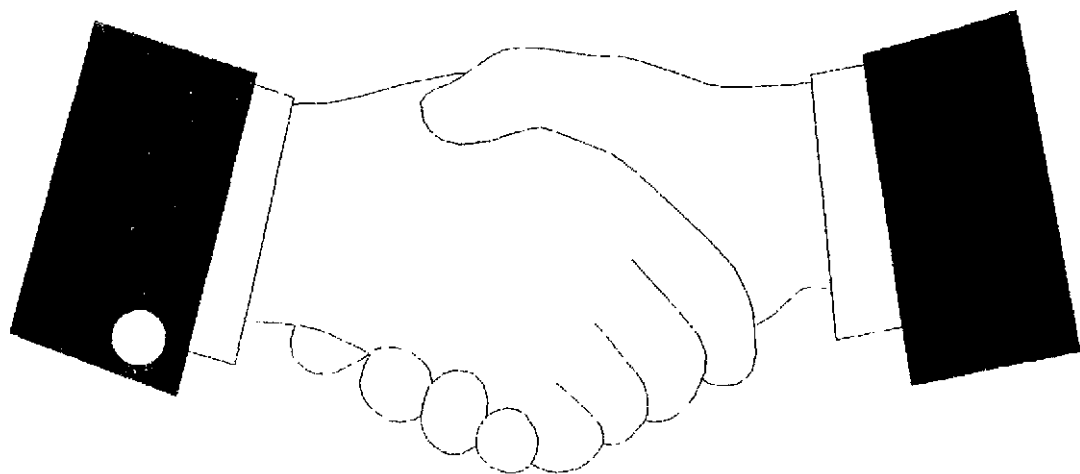




# BARNARD BULLETIN

VOLUME XCI    Number 3    November 23, 1992

## CAN'T WE ALL JUST



## GET ALONG?

INSIDE:

- Women's Issues Focus on Women In Religion
- Transcript of Khallid Mohammad's Speech
- Mending the Rift in Black-Korean Relations



## BEAR ESSENTIALS

### ATTENTION NEW STUDENTS

This week your parents will receive a letter from Dean Bornemann informing them of the College's policy on grade reports. If you would like a copy of your grades sent to your parents at the end of every term, you must file a consent card with the Registrar. Although this policy reflects the College's preference, the Federal Educational Rights and Privacy Act of 1974 allows parents who can establish their daughter's dependency (as defined by the Internal Revenue Code) to receive transcripts of her grades without her permission. You may want to discuss this matter with your parents over the coming holiday weekend. Questions? Call x42024.

### FINAL EXAMINATIONS, FINAL GRADES AND INCOMPLETES

You soon will be receiving Dean Bornemann's memo concerning the above mentioned matters in your mailbox. This memo contains vital information for which every Barnard student is accountable. Read it carefully!

**THE HONOR BOARD WISHES TO REMIND ALL STUDENTS** that the Honor Code, in effect since 1912, recognizes intellectual integrity as essential to academic life, and that honesty in examinations and the preparation of papers is central to that concept. The Code states that a student will not seek, give, or receive help in an examination or use materials in any manner not authorized by the instructor, and that she will not present oral or written work that is not entirely her own except in such a way as may be approved by her instructor. The student who ignores these principles violates our community's Code, puts her classmates at a disadvantage and, in effect, negates the integrity of the examination or paper by upsetting the uniform conditions required for its equitable evaluation. For more information on Honor Board's Guidelines or the Honor Code, see page 15 of the Catalogue or call the Dean of Studies Office, x42024.

### FIRST-YEAR STUDENTS

If you are not currently enrolled in a first year seminar, you should have received a memo from Dean Denburg. Fill out and return the form attached to this memo to the Dean of Studies Office, 105 Milbank, by today Mon, Nov 23. If you did not receive a copy of the memo, come to 105 Milbank today. Remember to make your seminar choices by the 23rd to ensure your placement in the seminar of your choice. First Years who need First-Year English should remember to sign up at the English Office, 4th floor Barnard Hall, as soon as possible.

**FIRST YEAR STUDENTS AND FIRST-SEMESTER SOPHOMORES** should pick up a Program Form from the Registrar, scan the Catalogue and consult the Course Resource File in 105 Milbank. Discuss your choices with your adviser, and file your program (signed by your adviser) with the Registrar by Thurs, Dec 3rd. Two semesters of Physical Education must be passed by the end of the sophomore year, the first of which must be completed by the end of the first Barnard year. Transfer Students are expected to pass one P.E. course by the end of the junior year. Failure to meet the requirement as outlined will result in a grade of F.

**REMINDER!** The deadline for filing tentative Spring '93 programs with the Registrar for First Years and Sophomores is Thurs, Dec 3. The deadline to withdraw from a course (W recorded on the transcript) is December 9. Be sure to file the appropriate forms with the Registrar, 107 Milbank.

### TIME GRANTS FOR INDEPENDENT STUDY IN THE ARTS

Catherine Caplan '82 has established a fund that will enable one to three students a year to cover expenses (materials, travel, and other research costs) related to their independent work, either a thesis or other project in film, studio art, dance, theatre, or music. Students engaged in writing projects will also be eligible. Interested students may apply for a Time Grant by submitting, by December 1, a full description of their independent projects to Dean Bornemann, Co Chair of the Faculty Committee on Honors which, in consultation with the donor, will select the recipient(s). A detailed estimate of the research-related expenses and a supporting letter from the faculty

sponsor must accompany each application.

### SENIOR CLIPBOARD

Seniors interested in cross registering for Business School courses at Columbia must see Dean Schneider, 105 Milbank. Applications are due Wed, Nov 25, at noon.

**WISH TO BE SOMEONE'S THANKSGIVING GUEST?** Contact Dean Silverman in the Dean of Studies Office, x42024.

**STUDENTS NOT RETURNING TO BARNARD NEXT SEMESTER** (and those who are not February '93 graduates) are reminded to file a study leave or withdrawal form in the Dean of Studies Office as soon as possible. Students seeking credit for a study leave should arrange to meet with Dean Schneider, 105 Milbank. Remember to have course approval forms signed by the appropriate departmental chairs. Students who will not be seeking credit for course work elsewhere while on leave should see their adviser and complete a withdrawal form.

**PREMED STUDENTS** who were unable to attend an interview workshop may obtain from the Dean of Studies Office (105 Milbank) some written information to help them prepare for medical school interviews.

**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.

### SUMMER IN WASHINGTON

Students interested in Barnard's Summer in Washington, a 10 week program of internships and Barnard courses, should contact Professor Pious, 401 Lehman, x45438, or Beth Kneller, 8 Milbank, x48866, by Mon, Nov 30.

**STUDENTS ARE INVITED** to attend the Thirteenth Medieval and Renaissance Conference on Sat, Dec 5, 9 a.m. - 6 p.m. The student rate for the conference is \$10. You may register the

**HAPPY  
THANKSGIVING!**

# 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 Thursday 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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# Rape Crisis Center: A Necessity

One in four women will be raped in her college career" That is now the most widely accepted figure of rape in this country. The numbers are horrifying, but the implications are much further reaching. The aftermath of rape can reduce anyone's life to a nightmare. It can take months, or even years for a survivor of rape or sexual abuse to recover from the trauma. That is why it is so crucial that these people have somewhere to go when it happens to them.

Last year, a group of students on campus got together and decided it was high time to create a space where survivors can go for help and support - a rape crisis center. In October of last year, hundreds of students gathered on the steps and rallied in support of the proposal. After much discussion and a few proposal drafts later, the administration agreed to open the Columbia University Rape Crisis Center, to allocate funds and to staff the Center with two professional supervisors. Student peer counselors went through rigorous training sessions and have been counseling at the Center since its opening in February of this year. The Center was conceived as a place not only for survivors of rape or students in crisis, but for any individuals who want to talk about issues surrounding sexual abuse, harassment, confusion, etc. Counselors at the Center have now seen well over 300 students, and the numbers are rising.

Unfortunately, the two professional staff members are no longer at the Center and only one replacement, a woman from Columbia Health Services, has been found. It is November and the other position is still vacant. Because of the upheaval the transition has necessarily caused, there will be no peer counseling training session this semester. Because of this, the Center is lacking in staff, with the present peer counselor volunteers often putting in 20-30 hours each week. The hours the Center is open have decreased to a mere 16 hours a week and there are rumors that the Center is in danger of being closed. Whether or not that last part is true, the fact that there are plans to renovate Butler Hall that do not include the Center (which is located on the fifth floor Butler) is cause enough for concern.

It is somewhat mind-boggling that in one of the country's most potentially dangerous cities, the Administration still seems to be treating our Rape Crisis Center as something of a luxury rather than an urgent necessity. And it also seems like a frightening coincidence that this attitude is coming from the same administration that allowed an inexplicable rape statistic of 'zero' to be printed in the Student's Right to Know Security pamphlets. To say to women who have been raped or sexually abused here or elsewhere that their suffering is not a priority is nothing short of a travesty.

Women do not only get raped 16 hours a week. They are raped every day. And they are raped on campus. If we cannot protect Barnard and Columbia women in their own home from rape, one of the most humiliating, scarring and brutal forms of crime a human being can endure, the very least we can do is give them a proper refuge where they can deal with the aftermath. They deserve a place they can go at any time for solace and comfort, for help to ease their pain and to start putting their lives back together. Not taking the Center seriously, as effectively telling abused women that they are victims, not survivors, because we are not helping them survive. The Rape Crisis Center is not a gift, but is as much an obligation to the students of this University as is a meal plan or dormitory housing. We implore the Administration to understand this and to work with us to insure that survivors will have a Rape Crisis Center to count on for years to come - or until the day when it is no longer needed.

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**Last week, the Barnard Bulletin was vandalized:**

- phonemail messages on both phones were changed to "Hello. You have reached the bigoted Barnard Bulletin. Leave a message - but only if you are white, male, and heterosexual."
- passwords to both phones were changed
- hundreds of Bulletins were stolen from outside our office door
- Remaining Bulletins were defaced with glued on pink triangles reading "Shame on the Bulletin."
- Buildings on campus were chalked up with the words "Shame on the Bulletin"

If someone disagrees with an expressed (and signed) opinion, they should express their views through a letter to the editor, not resort to subversive criminal behavior. The Bulletin is a forum for expression, discussion, and dialogue. We encourage differences of opinion, and promote debate of issues. We strongly condemn those individuals who have violated the principles of free speech, free press, and personal property rights by committing these offenses against us. We sincerely hope that in the future, anyone who disagrees (or agrees) with any opinions expressed by any of us or by any of our writers or contributors will express their opinions in a more appropriate manner.

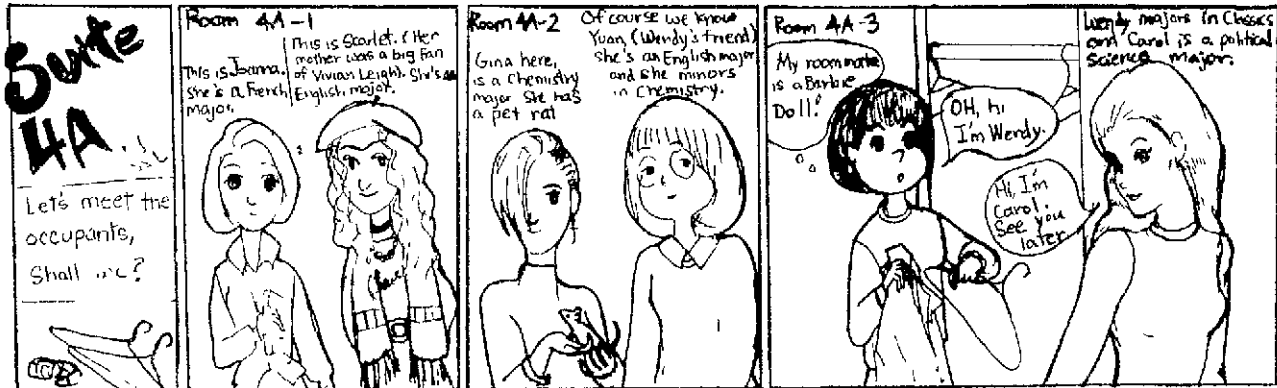
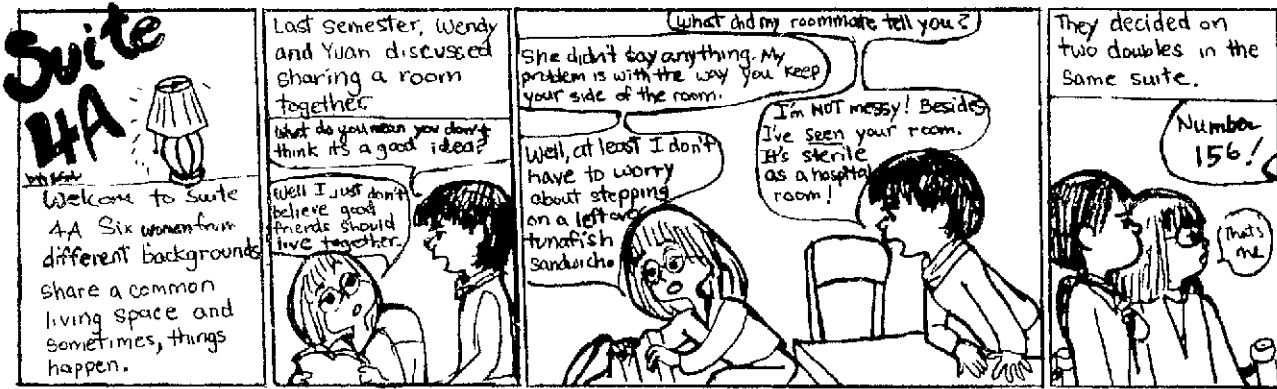
**EDITORIAL POLICY:**

- 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.
- Letters to the Editor must be submitted no later than the Thursday preceeding the publication of the issue
- Signed articles, letters, or editorials represent the views of the writer; they do not necessarily reflect the views of the entire Bulletin staff.

