



# BARNARD BULLETIN

VOLUME XCI NUMBER 5 DECEMBER 14, 1992

*The Writing On  
The Bathroom  
Wall... see pg. 22*

## Inside:

- Congresswoman Molinari Discusses the Future of the Republican Party
- Sororities at Barnard
- Remainder of the Transcript of Mohammed's Controversial Speech



BEAR ESSENTIALS

CHANGES IN THE EXAMINATION SCHEDULE for Fall 1992 are as follows. ECO BC 1001 01, Thurs, Dec 17, 1 - 4 p.m., 422 Lehman, ECO BC 1001-02, Tues, Dec 22, 1 - 4 p.m., 263 Macy (Teachers College), ECO BC 3035, Mon Dec 21, 4 - 7 p.m., 405 Milbank, BIO BC 1001 and BIO BC 2002, Fri, Dec 18, 9 a.m. - 12 p.m., 302 Barnard, 304 Barnard, 306A Barnard, 409 Barnard, BIO BC 2003—confirm with instructor

THE LAST DAY TO FILE A REQUEST FOR AN INCOMPLETE is tomorrow Tues, Dec 15. In a course where a final paper is due on an earlier date, request must be filed no later than the day before the paper is due. Please also note that the last day to submit work to the Registrar's Office for vanishing incompletes is Fri, Jan 15, 1993. For further details, consult the Barnard Catalogue, page 52.

IMPORTANT JANUARY DATES

Language placement exams will be given on Fri, Jan 15, 1993. Registration for Physical Education will be held on Tues, Jan 19 from 6 p.m. - 9 p.m. in the Gym.

NEW POLICY RE ELEMENTARY LEVEL FOREIGN LANGUAGE

The Barnard faculty has just adopted a resolution allowing every student a one-time exception to the policy on receiving credit for only the first half of an elementary foreign language course. Students who want to receive credit for the first half of an elementary language sequence will be required to request it of the Registrar in writing. The exception is available for a current course or one previously completed, but once the decision for credit is made, credit cannot be revoked.

SPRING 1993 BARNARD COURSE CANCELLATIONS

The following Barnard courses for Spring 93 have been cancelled: CHE BC3555, Biochemistry Lab, CHE BC3557, Biochemistry Lab, FRL BC3032, Humanism and Reformation, FRL BC3035, 18th Century Fiction, POS

BC3433, Colloquium on Concepts of Democratic Policy, ENV BC3019, Energy and Mineral Resources, SOC V3303, Female and Male. For information on new courses or changes in times, consult the listing in the Dean of Studies Office, 105 Milbank. In addition, HIS BC3026, Medieval Intellectual History, is also cancelled.

CHANGES FOR SPRING 1993 COURSES

The following underlined changes reflect corrections in the Barnard Catalogue: ECO BC3033, Intermediate Macroeconomic Theory/P Mehrling, TuTh 110-2-25, ENV BC3039, Environmental Impact of Development/P Bower, MW 2-40-3-55, FSM BC1306, Women in Literature and Culture/A Rayo, TuTh 2-40-3-55, MUS V3374, Orchestration, Score Reading, Conducting/H Doris, TuTh 9-10-10-25, SPA BC3016, Advanced Composition and Translation/A Rayo, MWF 11-11-50, THIR BC3131, Basic Design/N Stephens, MW 11-12-15, and WMS BC3118, African American Women in Film/IBA, MW 4-10-6-30.

NEW SPRING 1993 COURSES OR SECTIONS

The following courses have been added to those offered next semester: ANT V3041, Theories of Culture/J Vincent, TuTh 10-35-11-50, ARH BC2010, Advanced Studio Painting/J Snitzer, Tu 2-10-6, ARH BC3972, Postmodernism and Minimalism/H Singerman, Tu 11-12-50, ARS BC3031, Imagery and Form in the Arts/J Snitzer, M 2-10-4, BIO BC3386, Biometry (Qualifies for QRR)/R MacChesney, MWF 11-11-50, ENG W4621, African American Texts/R O'Malley, TuTh 10-35-11-50, HIS BC3476, New York in Film and Literature/K Donahue, MW 1-10-2-25, POS BC3327, Colloquium: Content of American Politics/P Thompson, TuTh 2-10-4, THIR BC3003, Acting III: Clown/G Paslawsky, TuTh 10-35-11-50, WMS BC3505, Women, Islam, and Nationalism/A Najmabadi, MW 11-12-15, and WMS BC3508, Asian American Women's Literature/K Hahn, Th 4-10-6.

