



BARNARD BULLETIN

Volume XCI Number 2 November 16, 1992

Where Has Our Tolerance Gone ?

In This Issue:

- Mohammed Sparks Anger On the Columbia Campus
- Many Letters to the Editor on Various Issues of Intolerance



BEAR ESSENTIALS

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CHOICE CONSEQUENCE

Attention Sophomores! What do majors and internships have to do with the rest of your life? Sophomores and interested First-Years should plan to attend a meeting on Thurs, Nov 19 7 p.m. - 9 p.m., in the James Room. Recent Barnard alumnae, representing several different careers and undergraduate major fields, will speak.

FIRST-YEAR STUDENTS not currently enrolled in a First Year seminar. You should have received a memo from Dean Denburg in your mailbox. Be sure to fill out and return the form attached to this memo to the Dean of Studies Office, 105 Milbank, by Mon, Nov 23. If you did not receive a copy of the memo, come to 105 Milbank as soon as possible. Remember to make your seminar choices soon to ensure your placement in the seminar of your choice.

PROGRAM PLANNING MEETINGS

Education: Wed, Nov 18, 3:30 p.m. - 4:30 p.m., 335 Milbank.
History/European Studies/American Studies: Tues, Nov 17, 6:00 p.m. - 7:00 p.m., 421 Lehman.
Religion: Students should meet individually with their advisers.
Sociology: Thurs, Nov 19, 4:15 p.m., Ella Weed Room (2nd floor Milbank).

The deadline for filing tentative spring '93 programs with the Registrar for First-Years and Sophomores is Thurs, Dec 3.

COURSE WITHDRAWALS AND PASS/D/FAIL

Thurs, Nov 19, is the last day to drop a course that is to be deleted from a student's record. Students are encouraged to speak with their advisers before dropping a course. The deadline to request Pass/D/Fail grading is also Thurs, Nov 19. The deadline to withdraw from a course (W recorded) is December 9. Be sure to file the appropriate forms with the Registrar, 107 Milbank.

LIMITED ENROLLMENT

Although students normally wait until January to sign up for Columbia courses, those interested in enrolling in a history seminar at Columbia should consult the Barnard Limited Enrollment Course List,

which includes Columbia as well as Barnard history seminars. All of these seminars require that you sign up immediately. Students must obtain permission from the seminar professor and then pre-register, at either the Barnard History Department (418 Lehman) or the Columbia History Department (611 Layerweather), by completing a request form. The deadline to pre-register is Fri, Nov 20. Students are also reminded that the Psychology Lottery will take place Tues, Nov 17 - Thurs, Nov 19, in 415 Milbank.

ALL STUDENTS SHOULD



NOTE that page 31 of the 1992-93 Catalogue incorrectly states that FNVSCI BC1001, 1002 satisfies the Quantitative Reasoning requirement; they do not. FNVSCI BC1001, 1002 satisfies

only the laboratory science requirement.

THERE WILL BE AN INFORMATION SESSION about the Pre-College Program Resident Assistant position and selection process on Thurs, Nov 19, from 7:30 p.m. - 8:30 p.m., in the 49 Claremont Parlor.

SENIOR CLIPBOARD

Sign up for one of two workshops on Managing Senior Year/Planning for the Year After sponsored by the Office of Career Services. The workshops will be held on Wed, Nov 18, 5:30 p.m. and Mon, Nov 23, 5:30 p.m., in the OCS, 11 Milbank.

AUDITIONS FOR MANHATTAN SCHOOL OF MUSIC will be held on Jan 7-8. The application deadline to enroll for the spring 1993 term is December 1 and the audition fee is \$35. Students must pass the audition in order to secure enrollment.

RA APPLICATIONS are now available in the Student Life Office, Career Services and the Director's office of each residence hall. The deadline to apply is Mon, Nov 30.

PRE-PROFESSIONAL STUDENTS

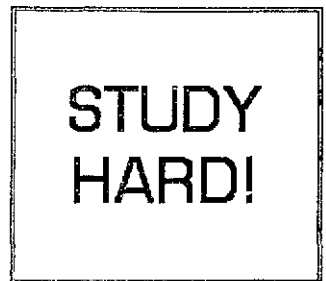
Dean Rowland will hold an open advising session every Thursday from noon - 1 p.m. in 211 Milbank beginning Nov 9. If you have any questions about preparing for professional school and/or the application process, please drop by during this hour.

PRE-DENTAL STUDENTS

Representatives from Boston University's dental school will be on campus Wed, Dec 2, noon - 3 p.m., in the Jean Palmer Room.

SAFETY AND SECURITY AT BARNARD

Students are reminded that important, up-to-the-minute information concerning security issues are posted on the red Alert boards in all residence halls and McIntosh.



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 the entire editorial board or of Barnard College.

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A Letter From The Editor:

School-Sanctioned Intolerance: Why Are Some Groups' Rights More Important Than Others'?

• All Barnard Students Are Lesbians

I was walking with a friend the other day in lower level McIntosh, when he suddenly stopped short, and stared in disbelief at the College Activities Bulletin Board near the mailboxes. I looked in the direction that he was staring, and was utterly appalled at what I saw: the lesbian pink triangle insignia was in the center of the wall, with the words 'College Activities' written across it. Surely this wasn't what it appeared to be, I thought. Surely no one at Barnard, a school so resolved to be tolerant of and sensitive to diverse groups, would choose one group's insignia to represent the entire Barnard student body? Surely **SOMEONE** must have realized that this action might very well be viewed as offensive to all non-lesbian students? Surely **SOMEONE** should have spoken up about her feelings? But no – silence permeated the air in this politically correct environment. Whether the deafening silence should be attributed to apathy or to fear of speaking up is unknown – but regardless, either reason is **UNACCEPTABLE**.

I do not doubt for a second that had a cross or a Jewish star (or any other symbol of a specific group) been exchanged for the lesbian insignia, there would have been loud protests and cries of intolerance (and rightfully so). Yet there was no comment or criticism about the lesbian insignia. Are people so afraid to sound politically incorrect by speaking up for their rights? College Activities is a division of the College that is intended for ALL Barnard students. Barnard students comprise a wonderfully diverse group of almost every race, religion, culture, sexual orientation, and background imaginable. It is very hard to believe that a more appropriate – a more neutral and representative – design could not have been chosen for decorating purposes in advertising College activities.

When questioned, College Activities claimed that it was an oversight and was indeed wrong. And they did remove the insignia after a strong complaint was registered. However, I would like to know **HOW** they let it happen to begin with? **WHY** wasn't it noticed and criticized and removed sooner? **WHY** did it take a strong objection, followed by the threat of a published article for them to realize that it was offensively intolerant? Shouldn't they have realized it for themselves, **ORIGINALLY?**

• All White People Are Evil Oppressors

The Committee on Race, Religion, and Ethnicity Programming Subcommittee's (CORREL) recently sponsored workshop entitled "White Culture and White Identity" presented incredibly offensive and anti-white statements. I was not able to personally attend the workshop (which was led by Lisa Godar Borodovsky of Fordham University), but I did receive and thoroughly read through the packet that she distributed at the workshop. I was upset and disappointed to see the many horrible generalizations that were illustrated in the packet.

The packet lists 'Differences in Indian (Native American) and Anglo Values'. On the list, Anglos are attributed with the

value of 'Success – generally involving status, security, wealth, and proficiency, while the Indian value counterpart says "Happiness – this is paramount! Be able to laugh at misery, life is to be enjoyed. Anglos are attributed with 'Work for a retirement – plan your future and stick to a job, even if you don't like it,' as opposed to the Indian 'Work for a purpose – once you have enough then quit and enjoy life, even if for just a day.' The list continues on to say that the Anglo value is to "Persuade, convince and proselytize, be an evangelist/missionary" while Indians "Accept others – no matter what their problems or weaknesses." Well, as an Anglo myself, I feel qualified to say that not only do I view happiness to be even more important than success (they are not even mutually exclusive, as Borodovsky would have us believe), but I do not limit my definition of success to material things. Additionally, I work hard – but I do it for a purpose, I do enjoy life, and I will not stick with a job I do not like for the sole purpose of working for a retirement. And furthermore, I do not persuade or proselytize or try to be an evangelist in any sense, and I do accept others no matter what their problems or weaknesses are. I greatly resent Borodovsky telling me (incorrectly, no less) what my values are. How dare she assume that I think a certain way simply because I am white? That is nothing short of racism.

Borodovsky's packet continues on to quote from a list compiled by several people from the UMASS (at Amherst) School of Education. The list says (among other things) that we as whites are taught

- to have negative stereotypes about others which keep us from connecting with them,
- to take a paternalistic/patronizing attitude towards the [people who are] targets of racism, instead of working in coalition with people of color against injustice
- to secure what we can for ourselves without concern for others who may have less than we do
- to blame the victims of racism/people of color for the realities of their lives and
- "to believe myths, lies, misinformation (missing information) through educational institutions and the media."

Why does Borodovsky presume that white people are any more prone to doing these things than are any other group? In fact, why does she even assume that any group as a whole subscribes to these beliefs? Perhaps only some individuals (from any group) are taught/believe things like the above – or perhaps no one does. Her presumptions are terribly insulting at any rate.

Borodovsky additionally says that whites "lack meaningful relationships with people of color, and that being so full of negative thoughts, feelings, stereotypes and hatred toward others affects our mental health. How could Borodovsky generalize so broadly? Neither of these statements ring true for me, and I'm sure that there are millions of other white people who also would strongly disagree with her assessment of their feelings.

Borodovsky, a doctoral candidate in the Counseling Psychology Program at the Fordham University School of Education, **see Rights continued on p. 31**

CORRE Workshop Alienates and Insults All Caucasians

To the Editor:

When I first saw the posters for the November 4 workshop sponsored by Barnard College's Committee on Race, Religion and Ethnicity (CORRE), titled "White Culture and White Identity," I was pleased that all cultures were being recognized by the committee, not just accepted "minority" ones. The workshop, however, subtitled "The Implications of Being White in a Racist Society," was not an exploration of Caucasian ethnic subgroups, but a condemnation of "Anglo" values, one Borodovsky, the leader of the workshop, believes all white skinned people share. The discrimination cultures face surfaces in relation

to other cultures: Jewish and Black, Chinese and Japanese, Russian and Czechoslovakian, English and Irish, Sioux and

Dakota people clash when forced to share the same space. Cultural adversity and racism do not only exist between select minorities and a dominant "white" culture.

Doctoral candidate Borodovsky describes "white" ideals as stereotypically sexist, racist and classist as Alex P. Keaton from the television sitcom "Family Ties" believed. As ridiculous as his one liners were, Borodovsky's "Anglo" values, "Think of Number One!" and "If you don't toot your own horn, who will?" are just as asinine. She compares these "Anglo" values with Native American ones, yet just as she clumps together all whites as Anglos, she ignores the differences between the different tribes. Just as the Irish are different from the English, the Sioux are different from the Dakota. Borodovsky clearly presents "Anglo" values negatively and places the blame for racism on

Caucasian people, with ludicrous questions such as "Can [you] talk with your mouth full and not have people put this down to [your] color?" Shouldn't people just learn when to keep their mouths shut?