**CORRECTIONS:**

- Priscilla Fusco (BC '96) wrote the article entitled "Babes and Bimbos In Film"
- Rebecca Layton photographed the Bull pictures

If you're interested in writing for the Bulletin or in photography, please call x42119 and let us know!



# Letters to the Editor

## To The Editor:

I left the CORRE forum last week with mixed feelings. The student discussion about racism was honest and represents the kind of dialogue we must have on our campus. If we call ourselves a community, we must be willing to tell others what pains us, and we must be willing to hear and help alleviate that pain.

Yet there were many difficult and even sad moments. The two issues I wish to discuss are what was said about the cause of Black-Jewish tension, and what was not said about the message of Khalid Mohammad.

One student introduced the notion, popular in some Black circles, that the tension between the Black and Jewish communities is the result, in part, of two factors. One is the treatment Blacks had as domestics in Jewish homes. The other is the theory espoused by Jeffries and his followers, that Jews played a major role in Black slavery.

The first interpretation is based on a myth of Jewish wealth. It stereotypes a "typical Jewish home" as one that could afford someone of color to do the dirty work. It also defames Jewish families as being so unkind to their "hired help" that they, more than any other group in American society, deserve the rebuke and enmity of the Black community. I find it hard to believe that, of all the American families that had domestics, only the Jews warrant Black resentment.

I used to be relieved in the knowledge that my ancestors were not in this country when Americans - with the help of many, including Arabs and Black Africans - enslaved Blacks. The patterns of Jewish emigration to America were such that few Jews were in this country until the pogroms of the 1880's. Jeffries, however, turned the tables on this one. Despite the minuscule community of Jews in America, he has concocted a collusion theory that is incredulous. Scholars of the slave empire allege that those Jews who were involved in the slave trade only represented a few percent of the dirty business.

I expected to hear Jeffries and Mohammed talk about the wealthy Jews who abused Black domestics and Jewish involvement in the slave trade. As a Jew and a member of an academic community, it pained and angered me greatly to hear these two untruths rehearsed on our campus without any attempt to challenge or analyze them.

The silence after these two interpretations which were cited at the forum were deafening to my ears. I think we have to look for more successful interpretations.

What was most disturbing, however, was that so few members during the forum seemed to be bothered by the views of our recent BSO speakers. Both Jeffries and Mohammed brought messages of bias against many - whites, Jews, etc. But they also preached a message of despair and separatism. Both have given up on the possibility of coming together to build bridges, eradicate racism, establish positive relations between all people. Is this the message we want on our campus? Is this what people - Blacks as well as others - really think?

I was encouraged by the many students who not only talked about their experience with bias in our country, but pleaded that we find the strength to come together and make it all right. But to do that we also must have the conviction to declare, together, that we will not allow some voices to dominate this campus with a message of hatred, separatism and despair. We've been hearing that sad refrain too often at our university. Enough!

Let us heal the wounds of this divided campus and turn our energy and hearts to a shared vision of a more humane and caring society.

- Rabbi Charles Sheer,  
CU/BC Jewish Chaplain

## To The Editor:

I am writing to express my concern over the inappropriate response that your article in last week's Bulletin received. I found it very disturbing that even at this institution of higher learning people are unable to voice their criticisms in any constructive manner. Whether people agree with what you wrote or not they should respect your right, the same right all people have, to publish your opinion. Furthermore, there are legitimate options open to people who do not agree with your views, they can write a letter to the editor, steal, deface property, and tampering with Rollm options are not constructive. These actions hurt people at the Bulletin, but more upsetting, they hurt someone who was not related. A black man who called the Bulletin was offended because the Bulletin's outgoing message was tampered with to tell people to only leave a message if he was white, male, and heterosexual. Everyone has the right to

free speech, within bounds, but by doing these things, these people are not exercising free speech, but only proving that they are uneducated.

I would like to make one thing very clear. I am not condemning any group of people. I do not know who did these things. I do believe, however, that whoever they are, they should not be able to hide behind any organization, but should be made responsible for their actions.

I do not agree with everything that you wrote in your letter, but the way to express disapproval is to write a letter. Criminal acts are never legitimate ways to display disapproval, and only lead to a further break-down of communication, not the tolerance and equality we all want.

- Nechama Cohen (BC '93)

## To The Editor:

Everyone is discriminatory. One definition of the essence that separates humans from animals is the search for self-definition. 'I am this, because I define you as that.' Search for definition becomes oppression when a more powerful group forces a definition on another group. Bigotry occurs when a group fails to realize that they limit themselves when they limit their definitions of others. The largest problem that we face with self-definition is that we, unlike animals, are fluid. We constantly change our behavior and in doing so contradict former behavior, assumptions, and conclusions we have made. Most of our history has been based on this conflict between search for definition and personal fluidity.

In light of all the attacks on everybody and everything on this campus, I would like to make a case for fluidity. My own personal dogma is that dogmas, whether they be political/governmental, social, religious, moral, sexual, etc. cause us to define ourselves by objectifying others. Other humans become they', them', the masses, the minorities'. We lose sight of the complexities of other people and ourselves. Dogmatism oppresses because it seeks not only to absolutely define others but also the group it wants to represent. Welcome to the world, and welcome to the mini-world I have participated in for four years i.e. Columbia University's campus. Ever

see letters cont. on page 7

# Letters to the Editor

since but not beginning with the mud slung four years ago when Professor Griff spoke here, I have witnessed harassment of every group possible from every other group possible. The Bulletin asks, "Whatever happened to tolerance?" I ask, "When were we ever tolerant?" We have been more often apathetic than tolerant until we ourselves were attacked. Despite our privilege and education, our mini-world works largely only to reflect the intolerance of the rest of the society. We are proof that despite our education only through awareness of need for self-definition and need to define others can we work to accept the fluidity of other people. It is not easy. It is damn difficult to go against everything we have been taught even here i.e. search for absolutes — come to conclusions. We need to get beyond the scientific method and deal with other people as humans.

Our only escape from oppression of others and ourselves is to strive to recognize everyone else's complexities, sympathize with this difficulty for others and ourselves, and realize the impossibility of dogma, one group or person, to represent fully the complexities of anyone else.

— *Crystal Allene Cook*  
(BC 93)

## To The Editor:

We feel that Tiara Bacal Korn is right in her editorial of November 16, 1992 — we have an obligation to comment on issues of importance to us and to point out what we see as wrong. We don't intend to support or condemn the validity of the idea of 'political correctness' or the University's policies on religious holidays or the actions of any specific group or individual. We feel compelled to begin engaging in a productive dialogue and to offer opinions other than those of Ms. Korn.

"All Barnard Students are Lesbians" is the heading of the first section, decrying the use of the lesbian pink triangle insignia that College Activities used on its bulletin board. We would like to offer what we see as points of clarification on this matter. Ms. Korn was not the first person to notice the pink triangle. Some others, including ourselves, had seen it wondered briefly whether ACT UP or

IBGC or one of numerous other organizations using such a symbol was planning an event, then realized it was in fact not the same insignia. To be historically accurate the pink triangle was used by the Nazis to mark gay men during the Holocaust, black triangles were used to mark lesbians. The pink triangle was later reclaimed by gay men as well as ACT UP. Still other students, with whom we have spoken did feel as if the triangle were not representative at first glance. They either were not strongly offended, and therefore did not complain or they realized that this was not the intent. As Ms. Korn notes, College Activities itself had not attributed any meaning, let alone an exclusively lesbian stance, to the use of this insignia. We believe that had other students been strongly offended, and felt it necessary they would have spoken out, as evidenced by the recent reaction to Khalid Mohammad. Furthermore, in her response to Borodovsky's lectures, Ms. Korn mentions the dangers of making generalizations. "Why does she even assume that any group as a whole subscribes to these things?" Yet Ms. Korn states that surely someone must have realized that this action might very well be viewed as offensive to all non-lesbian students? We don't think there is a uniform opinion espoused by any group, regardless of sexual preference.

Ms. Korn argues, quite legitimately, that we must assess whether holidays such as Yom Kippur should be officially observed by this University. Her argument was based on a criteria on numbers. This issue should extend beyond percentages. We should respect Jewish holidays, as we should respect the holidays of all groups, not based on percentages of that population, but rather on the intrinsic worth of any group's beliefs. The school's policy on religious holidays definitely merits further discussion.

We do not feel that certain minorities are necessarily protected from criticism due to political correctness. Again, we refer to the recent debates over the acceptability of bringing Khalid Mohammad to this campus. The Black Student Organization has certainly not been exempt from blame and criticism, although as of this writing no official University condemnation has been issued. We do agree with the writer that no one should be censored in her or his opinions, or forced to be more gentle with or accepting of or tolerant of others simply because they are speaking about a certain group. However, we do find

it vital to foster, though never force, gentleness, acceptance, and tolerance. This is an ideal for which we must actively work. Organizations, such as the Committee on Race, Religion, and Ethnicity, exist for these ends. Student participation, not just criticism is integral to the success of these organizations.

Calling us politically correct Barnard and titling sections 'All Barnard Students Are Lesbians' or 'Nigger', 'Honkey' contributes to sensationalist journalism, not productive dialogue. These issues are too important to be left undiscussed or to be viewed from only one perspective. We hope that we have offered some ideas that will contribute to an ongoing and open dialogue.

— *Michelle Baird-Andresen*  
(BC 94)

— *Sasha Soreff* (BC 94)

## To The Editor:

HA, HA, HA

That was my first reaction upon reading the Letter from the Editor in last week's Barnard Bulletin. Unfortunately, I couldn't shake off the gnawing feeling of disgust that set in after my initial laughter stopped. Allow me to make a few points.

The lesbian pink triangle insignia referred to excessively is NOT and should not be interpreted as an oppressing symbol against heterosexuals. Rather, it is precisely THE symbol that has historically been used to oppress and murder gays. Today, the pink triangle is a symbol of pride for non-heterosexual peoples and a tool used to fight against the requisite and forcibly enforced institution of heterosexuality. It is NOT any sort of attack against straight people as individuals. What the letter obviously misunderstands is this: that in a society (and this is as true at Barnard and Columbia as in the real world) where certain groups of people are discriminated against, forcibly violated, erased, and oppressed, such symbols of pride are necessary tools for survival.

For example, if such symbols did not exist, if such a 'subculture' did not exist, a) my true self and life experiences would be effectively nullified and erased, and, consequently, b) I would be forced — and to a high degree AM NOW FORCED to buy into

**see letters cont. on page 8**

# Letters to the Editor

the negative and absolutely damaging images and attitudes that (as we've seen here) do exist concerning my identity and experiences.

If you have any doubt of the veracity of these statements, open your eyes and look around you. [Almost] every ad, every movie, every TV show, every book, every magazine, every newspaper, every event (unless specifically non-heterosexual) is a product and enforcement of heterosexuality. To see one pink triangle is not a threat against the heterosexual institution that I (and we all) must live within (though it denies me), but the very symbol of the idea of diversity that the editorial claims to support.

The editorial, in its very language of defensiveness and melodrama, is a perfect example of the backlash that ensues whenever ANY group without access to power and privilege begins to demand respect and visibility. The notion that College Activities represents ALL students is precisely the argument for a pink triangle on the Bulletin Board—as anyone non-heterosexual traditionally is neither represented nor so much as acknowledged.

A final point on this matter perhaps the reason that a "deafening silence" existed was that either, a) many straight students did not feel threatened by the triangle because they had the intelligence to realize that such a symbol is not a personal attack or symbol of oppression but a celebration of a historically 'silenced' group, or, b) that a pink triangle in and of itself does not necessarily denote ANYTHING—guess what, it may have just been a colorful decoration. Not that this point negates or excuses the backlash exhibited by the letter from the editor.

I suppose this defensiveness on the issue of lesbianism at Barnard shouldn't have surprised me in light of the rest of the article. Concerning the allegations of reverse racism in the piece just as lesbian visibility is not oppressive to heterosexuals because non-strights do NOT enjoy the privilege to systematically oppress in this (or any) society, a Mohammed, or a Farrakhan does NOT enjoy the privilege to oppress white people on an institutionally racist, macro-societal level. Realize that all of this discourse is being — and should be conducted on this structural/macro level, because, yes, sure, any one can insult any one

else, and yes, sure, it may hurt to hear such things. But I would caution against taking this hurt or anger and applying macro/structural words like RACISM or OPPRESSION.

On the issue of CORRE and its lecture series, for example CORRE has every right to invite different and differing speakers to campus. For one thing you don't have to agree with EVERYTHING EVERYONE says. For another, I wasn't under the impression that CORRE's sponsorship of an event indicated that a) CORRE agrees with all that is spoken, or even that b) CORRE can, or even has to vouch for the absolute accuracy of what is spoken. We must recognize that these are very subjective matters that we are dealing with, and looking for my absolute truths is the surest path to a dead end. In the letter from the editor we read that the writer did not attend Lisa Borodovsky's lecture, but did thoroughly read the packet that accompanied the lecture. Well, as someone who did indeed go to the lecture, it stuck in my mind as, frankly, a relatively boring, uneventful lecture — it really wasn't anything I hadn't heard before anyway, and no one held a gun to my head demanding that I agree or disagree with everything presented. It strikes me that one of the biggest obstacles to true, thoughtful dialogue on these issues is that people are personally internalizing what are ADMITTEDLY generalizations. Rather than hearing (or seeing) something and immediately jumping to the defensive and feeling PERSONALLY attacked, think for a moment about the context in which things are evoked or uttered.

As for having classes canceled on the Jewish holidays yes I would agree theoretically with this, especially since there is a large Jewish population at Columbia. But a) As we are currently based on a Christian calendar system, the only students who get their holidays off (intentionally) are Christian, meaning any non-Christian holiday is not intentionally recognized as a holiday. For example, I have little doubt that if Kwanzaa were to fall during the school year, and not during the week of December 26, it would not be a sanctioned day off. Secondly (and I hope I don't get accused of going against my people for writing this), the reality of the situation for me has been this: in almost four years at Columbia, I have missed classes to celebrate the Jewish holidays and HAVE NEVER HAD A PROBLEM in terms of my professor's not understanding this. Now, obviously, this may just be me, and

having other religious holidays off might be more fair, but I'd never considered it problematic.

