, that the P.E. department has an absence policy and, for obvious reasons, exceptions cannot be made arbitrarily. I acknowledged my failure and wanted to know what my options were.

"For political reasons, I want to grant you an exception," she said. She did not elaborate, but I can only assume that she meant pro-choice political reasons. My first reaction was relief, but the more I thought about what had transpired, the angrier I became. What if I were blockading an abortion clinic? What if she were anti-choice? Would I have failed? It's nice that we share this common political bond and all, but politics should have absolutely no bearing on administrative

policy. To be fair, she may have been alluding to other political reasons, but considering that her decision to waive the policy followed my mention of the march, I think my conclusions are sound. I mentioned the march because if I hadn't gone, I probably would have slept some and done some work that weekend and, therefore, made it to class. I had no idea how she felt on the issue, nor, in context, did I particularly care to know. I certainly didn't expect her to pardon me on the basis of either of our beliefs. I came to these realizations in retrospect—at the time, I was glad to be passing.

Now, I'm not an advocate of exercise as a form of punishment. "I'm not going to make you run 10 laps or anything like that," she said. "What do you think would be appropriate?" I suggested making up the class with a different instructor in a different section. This wasn't enough, though it seemed logical to me. She repeated more than once, "I'm not sure what I'm going to make you do." Finally, in a moment of lucidity, I had to say:

"I appreciate your understanding, but you're not going to make me do anything. You can tell me what my options are, but the choice is mine if I want to take the F." To this she responded that "make you" was a euphemism for "tell you what your options are." I did not understand how this logic worked, but went with it anyway. Finally, it was decided that I would make up the class and attend a fitness review meeting. I accepted these terms, thanked her, and left.

When I reflected on what had transpired, I eventually decided to take the F. I felt strongly that there was no reason to speak in terms of punishment, with the tacit implication that missing P.F. five times is somehow a crime. There was no need to intimidate by using phrases like "make you" and there was no reason why we both couldn't be adults about the whole matter. I felt as if I were 13. I felt as if I should say ten "Hail Marys" and the P.E. department would absolve me of my sin. I felt very strange about the whole thing. Normally, I am treated like an adult who has a brain and can make a choice. I take this for granted at Barnard, and this situation really rocked that solid foundation.

When discussing this incident with my peers, I discovered women who were too afraid to approach the P.F. department about absence difficulties, women who were brought to tears over the possibility of failure, women who agonized and dropped academic courses to accommodate the P.F. requirement, women who were not allowed to leave class before dismissal, women who had been chastised for chatting in P.F. class. In short, I discovered many women with many grievances. I rarely aired publicly. I have also met some wonderful P.E. instructors, and have encountered a few classes—such as fitness—which have actually benefited students. Without devaluing the department, I pose some questions.

Does it make sense that students get up at the crack of dawn, stand in insane lines, often don't get the P.E. class that they want and must restructure their schedule when there is virtually no hassle involved in signing up for academic classes? I had to throw Shakespeare out the window to accommodate fitness, and I wanted to take self-defense in the first place.

When we're paying an exorbitant amount of money for the privilege of a Barnard education, many of us with heavy course loads, some of us with extracurriculars, some of us who need jobs, a few of us who value social life—does it make sense that we must devote 50 minutes a day, twice a

week to P.E.? Couldn't on-their-own-time intramurals or aerobics or jogging or whatever fulfill this requirement for some? As Barnard students, we're probably not sloth. If we were lazy, we wouldn't be here. Some classes are valuable, but—with nothing against the instructor—am I really spending money to "shadow the swing" and "shadow the serve" for an entire semester, without ever playing tennis? Apparently, the answer is yes because I passed that semester. Why can't Barnard provide athletic facilities so that students can actually play the sport that they are learning?