This campus has factioned itself into so many different ethnic groups; few Caucasian people can enter without feeling unwanted or uncomfortable because of "white" stereotypical attitudes fostered by people like Borodovsky. Her workshop alienates and insults all Caucasian people, disregarding their own ethnic experiences. If anyone on this campus wrote a paper, let alone a workshop, on how Jewish people could be more generous or how African-Americans could be more

"Caucasian people should not have to face denigration and blame simply because they are white."

intelligent or how Irish people could be sober, this campus would be disturbing innocent peoples' lunches screaming "We won't tolerate this!" Caucasian people should not have to face denigration and blame simply because they are white. If we are looking to assimilate all cultures in our community and society as a whole and put an end to racism, we cannot judge people so superficially. "a my day, week, or year is going badly," or well for that matter, it cannot be based on my color, black, white or whatever, but on society as a whole.

Christa M. Degnan (BC' 93)

Do you have something to say? Don't bottle it up inside! Speak your mind and make a **DIFFERENCE! Write a letter to the editor!**

CORRE Discusses Its Goals and Upcoming Events

To the Editor:

The goals of CORRE (The Committee on Race, Religion and Ethnicity) are to develop a comprehensive approach to confronting, understanding and affecting issues of racial awareness in our community and will combat racism, discrimination and bigotry by striving for a multicultural, educational experience.

To this end the CORRE's Programming Subcommittee has developed the CORRE's Lecture Series. These lectures are to promote debate and discussion on issues of discrimination, racism, and diversity. Our main concern is to stimulate dialogue.

Below is a list of the lectures we have held and will hold this Fall:

- Prof. Nahid Rachlin (English Dept.), Oct. 14; Reading from: *Veils*, focusing on Iranian and women's cross-cultural themes
- Lisa Borodovsky (Ph.D Candidate, Fordham), Nov. 4; "White Culture & White Identity Workshop"
- Scott Matheny (Minister, Earl Hall), Nov. 11; "Religion That Oppresses, Religion That Liberates: Why Everyone at Barnard is a Theologian"
- Prof. Steven Stroessner (Psychology), Nov. 18; "The Psychology of Stereotyping and Prejudice: A Cognitive Approach"
- Prof. Dennis Dalton (Political Science Dept.), Dec. 2; "Malcolm X" (movie vs book)
- Prof. Lynn Chancer (Sociology Dept.), Dec. 9; TBA

We encourage the entire Barnard community to attend and be part of the dialogue

Peace,
 Francesca Cuevas Convener
 Programming Subcommittee

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EDITORIAL POLICY:

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

If you are interested in writing, artwork, photography, or delivery, please contact Tiara at x42119.



"Institutional Racism"

To the Editor:

We would like to speak about what we see as institutional racism in a recent edition of the Bulletin. Several of the articles perpetuate racist assumptions and fail to recognize the privileges that come with being a white person in a racist society.

Isolation Leads to Division was an article arguing against educational institutions separated by race and/or religious affiliation. As women at a women's college, we see that we have a unique opportunity to have our voices heard. The society we live in is sexist just as it is racist. The huge number of women leaders and professionals who come out of a system of a women's education prove the purpose of these institutions which seek to empower those who are disempowered in a sexist society. The editorial board who wrote this article recognized the schools as catering to specific weaknesses rather than what we see as their real purpose which is to give a sense of cultural worth. Being a Latina who lives in Los Angeles and/or speaking Spanish is a primary language are not weaknesses. If we are to challenge society, we must find methods which do not promote feelings of alienation but which recognize racist oppression and make room for personal empowerment.

The CORRE Lecture Promotes Racism (Baird Andreassen) letter failed to understand the meaning of white privilege. Baird is troubled by the assumption that whites in a racist society are racist. Racism is not just about individual prejudice, it is also a matter of how society is structured. Whether it is the educational system, business, or government they all perpetuate the status quo which is racist. We as individuals are not isolated from these systems. We as whites gain privilege from them. Ms. Baird misunderstands the point of a statement by Ms. Borodovsky which says that whites could be pretty sure of renting or purchasing housing in an area which [they] would want to live. The speaker does take class into account and is referring specifically to racist practices in real estate throughout this country. Finally, we feel Baird has failed to realize that one can be oppressor and oppressed simultaneously.

Veteran's Day: A New Look at an Old Perspective (Shore) wants us to reevaluate Columbus and veterans' contributions to the United States. Firstly, Columbus Day cannot be excused as just commemorating the country that resulted from his discovering America. When we label a holiday with an individual's name, we are recognizing that individual. Columbus is responsible for the death - conquest of hundreds of thousands of Native Americans. We do not wish to celebrate this. Secondly, we would like to remind Shore that in this country you can be unfairly treated for what you believe is right and everyone who is willing to work hard can certainly not have their piece of the pie. As we have stated before, there are pre-existing systems of racism, sexism, classism and homophobia which ensure that everyone does not get off to the same start.

As to Shore's assertion that we should recognize and appreciate veterans, we suggest we first recognize who has the privilege to back up what they believe[d] with their lives. In Vietnam, most of those who died on the front lines were people of color and poor white. These men were forced by circumstance and financial need to participate in war. Finally, we as Americans are working to have a nation level can be proud of. This does not

See Racism cont. on page 8

Editor's Response:

First of all, we are certainly NOT trying to perpetuate racial assumptions, quite the opposite in fact. We believe that we should all work together towards the goal of integrating all groups of American society into a cohesive, mutually tolerant whole. (This of course does NOT mean that members of individual groups should lose any ounce of their cultural heritage - they should just be able and willing to respect, communicate, work, and live with others outside of their group.) Segregating certain groups is counter productive to the goal. People should try to work out their differences with one another, not run away to complain about the system with others in their group.

We disagree with your inherent assumption that by simply being a white person you are an oppressor because of your privilege of being white. Just because certain members of a group oppress other members of other groups does NOT mean that ALL members of the first group oppress the other members of other groups.

With regard to your comments concerning the commentary article entitled Veteran's Day: A New Look at an Old Perspective (which by the way is a personal comment on the issue by its author) we urge you to carefully reread the piece, since you obviously misunderstood its main points. Nowhere in her article does Shore excuse Columbus for his horrible actions regarding the natives. She writes that 'Christopher Columbus was guilty of enslaving, raping and pillaging the natives of this continent, who treated him with innocent hospitality, in addition to the fact that she regards Columbus as an unfit hero for any child.' Shore's message was that we can despise certain actions of an individual without losing sight of his positive accomplishments - discovering a country that ideally, was founded under the principle that here, you won't be killed for what you believe or write where everyone who is willing to work hard can have their piece of the pie.' Shore acknowledges the fact that not everyone who works hard gets their piece of the pie in her next statement. Of course, these are ideals that often fail. But Shore's point (that we feel you are overlooking) is that this country is still better than most other countries since there is a lot more freedom. Had Columbus never discovered this country, we would not have such a great opportunity to be able to make this the country of our dreams. For this one great accomplishment, we honor him.

Additionally, Shore's argument with regard to appreciating veterans is that we should respect all of them, regardless of their race or financial situations or reasons for fighting - she is not debating the correctness or incorrectness of the situation while the poorer people and people of color, predominantly, were the ones doing the fighting. She is simply saying that we should respect all soldiers that fight for our country no matter who or what they are. That is by

See Editor's Response cont. on page 8

Racism continued from p. 7

mean surrendering to a system which perpetuates racism

As students at Barnard we have unique privileges. Using these privileges to perpetuate/promote systemic racism is contrary to the purpose of our college. We hope the Bulletin will consider our views in the future.

- Cynthia Suchomel (BK 92)
- Jay the Mutchnick (BC 91)

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Editor's Response cont. from p. 7

no means a racist statement - in fact it's quite the antithesis of racism

Additionally, your response (This does not mean surrendering to a system which perpetuates racism) to Shore's statement that she is concerned over the fact that lately, Americans don't even esteem working to have a nation they can be proud of makes no sense. Who exactly is surrendering? The goal is to make this a better country - the best we can make it. That goal includes trying to eliminate racism, and working towards gaining greater tolerance and respect for everyone.

We fail to see how we have perpetuated/promoted systemic racism as you claim. In the articles you have cited we have **promoted** tolerance and cohesion within society, **denounced** the horrible actions of Columbus with regard to the natives, and **encouraged** respect for our war heroes - no matter *who* they are.

§

Decorations cont. from p.13

Resident Director Pete Libman asked what other campuses do and one transfer student from Mount Holyoke responded that "At Holyoke, they did nothing, and it was drier, colder and more depressing."

The discussion then turned to examining the symbols of the holiday season. Davidson told the group about the time she was in Israel - a country, she said, where there is no separation between church and state" for the holiday of Sukkot and was absolutely astonished that the holiday decorations for Sukkot that were being sold by the street merchants were actually Christmas decorations - everything from tinsels to stars and snowflakes. Segal commented that "it all depends on the cultural context."

Davidson said that it was difficult to "balance sensitivity with being part of the national culture, where the holiday symbols have taken on secular meanings." She questioned whether it is fair to impose symbols of the national celebration of Christmas on everyone' and wondered whether it would make some people feel like outsiders'.

Segal thought that color would make a difference and many students agreed. Several students commented that perhaps gold or silver ribbons might be preferable to red, which is a color that carries with it religious symbolism.

Gloria Gadssden, Associate Director of HIOP and also a CORRI Subcommittee member, warned that "In an attempt to be inclusive, we often do nothing. I'd hate to see the College do nothing." Davidson replied that "If we try to do everything it degenerates into meaninglessness."

Mudit Tyagi (Seas 93) commented that "It seems like we are trying to cater to everyone and are scared that we'll offend. What we should do is find one common thing to make everyone happy." He added that as a foreigner, he wants "to appreciate the differences (in religions) and enjoy them."

In conclusion to the discussion, Schmitter said that "What I'm hearing is a lot of agreement that having something is cheerful, pleasant, and warm - as long as it's not purely religious, there won't be too much objection."

Davidson added that "It's important to have these discussions so that we can touch base."

Nara Bacal Korn is the Editor in Chief of the Bulletin and a Barnard College senior.

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STUDENT & YOUTH FARES

LONDON	305
TOKYO	735
RIO/SAO PAULO	849
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TEL AVIV	594
SYDNEY	989

AND EVERYWHERE ELSE TOO!
ROUNDTrip FROM NEW YORK
DOMESTIC FLIGHTS
EURAIL PASSES
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DEPARTURES FROM ALL
MAJOR CITIES

STA TRAVEL
We've been there.



What do you think is the most effective means of educating people on health care issues? For example, in light of National Smoke Out Day and the fact that so many people are still smoking, what is a more effective way of getting people to stop?

photos by Keri Kotler and Rebecca



"You need to get as much information out as you can. Everyone knows that you shouldn't smoke, but people are still doing it. Other than that, I have no idea how to make the education more effective."

Stuart Miller
(CC '95)



"The most effective thing that I've ever seen done is putting a cigarette into a balloon apparatus and showing the effects on the lungs with just one cigarette. I definitely think the education has to be visual."

Joyce Rindner (BC '93)

"I suppose probably public service announcements on television, because TV is such a powerful force in our society. You have to get information to people in such a way that they won't have to get it themselves. Because they simply won't do it."