Finally, on the issue of Jews acting responsibly and do not stage protests and cause as big of a commotion when injustice occurs as do other minority groups for one thing, there are many forms of irresponsible behavior and they can take the form of physical violence, damage or looting or more subtle forms of institutional practices and corporate crime — thus indicting just about ANY group in terms of 'irresponsible' behavior. Secondly, this idea of responsible protest entirely overlooks some very ugly — and very real structural forces at work in our society that render some privileged and others not. Basically, it's a simple idea: maybe there are REASONS behind the irresponsible protests (I assume we're alluding to the LA riots here although certainly we could discuss the physical protests of gays and lesbians in California following Governor Wilson's failure to sign into law a bill that would render discrimination based on sexual orientation illegal — I said failure to sign into law by the way). I am not sanctioning such protests as morally right — in fact I absolutely oppose violent measures in theory and in practice — but just as I question how long heterosexuals (as a group) expect to be able to abuse their straight privilege without any sort of violent uprising from those left out of the privileged circle, I don't know how long white people can expect non-whites to sit quietly by as white people (again I speak here in generalizations, so don't personally internalize this) continue to abuse the privileges granted to the white race. Basically we can only expect for so long that people will bang their heads against a brick wall, because at some point these people will grow tired of bleeding.

— *Aunee Saginaw*  
(BC 93)

## To The Editor:

The topic of racism in any form, presented in any dialogue is an emotionally charged one that inspires passions of every kind. It is this passion that must necessarily be ignited for racism to be confronted and challenged. I applaud Ms. Baird Andreisen for her

see letters cont. on page 9



# Letter to the Editor

spirited self-disclosure (Letter to the Editor, Barnard Bulletin, Nov 9, 1992) in responding to the CORRE lecture I presented on Nov 4 at Barnard (the lecture/workshop was entitled, 'White Culture and White Identity: The Implication of Being White in a Racist Society,' albeit only the first five words had been included on the campus advertisement). The tone of Ms. Band Andreassen's editorial strikes a familiar chord with me. I voiced similar complaints when first involved in a White identity/White culture presentation. I had wanted to be exonerated for the past injustices of Whites and be praised for the non-racist, humanitarian outlook I had adopted. Instead, I came away feeling blamed and angry rather than reaffirmed. But I was also haunted by two questions that I couldn't seem to shake off: why did I have such a strong emotional response to the presentation if I didn't believe what the presenter said and why couldn't I just dismiss the material as erroneous?

Since then, I have been committed to finding the answers for myself. What I've learned as a psychologist in training, researcher, lecturer, and White female is this: Topics centered around racial issues are never without controversy or intense emotional responses. Each emotional response is idiosyncratic in nature. The expectation that everyone will come away with the same or even similar sets of impressions to such a workshop is quixotic. The expectation that a workshop can address the individual issues of every participant is equally unrealistic. This is a large part of the reason why productive, dynamic exchange is slow to come for this topic. Yet consensus need not be achieved for meaningful self work to have been done. What is necessary is brutally honest self-reflection and self-analysis that only each individual can design for herself/himself. I cannot speak for anyone's conclusions but my own as Ms. Peggy McIntosh did when recounting her sense of her own privileges as a White person (portions of which were included in my workshop/lecture). Yet, as a psychology professional, I am compelled to follow my conscience in speaking to what I know of White culture and White identity: how these forces negatively impact upon the lives of people, and how these two powers continually cause me to self-analyze my thoughts, feelings, words, and behaviors as a White for traces of

racism. From my own experiences I have concluded the following: It is easier and more intrapsychically comfortable for Whites to seek out the 'racism' in others than to look within themselves for any racism. We, as White Americans, have been doing this for long enough now. It is my strong belief that it is time for us to take the passion that drives us to ferret out others' racism, and turn it upon ourselves. Is our house really in order?

For the benefit of those individuals who were not at my workshop but are concerned about making an educated judgement regarding my 'promotional' intentions, let me reiterate here my opening statement at the workshop which is the spirit of my presentation. Quoting from my notes, I stated, "We are here to look at what the implications are for Whites living in a racist society, that is, what are the costs? If we decide to dissect and microscopically examine every definition of every word, we will not ever reach a point where we can look honestly at the situation in society today. This is not to negate the true and real importance of finding definitions that we can agree upon for the sake of intellectual exchange. Rather, there is a much ignored component of social responsibility that we often ignore, voluntarily or involuntarily. I am speaking of one's internal sense of right and wrong, one's intuitive sense of self and others, of fair and unfair, from a universal, humanistic, or, if you like, existential perspective. This workshop is for those people who are concerned with the humanistic injustices that our society perpetuates via racism and discrimination. This is not about blaming anyone or trying to justify yourself. This is about looking around and seeing things in a way that you may not have seen in the past because you haven't had to for any number of reasons. This is about stopping to look at those things that Whites, like myself, take for granted on a daily basis, things on which we don't focus because we are busily wrapped up in the difficult business of living in a hectic, competitive world that doesn't necessarily require us, as Whites, to see ourselves as racial beings. By not taking a closer look, we are each paying a heavy price that we may not want to pay. What are the costs of being White in a racist society?"

I then went on to stipulate three conditions which were necessary for White audience members: (1) if you are White, resist the temptation to identify yourself primarily with a religion, ethnicity, political stance, etc., (2) allow

yourself to feel whatever emotions this topic stirs up and honestly analyze your feelings (silently or in the context of this group). If you find yourself becoming defensive, seriously consider why. What feelings are behind this defensiveness? and, (3) avoid being mired down in the game of 'Who's to Blame?' This is a distraction that is counterproductive until it can be looked at without an overwhelming sense of guilt and/or anger.

I am saddened and sickened by the racism that I see in our society. I am disgusted with the disease of racism that I was systematically infected with in the name of the 'American Way.' I do not, nor will I ever, promote racism or any other kind of oppression. I "promote" the hard questions we White Americans need to ask ourselves continually and the painful truths that often come from such questions even after we think we have it all together. I 'promote' self-knowledge, growth, and a humanitarian responsibility that we all share to honor one another. As I concluded at my workshop, "If I can talk about this enough so that people start thinking - that's good. I hope that you feel something, it's better than nothing."

- Lisa G. Borodovsky

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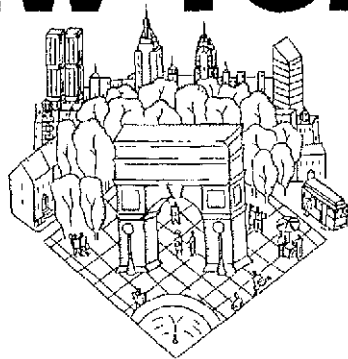
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- Ludwig Borne

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- Potter Stewart

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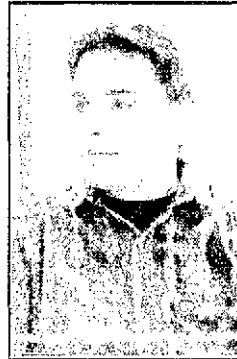
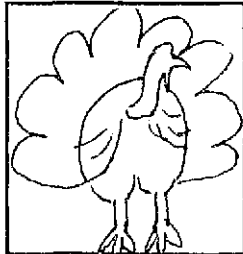
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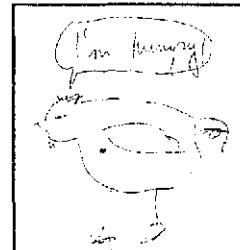
**This week, in anticipation of Thanksgiving, the Bull asked several members of our community to draw their best turkey.**



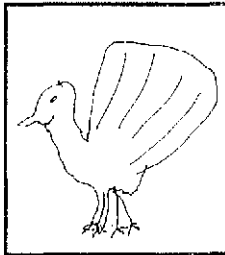
**R.J. Gallo, Officer of Columbia**



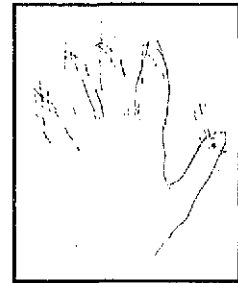
**Gabriel Topor, Col. Pol. Sci. Grad Student**



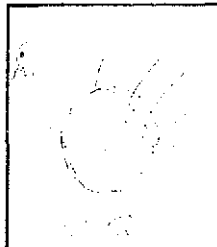
**Ian Chuang (BC '93)**



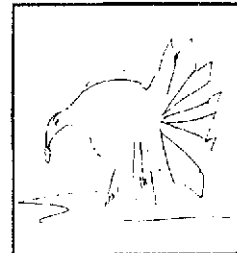
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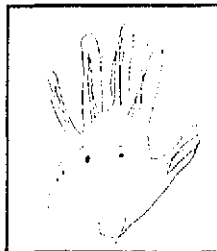
**Martine Tabb (BC '96)**



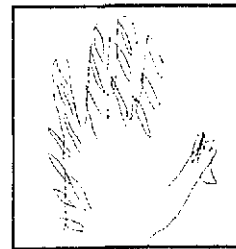
**Gloria Brown, Post Bacc. Pre-med student**



**Smita Kumar (BC '95)**



**Shelly Rosenbaum (BC '93)**



# Transcript of Mohammad's November 9 Speech

**I**n light of the controversy surrounding the speech given by Khalid Mohammad on Nov. 9, 1992, the Bulletin Editorial Board has chosen to provide his speech for those who were unable to attend, so that people will have the ability to judge the issue for themselves. We have attempted to transcribe the entire speech from an audio tape, and have tried our best to provide all of Mohammad's exact words; however, please accept our apologies if there are occasional words missing, since it was difficult to catch every word. Because of the length of the speech, we have printed half of it in this issue, and will print the remainder in our Dec. 7 issue.

(Special thanks to Glen Morgan, Ben Sacks, Sharon Fingerer, Rebecca Shore, Kinn Ming Chan, Cheryl Prince, and Tiara Korn.)

"In the name Allah, the munificent, the merciful, all prayers are due to our God, the Lord of all the world. I bear witness that regardless to land, or label or language there is but one God. So in the name of that one God who came as it was written and prophesized that he would come, seeking that which was lost. We bear witness that there are no other people on the face of the planet Earth who fit more perfectly the description of the sacred scriptures of the Bible. Of the lost brothers, the lost sisters, the lost sheep of the Black nation, the man whom I perceive has been the lordship and appointed for this critical hour of the rise of the black man in heaven and the demise of the white man's world. I speak of none other than the Honorable Minister, Louis Farrakhan.

In his name, I greet you with the greeting words of peace of love, grace, otep, alaphia, free the land, black lord for all black people. Shalom Alechem. It is indeed my honor to be the guest of the Black Student Organization here, at Columbia University. From the President, Rodney Crump, to the political chair to Brother George to the members of the political committee of the Black Student Organization, to Sister Marie Louis and others who made the contact. It is my honor to have this opportunity to speak to you of the life

and legacy of Malcolm X. The man, his mentor, his message, his meaning and his murder.

But before we get into that, let me say this. To those of you who were protesting on the outside, we have a saying among black people that I think I should share with you and that is: if you don't start nothing - it won't be nothing. For those who are in the audience tonight, to the whites who are in the audience, we ask you to sit back and to relax, to pay careful attention. For we have an opportunity to dialogue tonight.

We always hear about your groups. Every time we turn our televisions on, we are forced to look at your pictures. When we go to the movies, we are forced on the movie screen to look at your pictures. I'm just saying that this is a sensitive period for many who are in the audience, because you are on the threshold of the observance and the recognition of your what you call, Holocaust. I am here to say to you, that the black man and the black woman here in the hills of North America, not only have we undergone a Holocaust and gone through a Holocaust, but we've paid a hell of a cost during our 400 year sojourn here in the hills of North America. I am not trying to make light of your Holocaust. I have not come to make fun of your Holocaust, but how many times have I stood before whites in an audience on a college or university campus when Jews in the audience have made the same claim and tried to assure you that we have not come to make fun of your suffering and your pain and your oppression.

How many white audiences have I stood before to defend my leader, my teacher, my guide, the Honorable Minister Louis Farrakhan. But I will take a few moments because perhaps some of you didn't hear. You've charged him, and most of you don't know what the hell you've charged him with. You have heard something, and now you picked up a picket sign, or some kind of sign and now you're waving it high in the cold walking up and down the sidewalk. But you've never heard Minister Farrakhan. You haven't heard the videotape, you haven't viewed the videotape, you haven't heard the audiocassette tape. You haven't heard it in its entirety, you've heard what was lifted from it, a few sound bites and

excerpts. But I'm here tonight to say that you've heard about Louis Farrakhan but you have not heard of Louis Farrakhan. And I want to answer for him, here tonight, for your charges against him, against his anti-Semitism.

First of all, how arrogant you are. Jews, as you are called, I must say so called Jews, and before the evening is over I will show you why I call you so called Jews. I didn't come to take any person. I didn't come because you packed the audience with white folk. I will to wait to cut back on my blessings. I was invited by the Black Student Organization to speak on the life and legacy of Malcolm X, and so I intend to speak the truth, whether you like that truth or not. So to the whites in the audience, though there aren't that many, sit back down you're gonna be all right. Hope it won't get too hot for anybody cause its going to be hotter in hell than in here. So just buckle your seatbelts. This is not the Dale Carnegie house. This is the truth hour, and don't you cut it down. You are, you accuse my honorable teacher Louis Farrakhan with calling Judaism a gutter religion. I'm here tonight to tell you to your face that these are God damn lies.

He never called Judaism a gutter religion. And if he called Judaism a gutter religion. I'm here tonight strong enough to tell you straight in your face that that is my belief also. But he did not call Judaism a gutter religion. Never called Judaism a gutter religion, but he said, and you, most of you, the young Jews in the audience, are gay, I say, you don't know what the hell he said.