The following sections have been added to those courses offered next semester: ENG BC3106 (sec 2), Fiction and Nonfiction/T Davis, Th 2-10-4, and POS BC3001 (sec 2), Dynamics of American Politics/P Thompson, TuTh 10-35-11-50.

PRELAW STUDENTS

If you are applying for admission to law school for fall 1993, make sure to check your recommendations file with Ms Jayma Abdoo in the Dean of Studies Office, 105 Milbank, before you leave the campus for the holidays.

FEBRUARY 1993 DEGREE CANDIDATES

You should have received a letter from Dean Schneider regarding the February graduation exercises. Please be sure to return the form enclosed with the letter by Fri, Dec 23. If you did not receive the letter, call Dean Schneider, x42024.

SENIOR CLIPBOARD

Wed, Jan 6, 1993 is the deadline to apply for the Associate Alumnae Graduate Fellowships offered each year for graduate study by the AABC to one or more Barnard seniors or alumnae who show exceptional promise in their chosen fields. For information and application forms, call Alumnae Affairs, x42005. Students interested in competing for The Elie Wiesel Prize in Ethics must submit a 3,000-to 4,000 word essay on one of the following themes: 'The Meaning of Ethics Today: Choices, Challenges and Changes,' 'Can Ethics Be Taught?' and 'What is the Ethical Legacy of the 20th Century?' For further details, see Dean Schneider, 105 Milbank, x42024. The deadline for submitting essays is Tues, Dec 15. Prizes: \$5,000, \$3,000, \$2,000, three honorable mentions.

STUDENTS NOT RETURNING TO BARNARD NEXT SEMESTER and who are not February 93 graduates are reminded to file a study leave or withdrawal form in the Office of the Dean of Studies as soon as possible. Students seeking credit for a study leave should arrange to meet with Dean Schneider (105 Milbank) and 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 advisors and complete a withdrawal form.

All of us in the Office of the Dean of Studies wish you good luck on your exams and a happy and restful winter break!

# 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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**Good luck on finals  
... and have a great  
vacation!**

# Bulletin As A Forum

Several weeks ago, a letter from our Editor expressing personal views about political correctness on campus inspired a flurry of accusations about the *Bulletin's* alleged intolerance towards certain groups. In this, our last issue before the holiday season and our last editorial as an Editorial Board, it seems appropriate to leave our readers with some words of introspection about the role of the *Bulletin* within the Barnard community.

Many aspects of the *Bulletin* allow for an open forum, which ideally is our goal. The weekly format encourages a more in-depth approach, which distinguishes us from other publications on campus such as the *Columbia Spectator*, whose mission is admittedly more news-oriented. That Barnard is a small community, and that its paper strives to reflect the community's agenda, paves the way for a more immediate, direct response to the views of Barnard women. Finally, the *Bulletin's* philosophy towards writers is thoroughly egalitarian. Within certain parameters of acceptable prose-writing, the *Bulletin* openly welcomes contributions from the Barnard community. In the past, women disgruntled with what they perceived to be the *Bulletin's* agenda joined the writing staff in order to voice their views in print. Here, we hope, are embraced the ideals of journalistic expression.

Given all this, there still remain the conflicts inherent in a women's college. For example, some lesbian women may choose a women's college in order to find a haven, to feel more accepted, to voice political views. Other women may not have such a stake in the all-female aspect of the school, and rather are attracted by other things that Barnard offers -- a large religious community, like that of the Orthodox Jewish faith, a larger percentage of women professors and administrators and other role models, and so much more. All of these are equally valid reasons for gravitating to a women's college. But with such a broad spectrum of lifestyles, interests, and beliefs, there will inevitably be clashes. The *Bulletin* does not claim to be exempt from these dynamics. As a collection of human beings with particular views, our office is a microcosm of Barnard interests, perhaps even intensified as each of us (as journalists) feels the drive to express ourselves. In no way is our publication a unified voice or a static agenda, just the way Barnard is not. For critics of a certain article or a certain policy to attempt to derive a *Bulletin* "profile" or label is a misguided mission.