Brian Schenberg (CC '94)



"I think health education is valuable in terms of the fact that people need to be aware of the harmful effects of smoking and other forms of "substance abuse." Yet until parents stop, they can't expect the children to stop. Health education really begins in the home. Problems such as smoking won't stop until the people surrounding children change their actions."

Mary Pflum BC '94



"I don't know if anything would work. At this age, people are just doing what they want. The education should be directed at younger kids. I still think that National Smoke Out Day is a good idea, but for me, it's kind of ridiculous. I tried to stop last year, but I just started again the next day."

Kristen Roberts
(BC '94)



"Everyone should have buddies to help each other out. I've been smoking for six years, and at this point, nothing would help me stop. But I think that people should support each other."

Seamus McSherry



"I don't really know. . . In Israel they used to have these really vulgar and shocking images on TV - like maggots crawling around - and at the end, they would follow them up with the statement, "Smoking. That disgusts me." Smokers were infuriated by this, and somehow everyone would think of the images whenever they went to light up. I just think that you have to provoke people."

Ori Sinchen

49 Claremont Renamed Elliott Hall at Ceremony

On Tues. Nov. 10, 49 Claremont, a Barnard College dormitory located on Claremont Avenue, was dedicated to and named after Eleanor Thomas Elliott, who is a member of the Barnard graduating class of 1948. The dedication ceremony, beginning at about 5 p.m. in front of the residence hall, was attended by approximately 250 people.

Remarks were made by Barnard President Ellen Futter, Chairman of the Board of Trustees Helene Kaplan, and Hall Council President BeiBei She (BC '95), as well as from Elliott herself. A brass band accompanied the crowd, which was assembled partially indoors and outdoors because of the cold weather. Following the speeches, friends of Elliott proceeded to a reception in McIntosh Center.

Elliott, a woman of great accomplishments, has received this honor because of her support and service to Barnard. Prior to the dedication ceremony, President Futter described Elliott as someone who is "Giving from the depths of her soul to support and nourish this college, whose mission she believes in so passionately, whose needs she understands so well."

Elliott has also been actively involved with many different committees and projects. She chaired the Barnard Fund Alumnae Committee and is a member of the Board of Trustees. She was also elected Trustee emerita in 1978 and has received several awards at Barnard.

Elliott's accomplishments outside of Barnard include positions at *Glamour* and *Vogue* magazines. Additionally, she is Governor of New York Hospital, a Trustee of the Woodrow Wilson National Fellowship Foundation and the Edna McConnell Clark Foundation. Furthermore, she is a Presidential appointee to the National Advisory Council on Women's Educational Programs. Elliott is also a former Chair of the Foundation for Child Development and served as the Director of Catalyst, Inc.

Elliott managed to convey her feelings of appreciation for the honor she was receiving in a few words: "This is the third biggest day of my life. The first was being born, the second was being married and this is the third."

Director of Public Relations Beverly Solochek viewed the event as "upbeat and fun." She additionally noted that 93 year old Mrs. Millicent McIntosh, after whom the McIntosh Student Center is named, graced the event with her presence. McIntosh came by bus all the way from her country home to attend the dedication ceremony.

Resident Director of Elliott Hall Joy Coleman commented that it was "really good to see a mix of Barnard students, administration, staff, and guests all taking an interest in the same thing." She also felt that Elliott's speech "touched a chord among the Barnard students" that were present at the event, since Elliott was "so moved that [what she said] had a lot of resonance among students in terms of thinking about the future and what they can give back to Barnard." Coleman additionally commended the Hall Council and Resident Assistants on "doing a great job in getting students



Eleanor Thomas Elliott

Photo by Ken Kotler

motivated" for the event.

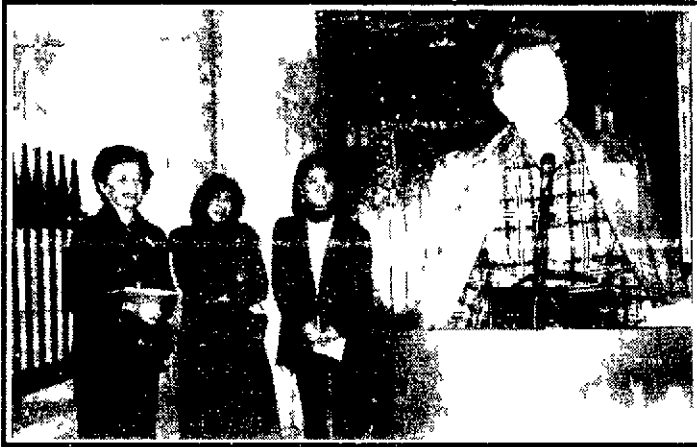
BeiBei She presented Elliott with the first edition of Elliott Hall sweatshirts. She commented, "We're thrilled to have this building dedicated to Mrs. Elliott because of her long-time service to Barnard as a Trustee, and especially because of her work for women's health care."

Coleman mentioned subsequently that Hall Council is presently considering buying more sweatshirts and selling them as a fund-raiser, since "they are so popular."

Rachel Feuer is a Barnard College junior

Be Part of the Action! Write for News!

The Elliott Hall Dedication Ceremony



**Eleanor Elliott Addressing the Crowd
behind: Helene Kaplan, Ellen Futter, Bei Bei She**



Millicent McIntosh



Eleanor Elliott with Bei Bei She



photos by Keri Kotler

Mohammad Sparks Anger and Controversy On Campus

As night fell on New York City on Nov. 9, an alter van of police officers descended upon Columbia University. The Black Student Organization (BSO) invited Khalid Mohammad, National Representative for the Nation of Islam, to speak about the legacy of Malcolm X. The event coincided with the University's fourth annual Human Rights/Race Relations Week.

Before the tickets to the lecture were being sold, Columbia University students staged a protest on College Walk. The Jewish Student Union (JSU) organized the rally against Mohammad because of his record of anti-Semitic statements at colleges across the country, including Columbia University two years ago, at which time he called Columbia University "Columbia Jewiversity."

"I'm here to pin the tail on the honkey, don't let the honkey get away, ride him until he sweats."

"I'm here tonight because there is a speaker who is spreading anti-Semitism and racism to my peers and I cannot stand by idly when something so hateful is happening," said a protestor. Yael Slonim (BC '95).

"I've heard members of the Nation of Islam speak before, and I have no problem with black unity, but it is offensive when they try to divide other groups in the process," stated Edward Rosenfeld (CC '96), another protestor.

When FBH was opened, students were first frisked by BSO security guards before being allowed into the lecture room. Inside, more security guards from Columbia University, the BSO, and the Nation of Islam lined the auditorium.

Co-Chairperson of the BSO's Political Committee Ben Jealous (CC '91) introduced Mohammad stating that,

"There has been much banter in the media regarding Malcolm X, so the BSO thought it would be appropriate to have the honorary Dr. Khalid Mohammad speak to us to tell us about the legacy of Malcolm X."

Mohammad began the lecture with a prayer and then stated that the protestors outside should learn that "if you don't start nothing, there ain't nothing." He said that he had not come to make fun of the Holocaust of six million Jewish people during WWII, but that, "we always hurt your history,

but not only have we undergone a holocaust, but we have also undergone a hell of a cause."

He then denounced the protestors outside and stated, "You're just as silly as you can be, somebody should have taken that sign and hit you over the head with it."

An audience member then shouted out that Mohammad was dirtying Islam, his religion, to which Mohammad replied, "Look at Uncle Tom Arab from Arabia. The audience member was then approached by a security guard and escorted out of the room."

Mohammad went on to say that the Jewish people had also been slave masters, but that he would prove it later in his speech. He then spoke of the life of Malcolm X and stated that "I'm here to pin the tail on the honkey, don't let the honkey get away, ride him until he sweats."

When another audience member screamed out, "That's reverse discrimination," three security guards surrounded him while Mohammad replied, "Shut up fool." Mohammad then stated that African-Americans cannot be racists because "racism equals prejudice and power. We can't be true racists because we don't have any power." He then said that the white man is the devil and stated, "I will always call you a cracker and a devil." Mohammad went on to say, "I talk to an audience of devils the same way I talk behind your backs."

Mohammad spoke further about Malcolm X's life but then quoted a book that he did not cite, as proof that the "dirty Jews" were slavemasters in the 1800s.

When an African-American member of the audience yelled out, "They want to know why you won't talk about Malcolm X," he too was escorted out of the room. Mohammad then called the man a "pasteurized, homogenized negro."

Mohammad then spoke of how Malcolm X studied the dictionary while he was in jail and how with just an elementary school education Malcolm X was able to debate scholars from many universities. He stated that once Malcolm X even had to debate an African American, who Mohammad stated was an Uncle Tom homosexual. Mohammad went on to say that there was nothing Malcolm X hated more than a black man who acts like a white woman.

Mohammad said that during the last year of his life, Malcolm X had actually wanted to return to the Nation of Islam, but that others had stood in the way. He stated that Malcolm X never changed his views on white people when he went to Mecca and saw whites praying to Allah. Furthermore, when Malcolm X charged Elijah Mohammad of getting his secretaries pregnant, Elijah Mohammad was actually only practicing polygamy, as did Abraham in the Old

"I believe in 'we shall overcome', but I also believe in 'we shall overrun.'"

Testament, a book which Mohammad later said was only of phirophesies.

"I know who killed Malcolm X, the United States government killed Malcolm X," said Mohammad.

In the concluding remarks of his speech, Mohammad stated that whites and African-Americans are dramatically opposed and there's no way to reconcile it. He went on to say that he "believes in peace if possible, but I also believe in violence when necessary. I believe in 'we shall overcome' but I also believe in 'we shall overrun.'"

Elham Cohan is a Bulletin Features Editor and a Barnard College sophomore.

*** Editor's Note: Following the speech, four complaints were filed with Columbia Security charging physical and verbal harassment by members of the Mohammad entourage. Security is currently investigating.**

Tea and Topics Discussion On Holiday Decorations On Campus

Vice President and Dean for Student Affairs Barbara Schmitter and Associate Dean of Faculty Flora Davidson moderated a Nov. 12 Tea and Topics discussion entitled 'Holiday Decorations On Campus: What's Your Opinion?' The event was jointly sponsored by the Office of Student Life and the Committee on Race, Religion, and Ethnicity (CORRE). Approximately 40 people including students, faculty staff, and administrators participated in the discussion in the Brooks Living Room.

Davidson opened the discussion with a brief statement giving some background on the issue of holiday decorations in America and on campus. She additionally mentioned three points of view on the issue: first, the civil libertarian views says that the College as an institution should not decorate at all, because it implies that we are tilting towards a religious observance. The second view is that the absence of campus decorations will be felt. The third view, assuming that decorations are in order, raises questions over what kind of decorations to put up and how inclusive they should be.

Schmitter then briefly related the many different ways that Barnard has chosen to deal with the issue in the past: from hanging huge wreaths at the entrance of McIntosh, to placing a large menorah in McIntosh, to putting lights on all campus trees, to doing absolutely nothing at all.

Economics Professor Cecilia Conrad said that institutions like Barnard should not do anything to favor one religion over another. Yet she quickly added that she likes the lights

on the trees, since they cheer up some of the winter dreariness."