You just react. It all came out during the political period. During the bid of Reverend Jesse Jackson for the presidency of the United States, United States of America, excuse me. And during this period electronic and trans media attacked Reverend Jesse Jackson and they attempted to use my insignia (?) against him, who at that time, was his best friends, during his bid for the presidency. The honorable Louis Farrakhan never called Judaism a gutter religion nor a duty religion. Let's look at it. Your religion is not what you profess with your mouth, your religion is what you practice. I'll repeat: your religion is not what you profess with your mouth, your religion is what you practice. To the Jews who are in this audience, he was talking about the factor of some of the Jewish people dispossessed the

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Palestinian people, disinherited them, and dispossessed them, and displaced them and treated them like vagabonds throughout the earth and spilled their blood all over that area that is called the Middle East there can never be any peace if it is based on lies, and I mammurder, and injustice, and evil, and wrong doing. There can never be any justice based on that. And so he went on to say that while your shield or hide your behind your duty. What is he talking about? We are Muslims and our book the Holy Koran teaches us that we should respect all of the prophets of God. All of the revealed sacred scriptures of god. And so we respect the Torah. We respect the ingeal of the Buddhists, or the good news, or the gospel, or the New Testament. We respect all of the scriptures and all of the divine prophets to whom these scriptures were revealed. Because you want something to be angry about. I'm here tonight to tell you that I don't give a damn how angry you get, but you must face the fact and the truth today.

Let's look at it. If you are now going against the prophesies of Judaism and practicing your own duty religion, it means that you have put Judaism to the side. If the Arab world has the Holy Koran to their side and is now practicing the rule of the skeik and hoolah, and the political leaders of both the Arab and the Muslim world, if you have put you Islam to the side, now you are practicing your own duty religion. If the Christians put the Holy Bible to the side, or put the Bible to the side, and start practicing against the Bible, then they are practicing their own duty religion because you have put Judaism to the side, you have put Christianity to the side, and you have dirtied Islam, you have dirtied Christianity, you have dirtied Judaism.

Let us look at it a little more carefully. You say that when he praised Hitler I say again, in your face, you are a Goddamn liar. He, he lie, I don't know what the hell he did. But they said join a protest. Gee wiz, I'm out here protesting, guys and colored Mohammad, they're polluting the air with evil winds, some silly human being, running around outside with a sign like that. Somebody should of taked that sign and smashed you outside on the head.

Oh, my God, oh my God, you're not going to be hollering down here, let me tell you that sound. We gonna smack you out behind out of here and throw you down till you jump out on that sidewalk. There will no damn outbursts in here. We're gonna finish this. You

don't wanta hear from her. You want to talk about her, but you don't want to talk about her. What's really going on? Is it okay? No, no, let me go on, it's up to you buddy.

So Hitler, they called Hitler a great man. Oh, please. What will we look like calling Hitler a great man? He is the devil, just like you. He is the devil, that's what I said, and Sister Souljah would say that's what I told you. I say that's what I told you. He is the devil, who hated blacks. He is the devil that had this silly serious Aryan myth roaming around in his head until Jesse Owens went over there and beat all the crackers in Germany. And until the United States military turned the black soldiers loose over there on the Germans, and ran them all over the place, and the Germans ask, what did you turn them black soldiers a loose on us for? You hear all kinds of sick racist white supremacist Aryan ideas roming around in his head -- why would we praise Hitler? Hitler never claimed to love black people.

What does the Honorable Lou say? Just of all you attack them first. We are told never to be the aggressor in words, nor in deeds. You attack him first, and in your attack of him I thought it was important for me to clear that with you before we move all the way into the life and legacy of the Malcolm X. Because some of you came for a fight, and I didn't want to dissapoint you. You know what I'm saying? What I'm saying? I didn't want to dissapoint you. You attack him. He was defending Reverend Jesse Jackson. There had been over 300 real threats, according to the secret service, against Reverend Jesse Jackson's life. The Jews had taken out a full page ad in the New York Times. I shouldn't call it the Jew York Times cause some of you got upset about that. When I said the Jew York Times, and Columbia Jewniversity, and Jew York City. The blacks in the audience, we would love it. Black York City, but you find it offensive. I don't know why. But that shows you how silly you are. He said we are tired of feeding our leaders to you.

*I am an Arab, this is a shame of Islam. I came here to bear about Malcolm X. This is a shame of Islam.*

"Hey brother would you step out? Get him out of here, let's go. Get on out of here. Go on, get him out of here. We're not going to let you off the hook because you're practicing a dirty religion also. Because you went into Africa and enslaved us, and put us into the position we're in today. Cause you are so called Arabs. And the so called Jews. And you practice so-called Islam,

and so-called Judaism. You have dirtied the religion, you have not kept it pure. We would never disrespect Islam, Christianity, or Judaism. But we have to part with you when you profess one thing, and practice another. He said we are tired of feeding our leaders to you, like rotten meat, or like meat to dogs. He said you killed Dr. Martin Luther King, Jr. You killed Malcolm X. He said you killed your laugh among us. Leave urban jesters alone. It was our national convention. Rev. Jackson, and the Honorable citizen Louis, the next day, the newspapers came out, headlines all over America, Lou Farrakan, the new Hitler. Now where in the hell did you get that from? Louis Farrakkan, the new Hitler, and so in our own sacred lives, speaking in our own tongue, he said the Jews are going around calling me Hitler. He said don't compare me with your wicked killer. He went on to say that Hitler raised his people up from the ashes from Europe. There, in Germany in particular. He said, it is my mission, from the most honorable Eljah Mohammed, is to raise our people, up, here in North America. He said, but again, don't compare me with your wicked killer. He said, Hitler, was a wickedly great man. Now for all time, deliberately the newspapers, and every newspaper that came out, said Farrakkan called Hitler a great man. Somehow, you forgot, he said "wickedly great." Now you know your language, it's not our language. We got it when we came over on the slave ship for you. And you know that when you say wickedly great that that drastically changes the meaning of great. But you deliberately left it out of the media, and then a later down the line, almost a year later, you started saying wickedly great. But great is not necessarily a term that means good. Is that right? The blacks in the audience. Is that right? If I up here and I say, uh, huh, I'm in great pain? Does that mean I'm in good pain, fool?

**The remainder of the  
speech will be  
printed in our Dec.7  
issue.**

# SGA Update in Brief

## Nov. 16 meeting:

- Discussion on student reactions to Khalid Mohammad's Nov. 9 speech.
- Decision to focus on both short-term and long-term responses to deal with the tensions on campus.
- Short-term responses include teach-ins (Prof. Dalton urged that commitment is necessary, and that they must be open to easy communication); a two-day discussion in classes; possibly a "race relations box" in which anonymous questions could be asked and then addressed, later on at a forum; town-meetings in the mornings and evenings, moderated by members of CORRE and various professors; and a letter to faculty and Resident Assistants encouraging them to discuss social responsibility in the context of racial relations.
- Long-term plans will be discussed subsequently.
- \$450 was allocated to BOBW for a second issue of their *Soul Sister* newsletter.
- Decision to penalize (5% off of their original allocation) clubs which publicize their activities on colored paper; there will be a "friendly amendment" allowing for a warning before a penalty.
- An open forum, co-sponsored by SGA and CORRE, was held on Nov. 19 to address "living with diversity on campus." Over 100 students, Administrators, faculty members and staff participated.



## College continued from page 18

Sadler of the Washington based Project on the Status and Education of Women and the Association of American Colleges. One Barnard alumna, Marvonne Mazzeo (BC '92) agrees that women's voices are better heard without men, but adds that to empower women it is not necessary to have men removed. Barnard as an institution may not be able to cultivate it [a specific women's space] but women within Barnard can find a space and cultivate their voice. She feels that women in the student government and the administration were essential in allowing her to start an organization that eventually moved over to Columbia. Being at a women's college taught me to be a leader not only at a women's college but also in a coeducational environment. Other women believe that Barnard should go even farther in promoting a feminist voice or providing a safe space for women. A feminist voice doesn't permeate the whole atmosphere. There are a lot of women who have not taken any courses in feminism. That's sad. Barnard does not have the core of feminism, said Josie Schmidt (BC '92).

In light of the success of its fund raising campaign and the increase in applications, Barnard's survival as a selective women's college does not appear threatened. However, as long as women's status, position and role in this society is in question, the need for single-sex colleges will be debated and the role of institutions such as Barnard College will be questioned and redefined.

*F. Brinley Bruton is a Barnard College senior.*

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# Mending the Rift in Black and Korean Relations

In the last few years New York residents have witnessed first-hand a multiplication of racially charged incidents between the African-American and Korean communities. Last spring, this uneasiness was also brought to the surface in Los Angeles in the aftermath of the Rodney King verdict, reminding us that this tension was not simply a local problem. With these occurrences in mind, The Society for Asian-American Advancement (SAA) organized a forum on 'Korean/Black Relations' which took place in Sultzberger Parlor on Tuesday, Nov. 17. The event, which was co-sponsored by the Committee on Race, Religion and Ethnicity, the Black Students Organization, the Korean Students Association, the United Minorities Board, and the Whitney M. Young Jr. Program, featured two distinguished speakers of the African American and Korean communities, respectively Beatrice Byrd and Sung Soo Kim. Byrd is the President of the Brooklyn Chapter of the NAACP while Kim is the President of the Korean American Small Business Center. The representatives spoke to a full room of students, mainly Asian.

As she introduced the speakers, President of the SAA Yan Lee (BC '95) briefly mentioned the controversy currently rumbling through campus between African American and Jewish student groups. She reminded the audience that many

*"One thing I learned is that you have to remind yourself that everyone is human."*

were missing the point, that the main problem is racism. She then expressed hope that through the discussion, the root of the problem might be found.

Many of the difficulties between these two groups in the New York area have centered around the boycotting of various Korean stores by African Americans who feel that Koreans are coming into their neighborhoods with their businesses, then taking profits and leaving nothing for the local community. This action is exacerbated by perceptions that African American residents are not given a fair shot to run businesses in their predominantly black neighborhoods as a result of varied economic and social barriers. Both Byrd and Kim have been extremely active in the mediating and attempted resolution of these conflicts. They have been exposed to the heart of this situation — one which they both find quite distressing. Byrd and Kim also expressed dismay about the character of the Church Avenue boycotts and demonstrations. Byrd said, "I'm familiar with boycotts. I remember the Civil Rights Movement. But they were saying horrible things and making horrible gestures. I can understand the need to protest and show anger and dismay. But I can't understand this rude behavior." Both then went on to talk about the particular incident involving an older black woman who entered the store presumably to buy groceries and never did actually make the purchase. Many reasons have been offered from different groups as to why she left the store with no groceries that day. But still, even now this incident which seems to be symbolic of the tensions discussed at the forum, has never been fully resolved to anyone's satisfaction.

While both representatives agreed that black Korean relations have suffered from this incident and many others

like it, they disagree as to its underlying causes. Byrd maintains that they are largely embedded in racism, whereas Kim believes the root of the problem is economic. This difference of opinion probably has much to do with the organizations the two represent, one a political organization, the other, an economic one. Byrd laments that "We helped to build this country on the backs of the black people in America who did not get paid for it and now we feel that we are at the low rung of the ladder economically. We have not advanced and you see other immigrant groups, when they come here after one generation or two or three, they are able to realize the American dream and yet you see in the African American community generation after generation of welfare and poverty." In contrast to Byrd, Kim maintains that even though conventional wisdom might say that ethnicity lies at the heart of this conflict, a deeper look into its dynamics would reveal that it is simply a matter of economics. He approached the problem in a very systematic way and outlined for the audience reasonings to support his argument, concluding that activists should not target their frustrations on store owners. He also offered a few guidelines for how to avoid similar incidences in the future. He warned not to increase the massive politicization of these occurrences, which almost always leads to further tension and

miscommunication between communities. Another point raised was that people should learn to separate activists from the rest of the community and avoid placing an ethnic label on the conflict. With his

extreme focus on the business aspect of the problem, Kim earned criticism from Rosana Lee (BC '95) who suggested that "He was really one-sided even though he tried to explain it the best he could." She added, "He seemed very defensive. I don't like to say it, but I thought he was a bit narrow-minded."

Yet other students felt that some progress had been made at the forum. For instance, Ha Lim Lee (BC '94) was pleased with the results.

"I felt that Beatrice Byrd was really sympathetic towards the Korean community. To see a role model like this is really encouraging for both communities. She really brought a new perspective to the issue," Lee said.

In terms of resolving this unease, no hard solutions were found, but both Byrd and Kim generally agreed on the proper approach to that end: these problems will not be solved through ignorance and isolation. Both rely on community support and involvement but also on objectivity and tolerance of those outside your immediate community. Kim cautioned that we should not accept what he calls the "mainstream myth, a myth that works to divide races rather than unite them as it constantly creates others. This myth employs neat stereotypes of different groups as it simplistically separates races, classes and ethnicities." San Yup Lee, a member of the audience, seemed to grasp the idea well when he concluded, "One thing I learned is that you have to remind yourself that everyone is human."

*Akole Hala is a Barnard College junior.*

# Nobel Peace Laureate Speaks On Guatemalan Conflict

**R**igoberta Menchu Tum, the 1992 Nobel Peace Laureate, spoke at Riverside Church on Tuesday, Nov 17. With the audience on their feet and amidst a thunder of applause, Menchu, waving a red carnation, entered the Riverside Church with her entourage. She was awarded the Nobel Peace Prize because of her ongoing struggle for human rights for the indigenous people of the world especially for the people in her homeland of Guatemala.

As a member of the Quiche tribe in Guatemala, she knows first hand about the Guatemalan disregard for the human rights of indigenous people. Both of her parents and brother were killed by government forces causing her to flee to Mexico, a story she relates in her autobiography *I, Rigoberta Menchu* an Indian woman in Guatemala. Since then, she has been actively fighting for human rights in Guatemala, as well as other parts of Latin America. She is still in exile and was only able to return to Guatemala for a short time in 1988. Since the announcement that she won the Nobel Peace Prize, her life has been threatened repeatedly.