From this diversity within the *Bulletin* arises what we see as our strength, that is, the ability to voice myriad views, conflicts, and interests. Perhaps this is our "purpose." But we will inevitably fall short of this vision if members of the Barnard community do not contribute. In order to maintain the open forum, we need your views and input. This might take the form of a letter, or an article, or an application for the Editorial Board. In this way (and in only this way) the experience of controversy that is Barnard, that is the *Bulletin*, can shape into an honest, exciting, and empowering forum.

## 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 preceding 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:

- WBAR will begin broadcasting next semester, rather than in October.

- Jen Small was incorrectly quoted. She said, "WBAR's primary responsibility is to the Barnard Community. We hope to be a positive force on campus."

*Editor's Note: Editor-in-Chief Tiara Korn acknowledges full responsibility for having made the Editorial decision to censor the Sept. 28 cover picture of a "nude woman unwinding a scroll from her vagina" in the last issue on page 6.*

**Applications for the 1993  
Editorial Board are due  
today. Please get them in  
immediately!**

## To The Editor:

According to the radio's latest weather report, it is currently 30 degrees Fahrenheit outside, with the wind chill factor making it seem zero or below. Luckily, I am tucked warmly away in my single in 620. NOT! I am shivering, with my hair frozen, because my radiator is stone cold and the hot water was shut off in the middle of my shower. After an entire semester's worth of gapes with Barnard facilities, I have reached breaking point.

After three years of living in the quad and being forced to be on meal plan, my friends and I thought it would be great to go into Farly Group and get a suite in 620. As seniors, we felt that we had a good, solid chance to get a great number, which we did. When we went to pick in, we were told that suite 43 in 620 would be completely renovated, so we jumped at the chance to live in a brand new suite. We left McIntosh that morning looking forward to a fun senior year in a beautiful suite.

Move-in day, however, turned out to be a disaster from hell. Upon registering at the desk downstairs, I was told that facilities was not quite done with that apartment, and, while I was able to move in, I was not able to sign all the necessary papers as of yet. When I got upstairs, I discovered that all of the kitchen cabinets were in one of the bedrooms and that the workers would be in my apartment for the coming week. The workers also told me that they had begun work on our suite just two days prior to move in, although it had been empty since at least April, when we picked in.

All right, I thought, not a big deal. But when the workers left that day without hooking up our stove and oven, and without installing the sink, I got really pissed. I refused to pay the exorbitant meal plan prices and thus resorted to eating bagels from UPM until they hooked up our stove and installed the kitchen plumbing, which occurred at the end of the week. My suitemates and I were comforted by the fact that at least there would be no workers in our suite over the weekend. We were dead wrong.

The workers arrived at 8:00 Saturday morning and stayed until 11:00 that night drilling holes in our walls and installing the necessary sprinkler system. I was truly thankful that there were no fires in our suite before Saturday. To top it all off, the drilling made a dusty mess of the entire suite, and no one from Facilities came to clean it up.

The first week of our senior year was made even more difficult by the fact that we had no phone. When I informed the Office of Telecommunications of this problem, I was told that due to the fact that Facilities had not installed the proper equipment they could not issue us a phone. We were told that we could use the phone at the front desk if we needed to. How's that for convenience?

Throughout the next week we eagerly awaited the arrival of the workers to finish our kitchen, to no avail. By Friday we were all so angry that Lillian Caddle, 600's area manager, got someone to come in and install a cabinet in the bathroom (the first mirror in our suite - we were told that the individual who ordered our furniture overlooked the mirrors), acquired a piece of plywood for us to serve as a makeshift countertop, and called someone in to move the refrigerator out of the breakfast room so that we didn't have to keep our table in a bedroom anymore.