Leilyne Lau (BC '93), President of SGA, remarked that while she liked the lights, she had a problem with the red ribbons on the trees, since to people including her Jewish roommate, red and green are the colors usually associated with Christmas, and that bothered them.

Religion Professor Alan Segal commented that he has lived through enough winters to see lots of different ways to deal with the issue. "I can't say there's any particular strategy that lends itself to be taken. Yet the important thing really is how it affects you - what message does Barnard want to convey?"

Lau said that although she personally liked the decorations, they shouldn't be from Barnard College. She suggested that we should encourage students to put up their own holiday decorations. One student quickly remarked that because of finals in December, students are busy and if it's left to them, probably nothing will happen. Davidson then asked how everyone would feel if the College were to do nothing. Numerous students said that having some form of decorations is preferable, since, as one student said, "It's nice walking down to McIntosh with all the lights - especially during periods of pressure." Another student suggested celebrating all of the seasons, since that way we could reduce dreariness. Another opinion was to keep the lights on all year-long, since they were so pretty.

Resident **See Decorations cont. on p.8**

Weinberger Discusses The Arab-Israeli Conflict

Barnard Political Science Professor Naomi Weinberger delivered a lecture on the Arab-Israeli conflict on Thurs. Nov. 5. The speech, part of the Jewish Student Union (JSU) lecture series entitled 'Phoed and Philosophy' focused on the issue of objectivity when examining the problems in the Middle East. "You have to suspend your identity to see how other ethnicities view the issues," said Weinberger.

Weinberger spoke primarily about three historical events in the Arab-Israeli relations before answering questions from the audience.

When discussing the Palestine Mandate, Weinberger portrayed both the Palestinian and Israeli perspectives. "The Palestinians saw the Jews as an outside invader ceasing and stealing the Palestinian land. The Jews, conversely, did not feel like an alien presence," explained Weinberger. "They had the permission of the British, the League of Nations, and the Balfour Declaration of 1917 to live on the land."

The second historical event Weinberger discussed was the 1967 War, or more commonly referred to as the Six Day War.

Weinberger explained that the Jews felt the war was forced upon them because of military mobilization from Egypt, Syria, and Jordan. Arabs, however, Weinberger said, felt the war was an aggressive and expansionist war.

The last event that Weinberger examined was the Intifada, the current conflict on the Israeli West Bank. Weinberger explained that the Palestinians feel that the violence in the West Bank is a natural response to the harshness of Israel. "The Israelis, however, have a divided response, as evident through the positions of the two major Israeli political parties. The Likud party feels that Israel has every right to occupy the land and agrees that retaliation against the violent Arabs in the West Bank is justified. Conversely, the Labor party, which currently controls the government, consents to the notion of trading land for peace."

However, Weinberger commented that "I don't think any Israeli leader can give the West Bank [to the Arabs]. The Clinton administration needs to be active in this area."

Reactions to the lecture were positive. "I found the lecture very interesting," said JSU Social and Cultural Coordinator Jeff Wechselblatt ('94). "It was a very even handed presentation."

"Since I'm visiting Israel over winter break, I found the lecture very pertinent," said Ziona Leibowitz (SEAS '96).

The coordinators of the lecture series plan on having other Columbia University professors discuss their views on different topics of Jewish interest. "It's a chance for people to celebrate their Jewishness through intellectual discussion," said Wechselblatt. "However, it is open to everyone, and I hope it will promote understanding."

Amy Leavay is a Barnard College first year student.

Had I Been A Man This Summer I Might Not Have Been So Disillusioned

As I entered the television studio building, I was overcome by nervous excitement. Within the next hour, I would begin my first day as a news intern having received one of five news intern positions from an applicant pool of 250. With a hundred thoughts whirling through my head, I sat patiently in the waiting room with the other interns until personnel escorted us through a corridor covered by a red carpet and filled with headshots of those who had made it to the top of their profession, 'today's network stars.' From there, we went upstairs to a conference room to fill out some paper work and get lectured on studio policy. Finally, the group was allowed to enter the newsroom. Glancing around the room, I was impressed by the number of women present. Women occupied all areas of the newsroom; they were anchors, reporters, writers, producers, and assignment editors. In fact, I am tempted to estimate that women made up approximately 40% of those employed in news at the station, a number that I would never have expected. With such a positive first impression, you can just imagine how shocked I was to discover that the news department was brewing with a history of sex discrimination and that these deep-seated attitudes were still present in a hidden form.

Women in the newsroom have faced the problem of sex discrimination since they first entered the industry. Prior to the 1960's, broadcasting was a 'male-dominated' profession, prejudiced against women because a woman's voice wasn't deemed authoritative. But this is the 1990's. The women's movement is supposed to have corrected the many discriminatory practices held against women in television news. Yet sex discrimination is still prevalent in the news business in hiring and promotions, earnings, and story assignments. Obviously we still have a long way to go.

In my opinion, the worst form of discrimination is a lack of respect. Unfortunately, I encountered it repeatedly throughout the summer at the station.

Out of the five news interns and one 6-week fellowship intern, four were women and two were men. As a whole, our primary responsibility was to attend to the phones, mail, and faxes, a responsibility that all of the interns were required to share. We were all forewarned of our job responsibilities before we accepted our positions. In the interest of fairness, we should have worked together as a group. This, however, is not what occurred. The four women interns worked together as a team to get the dirty work done,

and the males were given the freedom to do more 'thinking work.' Once, while I was sitting at the phone needed to use the restroom, and asked one of the interns to take my place. He gave me the meanest look I thought answering the phones was beneath his dignity. I went to the bathroom, all I could think was, wouldn't it be wonderful if I didn't return and he had to sit at the phone the whole day?

After about four weeks of observing the interns' conduct in the newsroom, I had had enough. I confronted my female boss, and discussed the problem. In particular, I informed her, the male interns did not answer the phones or sort mail. My boss agreed with me and admitted that she had noticed the problem. However, she did not speak to the two individuals or bring the problem to the attention of the men in the office. At our group meeting, a comment was made that the men should work together as much as possible - a comment that I ignored.

"The copy editor for the seven o'clock news, as I had been told, received her position only because she was giving the anchor blow jobs. They claimed she did a lousy job, but they couldn't demote her for political reasons."

Another form of discrimination took place when women were asked to work on a special project. One of the female interns was an aspiring sports journalist. She introduced herself to the sports anchor, who informed him of her interest in sports. He was very friendly with her and wished her luck in pursuing her dreams. However, she was unable to get

transferred to his department. He told her that sports needed an intern, and she accepted his response. However, two weeks later, a new male intern was brought to the sports department by personnel. She was devastated and she found out.

I, too, had an experience of this kind. My interest in news is primarily in politics. Stories like Amy Fisher enthused me and I had been unhappily clipping annoying articles every day for my boss. So, for about two weeks, I went to the woman producer in charge of the Democratic Convention and informed her of my great desire to go to the convention. I told her that I was a political science major and that I would help her out in any way possible, if only she could get me to go with them. She told me that she'd see what she could do, but that she had an intern assigned to her, one of our news interns, and if she needed further assistance, I would be the first person she would ask. Well, she took me up one day and offered me xerox, collate, and package the booklets that would be distributed to the members of the newsroom.

See Sexism continued on page 15

Sexism continued from p.14

intern had gotten to do all of the research for the booklet, a job he found boring. He also got to go to the convention. Further, when they needed another intern to help out at the convention, they took the only other male news intern in the newsroom. I was terribly disappointed that they did not offer me the opportunity to go with them. It's not as though I had failed to mention my interest to them. However, I do want to mention that while I did not get to go to the convention, I had been chosen to assist the business producer, help him choose stories, log tapes, and watch him edit until the boss's brother came to the station later in the summer and was given that position, despite the fact that I was efficient and helped him get what he needed long before it was time to edit the pieces. I also had been assigned to assist the secretary for the news director. This, while it was secretarial, was considered an honor.

Another aspect of newsroom discrimination involved the difference in attitudes towards women and men. When one of the male interns worked, people would make comments like "Look how helpful John is and how he enjoys what he is doing." Four things went through my mind when I heard these comments. First, he was the only intern getting paid a stipend of \$1600 for six weeks, not three months, of work. Second, he had time to help them and butter up to them, since he never answered phones or opened mail. Third, they asked him to help. Had they asked the other interns, they would have received a similar response.

Finally, by commenting on his good work, they promoted more hard work. When one feels respected, one tends to work harder. A male intern in the news library told me that he was told by his female boss that he was the only intern she could trust to get her what she needed. Since he was one of two men in a room with four other women interns, that again implied a negative attitude toward the women.

With the exception of one woman producer who always recommended me to the assignment desk, reporters, and producers, women were treated differently. The executive producer, yet another woman in power, informed me that I was too nice to make it in this business. Most of the time, however, there was a noticeable absence of positive comments towards the women.

This behavior did not disappear at the full-time level. The managing editor, for instance, was called a child prodigy, having begun his career as an intern at the station and worked his way up the ranks, passing the women in line for similar promotions, until he reached the position he was currently at by age 27. The women on the desk in lower

positions were around the age of 30. The copy editor for the seven o'clock news (not ten o'clock prime time), as I had been told, received her position only because she was giving the anchor blow-jobs. They claimed she did a lousy job, but they couldn't demote her for political reasons. The producer of the ten o'clock news received her position after having been passed over for promotions several times and fought hard to be given the opportunity to prove herself. However, rumor has it, that when she moves on, the position will return to a man. The only woman of note who did not receive any negative comments was the executive producer. She seemed to be the only woman who was respected there.

However, I have little faith that as more women begin to fill the higher echelons of the news business the problem will dissipate. They are often forced to put business before their instinctive moral responsibility to women and the public. For example, I learned that the female Vice President of Programming admitted that the show STUDS is derogatory to women and should not be on the air. Because of her position, she was able to hold the program for over six months. But she explained that ultimately, she had no choice

"As I went to the bathroom, all I could think was, wouldn't it be wonderful if I didn't return and be had to sit at the phones the whole day?"

but to approve of the program because of the necessity of making a profit. Thus, despite the several improvements made on behalf of the women's movement, I fear that there is still a long way to go before women will achieve the equality that they rightly deserve in the newsroom.

As a Barnard woman interning in the field of television news, the experiences I encountered over the summer have forced me to seriously reconsider my desire to work in such a non receptive environment. I do not feel that I want to put up with the problems that currently persist in the newsroom.

At Barnard, I have gained enough self-confidence in my abilities to realize that I don't need to accept the abuses that are thrown my way. As a result, I feel that while it is essential that women constantly strive to overcome boundaries within the media industry (in addition to all other fields), I would personally rather focus my energy in areas where my efforts will be appreciated.

Julie Hyman is a Barnard College senior.

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Kristallnacht Remembered

The 5th anniversary of Kristallnacht was last week. All around the world, Jews and humanitarians commemorated the event which served to be the jumping off point for the Holocaust. The actions that night, condoned by the Third Reich, made obvious the Nazi systemization of a policy of discrimination and hatred against minority groups — particularly Jews, homosexuals, and Gypsies.

Before Kristallnacht, discrimination was most prevalent in isolated incidents. Many people deluded themselves into believing that "these incidents" were a temporary aberration which would quickly disappear. Later on, it became much more difficult to ignore the fact that the abuse would only get worse, not better.