The evening was called a celebration of triumph and valor, of the Recognition of Rigoberta Menchu's fight for peace, justice, and human rights and against genocide, institutionalized racism, classism, and sexism in our culture and so called democracy, in our region and in the United States, said Esmeralda Brown, a representative to the UN for Service, Peace and Justice in Latin America. The speakers were optimistic that the Nobel Peace Prize could be used as a tool to bring international attention to Menchu's struggle for human rights and the conditions in Guatemala. The prize will simultaneously elicit positive attention that will further the work of Menchu and draw international attention and pressure on the repressive Guatemalan government who must be afraid and frustrated now that the spotlight is on them," according to George Terazakis, Esq.

All of the speakers addressed Menchu affectionately as 'Compañera' (meaning friend), and spoke highly of the dedication and love she gives to her people. To the Guatemalan people, as to the rest of the world, she is the symbol of peace and hope for peace. Menchu symbolizes "many women struggling in Latin America for justice, for a better life and for dignity and serves as a true leader of the indigenous people," said Oscar Bolon, from the National Council of Churches.

New York City Council representative from the Washington Heights area, Guillermo Linares, said that Menchu was called "the spirit and hope of the future" not only for the Native Americans throughout the continent but for all people of good will. She is "the fighting spirit of indigenous people who have survived 500 years," the "guiding light" and the hope that we won't have to wait another 500 years to achieve the rights, freedom and justice that every person is entitled to, said Linares. Brown summed it up by saying that Menchu represents all of our struggles our fight for our dignity.

One of the first things that Menchu did was to send her greetings to Leonardo Peltier, reminding us of the struggle of indigenous peoples within the United States. Peltier is a Dakota, who has been imprisoned in the United States for 16

years and has become a symbol of the indigenous political prisoners. He continues the struggle for social justice to indigenous people from within his jail cell.

Menchu brought to the audience's attention that Dec. 10 begins the International Year for Indigenous Populations. She was troubled, however, that the year had not gained the dignity that it deserves. In fact, many people do not know about it. Menchu wants the year to be seen as the pride and not the shame of Latin America. It should be celebrated as the conscious and pride of our history as part of the pride of the plurality of the Americas, said Menchu.

Of the Nobel Peace Prize, she said, "This is not a personal reward. She credited the people who worked with her and reminded us that it was the result of collective effort."

"I share the pride and joy that the people of Guatemala and Latin America feel for this prize," said Menchu. She asked the audience to give the affection that they bestowed on her and her struggle to the Guatemalan people and their struggle instead.

The fact that several organizations and groups have contacted Menchu relating similar struggles signifies that the fight for human rights is still a source of great and permanent frustration," according to Menchu. She reminded us that although the Berlin Wall fell, there are other invisible walls that have yet to be destroyed, such as walls of hunger, war, racism, illness, poverty, the disregard for human life and human beings, and the threats, intimidation and restrictions.

*"The struggle for human rights is everyone's. Peace is not a little white dove flying in from the North. It could come from another place."*

put on thoughts and opinions. These invisible walls are the greatest shame of humanity, said Menchu, which happen because some tolerate it, some cover it up, some are uninterested in these problems, and because others have lost the values [such as community and collectivity] of the original people." Menchu stressed collectivity because "a wound in Santa Cruz Quiche should be a wound in all humanity."

She seemed optimistic about the future, saying that "such bad times can only mean that things will get better through collectivity."

The struggle for human rights is everyone's. Peace is not a little white dove flying in from the North. It could come from another place. Peace must be worked for day by day. Peace must be born in the hearts of everyone in society. Peace must come about by resolving concrete problems, said Menchu.

She vowed to continue in her fight for human rights. Menchu advised us that the history of our people is in our hands. In order to get a new millennium of peace, we must start now. Educate your youth.

*Julie Torres is a Barnard College senior.*



# TOP TEN SCARIEST PEOPLE ON EARTH

10. Prune-eating Sumo wrestler.
9. High-rise window cleaner with bladder problem.
8. Near sighted knife juggler.
7. Megalomaniac Third World Dictators.
6. Grown men named "Biff."
5. Heavily armed hot dog vendors.
4. Carsick brother in the seat next to you.
3. Brain surgeon with hiccups.
2. Anyone with a cranky disposition and a chainsaw.
1. People who offer you drugs.

# The Role of Women's Colleges Today

In the United States today there are 93 women's colleges. That number is down from 228 only 20 years ago. Sixty-four thousand women were enrolled in women's colleges in 1991. Although the number of women's colleges has decreased, enrollment in them has risen two to three percent during the last few years, while enrollment at co-educational institutions has fallen. What does the conflicting information mean for the future of women's education? In light of the strides made by women in the recent past, do women's colleges have a place in the future, and will they serve women as well or better than their coeducational counterparts?

One of the arguments most often used in favor of single-sex women's education is that it provides women with the special attention that they would not normally receive. Constance Phelps (BC '94) says that women's colleges offer "women oriented courses and female professors, and an environment that addresses the needs of women in a society where they are not always addressed."

There are others, however, who question whether women should receive special attention and wonder whether their gender does in fact put them at such a disadvantage. According to some people, focusing on women and the problems they face in society may be debilitating. "If you continue to see yourself as a society that's not doing well by women. . . the implication is that it will be a self-fulfilling prophecy" says Karlyn Keen, a public opinion expert at the American Enterprise Institute.

Compared to a decade ago, women's status in society has been considerably elevated. In response to a report entitled

## *Statistics point to significant differences between women who attend single-sex institutions and those who attend co-educational institutions.*

"How Schools Shortchanged Women" released this year by the American Association of University Women (AAUW), which claims widespread systematic discrimination against women in the educational system, Secretary for Educational Research and Improvement Diane S. Paviton said, "You have to look at the larger context, at all the great strides women have made. . . this is a great period in history in which there have been the most dramatic strides for women."

During the 1980's, women's median salary rose 10 percent (from \$18,683 to \$20,656) while men's median annual salary fell 8 percent, (from \$31,315 to \$28,840). Women now earn 72 cents to every dollar that men make, in contrast to 60 cents to every dollar in 1980.

Nevertheless, the pay gap between men and women is still wide and many studies point to serious disparities in the schooling that girls and boys receive. The AAUW's report indicated deep and widespread inequalities in the education given to boys and girls. The report found bias against girls in testing (girls tend to get higher grades than boys but score lower in standardized tests such as the Scholastic Aptitude Test), teaching practices (teachers ask boys 80 percent more academic questions than they do girls) and textbooks, which tend to stereotype women's roles in society. "The wealth of statistical evidence must convince even the most skeptical

that gender bias in our schools is shortchanging girls - and compromising our country" says AAUW President Alice McKee.

How should a society deal with evidence of such inequality? Are women's colleges part of a solution? Some experts say that single-sex education of any kind is a detriment if the society as a whole intends to solve problems of sex discrimination. Isabelle Kantz Pinzler, of the Women's Rights Project of the American Civil Liberties Union, recently said, "I understand the arguments in favor of single-sex colleges for women" but wonder whether "they [the demands of women's colleges] should be overruled by a policy calling for sex equality in education." Similarly, Director of the AAUW report, Susan Bailey said, "I don't think that the message of this report is that we should give up on co-education. We have to be careful that we don't assume that the way to deal with this problem is to . . . put girls in separate schools - that girls are somehow different." Wendy Shapiro (BC '93) has a similar opinion: "college is a time when education extends beyond the classroom. . . it [single-sex education] takes away from the natural social interaction at this age. . . if you are getting educated to take a job in the real world you will have to learn how to deal with them [prejudice and men] before. You can't learn how to prepare for the real-world in a non-real world situation."

Statistics point to significant differences between women who attend single-sex institutions and those who attend co-educational institutions. For instance, graduates of women's colleges are twice as likely as women from coeducational institutions to receive doctoral degrees. Although they account for only five percent of the total number of women who graduate from college, according to Business Week Magazine, 15 out of the 50 leading corporate women cited in an article as leaders in their fields, were graduates of women's colleges. Furthermore, more than a third of the women who sit on the boards of Fortune 1000 companies went to women's colleges. Finally, one out of every seven women cabinet members in state governments attended a women's college.

However, Carla Richmond (CC '92) points out that such positive statistics about graduates from women's colleges may be attributed to the fact that "women's colleges are still private institutions." Therefore, comparisons between women's colleges and other educational institutions are deceptive. "A community college is not going to graduate the same people as a private institution. Privilege plays a role. . . there are luxuries that a private institution can have, such as an exceptional faculty. Despite financial aid, the majority of women attending women's colleges are going to women who can afford to go there."

Another pertinent issue that applies to Barnard in particular is whether a women's college can truly exist under the shadow of a coeducational institution, such as Columbia. How single-sex is Barnard really? According to some people, the absence of men helps define a women's college. "Without male students to command class discussions and faculty attentions, women feel freer to engage in intellectual debate and enter traditionally male-dominated fields," says Barnice

see Colleges continued on page 14

# Goldberg Discusses the Common Goals of the Activism for Lesbian and Gay Rights and Reproductive Rights

In a discussion entitled "Sexual Politics," Suzanne B. Goldberg, an attorney for the Lambda Legal Defense and Education Fund, came to Columbia Monday, Nov. 16 to discuss, in Goldberg's words, the need for people who are active on one issue to act on other related ones, and why it's critical that you do your kind of activism be it marches, rallies, letter-writing, or however you are active, on many different issues. She added, "we don't have that kind of freedom (to take a single-issue approach), given the way the right wing is attacking many different marginalized groups."

One student who attended the discussion commented that organizations built on identity politics have fallen apart because they failed to make connections based on fighting a common oppressor. Queer Nation's "queers only" policy has caused it to split into factions. Another student added:

*One of the rationales for sodomy laws was that the state has an interest in (maintaining) procreative sexual relationships and not others. . . . A religion may take a view of that, understandably, but why the government?"*

The connections between the struggles for lesbian and gay rights and reproductive rights seem to be a matter of correctly identifying who and what is the oppressor. The ultimate culprit for racism is a different sort of power structure that is targeting many different kinds of groups for very specific reasons, at once. That's why it's so unproductive, especially as we have seen on this campus for marginalized minority groups to blame one another, and essential for them to work together.

Goldberg and Andrew Stettner (CC '94), who introduced her, outlined the basic ideas underlying the common goals of lesbian and gay rights and reproductive rights. One of the goals Stettner mentioned was the need to resist limits on sexual activity and expression. Both groups (lesbians and gay men and women fighting for reproductive rights) need to make clear that sex should be independent of procreation. This point led into a discussion on the limits the Right wing has placed on family choices—since it is illegal for lesbian and gay couples to marry or adopt children, and since women's choices whether or not to have a family, and when and how, also curtail freedom in making family planning decisions.

Goldberg also pointed out that both the gay & lesbian rights movement and the movement for reproductive rights are fighting for what is considered the most basic freedom—bodily autonomy.

The distinction between absolute choice (for example, the legal protection of the choice to have an abortion) and meaningful choice (for example, the availability of information on abortion as an option) was made. Goldberg commented that both absolute choice and meaningful choice are currently under attack. It's important to extend the issue of absolute choice, in the pro-choice movement in particular, to whether women can pay for abortions, get information about them, and find a doctor or health care provider. She expressed a parallel concern that "if you're growing up and

you going to learn that you have a right to be lesbian or bisexual or gay, that you have a right to be accepted for who you are?"

Later on in the discussion, she pointed out that in many Scandinavian countries there is little legal tolerance for anti-gay discrimination, and that lesbian and gay couples can even marry in Denmark, but still cannot adopt. Pushing for lesbian and gay family recognition is, I think, one of the most radical things we can do, because it forces people to wrap their minds around the idea of people forming families in different ways. It is so difficult for this society to really understand what this means," she said.

A student commented, "People like Pat Buchanan are couching their agenda in a language of morality. It goes back beyond sex itself to an ideological belief about the family." Goldberg added, "Much of the struggle for reproductive rights has centered around resisting the idea of the family which includes keeping the woman at home, not being able to live out her choices in the world. The state governs issues relating to the family, and used adultery laws to keep sex in the family, and keep contraceptives for married couples only. It was only about 20 years ago that these laws were changed. It's recognized that the state has that kind of a right. One of the rationales for sodomy laws was that the state has an interest in [maintaining] procreative sexual relationships and not others. Why are these issues political anyway? Why does it matter who I sleep with or what I do if I get pregnant? A religion may take a view of that understandably, but why the government?"

Goldberg continually stressed that the time to rally around these issues is now. Even though we will have a Democratic President and a Democratic Congress in 1993, the Right has targeted about 6 states for anti-gay initiatives for the next election. They've moved into Idaho. It is just the beginning. They saw a model that didn't work in Oregon and one that did work in Colorado. Even though the connections are more difficult for us, it's certainly more crucial (to make them) than ever.

*Juhayn Coleman is a Barnard College senior.*

# Special Feature: Women in Religion

**Women's Issues Editors' Note:** *We did not intend to exclude any voices from this issue on "Women in Religion." Unfortunately, we were constrained by circumstances from including a sample from each of the many diverse religious groups on campus; however, we welcome submissions from anyone else who is interested in writing about their experiences as a female within their religion. These essays will be published in subsequent issues.*

## Najmabadi Discusses the Significance of the Veil in Muslim Women's Lives

On Thursday, Nov. 12, in the Women's Center, Professor Afsaneh Najmabadi gave a presentation entitled "Marking and Transgressing Identities in Muslim Communities." She condensed 200 years of history into a half hour summary, which she admitted "is a very dangerous thing to do." Najmabadi said of her presentation that "it is an interpretive work that owes a great deal to the primary research of my colleagues and students," from her teaching experience at Harvard Divinity School.