The following week proved uneventful, at least until the morning when I awoke to the sounds of Facilities workers ripping the toilet out of my bathroom. We were told that a leak from our pipes was causing a rainstorm in the bathroom below us, and that we would not have a toilet that entire day. When asked why we hadn't been informed of this work, Lillian Caddle (we spoke to Lillian because Suzanne Gold, Director of Facilities, wouldn't return our phone calls) responded that the building super had warned us of the impending repairs on Friday night. Because the entire suite was empty Friday night, we knew that this was not true. As the workmen took a lunch break, leaving our bathroom sans toilette, I got on the phone and called Suzanne Gold myself. After identifying myself, I was kept on hold for ten minutes, and when the secretary failed to come back on the line, I hung up and called back. When the secretary picked up the phone, and I expressed my outrage at the situation, she asked me, "Have you spoken to Lillian?"

Needless to say, I was angered and insulted by the run-around that I was receiving. It was at this point that I called Georgie Gatch, Dean of Student Life, to lodge a complaint. Since she was in a meeting when I phoned her, my suitemate called her later that afternoon, and left a ten-minute message with her assistant. Only after this call was placed did Kim Hapgood, RD for the 600's, call us and arrange a meeting. She met with us one evening in our suite, sincerely apologizing for

what had happened, and trying to offer some explanation. Kim offered to have someone from Facilities come in and wash the floors, and told us that we would have no more visits from workers without prior notification. This managed to placate us, at least for a while.

Our suite slowly began to take shape. At the end of September/beginning of October, workers arrived to install a countertop (leaving glue and equipment behind for us to clean, of course). In the middle of November, someone came to install our last cabinet, and finally, on December 2, our suite was completed with the installation of a shower door (we had previously been using a shower curtain that didn't quite reach the floor, causing a flood every time the shower ran). As I am graduating this semester, I was thrilled to see the shower door three weeks before I left.

Other incidents, such as not having heat or garbage cans, and the current leak from the ceiling in our bathroom (which was reported December 1) seem minor in the wake of the toilet incident. But to me they all point to a major flaw in Barnard's Office of Facilities: lack of respect for the students. As a full-time student with housing, I pay over \$2,000 a semester for the privilege of living in my suite. I should therefore be treated as a paying tenant. A paying tenant has the ability to speak directly to the landlord, and, if the landlord's bargain is not upheld, has the ability to withhold part of the rent until the situation is remedied. We were afforded no such option. No one would speak to us or take responsibility for their actions. Instead, we were treated as nuisances who constantly harassed the Facilities Office. And, while people such as Kim Hapgood and Lillian Caddle tried their hardest to get things done, we never heard a word of apology from Suzanne Gold, the Director of Facilities. All we asked was that the work on our suite be completed, as promised. If the Office of Facilities started treating students as adults deserving of respect, then maybe those of us who have been wronged would respect them in return. But as things stand now, I'm afraid that can't be done.

- Aliza Weisfogel (BC '93)

**To The Editor:**

Throughout this semester the role of activism in the University and in history has been continually questioned. As members of the Rape Crisis Center Coalition we want to clarify the reasons why we think it is essential to organize politically. Activism is a way for people to demand the things they need for survival, that they are told they don't need or that have been taken away. Activism is about social change – changing policy and changing consciousness. Thursday, November 18 the Rape Crisis Coalition had a rally with over 200 people, co-sponsored by organizations demonstrating the diversity of Columbia University.

At a University Senate meeting over a year ago a commitment was made for paid staff to train and supervise peer counselors for the Rape Crisis Center. Committing resources to the Center was evidence of a greater consciousness about sexual violence at this University. Women have traditionally been unpaid for caretaker and nurturing work, gaining economic recognition is an important part of social change. In a society which largely does not believe women, the position paid staff hold within the University acts as an official role legitimizing the claims of women within the existing structure. We need more women administrators at this University who have a commitment to empowering other women. Hiring paid staff was demonstrative of this commitment. There is no such thing as commitment without resources.

Just as the University makes verbal commitments to the Rape Crisis Center, there has been a great deal of discussion of a University wide policy on sexual assault and rape, but it has yet to be implemented. The University must take responsibility for the crimes that take place in a way that punishes perpetrators, not survivors. As it exists today, it is a tenuous, disconnected system which perpetuates societal norms – survivors are silenced and no action is taken against perpetrators. The University must send a clear message – end sexual violence now. Universities, the foundations of learning, are the places where social change begins.

Long-term commitments by students, faculty and administrators, to a fully funded Rape Crisis Center and a University wide policy on sexual assault and rape, together

make up a part of changing this institution and pattern of oppression within it. Everyone has a stake in this change.