All of these factors contributed to my decision to fail and take a stand. However, even though my "punishment" at this point was irrelevant, I decided to attend the review meeting. I'm glad that I did because fitness can provide a solution to some of the problems. It is being proposed as a requirement of all first-years and the P.E. department is lobbying to make this happen. Though the program is still in the developmental, ironing out stages, basically it incorporates five aspects of health: physical, psychological, emotional, intellectual and social. Classes address these five components, with the goal of helping students find a balance in their lives. Students learn about the formulation of a personal exercise program, dietary analysis, nutrition, sleep patterns, substance use and abuse, body image and eating disorders, sexuality, time management, relaxation techniques, etc. The P.E. person with whom I had my confrontation spoke of her plan to incorporate Health Services, SCOPE, SPEACH and other appropriate groups into the program. The required class would touch on many issues, and unobtrusively offer the appropriate referral resources for students who may wish to further investigate. In my opinion, this is desperately needed. With the exception of a mandatory meeting on date rape, I do not recall any mandatory forums of this sort in my first year. For students who may be balanced and healthy, the class would at least be interesting. For those who may be struggling with eating disorders, substance abuse, sexual abuse or other problems, it could be life-changing, or even life saving. Contrary to what a few faculty and administrators may wish to believe, troubled Barnard women do exist. Barnard is doing these women, and all women, a disservice if it does not support the P.E. department's proposal.

As a first-year, my perception of wellness was a little

skewed, with the social and academic components taking precedence. As a result, I drank too much, smoked too much, absorbed too much caffeine, slept too little and,

*Contrary to what a few faculty and administrators may wish to believe, troubled Barnard women do exist. Barnard is doing these women, and all women, a disservice if it does not support the P.E. department's proposal.*

basically, tunnel-visioned on getting my work done so that I could party. As a sophomore, fitness prompted me to address the other three areas and attempt progress, if not a perfect balance. I no longer drink. At all. But I don't drink one day at a time with a lot of support from other people who are also allergic to alcohol. I can't drink because I have an allergy that makes me very unpleasant and threatens my health, sanity and emotional security. Fitness (and many other things) helped me realize this when we filled out a questionnaire (for our individual eyes only) in January. The picture was bleak—very bleak—and I knew that I had to change it. I still smoke, drink too much coffee and deprive myself of sleep—but these are on the list and I'm looking at them. As a result of changes that I've made and will continue to make, my life gets more fulfilling everyday. My first-year might have been a little more sane and happy had I taken fitness, instead of spending many hours shadowing the swing.

I urge students, faculty and administration to support the P.E. department's proposal. Fitness has the potential to truly benefit students, not waste precious time. Maybe this class will change students' perceptions of P.E., for the requirement should be something we can enjoy and learn from, not a nuisance to be tolerated and endured. Maybe some students' apathy or downright discontent will change to enthusiasm. Who knows? But, if nothing else, fitness offers students some practical tools for a healthy, balanced life because life is more than just survival and classes should be more than just the fulfillment of a requirement.

*Vanessa Vandergrift is a Bulletin commentary editor and a Barnard College sophomore.*

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# Taking Back the Ignorance

By Cheryl Prince

As many are probably aware, quite a commotion began late Sunday night, April 12th, when a rather unseemly message was forwarded like wildfire around the Columbia-Barnard Rolm exchange. The message, sent to some women friends by a Columbia student, expressed some controversial and somewhat derogatory opinions about the "Take Back The Night" match Thursday night, April 9th. Some statements were "How can you take back the night by walking down a street and shouting out?" and "I think they should redirect their energies toward obtaining boyfriends to keep them occupied at night instead of walking on the streets disturbing people from studying and that kind of crap." He also suggested jailing the "crazy" women. Upon first hearing this message, the apparent misogynist implications infuriated me. After all, we spend countless time and energy trying to communicate the importance and severity of sexual violence toward women and along comes a well-educated, male, Ivy League student who tells us rather matter-of-factly that we, as Barnard women, would make far better use of our time if we were to find "boyfriends to keep us occupied at night" since it is obviously this surplus of idle time on our hands that causes us to gather and shout randomly in the streets of New York City. How defeating can you get?

However, I was then told that this man, a first year student at Columbia, sent this message to five women friends intending it as a harmless joke. One of these friends, in defense of the young man, sent around another message explaining that "maybe it was a bad joke but he didn't mean it that way. It was only meant for close friends and it got out of hand and it shouldn't have gone to certain people who didn't know him and understand his sense of humor." Additionally, she said, "It's also his opinion and it's his right to express how he feels and it's our right to tell him how we feel about it."