The theme of Najmabadi's speech was the "power of the veil." She discussed how the presence of the veil historically had, and still has, a tremendous impact on both the worlds of culture and politics. Najmabadi began her discourse by showing slides of different magazine articles and their depictions of Muslim women. One slide of particular interest was the March 10, 1991 issue cover of the New York Times Magazine, that came out during the Persian Gulf War. On it was pictured a Saudi Arabian woman covered in a veil with only her eyes revealed. This picture is a stereotypical depiction of a Saudi Arabian woman. However, inside the magazine appeared a picture that would seem incongruous to many Western eyes: a photograph of a female Arab doctor wearing a white lab coat, as well as a veil. This is a completely different depiction of an Arab woman than what Americans are used to seeing; most Westerners think of Arab women as oppressed and stuck in the home. This picture was so different from the stereotype that it would have been an unacceptable cover photo because, as Najmabadi noted, "it is a mixture of cultures."

Najmabadi continued the slide show with one of the most recent controversies associated with the veil - the French debates of 1989. Three young Arab women had returned

from their summer vacations wearing head scarves. This stirred up a lot of controversy in the school system; the women were forbidden to wear their scarves to class. The school board claimed that by wearing the scarves these women were attacking secular education. They stated, as was later depicted through comic strips, that the presence of the veil was as extreme as a huge cross carried on the back of a Christian. This is only one example of the intense controversy that has arisen over the issue of the veil. Turkey and Iran broke diplomatic relations literally, "over women's heads," because their views differed on women's need to wear the veil.



**Professor Najmabadi**

photo by Rebecca Layton

The veil is also an indicator of the political climate in Muslim countries; that is, whether these countries are embarking upon a liberal or a conservative period. The more lenient the government is about letting some of the women's hair show from underneath the scarf, or letting them wear makeup on the street, the more likely it is that the country is becoming more liberal. Conversely, the more strict the police are about arresting women who wear too much makeup or even wear nailpolish, the more likely it is that the government is becoming more conservative. In countries such as Iran, the veil "became the language in which the people would decode the governments' report on the homefront," depending on the degree to which the government enforced regulation of the veil.

Najmabadi closed with a discussion on the theological argument for veiling the women. She asserted that, "otherwise you would have disorderly sexuality all over the place, disrupting social order. . .the basis for wearing the veil is because the female body is thought to be, in Muslim culture, the source which emanates extreme sexuality."

*Parisa Salim is a Barnard College sophomore.*

# Rabbi Sharon Kleinbaum Discusses Feminism Within Judaism

Sharon Kleinbaum (BC '81) is not all that different from her fellow Barnard alumnae. She's confident, accomplished, approachable, and she's a rabbi. Hey, more women rabbis are graduates of Brown and Barnard than any other institution. If you don't believe me, ask Kleinbaum herself. The above factoid was only one of many that she shared with approximately 40 women in her Nov. 17 talk on Jewish Feminism.

The program, which took place in the Women's Center, focused on the battle that female rabbis, and all women, face with regard to equality in Judaism. Kleinbaum, who numbers herself among the 300 women rabbis around the globe today, truly stands out from her peers. Last September, she was named religious leader for Congregation Beit Simchat Torah, which, with its 1,200 members, is the largest gay and lesbian synagogue in the world.

Kleinbaum opened her discussion by charting the changes in the female rabbinate over the past two decades. "The early battle for women rabbis," she said, "was simply recognition, simply getting employed. It wasn't until later on that [we realized] women rabbis were hitting a glass ceiling professionally. These women had to do more than just break into the 'old boys' network; they had to show what they could bring to the profession—as women."

That's no easy feat. Both Judaism and feminism are incredibly vast topics. How can you possibly bring about an immediate merger between the two? Well, quite frankly, you can't. But Jewish Feminism, as a movement, has set its sights on tackling three key areas: theological and liturgical issues, political aspects, and rituals.

## THEOLOGY AND LITURGY

What is the issue of God language? When the first woman rabbi was ordained 20 years ago, the slant on this query was quite different than it is today. In 1975, Kleinbaum related, two Brown graduates completely substituted the Bible's male language with female language. Too extreme? Many thought so, thus there was a push to perhaps neuter Torah terminology. This would have been fine in the English translation but proved problematic in the original Hebrew: does not have a neuter voice.

Today, explained Kleinbaum, the Jewish Feminist movement recognizes that you cannot just throw out male language. People should talk about the broad range of characteristics that make up God, and they include both the male and female voices. "Maybe," she said, "what we need to be doing is expanding the vocabulary."

## POLITICAL ASPECTS

There may be 300 women rabbis in the world today, but they're far from being on level ground with their male counterparts. Kleinbaum lamented that, with the exception of Shoshana Cardin (the first woman to be head of the President's Conference), we have yet to see women at the head of organizations.

In terms of acting as spiritual leaders, few women have achieved Rabbi Kleinbaum's status. My congregation now is probably the largest congregation which a woman rabbi

leads. Most women are assistants or educators. Female rabbis are often used in traditional female roles. To be fair, Kleinbaum conceded, women rabbis are just now hitting that age to lead large congregations. The political role of these women, then, should be very interesting to watch over the next 10 to 15 years.

## RITUALS

We always hear about circumcisions and bar-mitzvahs, but when was the last time you attended a baby naming ceremony for a newborn girl? In Judaism, Kleinbaum asserted, every male life cycle event is marked by a ritual. True, women do have bat-mitzvahs, and today they're fairly common. But there are still many female milestones that go by neglected. Kleinbaum remarked, however, that there have been efforts made to remedy this situation. In California, for example, a ritual entitled "A Jewish Elder's Ceremony" was recently written to commemorate a woman's 60th birthday. There has also been an attempt to institute a ceremony for the onset of menstruation. "I'm less convinced that that would work," jibed Kleinbaum.

Why is it so difficult to establish female rituals? They simply

*Jewish Feminism, as a movement, has set its sights on tackling three key areas: theological and liturgical issues, political aspects, and rituals.*

do not have the authenticity that characterizes male celebrations. "If you go to a baby naming ceremony for a girl," Kleinbaum stated, "it seems to many people that it lacks the history that traditional events bring." But the future is not entirely bleak. Kleinbaum said later in her talk that it is merely a matter of time before female rites are accepted. Most of the rituals we're connected to were new at some point in history, she emphasized. If these practices came to be recognized, eventually modern ones can be too.

The question and answer period with which Kleinbaum closed her discussion was dominated by one issue in particular: why isn't there more rebellion on the part of Jewish women? Why don't they try harder to break into the ranks and bring about change? Women grow up feeling that [the rabbinate] is not where they're going to make their mark, Kleinbaum responded. "I don't know what the solution is." She did mention, however, that getting involved in one's synagogue is a step in the right direction.

If the dilemmas facing Jewish Feminism today seem frustrating, they are. But that's O.K., according to Rabbi Kleinbaum. "I like to be frustrated," she said with a smile. "It keeps life exciting."

*Ilana Weimck is a Barnard College senior.*

# An Orthodox Jewish Woman's Perspective:

## Different But Equal Obligations for the Sexes

I have always been a big advocate of equal rights for women in the workplace, in schools, and in the home. I am proud to attend an all-women's college where I am taught that the possibilities for women in our society are endless. At a certain point in my lifetime, my belief in the importance of gender equality caused me to feel insecure about my religion. I grappled with the problem of 'sexism within Judaism.' I questioned what I believed to be a gross disparity between the position of women and the role of men within Judaism. However, through learning

*"While men's and women's responsibilities within Orthodox Judaism do differ, these differences do not by any means imply that women play an inferior role"*

contemplation, and experiences, I came to understand the true nature of the status of women and men within my religion. I discovered that women and men each have different, yet equally important roles within Judaism.

Throughout my life I attended Jewish day schools where I received a strong Judaic education. I was also brought up in an observant home where my parents instilled in me a deep love and respect for my heritage. Ever since I was young, I attended Orthodox synagogue services on the Sabbath and Jewish holidays. Like most young children, I did not question what I was taught, I simply accepted my parents' and my teachers' words without reservation.

As I got older and developed my own identity as a modern Jewish woman, I became aware of the seemingly unequal places of Orthodox women and men. Certain questions surfaced: why the huge gap between men and women in my religion? Why do men seem to be the primary individuals through which God's commandments are fulfilled? In Orthodox synagogues, it is only men who are given the right to lead the services. In addition, certain laws seem to exclude women from the core of the religion. For example, women are not supposed to wear the phylacteries (small leather cubes containing biblical verses) that men are required to wear during much of their praying. Women, unlike men, are not commanded to keep all mitzvot (biblical or rabbinical injunctions), only men are required to perform mitzvot both bound by time (i.e. sitting in the Sukkah during the intermediate days of the holiday Sukkot) and those not bound by time (i.e. honoring one's mother and father). Women must keep only some of the mitzvot which are not dependent on time.

My rich education, coupled with my nurturing experiences in a strong Jewish community, helped me find

satisfying answers. Men and women are different – not only biologically, but psychologically, emotionally, and spiritually as well. While men's and women's responsibilities within Orthodox Judaism do differ, these differences do not by any means imply that women play an inferior role. In their morning prayers, women say, 'Blessed art thou who hast made me according to thy will.' From this prayer, one can infer that women hold a special place within Judaism. Women are viewed as possessing a level of spirituality that circumcades their need to be reminded, at all times, of their relationship with God. A famous Jewish scholar, the Maharal of Prague, states that because of women's inherent potential for spirituality, they require fewer commandments in order to reach high spiritual levels. For example, Jewish men are supposed to cover

their heads at all times in order to be reminded of their spiritual connection with God, however, women do not have a parallel responsibility. Similarly, the purpose of the time-bound commandments, as explained by the revered scholar Rabbi Samson Raphael Hirsch, is to stimulate men's spirituality through the meaningful performance of mitzvot. Since women are on a different spiritual level, these time-bound mitzvot are not a necessary part of a woman's obligation.

An important aspect of the multifaceted position of an Orthodox woman is her place within the family. She is supposed to be the educator and role model for her children, and comfort and encouragement to her husband. If, in order to spend precious hours teaching their children, women are asked to sacrifice any of the time that might have otherwise been spent studying Torah or performing certain mitzvot, they accept this for the sake of survival of the Jewish people, it is only through the strength of the nuclear Jewish family that assimilation will not occur.

When it comes to my career prospects and academic ambitions, I will never accept any gender inequality. I now realize that the differences between the expectations placed upon Orthodox men and women are not at all unequal, they are just not the same. Judaism is not based on unjust laws, rather, it bestows appropriate duties on men and women alike. The obligations of women within Judaism are given as much weight as those of men. Women have always been honored and respected within my religion, and will continue to remain spiritual and religious leaders of Jewish communities everywhere.

*Jennifer Teitel is a Barnard College sophomore.*

# A Christian Woman's Perspective:

## Explaining Gender Differences and Defining True Freedom

Imagine this scene: you are sitting in class listening to a lecture about the atrocities of slavery and the role of female slaves in slave revolts, when all of a sudden out of nowhere, comes the question: Were female slaves treated worse because of the Biblical idea that women are evil because Eve was the first to sin? Depending upon your beliefs about women and Christianity, you may or may not agree with this logic that if Eve was the first to fall to sin then women are obviously and necessarily evil. As a Christian woman, I strongly disagree with this premise, and I relish the chance to discuss Christian womanhood from the perspective of a Christian woman.

There are some widely held misconceptions about the Bible's view of women: women are associated with evil and temptation because Eve was the first to be tempted by the serpent and was the first one to fall to sin, women in Christianity are subordinate to men, in order for women to attain total liberation and realize their full potential, the archaic and oppressive teachings of the Bible must be rejected and purged from our culture. I believe that these misconceptions are not only invalid, but also are not truly supported by the Bible.

According to the Bible, it is a fact that Eve was the second to be created and was the first to sin. This doubtlessly has been a point of contention and debate for centuries, and I would imagine that there were many people who suggested that instead of dealing with the backlash, it would make life easier to simply change the facts and rewrite the story. C.S. Lewis, author of *Mere Christianity*, tersely rejects such a suggestion by explaining, "If Christianity were something we were making up, of course we would make it easier. But, it is not. We cannot compete with people who are inventing religions. How could we? We are dealing with fact." The fact is that Eve sinned first, then gave the fruit to Adam who ate it of his own volition. These actions have less to do with gender and more to do with human nature, which is common to both men and women. There is no distinction for all have sinned and come short of the glory of God (Romans 3:22,23). Men and women are equally sinful and equally in need of God's forgiveness which is as equally accessible to women as it is to men.

God's impartiality does not detract from the importance of gender as it relates to men and women. I firmly believe that every aspect of my life, including my gender, is an essential part of whom God has created me to be. The differences between men and women are greater than their biology, my womanhood deeply influences my personhood. The Bible is more to me than ancient literature. It is a lamp to my feet and a light to my path, because it provides rare insight into

who I am as a human being, and more specifically into who I am as a woman. Since I take the Bible to be the inherent word of God, I can eliminate the guesswork and find out who I am directly from the work of my creator. The relationships between men and women in the Bible reflect the co-functional, yet distinctly different, roles that God intended for men and women.

My understanding of liberation and freedom can be best described with yet another metaphor. This time, I imagine two women who are sky diving. One woman has a cumbersome parachute strapped to her back, the other woman is completely free from any restrictions whatsoever. They are both standing at the threshold to the doors of the plane. Then, they take the plunge. Both women are gliding

*"Since I take the Bible to be the inherent word of God, I can eliminate the guesswork and find out who I am directly from the work of my creator"*

through the air. The woman with the parachute strapped to her back looks over at the other woman who is freely and lightly drifting through the clouds. The first woman is almost beginning to feel a tinge of jealousy at the other woman's freedom, until she realizes that she is getting close to the ground and must open her parachute. Which of these two women is truly free? I maintain that of the two women, the woman with the parachute strapped to her back is the more free. Although, at face value she looks as if she is less free than the other woman, she actually has true freedom because she is free from bodily harm upon reaching the ground.

It is never true that freedom is attained when there is lawlessness and the absence of restrictions. I believe that God's laws are in no way intended to deprive men and women of any good thing, rather, they exist to spare us from the destructive consequences of bad things. A mother tells her child not to play with fire not because she wants to spoil her child's fun, but because she wants to protect her child from the potentially fatal consequences of tampering with fire. Similarly, I believe that the commandments of God are for our protection, not for our punishment. Who better to tell me about what and what not to do than a God who made me and loves me? The freedom that the woman with the parachute had is the same freedom that I enjoy today. Jesus said, "You shall know the truth and the truth shall set you free." I believe that He is that truth, and I believe that I am free to be the woman and the person that God has created me to be.