Sexual violence happens 24 hours a day. The Rape Crisis Center, with its focus on peer counseling, is the most effective means of providing a safe space for survivors at this University. The Rape Crisis Center should not have to lessen its hours because of funding constraints. Trained peer counselors do also the administrative and supervising work of the Center, roles that were originally proposed as paid positions. Many of the peer counselors, who are all volunteers, work up to 20 to 30 hours. The peer counselors have made a firm commitment and are an excellent resource to survivors on this campus. Nothing (not health services, not St. Luke's rape intervention program) can take the place of this vital resource. As an organized voice the Coalition wants to leave an impression of this reality on the University that will last long after we have graduated.

Students are speaking out about the need for a long term commitment to the Rape Crisis Center and against sexual violence on campus. Students need to play an integral role in the decision-making process regarding the Center and University policy. We do not want the needs of survivors and commitment to issues of sexual violence to be decided by the political whim of a few revolving male administrators. The Rape Crisis Center belongs to the survivors, that premise should never vary.

The Coalition is not just about meeting the needs of survivors who make it to the doors of the Rape Crisis Center. That is a role the peer counselors fulfill quite brilliantly. It is about the way the University treats sexual violence: the way men treat women; the way women treat each other. We are part of a movement to end sexual violence.

Activism is not about hate, it is about a belief that society can be changed for the better. Gains for women, gay men and lesbians, and people of color, have come in large part from political organizing and coalition building, not from exclusive backroom discussions. Speaking out against sexual violence breaks the isolation survivors feel on this campus. Activism creates a space for women to speak out about their own experiences, and against a system that perpetuates violence against women.

– *Members of the Rape Crisis Center Coalition*  
Cindy Suchomel (BC '92)  
Andy Stettner (CC '94)

## You May Be Adam's Only Hope!

You do not know Adam Hamman, but he needs your help. He is a four year-old adopted Korean orphan who has recently been diagnosed with aplastic anemia, a rare but extremely serious blood disorder. His only chance for survival is a bone marrow transplant. A most likely bone marrow match for Adam would be with an Asian donor. Unfortunately, a suitable match cannot be found with those persons already registered in the National Bone Marrow Registry.

If you are between the ages of 18 and 55 (and preferably of Asian heritage), you can help Adam by enrolling as a bone marrow donor. The procedure for enrolling is simple (contact your local American Red Cross and donate a few teaspoons of blood) and is of no cost to the donor.

Linda Smith, Hancock County Red Cross (419- 422-9322) will be happy to respond to any questions.

**Please help! You may be the one who can save Adam's life.**

– *Friends for Adam Hamman Committee*



# Barnard Bull

This week, in light of the upcoming holiday break, the Bull roamed around campus asking students what national holiday they would create if given the authority to do so.



**Lara Coutinho  
(BC '95)**

"National Breakfast in Bed Day - everybody gives someone else breakfast in bed or you treat yourself"



**Yael Slonim  
(BC '95)**

"It would be a celebration of animal rights - you'd stay home from work and give your pets extra long walks"

**Magali Matarazzi  
(BC '94)**

"Celebration of Human Rights Day Not just as a national but as an international thing You celebrate it by trying to help out Amnesty International, donating money, or maybe trying to educate people"



**Dan Patrick  
(CC '94)**

"Something that recognizes the American Indian and what they've gone through I know it's sort of a pop thing now, but I still think that not enough people hear about it"



**Gigi Charlot  
(BC '93)**

"I would create a holiday for people to really think about what's going on in th world - a Reflection Day"



**Kinn Chan  
(BC '95)**

"Any national holiday would do - just give me an extra day off!"

# Sex and the College Student

In her book entitled *Sexual Personae*, cultural conservative Camille Paglia describes how the "dark, turbulent drama of sexual desire" resists rational criticism, no matter how well-intended. In support of her argument, Paglia points to a history laced with triumphs of the sex drive over obstacles ranging from family disapproval to death by stoning. With this backdrop, sexually transmitted diseases (STDs) appear as rather inelegant deterrents, although unfortunately, their prevalence remains a harsh reality.