Lucy Dawidowicz describes Kristallnacht as the night between Nov. 9th and 10th in 1938 when Hitler allowed his elite henchmen, the then SA, to "have a fling". This so called fling was in retaliation of the murder of Ernst vom Rath by Hershl Grynszpan. Vom Rath was the then secretary of the German embassy in Paris. The Nazis used the fact that Grynszpan was a 17 year old Polish-Jew to rationalize their identification of the Jews as enemies of the Reich.

On this night, the Germans destroyed Jewish property throughout the country. Over 7,000 Jewish stores were vandalized. Fires were set, ravaging synagogues and many other Jewish institutions. The offenders shattered a tremendous amount of glass and spray-painted anti-Semitic comments on buildings. The vast quantity of glass destroyed caused this fling to be forever remembered as Kristallnacht —

the German word for "the night of broken glass." The most disturbing aspect of this incident was the response of the police to the wanton violence and destruction. Almost 100 Jews were killed, and many others tormented and abused. Yet the police's only action was to prevent the destruction from extending to non-Jewish property.

In Kristallnacht's aftermath, the wealthy Jews proved to be the luckiest ones of their group. They were merely arrested but set free if they agreed to leave Germany immediately. The rest were not so fortunate. Approximately 30,000 men were sent to concentration camps in Eastern Europe where most of them were murdered.

This event differed from the pogroms of the past in that it marked a transition from isolated acts of discrimination to mass and systematic destruction of an entire people. From this point on, many laws were passed which forbade Jews from holding property and running their businesses, thereby functionally removing them from the German economy. This was the beginning of a set of legislation which ultimately stripped the Jews of all their political rights.

I am here now because of that night, as are many others. My grandparents had left Germany in 1933, but they decided that things could not be as bad as they had imagined, so they returned in 1938; but when they saw the destruction, they left. Many other merchants also saw that night as a sign to leave, and those that did are alive because Kristallnacht forced them to realize that they had to leave.

On Nov. 10, 1992, the Jewish Student Union sponsored a memorial service in remembrance of this terrifying event. Fredric Zeller, a Holocaust survivor and author of "When Time Ran Out: Coming of Age in the Third Reich" discussed his experiences as a youth in Germany. As a 15 year old he had watched the Nazis destroy his neighborhood and burn down his synagogue in the course of that fateful night.

Nechama Cohen is a Barnard College senior.

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ORIENTATION '93

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Professor Rosenberg Speaks About Women In Recent Politics

I recently spoke with Barnard History Professor Rosalind Rosenberg about her feelings concerning the recent election results as they affect women's issues. Professor Rosenberg teaches a course entitled "Women in the 20th Century."

Felisa Reinhard: How do you feel women will fare with this new administration in comparison with the Reagan/Bush years?

Professor Rosenberg: It's hard to do worse. I think that women ought to be able to make real progress, most particularly with the Parental Leave Act. After all, the Parental Leave Act did pass Congress; it was President Bush who vetoed it. So one of the first things that I think we will see happen in Congress is a resubmission of the Parental Leave Act. That is a very important issue for working parents, in general, and working mothers, in particular.

FR: Hillary Clinton portrayed herself as a working mother throughout this election. How do you think the "Hillary factor" affected this election?

Professor Rosenberg: I think that the "Hillary factor" obviously underwent a change. The initial reaction was negative, but by the end, the reaction to her seemed to be more positive. I think it was really the Republican Convention that was the turning point because the efforts of Barbara Bush and Marilyn Quayle to present themselves as the symbols of American womanhood obviously backfired. Particularly when Marilyn Quayle argued that most women wanted to be essentially women. Any statement that suggests that there is "essential womanhood" that all women must subscribe to is an idea that obviously touched a chord in the American female public. And, it was one that they reacted to very negatively. One of the most dramatic changes that came out of that convention was women reacting negatively to Marilyn Quayle's remark. One of the things that has happened in the last 20 years is that we've gone from a country in which the majority of married women have been housewives to a country in which the majority of married women are in the work force. They may not identify completely with Hillary Clinton, who is a high-powered professional woman lawyer; but they don't feel comfortable with Marilyn Quayle or Barbara Bush either—particularly being told that they can't be a good wife and mother unless they abandon their jobs and stay home with their children. So I think that the "Hillary factor" went from being a minus for the Democratic Party to being a qualified plus. And it was Marilyn Quayle and Barbara Bush who gave that to the Democratic Party.

FR: I recently saw a survey which asked, "Who would you rather have as your mother, Barbara Bush or Hillary Clinton?" This question obviously reflects the ambivalence towards working women. Can you comment on this current state of ambivalence?

Professor Rosenberg: I think that there is tremendous ambivalence about accepting the working woman. The strongest ambivalence has been on the part of men. Throughout the 20th century, since the 1930's when polls were first kept, husbands were consistently more resistant to

the idea of working wives than were wives themselves. But even working women experience ambivalence not only because tradition dictates that women's primary responsibility is their family, but also because, as I argue in my book, *Divided Lives*, women have entered the work force without being able to gain, at the same time, relief from domestic responsibility that they've always shouldered. So women inevitably feel divided between, on one hand, the need and desire that they have to work, and on the other hand, the demands and feelings that they want to provide for their families in non-economic ways.

I would like to respond to the question about whom I would prefer as a mother. I would want to have Hillary Clinton as a mother. My mother worked all the years that I was growing up and it made it much easier for me to become a working mother, to see that she had done it successfully. My mother wasn't a lawyer; she was a nurse. But she made it clear throughout my childhood that this was something that could be done and that she expected me to do it. It wouldn't be easy but it could be done. She was always there for me. I never felt neglected.

FR: How do you feel the Anita Hill/Clarence Thomas hearings influenced this election?

"Historically, women have made the greatest advances on issues important to women in times when economic issues have been of great concern."

Professor Rosenberg: The Hill/Thomas hearings were significant in generating a great deal of attention to the issue of the low numbers of women serving in high political office. What those hearings demonstrated more powerfully than any single event was that only 2% of the Senate is female; the Senate is a male club. That did inspire more women to run than ever did before. The number of women running for Congress doubled between 1990 and 1992 and in part that is due to the Hill/Thomas hearings. What I think needs to be added is that we were at a point at which we were going to see an improvement in women's standing in higher elected office. That would've happened even without the Hill/Thomas hearings because historically, if you look back, certainly within the last two decades, you see a steady increase in the number of women being elected to city and state offices. So women have been entering the pipe line both by running for political office and by attending law school in great numbers. And since such a large proportion of those who are in Congress have come out of legal careers, the increase of women in law schools has been important to prepare women for public office. The Hill/Thomas hearings was a catalyst that focused attention on the need to concentrate energies on getting women elected to higher office. But the catalyst would not have produced as much as it did if there had not been 20 years of ground work. Women's political groups also helped by raising money to help get women elected to office.

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Politics continued from p.17

To a somewhat lesser extent, the issue of abortion helped as well. This is not as powerful a reason across the country. The polls suggest that it was not determinative, and yet, for many women the prospect of seeing abortion rights taken away energized them. And it has energized those women who have been most active in fighting for women's political success.

FR: Do you think these women elected to higher political office will push feminist issues or will they try to integrate into the "old boy" network?

Professor Rosenberg: It is impossible to answer this question with any certainty. I think what we are going to see, at least in the immediate future, is a concentration of most politicians on economic issues. And economic issues have traditionally been especially important to women. It may not really matter what the answer to the question is because I think there is a convergence of these two camps because of the economic situation. And indeed, historically, women have made the greatest advances on issues important to women in times when economic issues have been of great concern.

FR: What do you think still impedes women the most? We have certainly made great strides, but the battle is far from over.

Professor Rosenberg: The battle is not won. A hundred years ago, Allison Hamilton complained that men give over to women everything that they are disinterested in and keep business and politics for themselves. And in some sense, that remains true today. But whenever I talk to a student who is discouraged about how long it takes to bring about change, I remind them that it took seven decades for women to win the vote. Women have gained a great deal over the last century but the problems that remain are going to involve a great deal of additional effort. For women to continue to make progress they are going to need to continue gaining more education. They are going to have to acquire many more social services than are now available in terms of job training, child care, and health benefits. Men are going to have to change, and that's the hardest part to accomplish. I think it is important not to expect too much from one election.

FR: When do you think there will be a female president?

Professor Rosenberg: I'm glad I'm not in the Presidential debates. It's impossible to say. It is conceivable within your lifetime. Women will have to be a much larger part of higher political office before it happens. Many more women in Congress. But even in places like Scandinavia where women comprise 30% of national legislative bodies we still don't routinely see them as prime ministers.

FR: Do you see a time when things will be gender-neutral?

Professor Rosenberg: That's going to take much longer. Certainly we would have a better society if we didn't categorize people as we do. I don't think people should be categorized by gender any more than they should be categorized by hair color, height, or weight. But gender will be the last to go, even after race. Many people would disagree with me, but I think gender is so much at the core of self definition that it is likely to be the last to go.

Fehsa Reimard is a Bulletin Women's Issues Editor and a Barnard College senior.

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Pro-choice Movement Under Clinton Discussed at Forum

Barnard-Columbia Students for Choice held a forum to discuss the future of the pro-choice movement now that Bill Clinton has been elected president. Despite the content of Clinton's pro-choice rhetoric, speakers expressed healthy skepticism for electoral politics as the means to victory for the pro-choice movement. Tristin Adie (BC '93) claimed that Bill Clinton's victory was not a victory for the pro-choice movement since the new President stands for unacceptable restrictions on abortion such as parental consent, informed consent, and a 21 waiting period. "Accepting Bill Clinton's pro-choice is not really pro-choice," she said. The election has sapped much of the energy from the pro-choice movement that had been gained in victories against Operation Rescue in New York, Buffalo, and Boston. He called for a linking of oppressions in order to build a broad based effective pro choice movement similar to the one that secured Roe versus Wade in 1973.

Amy Durfee, a visiting student from Mount Holyoke, spoke on the legislative state of abortion rights. She spoke on the Freedom of Choice Act, which, when originally written, was basically a codification of Roe v. Wade but now is watered down by various amendments. She did, however, assert that with the new Administration these changes might be reversed if there is a significant pressure from the public to make this bill a positive one for abortion rights. Also the gag rule has been overturned by a court and it seems that President Clinton will support the right of federally funded abortion clinics to give information on abortion.

Cindy Suchomel (BC '92), a staff member at Barnard, talked about the tradition of radical feminism and the need to

make reproductive rights connected with other issues on this campus and beyond. She insisted that even Roe v. Wade was a compromise of the principle of "Free Abortion on Demand," which insures abortion rights for all women regardless of age, marital or economic status. It is crucial not to rely on Washington and bring the pro-choice movement on campus by presenting speakers, information on birth control, and also by participating on struggles on campus such as the fight to defend the Rape Crisis Center at the rally on Nov 18 at Low Plaza.