*Georgia Wallen is a Columbia College sophomore.*

# Bram Stoker's *Dracula*: Does It Suck?

Many Hollywood executives were frightened by Francis Ford Coppola's fanged venture — even before they had seen it. A month or so before the film's release, a combination of budget trouble and the negative reactions of preview audiences provoked some industry doomsayers to call it *The Bonfire of The Vampires*. Impressive box office debut notwithstanding (\$32 million in its first weekend), Bram Stoker's *Dracula* has opened to extremely mixed reviews. This is going to be one of them.

The film is gorgeous, to be sure. Production designer Thomas Sanders' meticulously detailed sets are masterpieces. *Dracula's* castle is every vampire's dream and every housekeeper's nightmare, a broodingly atmospheric maze of grandeur and decay. Doctor Seward's lunatic asylum is a horrifying and historically accurate rendition of Bedlam. A recreation of 19th century London's crowded streets combines an authentically outdoor feel with the stylized insularity of an old-style studio film. Eiko Ishioka's costumes are opulent, fantastic works of art. *Dracula*, of course, gets the best stuff ranging from the red satin dressing gown in which we first see him to the lavish, Klimt-inspired biocade robe he wears during the movie's conclusion.

The film's elaborate sets and lavish costumes allow it to transcend the stodginess to which some period pieces fall

*Perhaps the wildly uneven nature of Bram Stoker's Dracula can be best summed up in a discussion of its cinematography and visuals which careen between sheer genius and masterful, but nonetheless annoying, self-indulgence.*

prey while retaining some of the Victorian elements of Stoker's novel, James V. Hart's screenplay attempts to do the same, but with less successful results. The film's prologue, which establishes the 15th-century Romanian prince Vlad Tepes (aka *Dracula*) as the titular vampire, is an interesting extrapolation from the novel. Stoker himself had appropriated the 15th-century ruler's name for his villain. Hart has also done a commendable job of culling some of the best scenes and dialogue from Stoker's epistolary work, pulling straight from the novel instead of from the Balderson/Deane stage version upon which both the 1931 and 1979 film versions of *Dracula* were based. Unfortunately, with additional scenes and the inclusion of every major player, character development suffers. Lucy Westenra's three suitors sometimes have nothing to do but clutter up the already busy screen. Though the relationship between *Dracula* and Mina Murray-Harker (the novel's heroine, who in this version also doubles as a reincarnation of the vampire's lost love, Elisabetha) is quite well drawn. That between Mina and her fiance Jonathan Harker is sadly underdeveloped, leading to the latter's somewhat unmotivated behavior at the film's end.

The film is packed with both visual and thematic information, unfortunately, this sometimes works to its detriment. The stunningly filmed beginning sequence left some members of the audience puzzled as to the exact

manner in which Prince Vlad became a vampire. In several dramatic but contradictory scenes, the film was inconsistent about whether crosses work on vampires. Though *Dracula's* ability to withstand the sun is documented in Stoker's novel, the filmmakers fail to explain this adequately to contemporary audiences, who are more familiar with the vampire as a purely nocturnal creature.

Hart's attempt to place emphasis upon the undercurrent of female sexuality which runs through the novel can sometimes get heavy-handed and overly simplistic. When Lucy falls under the vampire's hypnotic spell and sleepwalks into the garden, she is also seemingly overcome by a compulsion to dress in anachronistic crimson lingerie — which, though visually effective, evinces a somewhat clichéd portrayal of sexual liberation. Such overly facile erotic symbolism tends to undercut the movie's sophistication and elegance. The castle sequence in which *Dracula's* vampire brides — wearing nothing but period knickers — rise out of the mattress to seduce Jonathan Harker is gratuitously and adolescently sexual enough to dispel a dark and moody atmosphere with a combination of laughter and frustration.

For the most part, Coppola's stellar cast acquit themselves well. Gary Oldman (Sid and Nancy) turns in a wonderfully nuanced performance as *Dracula*. His portrayal of the old vampire at the film's beginning is probably his most masterful. One of his ad libs is actually an inspired combination of the best of both the Stoker novel and the 1931 Tod Browning film: the scene in which he refuses to join Harker at dinner, intoning (in a Lugosi-ish accent) "I have already dined, and I never drink wine." Winona Ryder (Heathers) who plays the double role of Elisabetha and Mina, is earnest in her portrayal of both characters. Kudos go to Anthony Hopkins (The Silence of the

Lamb), whose performance as vampire hunter Van Helsing is a beautiful combination of seriousness and send up that the rest of the actors might have done well to emulate. Newcomer Sadic Frost does a decent job as the flirtatious Lucy, actors Richard E. Grant (Wurllock), Cary Elwes (The Princess Bride) and Bill Campbell (The Rocketeer), who assay the roles of Lucy's three beaux — Dr. Seward, Lord Arthur Holmwood and Lexan Quincey Morris, respectively — are all quite good in what sometimes seem to be bit parts. Roker Tom Waits turns in a hilarious performance as *Dracula's* insane servant Renfield. Kernu Reeves (Bill and Ted), who plays Jonathan Harker, looks a tad out of place in all of this, and sadly falls victim to — not vampirism, but Kevin Costner Disease (aka Wandering Accent Syndrome).

Perhaps the wildly uneven nature of Bram Stoker's *Dracula* can be best summed up in a discussion of its cinematography and visuals which careen between sheer genius and masterful, but nonetheless annoying, self-indulgence. Cinematographer Michael Ballhaus' photography is stunning though we are treated to just a few too many of Coppola's trademark lightning quick cuts. These sequences serve to quicken the movie's already frenetic pace and can be terrifyingly effective, as with the juxtaposition of Mina and Jonathan's wedding with Lucy's death at the fangs of *Dracula* but they can also seem like overkill.

see Blood cont. on page 27



# Upcoming Events: Get Up and Go and Don't Be Late

The Barnard Dance Concert is coming up soon. The show will feature Barnard and Columbia students in Francine Landes' *Get Up and Go*, (a dance inspired by the music of Leo Kottke), the *pas d'action* from Petipa's ballet *Esmeralda* (as restaged by Elena Kunikova), *Late*, a new work by Israeli guest choreographer Yoav Kaddar, and several original works by student choreographers.

*Get Up and Go* was first performed by Princeton University's Dance Program. The piece contains five parts: three solos and two group sections. Deborah Freedman and Ede Thurell alternate performing a feisty, spunky solo to the tune of "Why Can't You Fix My Car?" A quartet of dancers bounce around and wave their hands to the soloist, leading her way like guardian angels, following her like shadows. Belinda Horton and Fva Ward alternate performing another solo of sensual movement to the music of lyrical guitar. The entire piece proves to be of great entertainment.

Elena Kunikova restages the powerfully moving and lively *Esmeralda*. This excerpt comes from Act II of Petipa's ballet to the music of Pugnini, based on *The Hunchback of Notre Dame*. Although it traces back more than one hundred years, the impact of the truly romantic ballet remains strong. *Esmeralda*, played by both Alison Forner and Jocelyne Sheffel, is heartbroken when she realizes that Febus, the man with whom she is in love, is engaged to another woman. The excerpt from Act II takes place at Febus' engagement party, where *Esmeralda* realizes his betrayal. The scene alternates between the beautiful, heartfelt *pas de deux* between the lovers, and the excitement of the exhilarated gypsies, performing for the crowd. *Esmeralda* cries to a comforting Febus, leaving the audience to wonder if they will ever be together. Tambourines sound and the flashy red costumes glare and the audience will feel like sticking a rose between

the teeth and breaking out into a tango.

Yoav Kaddar, a young, talented choreographer and dancer, takes time away from his busy schedule as a member of the *Jacob Pillow's Men Dancers* to recreate his most recent piece, *Late*, a fun, carefree piece set to the music of J. S. Bach. *Late* is filled with cartwheels and backwards somersaults, dodges to the floor and snobby runs. Circular shapes appear again and again, but they are never the same. The dancers rush so as not to be late, and yet their musicality and synchronization are so strong that they seem to be right on time.

Kaddar came across the music by chance, listening to a promotional tape which Tower Records had been giving out for free. The sound of Kathleen Battle singing the Baroque music led to his development of the movement for this piece. Originally, Kaddar performed the piece as a courting duet to the woman initiated the eye contact, and partnered the man. At Barnard, Kaddar is working with six women instead of one duet. Ede Thurell, Dana Smith, Whitney Walthall, Rinda Wordle, Joanna Fields and Rachel Zack. When asked if the piece would lose its courting, flirting effect, now that it is no longer a duet between a man and a woman, he smiled coyly and answered, "Maybe the courting effect... but you know, a group of women on stage, they can play it off too."

The performances will be at the Minor Iatham Playhouse on the Barnard College Campus, Broadway at 117th Street, on Thursday, Dec. 3 at 5:30 pm and Friday and Saturday, Dec. 4 and 5 at 7:30 pm. Tickets are \$6 (\$3 for students and senior citizens) and may be purchased at the door before each performance. For further information call the Dance department, (212) 854-2995, or the theater, (212) 854-2079.

*Laura Mason is a Barnard College senior.*

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# LISTEN UP

## Commentary

Since Governor Clinton was elected President, MTV has been running self-congratulatory spots featuring the successful President-elect. These commercials give the impression that MTV's measure of success was based on who was elected, rather than the increase in voter turn out. This brought my attention to the possibility that the Choose or Lose campaign could have been biased all along. I question the real motives that MTV had for encouraging young voters. I am not trying to nullify the good the Choose or Lose campaign did in encouraging the MTV audience to be more politically active, but I am trying to encourage this newly political audience to question their sources of information. MTV prides itself on being a "pc" station focusing on the issues concerning their young viewers, however their everyday video programming often reflects views which oppose what they are trying to stand for. This reason alone should bring MTV's political discourse into question.

MTV is an easy media outlet to target for potentially biased programming because it is so highly commercial. However, any voter should question his or her source of political information more thoroughly than most in this country seem to be doing. We have the power to "choose or lose," as MTV so clearly points out. Choosing is not just about checking someone's name off on a ballot, it's about being as informed as possible about the issues which concern you. Democracy depends upon an informed society. Don't let MTV or NBC or even CNN fool you into thinking that they alone, without question, can turn you into an informed political unit.

## This Week's Good Stuff

**EMF *Stigma***—(EMI Records)

EMF's second LP is not surprising. Although they dared to explore a more guitar-based sound compared to the synthesized keyboard sound of *Schubert Dip*, EMF sounds the same. *Stigma* might as well be one continuous song, since it is so hard to distinguish one song from another. The distorted, breathy vocals and the siren-esque synth sounds dominate this dance album, practically duplicating *Schubert Dip*. It lacks, however, the catchy tune they needed to repeat their debut's success. There is nothing "Unbelievable" about *Stigma*.

Right Next Door: Skinnee's Take a Reality Break

The 2 Skinnee J's... ten college guys progressing from haphazard dress to near-nudity... 2 skinny and 2 white. They're fun, sarcastic and they revel in being too thin. Pretentious about being unpretentious, they jump around rapping in all their white boy glory.

However, the 2 J's are continually plagued by sound system trouble. At Realityfest they even managed to cause a small fire in an amp. This band may sound tight on its demo, and they will always be a favorite on the Columbia University campus, but with such technical difficulties, it's hard to take them seriously... but maybe that's for the best

## Music News

• **Alice in Chains** will be playing at Roseland on Nov. 24. Lead singer **Layne Staley** is rumored to be performing in a wheel chair after an accident involving a three-wheel all-terrain vehicle.

• The *New York Sunday Times* featured **Kurt Cobain** of **Nirvana** in the Styles section, which covered the new trend in looking grungy. (Oh, OK, so now it's cool not to shower or change clothes.)

• **River Phoenix** (better known as Boy Wonder) is currently working on a film in which he will play a country singer-songwriter.

*Jessica Hodges is a Barnard College junior and Johanna Ingalls is a Barnard College senior*



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# FAME

**F**ame follows a class through its four years at the High School for the Performing Arts. The action takes place during the school's last four years at its 46th Street location. It was written after the movie came out. There are several main characters, whose stories are tied together by their driving ambition and talent, and the overall structure of the High School for the Performing Arts. The characters' main interests lie in hooking up with each other and in learning dance, acting or music to further their careers.

The script is weak but the acting was very good. The storyline lacks coherent development of the characters. Stacy Donovan, the director, notes in the program that she wanted a musical "in which music and dance are wonderful accents to the story, not a replacement for it." This is a commendable philosophy, but unfortunately the play chosen did inherently depend upon supreme dancing and singing.

Ron E. Miles played Tyrone well. Tyrone is the character with the most potential in the play. Miles radiated Tyrone's defiant, defensive I-don't-give-a-damn-what-you-say-don't-treat-me-like-a-dumb-nigger-you-can't-teach-me-anything attitude; he also conveyed the feelings of uncertainty and frustration Tyrone felt when his illiteracy was exposed and graduation threatened. Unfortunately, Miles couldn't act the connection between these two sides of Tyrone, since no connection was offered in the script.

C. Matthew Eddy played an aspiring actor, one who wants plays, not commercials. Eddy's feeling rendition of "I Want to

Make Magic" made one feel that he really did want to make magic on the stage. He glowed as he sang the song, as one would imagine a dreamer would. His counterpart, Serena, played by Kristen Graves, was also an emotional character, but her emotions were directed toward him rather than toward her acting. Graves is an excellent singer and did a good job with the part.

Darren Katz was as funny as Joe Vegas - he was very effective in maximizing the potential of his part and getting the audience to laugh. Tina Burgos was also able to show Carmen's desperate desire to make it to the top fast, and the audience sympathized with her as she fell into drug

addiction. Burgos' ability to allow the audience to sympathize with her character was impressive; Carmen is obnoxious in the beginning of the play.