I understand that people got offended by it and it was the wrong thing for him to do, but it's also his right to say what he wants to say. It was also said that the man had no idea that "Take Back The Night" was a match against sexual violence toward women and that, had he known, he would never have said what he did.

After hearing and pondering this new information, I had a change of heart. If what she says is true, then the threat here is not one of misogyny or sexual harassment. However, there is an equally significant problem that must be addressed. No

one would dispute the argument that each individual has a right to express his or her opinion on any one issue. For example, it is my constitutional right as a U.S. citizen to stand on the corner of 116th and Broadway and scream "I think organic chemistry is stupid!" at the top of my lungs. However, since I haven't the slightest idea as to what organic chemistry is all about, chem majors may consider me to be quite foolish and would probably find it difficult to take me seriously. Fortunately for me, if I were to do this, it would probably end there. Most pre-med students would not take the time or energy to be offended enough to bring me up on charges. While I may be guilty of aggravated first degree stupidity, my statement was not intrinsically offensive to a large group of

people. But the former situation did not end as harmlessly, and for obvious reasons.

Assuming that this particular man would never have said what he did had he known what it was all about, then we can also assume that one simple question could have saved him a lot of embarrassment and many others the frustration of feeling as though their efforts had

been futile. Too often, people speak first and think later. It's a dangerous mistake that on larger scales in the past has had lethal consequences. History teaches us again and again that ignorance leads to baseless hatred. It's o.k. not to know something. That's why we're here—to learn about ourselves, about each other and about the world. And when we don't know, it's o.k. to ask. True, but true, it is the wise individual that questions. But when we assume knowledge that we don't have and then act on it, all we are showing is our ignorance and a refusal to grow. As students in today's society, it is not merely our right to ask questions, but our moral obligation and responsibility. As this young man quickly learned, when we shirk this responsibility, we have the potential to hurt people and cause a great deal of

damage. I agree that this incident did get out of hand and it's a shame for

this poor soul who will flinch each time his name is called out in class for fear that someone may recognize him as "The Man Who Sent The Message." It's unfortunate that he had to learn the hard way, but no doubt he will be wiser for the wear. And hopefully, others have learned from this episode that sometimes, closing our mouths and opening our minds can make a world of difference.

Cheryl Prince is a Bulletin Features Editor and a Barnard College junior.

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## Behind the Insults

## Violence continued from page 32

must not let this disease undermine our tenuous optimism for an Egalitarian Society. Maybe I sound freakish and paranoid, but believe me, the statistics that only 33% of hundreds of college women polled had "normal" body-images, and that it's "normal" to overestimate your body's size, serve to perpetuate this kind of fear. Fragile bodies can offer up no less than oxygen deprived brains and heart failure. I implore the healing to take hold, at least on our campus, where we should have the power and knowledge to affect change. If we can't be strong for ourselves here, if we can't heal in a community created for our purposes, then can sisters without our privileges hope to do more? Who then will make a definitive stand against this most devious and subversive plot to pervert us into acquiring obsessive-compulsive behavior to the detriment of our personal and meaningful Missions? I implore each of us to take one moment a day to be narcissistic for the maintenance of self-worth and strength. Sleep, eat, reflect, because otherwise, this journey is meaningless. Take heart, do yourself right, it's the only body you've got. If you need to get a therapist, call a resource or get a program—do it! These are our privileged years to gather strength, so that when we exchange the academic for the professional world, we will not only be able to be responsible for ourselves, but bear the burden of our sisters' pasts in healthy body and mind. In order that we

be emancipated, we must have the physical as well as psychological wholeness of being.

They try to enslave our minds, which is worse than any physical abuse we may suffer by the hands of others, because the damage is self-inflicted. Sometimes I wonder if there is one evil administration plotting against the best and brightest minds, otherwise, how do we explain the undeniably unhealthy lifestyle that is virtually dictated by institutions of higher education? What other institution systematically undermines the basic physiological, emotional and psychological health of its constituents to the eventual and inevitable destruction of the intellectual capacities?