Comments in discussion focused both on the strategy of the pro-choice movement and the success of BCSC in mobilizing pro-choice support on campus. According to many participants, the pro-choice movement must focus on slogans and strategies that mobilize as many people as possible not necessarily the most inflammatory ones. The feeling of many people was that it was crucial to build coalitions with other groups, especially gay, bisexuals, and lesbians. Many people on this campus are clearly pro-choice and to tap into this energy, people who are pro-choice must remain confident in expanding the discourse of political discussion that allows as many people as possible to be involved. By organizing forums, rallies, clinic defenses, and coalition building, BCSC, which normally meets Tuesday nights at 7:30 in 302 Barnard Hall, hopes to restore the level of pro-choice activity seen at last year's March to Save Women's Lives. In this vane, BCSC is co-sponsoring a forum with the Lesbian Gay and Bisexual Coalition to talk about the sexual politics of both Gay and Lesbian Liberation and Reproductive rights Monday Nov. 16 in 313 Hamilton.

Andrew Stettner is a Columbia College junior.

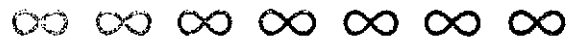
Words By Women

"In a society where the rights and potential of women are constrained, no man can be truly free. He may have power, but he will not have freedom."

— Mary Robinson, President of Ireland

"I didn't want to leave the work force I was trained for because of someone else's behavior. Why should we have to quit? Never assume we have choices that we don't have. And opportunities for women of color are even rarer."

— Anita Hill, law professor



Women's Issues

Speak Up and Be Heard!



Two Students Respond to the Themes of *The Love of the Nightingale*

In anticipation of the opening of the theater production "*The Love of the Nightingale*," Professor Brenda Gross' Feminist Texts class read this play by Timberlake Wertenbaker and analyzed it from a feminist perspective. Below are responses by two students in the class.

The greatest theme in *The Love of the Nightingale* is that of the silencing of women, whether it is keeping them quiet about transgressions against them or quelling their freedom of expression. In the play, there is not one culminating crime against women, but rather several infractions against them in order to render them silent, impotent, and demure. For example, not only does Tereus keep the sisters, Philomel and Procne, apart for over five years, but after raping Philomel, he cuts out her tongue to make her mute. His excuse is that her words are more than he can bear. This act of extreme cruelty leaves her voiceless and denies her the ability to explain what has happened, to "voice" her fears, sorrow, and outrage. He prevents her from "naming" the wrong, thereby impeding any sort of possible recovery. Thus, when Philomel is finally reunited with her sister, Procne doubts whether or not she should believe the story of the dolls (Philomel's representation of the rape and mutilation). Perhaps Philomel "asked for it," perhaps she tempted the king. But she is unable to defend herself. The terror and horror reflected in her face must go unspoken.

The most disturbing element of this is that it remains true even today. Women, as victims of rape, verbal and physical abuse, and sexism, among other atrocities, are not able to speak out. One of the ironies of *The Love of the Nightingale* is that a woman's tongue need not be cut out in order to silence her. As victims of these forms of abuse and violation, the silence happens naturally, as a result of the violation and oppression.

Sarah Kelly is a Barnard College senior.

Working from the remnants of Sophocles' play *Tereus* and an account of the play based upon Ovid's *Metamorphoses*, Timberlake Wertenbaker creates her own adaptation of the story of the sisters Philomel and Procne. In watching this play, I was surprised at how easily this story can be applied to modern events. When Procne finally finds her sister, now a cast-off of her husband's depraved sexual desire, she hesitates to believe that Philomel did not in fact seduce the king into raping her. Procne's suspicious reaction to her sister's devastating predicament is reminiscent of society's reaction to all rape victims and victims of sexual harassment. Even Procne, Philomel's sister and closest friend, like others in the patriarchal society, accuses first the victim, then the aggressor.

I find Procne's character a bit troubling in this respect. I cannot believe that a woman who receives so little love and care from her own husband would then defend Tereus in a rape allegation, and suspect her sister of being a vamp. Procne reminds her sister to always tell the truth—but not to be too open. For a woman who herself has experienced Tereus' capability of associating violence with sex, I find Procne's doubts as to her sister's innocence too reminiscent of some male judges' verdicts on rape cases. By wearing slightly provocative clothes or by being too much of an optimistic opportunist like Philomel, a woman invites sexual violation. The voice of Procne when she suggests that her sister seduced King Tereus seems to be the voice of the author. She suddenly rejects the intense love of the sisters and substitutes their bond for a judgemental and suspicious cross-examination. The author disappoints me with this inconsistency.

Amanda P. Herman is a Barnard College junior.

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Babes and Bimbos in Film

Jami Bernard, Chief Film Critic at the *New York Post*, discussed the frequent use of the "babe" and "bimbo" roles in most American films at a Nov. 5 discussion entitled "Babes and Bimbos."

Bernard presented the issue directly and briefly by her statement: "Bette Davis and Joan Crawford would not get a job today, and I personally blame it on Lycra." After presenting this theory, she then gave definitions for the modern-day roles for females: "A babe is a woman who looks good in lycra, while a bimbo is a woman who looks just as good in lycra but is also stupid." Bernard claimed that this material has sent the image of the female back 20 years.

"Studios demand that the woman must always look attractive," explained Bernard. "Luckily, there is a trend at the moment to avoid [portraying] women looking stupid. There is a decline of the 'Bimbo.'" Despite this decline, however, she felt that an abuse of the female body remains "You have these female brain surgeons [in films] wearing cheap clothing."

Bernard believes that most movies are filmed with a male vision perspective. She then listed various examples of shots and scenes which would most likely appeal to the male audience, such as long shots of the female body from the legs upward. "Women are forced to be transvestites in the movie theater, since they are watching through a male eye," she stated.

She offered two examples of films which did not possess this male vision: The first example took place "in *The Silence of the Lambs*, when Jodie Foster is waiting to perform the autopsy, and she is in the waiting room with all the policemen staring at her." The other example was a scene in the movie *Thelma and Louis*, when Thelma (played by Susan Sarandon) is crammed into a bathroom filled with women adorning their makeup. "This is a woman's view,"

concluded Bernard.

The need for most film makers to have only prostitutes or girlfriends in certain scenes also exists. "If an alien came down to watch movies, he would think the [only] two types of women were prostitutes and girlfriends," commented Bernard. "Very rarely is there a substantial part for an actress." Bernard cited the film *Death Becomes Her* as an example of such a movie. In the film, Meryl Streep undergoes various bodily transformations, and "was used as a prop for special effects."

Throughout the discussion, several audience members mentioned numerous films which contained examples of women portrayed as babes or bimbos. Since most of the discussion focussed on the need to redefine the role of the woman in "Hollywood," I decided to ask her opinion of a certain Peter Greenway film, entitled *The Cook, the Thief, His Wife, and Her Lover*. The basic plot of the movie consists of a woman who is married to a vile, abusive husband and ultimately murders him. I personally felt that this approach towards a female character would never have occurred in

"Studios demand that the woman must always look attractive,"

past pieces, and might be considered a result of feminism and the need to create new roles for females. Many people have found the movie offensive, if not pretentious, and Bernard appeared to share these feelings. "I interviewed the director," she snarled. "Before, I believed him to be gay, but afterwards concluded he was heterosexual. I personally cannot watch his films, since his personality gets in the way, plus, I do not like any of his female characters."

Bernard also mentioned the presentations of gay men in film, and how their roles are abused in the same way as those of women. She concluded with a summation of her point: "I would like to see more of a balance between women and men in film. We need to have a spirit of investigation and instigation in order to fully understand where women stand in film."

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Integrity, Intelligence and Love Sparkle in *Aladdin*

I had hoped that for my first review in *The Barnard Bulletin*, I could trash the movie and write a review filled with scathing but insightful comments. Unfortunately, I chose a brilliant film to review and rather than a page of biting remarks I'm afraid I have nothing to do but bubble. I watched *Aladdin* with my mouth open and my eyes filled with as much wonder as any seven year old's. Not only was it technically spectacular, but it had a wonderful message.

In *Aladdin*, integrity, intelligence and love reign in a true '90's fashion; and best of all, they do it convincingly. Aladdin is a charismatic street urchin, dreaming of a better life. Jafar, evil advisor to the sweet, bumbling sultan seeks a magic lamp which can only be retrieved by a "diamond in the rough." The adventure begins when Jafar convinces Aladdin (the diamond in the rough) to enter the "cave of Wonders" and retrieve the magic lamp. However, it is Aladdin, not Jafar, who comes to possess the lamp and the genie within. The film follows him as he wins the heart of the headstrong Princess Jasmine by "being himself" and defeats the evil Jafar.

The story's message is classic Disney with a few politically correct touches for the '90's viewer. The Princess Jasmine finds true happiness by holding staunchly to beliefs and rebelling (no submissive females here). Aladdin doesn't just love her for her beauty—she's funny and intelligent, and he says so. Aladdin's actions are not governed by a desire to get the best things for himself, but to do the right thing and help others: he gives his last piece of bread to starving children and he puts the desires of the Genie over his own. Aladdin reaffirms in the midst of dirty political campaigns, a corrupt government, and economically failing country that good can still conquer evil.

Thanks to Disney's talented animators and writers, the characters are individuals; each with a distinct physicality and personality. Aladdin was designed by Glen Keane to be a combination of Tom Cruise's look, Michael J. Fox's personality and M.C. Hammer's movement (no wonder I wanted to marry him). The evil Jafar (designed by Andreas Deja) and his aptly named sidekick Iago (designed by Will Finn) are a perfect combination of sheer malice and comic relief. Jafar looms, Iago cackles and makes smart remarks.

Despite the honesty and charisma of the other characters, it is the wired Genie who steals the show. Imagine Robin Williams (Genie's voice), left to his own comedic devices with the power to change his body and assume the shape of anyone or anything he is imitating. Give him the ability to defy the laws of space and time and you have the Genie. In

his normal state (if you can call it that), he is nothing more than a puff of smoke with a beard, but at any given point he can become someone else, from Rodney Dangerfield to Jack Nicholson to Arsenio Hall. He turns the professional of Prince Ali Ababwa into the Macy's Thanksgiving Day Parade, giving commentary on the floats. He can be ten little genies; one big genie. . . you get the point. Designed by animator Eric Goldberg, the Genie takes all my expectations of creativity and energy—all of those expectations which are never quite satisfied—and exceeds them. Robin Williams' and Eric Goldberg's Genie is like a time capsule of '90's pop culture. In 15 years, the five year olds who watched *Aladdin* with me will see it again and discover something marvelous in the Genie: the world of their childhood.

Disney used new computer technology to produce cartoon effects which would have been impossible even ten years ago—for instance, a magic carpet that twists and contorts all the while retaining its Persian design. "The Cave of Wonders" is found in the mouth of a giant tiger's head which emerges nearly 3-D out of the desert ready to swallow anyone who "dares enter." In another action-packed scene, computers were used to create moving lava, reminiscent of the swirling images in 2001: a Space Odyssey.

Music for the film was written by Alan Menken (with lyrics by Tim Rice and the late Howard Ashman) lives up to Disney's high standards of the past. It is lively and catchy—perfect for the big musical numbers which contribute to the magic of the movie. The ballad, "A Whole New World," makes a romantic (if a little cheesy) background to the "falling in love" scene



Jafar and sidekick Iago

between Aladdin and Jasmine.

All of the elements of *Aladdin* come together to make one of the greatest films (animated or otherwise) I've ever seen. Even though I didn't get a chance to trash a movie, *Aladdin's* splendor made up for my disappointment. Once again, Disney has topped itself. I can't wait to see what they come up with next and I can't wait to see *Aladdin* again!