The lighting was effective and the choreography was well done. The pianist, Steven Silverstein, supplied the mood and music necessary to the play, and the actors were good singers. The dancing itself, although obviously well-rehearsed (kudos to

the choreographer), was not breathtaking. If it had been, however, it would have overshadowed the play's undeveloped characters.

In general, the Barnard-Columbia Musical Theater did a wonderful job with the script and with their singing. The play was enjoyable and the hours of rehearsal apparent. If (with my apologies to Stacy Donovan) the play was not more than entertainment, it was definitely fun entertainment.

*Tova Tanenbaum is a Barnard College sophomore.*



**Cast of Fame**

photo by Deanna Welch

# WRITE FOR ARTS!

## Blood continued from page 24

Special effects artist Greg Cannom created the impressive creature make-ups which showcase the vampire as an old man, a wolf-creature, a bat-creature and an aging beast. Special effects director Roman Coppola deserves great praise for daring to use almost nothing but vintage techniques such as double-exposure, split-screens, fifty-fifty glass, etc. More often than not, these add immeasurably to the film's atmosphere, but sometimes dissolve into self-indulgent spectacle for its own sake. Dracula's shadow—portrayed by a mime behind a scrim—can be unsettlingly effective, as when it follows the vampire's movements just a beat too slowly during his conversations with Harker, or incongruously overdone, as when it covers Mina during a party. The visuals range from just plain silly (gratuitous shots of blood corpuscles), to outright magnificent as with the masterfully done 15th-century battle scene shot entirely in silhouette.

Bram Stoker's *Dracula* works best as a lavish spectacle, it's a fast-paced, masterful and often visually innovative endeavor created by an indisputable genius who has a tendency to go overboard. No, it doesn't suck—but it could have more bite.

*Sylvia Gimenez is a Barnard College senior*

# Let's Talk About Sex

I was going to write this article about Hilary Clinton. I was planning to beg this incredibly intelligent woman not to change into a cookie-baking, children's book writing, husband-worshipping creature. After a week of Political Science exams, however, I've decided to switch to a somewhat lighter subject: Madonna.

I've had mixed feelings about Madonna ever since she emerged when I was in sixth grade. For a while I despised her more than any other person on the planet. I felt that she was defrauding herself and serving as a defractive example to girls like me. I believed that she was promoting an image of women as sexual toys.

Over the past few years, my opinion of Madonna has shifted to one of admiration. Strutting brazenly across the stage, she seemed the very symbol of femal power. She got what she wanted because she was in control. Since the commotion over her last project died down, I've been eagerly awaiting her latest metamorphosis. Her current endeavor—a book of sexual fantasies, arrived in stores about a month ago, and I couldn't wait to read it. I could not, however, afford the \$50 price tag, so I had to wait until my suite-mate, Anita, an avid fan, shelled out the big bucks.

The cover art of Madonna's book, provocatively titled *SEX*, is pleasantly unconventional. The thick pages are bound in sheet metal with interesting cut-out shapes on the front and back. Flipping through picture after picture of beautiful naked people, I could tell that a lot of work had gone into this book. Everyone is painted to perfection, the camera angles are just right, and Madonna seems to be having the time of her life.

Still, something was wrong. After every page had been perused, I didn't find myself raising my hands towards the heavens in feminist exstasy or bowing my head in revulsion and despair. I carefully closed the \$50 volume, and picked up the *New York Times*, and started to read about Hilary Clinton. Within ten minutes, I was so engrossed in the article that Madonna and her book seemed miles away.

What provoked such a reaction? Quite simply, *SEX* is dull. Maybe it survives on the shock value that compels you to

turn the pages. I was treated to images of knife-wielding skinhead lesbians, overly friendly dogs and excessively religious imagery (giant crosses, in a Madonna book? No way!) After a while, I realized that disbelief wasn't causing me to venture forward. I continued to read (?) fueled by some sort of perverse anticipation. I wanted more, but more was not to be found in *SEX*.

Madonna's professionally photographed fantasies did not shock or excite me. In fact, they seemed rather mundane. Granted, the people were quite attractive, but none of them looked like they were enjoying themselves (Appearing in several pictures, partner Big Daddy Kane, looked quite nervous and uncomfortable.) The acts being performed weren't any wilder than those in the books that my brother keeps under his mattress.

For the first time, I believed that Madonna was taking advantage of me (or would have been had I had enough money to buy the book.) Everything became clear. The book was packaged in a mylar bag so unsuspecting consumers would dish out the dough without being able to see the swill that they were purchasing. Pretty tricky, Madonna, but I'll think twice before I buy anything you have to offer in the oncoming years.

The ultimate slap in the face to the true fan, however, was the little disclaimer on the first page of the book. The maternal girl boldly stated, in her illustrious prose, that the book was not a compilation of her fantasies, but those of her sexual alter-ego, Dita. This allowed her to say all sorts of offensive things (i.e. "If women are in an abusive relationship and they stay in it they must be digging it") without actually admitting to believing them. She went on to say that "Love is not sex. Sex is not love." How very deep, Madonna. I've never considered that before.

In conclusion, I must admit that I was profoundly disappointed with the latest scandal. *SEX* wasn't nearly as fun as I had thought it would be. Madonna was no longer the powerful assertive woman that I had once admired. For once, she neither offended me or inspired me, she bored me.

*Claire Brnberg is a Barnard College sophomore.*

## JUST DO IT!

# ORIENTATION 1993

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# It Doesn't Have To Be This Way: Barnard/Columbia, Where Are We Headed?

**A**s a preface to this article, we would like you, the reader, to momentarily suspend your nationality and your religious background. For a few minutes we would like you only to remember that we are all humans, with two eyes, two ears, and one nose. We all have dreams, we all have nightmares. We all have had victories, we all have had defeats. We have all been victims, we have all been victimizers (maybe only of your kid brother, or your Mom, or yourself, but still). We are all Columbia University students.

We want to get real with you for a moment here. We want to talk to you about what's happening to our campus. There is so much anger that it is leading us to a point where we can't turn back. It seems to us that every special interest group is fighting with the attitude, "I'm going to win, even if it kills everyone else." To us, these groups don't appear to be looking for a solution to oppression. In fact they seem to be perpetuating the very oppression they claim to condemn, and they seem to be enjoying themselves in the process of doing it. The irony is that we share a common purpose, we are all different groups trying to end oppression. Yet at some point we forgot that our unique heritage is not a passport to slander.

We are not advocating that the celebration of our differences be abandoned. Certainly this is an essential way of recognizing value and merit in all people and cultures. However, we are suggesting that the focus of all the activities and groups on this campus aimed at generating cultural awareness, shift radically.

Currently the aim of the majority of these organizations seems to be to congregate among themselves, and determine ways they can end their own particular type of oppression. Certainly this is noble. Yet it presupposes the assertion that it is everyone else outside of this group who is guilty of their inconvenience. This simplistic view is as dangerous as it is untrue. While certainly the oppressors exist, to restrict the title of "oppressor" to one specific group, is just as dangerous as labeling any racial or religious group with exclusive adjectives.

Why do we so easily forget this and section off into so many nice, neat categories, and divisions?

We are suggesting the adoption of a new goal, the liberation of all oppressed people, regardless of the history of their oppression. We are suggesting that while individual stories be recognized and valued, they not be used to divide us. Rather, let us allow the common experience of victimization unite us, and propel us to change.

Furthermore, we seek to remind Columbia University that the single most important step to end oppression, is one person deciding that they will not oppress. Period.

Saying that different interest groups should never have a conflict is naive. But we are old enough to also expect a mature and an appropriate response to conflict. If we are honestly aiming to end oppression, the only appropriate response to being oppressed is a version of the following, "Look I don't appreciate feeling degraded, and I want to change it. But I also want a better relationship with you. Unless these words are voiced, one group's unabated anger

perpetuates a cycle of blame that stunts the progress of any one's liberation. However, if these groups could unite to fight oppression, things would begin to change. United we are stronger. United we can do anything. United Columbia University can change the social acceptability of all forms of allisms' permanently.

Divided, we are nothing but a pitiful reflection of the racism the world deploras.

We implore you to look beyond petty arguments. We ask you to dream that the progress made on this campus, can influence much greater things than who is elected dorm president of your residence hall next year. Remember that we are the University that virtually defined political activism in the 60's. Frequently this period is referred to nostalgically as 'the good old days'. We find this as ridiculous as it is amusing. We would like to propose that the 90's bode to be a time of even greater change. Historical experts have predicted that this decade, which closes the millennium, and heralds a new one, will be, by far, the decade of greatest upheaval, and subsequent change. Historically, it always has been. Certainly this would be neglected in our school. Yet we would not want this opportunity for change to mean only an escalation of current tensions. Undoubtedly we would aspire to bold and radical alterations in society's code of acceptability and propriety. Yet all this is hopeless if we remain divided.

We personally know this can work, it has already been proven in our friendships. We didn't just come together to write this article, we have been the closest of friends for years. But we would be lying to you if we said our friendship has not been tested. Caring about each other enough to work through the misunderstandings and hurt feelings, is what has kept us together. That is why we know that things can change.

Therefore, we are looking for a new kind of Columbia student. We suspect it is one that is, in fact, the voiceless majority. We are looking for people whose hatred of injustice committed against all people is sincere. We are looking for Columbia students who are out to find solutions for the good of all interests. We are looking for the students committed to supporting each other, to working together, to letting issues unite us, and make us more resolved that our lives will make a difference, instead of dividing us, and leading us to hate each other.

We are a group of Columbia University students who believe with all our hearts that Columbia can be different, and that because of it, the world will not be the same.

*Mary Absood is a Columbia College sophomore of Egyptian descent.*

*Simone Eastmen is a Barnard College senior of African American descent.*

*Claudia Quimones is a Barnard College sophomore of Latina descent.*

*Jodi Douglas is a Columbia College sophomore of Italian descent.*

*Rebecca Shore is a Barnard College sophomore of Jewish descent. She is also a Bulletin Commentary Editor.*

# Disney

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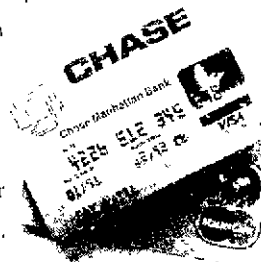
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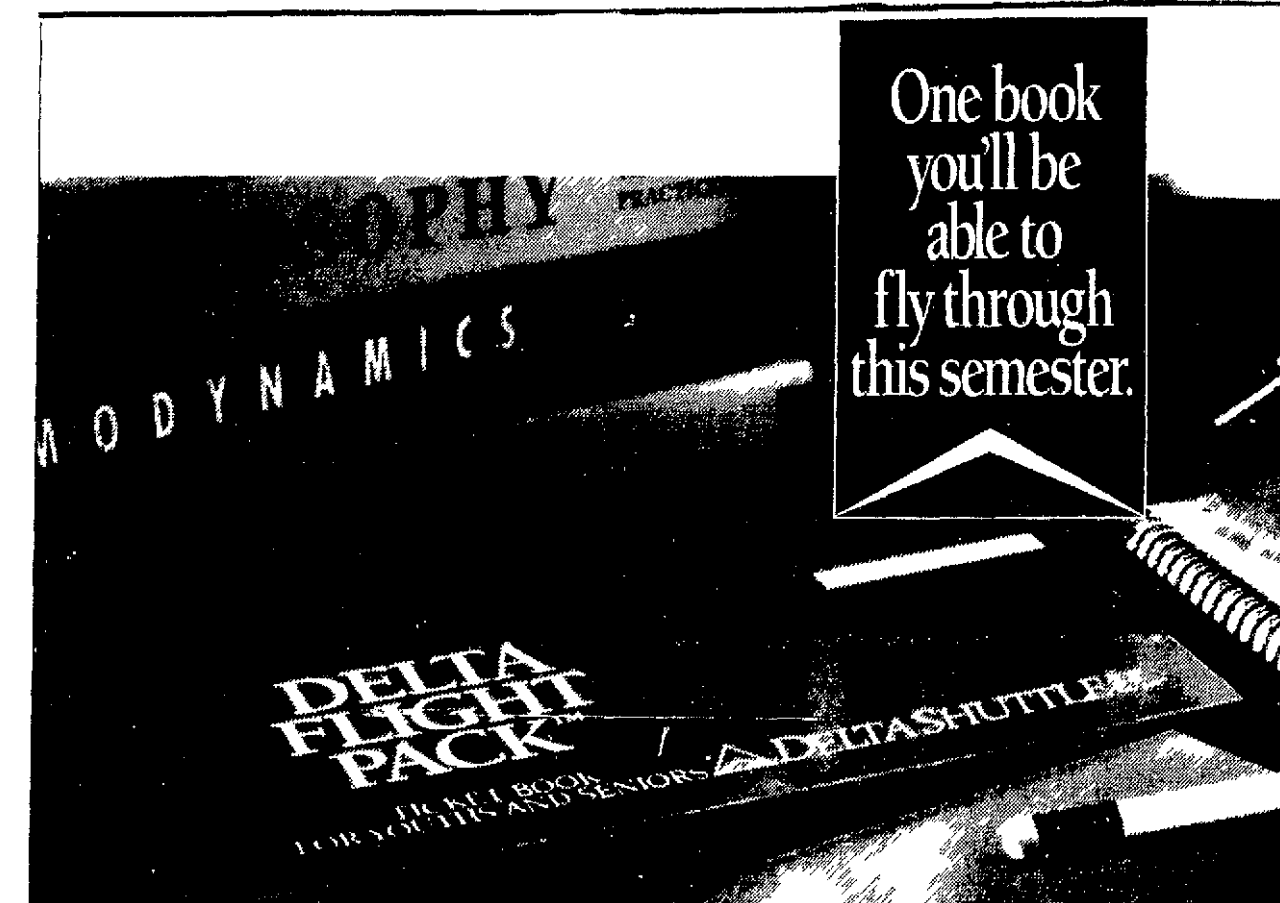
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