*Kim Minn Chang is a Bulletin commentary editor and a Barnard College first-year.*

*If food is a problem for you, you can contact Health Services at 854-2091 or*

*Overeaters Anonymous (emphasis on anonymity) at 777-2349. OA has a program and daily meetings which help individuals recover from their disease and lead a serene life on life's terms.*

*note an article appeared in the April issue of Columbia's Sister magazine about one woman's recovery. It is very powerful, try to read it.*

**Wayne from page 29** charming and

amusing but for the most part, got lost in the shuffle of wrestling nuns and white coats and M.P.'s. The same is true for Second Nun Mew Chiu, although Little Nun Susan Chiang held her own and was quite funny with her nasal voice and obviously horny disposition. Eddie Vichardith as Billy was fittingly sleazy but acted as though he was from Brooklyn rather than Los Angeles. John Yeo was quite good as the troubled Ronnie. His sad face and energetic performance come across well.

The small "apartment" is complete down to the yellowing wallpaper and

ratty furniture (although the many strewn beer cans made it look as though a frat party has just taken place). The wallpaper continues through the rest of the studio beyond the set, attempting—though not very successfully—to bring the audience into the Shaughnessys' apartment. What does make the audience a part of the play are the players themselves. Their frequent contact with audience members—whether by singing to them, stroking their heads, or offering marshmallows—is fun and invigorates this already lively production.

*Angela Tung is a Barnard College Sophomore.*

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# Arts Calendar

## Dance

**The Sleeping Beauty** The New York City Ballet opens its 96th New York Season with this highly acclaimed production choreographed by Peter Martins @ The New York State Theater, Lincoln Center 4/22 5/10

### Macy Art Gallery—Teachers College

Shelly Hahn and Jill Schwartzberg Students Shows 4/20-5/2

Tom Lollai Ceramic vessels commemorating important events of our time 4/20-5/2

### "Allegories of Modernism: Contemporary Drawing"

A survey of some 200 works by more than forty American and European artists examining different attitudes towards drawing that have developed over the past fifteen years @ MOMA thru 5/5

**Modern Design, 1890-1990** A selection of objects from the Museum's collection representatives of the dominant styles and design movements of the 20th century @ The Met Opens 4/21

### Film

**Casablanca** A revival of the Bogart classic At the Quad Cinema, 57th & 5th

## Film Forum

**Iron Man (1989).** Directed by Shinya Tsukamoto Rooted in Japanese popular culture (drawing) on mutant-monster Godzilla flicks, apocalyptic sci-fi animation, violent manga comics, and hard-core rock Thru 5/5

**Drum Stick (1991)** Directed by Greg Nickson An American foray into the punk theater of cruelty

## Music

**The Pinewoods Folk Music Club presents "Saffire—the Uppity Blues Women"** for uppity women who know what they want when they want it This is a gospe-true, muddy water, make-my own bed-blues, rock-solid and wholly rolling Fri 5/8, P S 41 Auditorium, 116 W 11th St TXS \$10 (students) Info 601 2671

**WKCR Record Fair** with new and used jazz, rock, blues, folk, show tunes and classical, records, cassettes, CD's, videos, books Sun 5/3 noon 'til 6pm in Wollman Auditorium \$3 admission

## Performance Art

**"Transcripts: Some Notes Between Pricks."** A performance by artist Simon Leung Metaphorically using pin pricks and their resultant "glory holes," Leung will address conceptions of the "masculine" and the "feminine," offering a poignant and deeply personal approach to issues of identity The Drawing Center, 35 Wooster St, 5/1 @ 8pm TXS \$6

### P.S. 122

**Sometimes to Grace.** Susan Rethorst premieres a new dance piece with dancers Susan Braham, Vicky Schick, Jeannette Engler, and Erin Fitzgerald 4/30-5/3 @ 9pm TXS \$12

## Theatre

**"Dearest Nicky...Darling Alex,"** by Gerald Moon and Marianne McNaghton, based on the correspondence between Nicholas II, last Tsar of Russia, and the Tsarina, Alexandra—with the intervention of Rasputin 4/30, 5/1 2, 5/7-9 at 8 30 The Amsterdam Room, 171 W 85th St Res 362-0329

See You Next Semester!