Katherine Mayfield is a Bulletin Arts Editor and a Barnard College sophomore.

*** Note: Aladdin opens at Cinema I in NY on Nov. 11, and nationally on Nov. 25**

Profile: Brad Kane—The Voice Behind *Aladdin*

Brad Kane, the singing voice of Aladdin in Disney's new animated film, seems like a normal college student, and describes himself as the "epitome of a city kid." But at 19, Brad is already well established in an exciting and eclectic performing career. "I think to succeed in this business you have to do a little bit of everything," says Kane, who balances his studies at NYU's production and film school with singing for his alternative band, "The Misconceptions." As a child, he appeared on Broadway in the original casts of *Evita* with Patti LuPone, and later Sunday in The Park with George with Mandi Patinkin and Bernadette Peters. *Aladdin* is the newest addition to his impressive resume.

Both Brad's mother and grandfather were singers and his entrance into show business came when he was in the third grade and he joined his mother as an extra in the film, *Six Weeks*. Another actor on the set suggested he get a manager, he did, and soon after landed a television commercial.

When asked if he is sorry that he had an unusual childhood, Brad is reflective. "I guess the the big difference was that I was treated differently and that can be an advantage of a disadvantage," he says without regret. Brad points out that being a professional child actor gave him unique opportunities for insight into the adult world. "Once, to film an ABC Movie Of The Week, I went to Yugoslavia. It's strange to think that the same people I sat with in small, crowded movie theatres are now destroying their country."

When asked what it was like to work with talented actors like Bernadette Peters and Mandi Patinkin, Brad admits he doesn't remember very much: "I was just this little kid running around backstage to see who would play with me." Nevertheless, he admits that he did learn from the talented performers he shared the stage with. "All of my training has been experience; I definitely recommend it," he says.

Brad first auditioned for the role of Aladdin several years ago. Later, when the project was nearly dropped by Disney studios, he all but forgot about the part. While playing a gig with his band in Chicago about a year ago he got a call from his mother at seven o'clock in the morning. The project was

back and Brad was being considered for the role of Aladdin. "I didn't believe it until I really woke up; I still don't believe it," says Brad. In the end, Scott Weinger, another actor, did the speaking voice of Aladdin and Brad did the singing. This

was the first time in Disney history that the same person has not done both "I couldn't form complete sentences, and Scott couldn't carry a tune," Brad explains, laughing.

Brad sees this experience as almost an investment in his future. "It's like the director of *The Graduate*, he can do some really bad films, but he can always go back and say, but I did *The Graduate*! I can always say I did *Aladdin*."

As for other aspects of his future Brad says, "I



Brad Kane

think these experiences are rounding me out so that I can do everything I want; eventually I'd like to have control over the things I do." For now he says he is concentrating on his band. Brad also says the Broadway part of his life is not over: "I'd like to go back and showcase my talents, now that I'm not a little kid anymore."

Someday he aspires to be a filmmaker. "There are art films that get seen by little art crowds and I like those, but I'd like to make something more accessible. Mainstream, but intelligent mainstream," he explains. At this point in time, he sees stagnancy in the film industry, and the need for originality: "it seems that every blockbuster is adapted from a book." On the other hand, he admits that film is a rapidly growing medium and he is thrilled to be a part of it.

Whether acting, singing or making films, it is clear that the future holds exciting and interesting projects for Brad Kane. He knows he has a long way to go before he reaches the "million dollar mark," and knows the business like a seasoned veteran. "It's cut-throat, that's why it's nice to be involved with Disney—because it's Disney, he says." Would he work with Disney in the future? "Definitely" says Brad, smiling.



Aladdin

Katherine Mayfield is a Bulletin Arts Editor and a Barnard College sophomore

Wynton Marsalis: An American Great Lectures On Jazz Past, Present and Future

At the age of 30, Wynton Marsalis is established as a trumpet virtuoso, jazz spokesman and now lecturer on the state of jazz music in America.

In a recent discussion presented at the Juilliard School of Music—in conjunction with his recent appointment as Artistic Director of the Jazz at Lincoln Center program, Marsalis expounded on the innate connection between jazz, blues and the role he has shaped for himself as one of America's most respected jazz musicians.

With a navy 1940's style tailored suit befitting his image as that of Jazz Renaissance man, Marsalis moved animatedly around

the room interspersing his discussion of the music with brief musical performances to accentuate his points.

"As Americans, we should have our ears in tune to the sound of the blues. The problem is it's never been assigned the role of American music," Marsalis said, lamenting the all too late approbation in the United States of jazz and blues as inherently American music. He stressed the need to "hear" the blues and its history in order to adequately convey its universal sensual message. "To be able to play the blues, you have to hear the history behind it," he explained.

Marsalis described the discrepancies between the blues and jazz. "Blues is a fundamental building block of jazz, yet not all jazz has blues in it," he said. "Jazz music, in a more complex form, takes the blues and develops it..." To illustrate further, he explained that the blues is like a base used to make New Orleans-style gumbo and jazz is the gumbo—rich and complex in ingredients and flavors.

Tracing his New Orleans roots (and family ties: his father Ellis is a well-known jazz composer and pianist) to jazz music, Marsalis revealed that he did not always think he would become a jazz musician. But music has always been a strong force in his life. In his high school yearbook Marsalis

was quoted as saying that he "wanted to play music to transcend all the b.s. being played." He looks back on that quote fondly now; "I was a victim of every contemporary cliché there was," he says, smiling.

In discussing the musical forms that have both influenced him personally and musically Marsalis joked about his distaste for the constraining environment of classical music. "Playing classical music can sometimes make you feel as if you're having an enema," he said, laughing and then added

"To be able to play the blues, you have to hear the history behind it."

more seriously "when a jazz musician feels that classical music is something he or

she doesn't have to deal with, it's a big mistake."

Invoking the names of trumpeter Louis Armstrong and pianist/composer Jelly Roll Morton, as his musical predecessors, Marsalis admitted that his music is still evolving. "So much humanity came out Louis' horn. There's no way I could do it."

In an incredible musical demonstration of various jazz trumpet voices, Marsalis echoed the muted playing of Miles Davis, the humorous, vocally evocative sound of King Oliver (one of the great New Orleans trumpet players of the 1920's), and the unique sound of Louis Armstrong. When asked to play his own style, the ghosts of all the trumpet greats past appeared in his sound.

Discussing the role of those up and coming jazz musicians following in his footsteps, Marsalis discussed the need for them to not only have a musical understanding of jazz, but an intellectual and emotional sympathy for it as well. "In young musicians, if they lack real intellectual engagement of the music, it's gonna be hard for them to make it."

Serena Rappes is a Barnard College senior.

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Ten Little Indians:

The Jewish Theatre Ensemble proudly presents Agatha Christie's Ten Little Indians. Ten Little Indians tells the story of ten diverse characters, all invited to a remote island for a weekend party, only to find once they arrive that not only have they been cut off from the mainland, but that someone is out to kill them all, of course. The play consists of three acts, one intermission, humorous cliffhanging moments and a healthy smattering of morbid humor. Ten Little Indians will be performed in Wein Lounge on November 19 and 21 at 8 pm, and November 22 at both 2pm and 8pm. Tickets are 5 dollars for students, 7 dollars for non students and 10 dollars for reserved patron seating. For more information call Jessica at 853-6268.

Iolanthe:

Barnard College's oldest existing performing group, The Gilbert and Sullivan Society, presents one of Gilbert and Sullivan's strangest and funniest operettas, Iolanthe. Strepson, an Arcadian Shepherd, has the odd predicament of being half a fairy (the top half) and half a mortal (the bottom half). He loves Phylis a ward in chancery—unfortunately, the Lord of Chancery loves her too and will not allow them to marry. The plot unfolds into a series of bizarre events, all satirizing the English government of the early twentieth century. Expect the usual Gilbert and Sullivan silliness and sarcasm! Performances are November 19, 20 and 21 at 8:00 pm. Tickets are 5 dollars for students, 9 dollars for non-students.

The Mystery of Edwin Drood:

Columbia Musical Theatre Society presents Rupert Holmes' and Charles Dickens' The Mystery of Edwin Drood. Midway through his last novel, Edwin Drood, Charles Dickens died leaving the world with an unsolved mystery—who killed Edwin Drood and why? Although the world can only guess at how Dickens would have ended the novel, Rupert Holmes' musical allows the audience to choose from three possible endings. To add to the originality of the production, the show is performed by a traveling Victorian theatre group. The audience is told that this is the first production of Edwin Drood ever and the role of Drood is played by a famous male impersonator. Edwin Drood is an unusual show, with humorous dialogue, singing, dancing and audience participation. Performances are November 18, 19, 20, and 21 at 8:00 pm in Wollmann Auditorium.

An Actor's Nightmare, Sister Mary Ignatious Explains It All For You:

The Columbia Players present two of Christopher Durang's most brilliant and hysterical One-Acts. An Actor's Nightmare, starts off with an actor thrown into some play, he doesn't know what. Left to his own devices he begins trying out possible plays with other actors who appear and disappear almost randomly—Hamlet maybe? Well kind of, but then again every time he thinks he's got it the play transforms into something new and he's again left searching for the right play.

Sister Mary Ignatious Explains It All For You is a biting and hysterical satire on hypocrisy in the Catholic Church. Sister Mary knows everything about anything and don't worry, if she doesn't know, she'll make it up! Both One Acts will be performed November 19, 20 and 21 at 8:00 pm at the Shapiro Theatre. Tickets are 4 dollars with C.U. Id and 7 dollars general admission.

Next week, look forward to reviews of these productions!

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Theatre Review: *Nightingale* Sings Sweetly But Off-Key

The Barnard College Theatre Department's presentation of The Love of the Nightingale, written by Timberlake Wertenbaker, was shown at the Minor Iatham Theater from Nov 5-15

Nightingale is a modernized version of Sophocles' relatively unknown play *Tereus*. The original myth concerns the relationship between two Athenian sisters, Procne and Philomele, and the tragedy which ensues when Procne marries Tereus, the King of Thrace, who then proceeds to fall in love with Philomele. This "love" is forcefully imposed upon an unwilling Philomele.

The updated version of the play explores the theme of strong women forced into silence and servitude by virtue of the cultural standards which constrain them. Unfortunately, the script falls short of its intent. The characters' dialogues strongly reflect the origins of the play, but the sections spoken by the Chorus suffer from an imposed modernity, rendering them stilted and anachronistic.

Fortunately, the acting and directing overcome many of the limitations of the script. Director Elizabeth Swain was particularly successful in portraying the horror of Philomele's initial rape, in the scene in which she is washed by her nurse. Also effective was the use of the blood-splashed chasm and low moaning to denote the scene's violence. The direction failed only with regard to the Chorus, which was consistently unable to give natural expression to the stiff script.

Lindy Amos (BC '93), tackling the most challenging role of the play, gave a strong performance as the younger sister Philomele. She easily made the transition from the role

of the playfully lighthearted little sister to that of a strong woman incapable of fully expressing her anger or exacting revenge. The only weakness in her performance occurred during her speech to Tereus, in which the depth of her sorrow and rage failed to reach a genuine emotion pitch. This, however, was the only inconsistency in a very strong performance.