The problem of STDs is especially magnified among college students. Presently, there are roughly 13 million people enrolled in institutions of higher learning. Sexual behavior within this group is generally characterized by a new-found sense of independence and a feeling of invincibility, which often leads to experimentation with sex, and sometimes alcohol and drugs. This can in turn impair decision making-capacities. According to the Centers for Disease Control (CDC), there were 12 million cases of STDs among college students in 1991. In addition, 3 million teenagers contracted either herpes, genital warts (which has been associated with cervical cancer), or chlamydia (which can result in infertility). One in 500 students was diagnosed with the HIV (AIDS) virus in 1990. At Columbia University, one out of three students is a victim of genital warts.

Why do most students, who wouldn't think twice about washing their hands after going to the bathroom, tend to ignore simple preventive measures that would ensure safety against every possible STD? The answer appears to lie in a dangerous combination of ignorance and apathy. According to one study conducted at the University of California, Santa Barbara, "less than 20 percent of currently sexually active women and men reported using condoms 75 percent of the time or more. . . ." And this was among students with, at the very least, a basic understanding of how STDs are transmitted. When asked to explain, responses tended to elicit the same phrases: "It never came up," "I was too embarrassed to ask," "condoms aren't as natural," "my partner doesn't seem to be a high risk."

Such casual attitudes may gradually be discarded, however, as well-known figures like Magic Johnson, who is infected with the HIV virus, continue to bring discussions about safe sex into the spotlight. STDs have also entered the public domain in the form of countless benefits and public service announcements by famous entertainers and artists. Apparently, even Francis Ford Coppola's movie *Dracula* alluded to the AIDS epidemic.

AIDS has crystallized the threat of STDs as a matter of life



photo by Hebecca Layton

**SCOPE Rap Session**

**see SCOPE cont. on p.20**

and death. Concern over access to HIV testing on campus spurred Barnard Health Services to pass out a questionnaire to the student body in order to evaluate the merits of such a service. HIV testing is readily available at Columbia. According to Director of Health Services Dr. Polly Wheat, "HIV testing may divert from other services [offered by Health Services]. . . that is why we handed out the survey [to receive student input]. . . but only 200 have been returned so far." Wheat further emphasized that "HIV [should be looked at] as a woman's issue" because there is a strong link between chlamydia, gonorrhea, unwanted pregnancies and AIDS. The presence of one of these disorders automatically means that the person could have conceivably been exposed to HIV.

Besides the conscious decision to not use condoms and/or dental dams during sexual activity, the other major cause for the prevalence of STDs on college campuses can be attributed to a lack of information. In this respect, peer counseling groups, such as Barnard's Sexuality, Self-care, Contraceptive Options Peer Education (SCOPE) serve a vital function. SCOPE, which is affiliated with Barnard Health Services, focuses on women's health issues while affirming

*Why do most students, who wouldn't think twice about washing their hands after going to the bathroom, tend to ignore simple preventive measures that would ensure safety against every possible STD?*

women's sexuality. The group performs floor sessions in residence halls on various health topics, sponsors a "Well Woman clinic" once a month, gives education sessions on the pelvic exam, and holds drop-in/hotline hours. SCOPE member Evan van Dommelen (BC '95) explains that she joined the group because "it was very informative to me. . . I went to a rap session and used the hotline. . . Women have every right to know about [contraception, prevention against STDs, gynecological exams]." SCOPE also conducts an "Eroticizing Safe Sex" workshop, in an effort to show students that taking precautions during intercourse can be arousing.

SCOPE employs the motto "Knowledge + Choice = Empowerment." By educating students on issues that pertain to their health and sexuality, SCOPE believes that women will be able to make their own choices, and thus be empowered. According to SCOPE program coordinator and adviser Giselle Harrington, "SCOPE performs a valuable service in two ways: their educational function in Health Services and floor sessions. Students are more likely to pay attention to their peers. Especially in this day and age when people have to take control over their sex lives. . . it is so important that you get the message out there."