Jessica Sager (BC '93) performed well as the detached and introspective Procne, showing her full emotional strength at the end of the play when Procne confronts Tereus. Benjamin Alsup (CC '93) was compelling as Tereus, ruler blinded by his own power, with a striking resemblance to the Dread Pirate Roberts. Throughout he maintained terrifying control over his rage. Strong performances were also given by Paul Schneider (CC '93) in the dual roles of King Pandion (Procne and Philomele's father) and the captain of Tereus' ship, and by Amy Brown (BC '93) as Niobe, Philomele's nurse.

The technical aspects of the play are also well done with an effective set and lighting (Sarah Lambert and M. I. Geiger, respectively). Particularly notable was the choreography, headed by Patricia Cremins, and the direction of the fight scene between Philomele and Tereus before her rape (staged by J. Allen Suddeth). The music of the flautist Judith Pearce, lent an eerily beautiful quality to the entire production.

Overall, *Nightingale* was a strong production which managed to shine despite a weak script.

Frica Burlough and Heather White are Barnard College sophomores.

This Week In Music: New Releases and Music News

AC/DC LIVE (ATCO Records)—After selling 7 million copies of their last release, AC/DC has released an album of live material dating back to 1978. The album is a must for AC/DC fans of all devotional levels and can be purchased either as a double, special collectors edition, or a single album. Live shows that classic AC/DC has fared well through changing times and musical styles. The music comes screaming into the '90's with all of it's hard-rock glory intact. The song, "Who Made Who," finally reaches it's potential, instead of sounding like background music for an Emilio Estevez movie ("Who made Who" was originally recorded for *The Maximum Overdrive* soundtrack). The only disappointing track is "You Shook Me All Night Long," which pales in comparison to the more enthusiastic and less rushed studio version. All in all, AC/DC Live consists of pure hard-rock minus the hype—a rare find in the age of MTV.

360's Supernatural (Link Records)—With a style encompassing fast grunge to soft eerie songs, the 360's have established themselves as a talented new band. The group, native to Salem MA, has found success in Holland and the UK with their second release, *Supernatural*. Considering the recent popularity of grunge, the group has all the makings for success in the US. However, if the 360's hope to succeed here they'll need to find some way to make themselves stand out among the legions of good hard-core rockers. The album's opener "Dead 1970" uses interesting sound samples like a phone off the hook. Even though the song is unique, it still isn't enough to win a listener right away. Although they have a lot of potential, the 360's need some gimmick, some way to differentiate themselves. Their current approach (promoting themselves as a spiritual band from the magical city of Salem, MA) is not it.

Music News:

- The Lemonheads have covered Simon and Garfunkel's "Mrs. Robinson" for the upcoming video release of *The Graduate*
- A 90210 soundtrack has been released
- The 2 Skinnee J's will have a 3-song demo available at all their future gigs
- Local band, Zero, will be playing Nov. 20 upstairs at the West End Gate. Catch them around 10:30pm
- Tune in next week for a review of FMF's latest release, *Stigma*

Johanna Ingalls is a Barnard College senior, and Jessical Hodges is a Barnard College junior.

Reflections on My Political Activism Through the Years

My memories of the Carter years are consigned to the end of his time in office, and they are few. I remember helicopters, a failed rescue mission, a video of Billy wearing jeans and lumber boots, smiling a crooked smile at the camera, and the awareness of a peanut farmer turned President. I voted for him in our elementary school elections, although I think I made a mistake when I filled out the ballot (there was some weird rule about voting only for a President and Vice President), so it probably didn't count anyway. Our school came out very much in favor of Carter. It was one of those school elections that would predominate through the rest of my elementary and secondary school years: we voted one way, the other guy got elected. Nonetheless I continued with my democratic participation, especially in 1984. I went to hear Ferraro speak, and even took part in the 7th grade debates at my school—only to be horrified when, two years later, the boy who played Mondale declared he had become a Republican. The trend towards conservatism looked as if it would continue indefinitely, as had happened for most of my life.

I came of political age realizing that the government, at least under the reign of Reagan and Bush, didn't believe in 90% of the things I (and many others) found vital. I even began to take it personally; how could he be against freedom of choice, against gay and lesbian rights, against financing education more substantially—the list went on and on. I even wrote Bush a letter when my friend had to leave Barnard for a term, in part because of cuts in federal loans. Do we have that different of a viewpoint of opportunity, I asked him. I told him that he was ruining my idealism about the chances of good things, like education, happening in this country built on freedom and equality and all that stuff. He never wrote back.

My activism, then, has always been targeted against the President. As Clinton prepares to take office, I ask myself a question I never had reason to ask before: what will my activism be like when the President is ostensibly on my side of some of these vital issues, like reproductive rights and loan programs? Now I don't intend to get all starry-eyed and simplistic about this. I recognize that the government does not act on the President's wishes alone. Nor can I assume that other interests and factors won't attempt to sway his position and activities on various matters. But did you see the list of things that Clinton plans to do in his first few weeks? He claims that he is going to repeal the ban on homosexuals in the armed forces, repeal the gag rule, allow RU 486 into the country, and work on education and vocation programs. Stop, just for a moment, and savor the sensation of not being frequently opposed to the top executive of this country. It's a good feeling. I can only hope (and rally, write letters, organize, and continue my activism) to ensure that Clinton doesn't disappoint me too much. Or at the very least, that he'll answer my letters.

Sasha Soreff is a Barnard College junior.

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(Continued on page 29)

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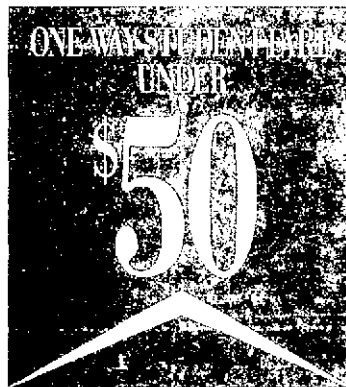
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should know better than to categorically and unequivocally attribute an entire value system to a large group. Surely, as an educated human being (and especially as a student of psychology), she must realize that one cannot generalize so broadly about anything concerning an entire group. Yet she does so repeatedly.

Inviting a speaker to lead a workshop where she is teaching misinformation and grossly inaccurate generalizations is **simply not acceptable**. CORRE, a group that is supposedly (as its name suggests) trying to promote tolerance and sensitivity towards everyone of any race, religion or ethnicity is not fulfilling its goal.

* Jewish Holidays Don't Count

The Barnard Administration has repeatedly shown intolerance and insensitivity toward the Jewish students at this College with regard to religious holidays. Holding classes during Rosh Ha Shana, Sukkot, Shemini Atzeret, and Simchat Torah was inconsiderate. However, refusing to cancel classes on Yom Kippur, the most important of all of the High Holy Days for all Jews, at the **VERY** least, was incredibly surprising. Such actions do not reflect a school supposedly so intent on promoting sensitivity and tolerance for students of all different cultures. Why are Jewish students on this very-Jewish campus forced to miss classes, quizzes, and exams, and fall behind their classmates in work that has piled up for weeks due to the holidays? There is no reason why a situation affecting so many students should be ignored, year after year, after year, after year. At the **VERY** least, please show some consideration on the most holy of days, Yom Kippur. Please do not hold classes on this one day.

While speaking to an acquaintance about the injustice of the recent Crown Heights case, he said, 'Well, what do you expect? What are the Jews going to do - rob and loot a bagel store? No, they're going to sit back and accept the injustice.' Just because the Jews act responsibly, and do not stage protests and cause as big of a commotion when injustice occurs as do other "minority" groups, people do NOT have the right to ignore our rights. **Hey, politically correct Barnard! Don't Jews deserve the same respect as people of other faiths and cultures? Are you going to cancel class next Yom Kippur?**

* "Nigger!", "Honkey!"

Back in the 1960's, before the Civil Rights Movement, whites and blacks were at odds with one another and did not hesitate to let it be known. In the 1960's, racial disharmony took the form of slurs and violence. What is it like now in the 1990's? The whole 'politically correct' genre of thinking has subtly altered our perceptions of who is an acceptable target for criticism and who is exempt. The message that is coming across is that any form of criticism about any minority group is unacceptable, and anyone who says anything that may be construed as even slightly negative about any member of or action by any 'minority group' is called racist, sexist, classist, or homophobic - while bashing white people, heterosexuals, and Jews is deemed acceptable or at least ignored/overlooked. Back in 1948, it was considered reprehensible and unforgivable (yes, even politically incorrect) to make any kind of anti Jewish statement, in light of the fact that the Holocaust had just occurred, and everyone was feeling guilty. Are the blacks currently undergoing a similar phase? It is certainly politically incorrect to insult African-Americans these days - yet no one thinks twice about degrading and insulting the Jewish people.

Bashing ANY group as a whole is **WRONG**. Period. However, criticizing the actions of certain members of a group (any group) when they do something inappropriate, bad, or misguided is essential. (Like, for instance, the BSO's action of inviting **back** a blatant racist, homophobic, anti-white, anti Semite to campus during Race Relations Week - look at page 12 to see Mohammad's **OWN** statements convict himself of these charges.) People must not be made to feel that they must censor their words, be more gentle with or accepting of or tolerant of others simply because they are speaking about a certain group - **HA!** is what is truly racist/sexist/classist/homophobic, not the opposite.

No group should be shown preferential treatment over any other group. At the same time, no group has the right to degrade, denounce, or disregard any other group as a whole. What Barnard (and America) needs to remember is that heterosexual, white, and Jewish students are legitimate groups, as equally deserving of all the rights granted to all the other groups. What is upsetting is the fact that in this politically correct age, people who are not in a "minority group" are afraid to speak up.

People are too afraid of repercussions and thus are afraid to speak up. When any individual or group does something wrong, we have an **obligation** to point it out so that it will not continue. This is one of the reasons why the Holocaust occurred - everyone, everywhere, was too intimidated to speak up and say what was going on was **WRONG**. It is **frightening** to think that lately, you are labeled a "racist," or a "classist," or a "homophobe" if you say anything even remotely negative about any "minority" group - **WHY? IT IS DESERVED!**

One of the problems is that (except for certain instances) racial hatred is no longer spoken. It is merely felt and masked behind the guise of fake tolerance. Campus organizations do not seem to be striving for racial/ethnic/religious harmony, they are working to further their own interests, while publically claiming that they are working to further all people's goals. I think the biggest problem is that they have been saying it for so long that they have begun to believe it themselves.

I am sorry to have to write this editorial. However, I am sick and tired of watching certain groups' rights ignored simply because their members are either politely quiet, or because they are afraid of speaking up in this restrictive politically correct environment.

The incidents of intolerance and insensitivity that I have mentioned are indicative of the subtle brainwashing that is taking place not only on our campus here at Barnard but in America as a nation. We must beware.

Fiara Bacal Korn is the Editor-in-Chief of the Bulletin and a Barnard College senior.

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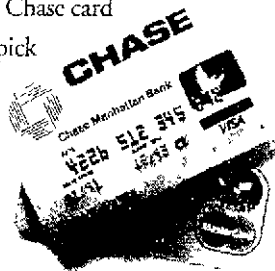
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