Women are at a higher risk when afflicted with STDs because the symptoms are often internal. In addition, intercourse with a man usually causes minute tears on the vaginal walls that offer an easy pathway for certain diseases (e.g. AIDS, syphilis) to enter the bloodstream, resulting in a higher transmission rate. Lesbian sex, although not risk-free, is considerably safer than heterosexual sex. SCOPE member Eunice Kang (BC '93) comments, "I think women's health care is rather inadequate in this country, and it is important for women to know about their bodies and be concerned with their own health." SCOPE stresses the need for women to become aware of their own bodies, and feel comfortable



# Susan Molinari: A New Kind of Republican

Representative Susan Molinari of New York's 14th district (comprising Staten Island and part of Brooklyn) spoke in the Ella Weed room in Milbank Hall on Friday Dec. 4, to approximately 25 students and faculty members. The event was sponsored by the Barnard Center for Research on Women and the College Republicans at Columbia.

Chairman of Elections for the College Republicans Ashley Heyer (BC '94) introduced Molinari. She described her as strongly pro-choice and a strong advocate of environmental protection and child care.

Molinari made a few comments before answering the audience's questions. She said that she comes from a family of politicians and that she had been a politician all of her life and was one of the five college Republicans at CUNY, where she received her undergraduate and graduate degrees.

She addressed the Republicans in the audience, saying that the question that has become very meaningful is 'who can impact the future of the Republican Party?' and added, 'You can impact the Republican Party, give people opportunities, not guarantees.' She stated that while she did not agree with all the members of the Republican Party, she does believe in their 'basic fiscal and defense policy' and is also 'tough on crime.' She commented that in the last election, the Republican Party had lost the suburban woman's vote by 20 percent.

Molinari went on to compare the Conventions and quipped that the Democrats came out with a Fleetwood Mac attitude towards politics and we hosted Pat Buchanan. The Republican Party has a lot of making up to do. Losing the election the way that we did made them [Republican strategists] realize that a government is a government and a church is a church.

She said that while it is no longer considered a liability to be a woman running for office, the main problem [for women running for office] is money. The Party has got to fund these women's campaigns.

In response to an audience member who asked her what she was doing to stem the rise in violence towards women around the country, Molinari pointed out that she is sponsoring an act entitled 'The Sexual Assault and Prevention Act' which, if passed, would mandate sentences

require HIV testing for repeat offenders, and allow prior offenses to be re-entered as evidence in trials. She stressed that the bill was intended to "empower the police" and allow them to have better conviction records. She added that "you can't take the violent tendency away, you can educate women." She said, in closing, that incidences of rape are increasing "at four times the rate of other violent crimes."

On the subject of abortion, the Congresswoman mentioned that her views were considered so controversial that she has been picketed, and has "received hate mail and death threats." She stressed that "abortion is a personal decision you can make only between yourself, your family and your god—as a politician, I cannot make that decision for you."

Heyer, who interned with and worked for Molinari, said that she invited her to speak on campus because she is a "wonderful and friendly person—she does it so well, speaking to students." She added that Molinari's "position on abortion rights speaks to most people [on college campuses]." She is a very strong supporter of abortion rights and individual freedoms. Heyer added that people at Columbia University may advocate a more aggressive policy on rape protection but that Molinari is "different—she'll do something that will work and chip away at the problem."

Donald Magle, a fourth-year Ph.D. Business School student, said that Congresswoman Molinari seemed so young and he was very impressed with her patience in answering the questions. It's the mark of a good politician. He added that he wished she had been more specific and that she "did not deal with the consequences." He remarked that "Republicans seem to focus on the tail end of problems—jails, for example, while moderate Democrats say 'let's try to stop it in advance.'"

Maria Ioy (BC '95), on the other hand, was enthusiastic about Molinari's talk. It's really great to have a Republican Congresswoman to represent New York because it represents a change in the political system. She added that on Barnard campus "a lot of people don't understand what the Republican Party stands for." She went on to say that while she is glad that Molinari came to speak, she hopes that in a few years she will see a woman that takes steps in support of a pro-life stance.

*Brynley Britton is a Barnard College senior.*

The Barnard Political Science Department welcomes  
**Dr. Phillip Thompson** to the faculty

Thompson graduated from Harvard College with a B.A. degree and received his doctorate from CUNY Graduate Center. He will be teaching the second section of *Dynamics of American Politics*, the *Junior Colloquium in Urban Affairs*, and the *Content of American Politics*, which will focus on problems and politics of African-Americans.

# Transcript of Mohammad's November 9 Speech Continued From the Last Two Issues

**I**n light of the controversy surrounding the speech given by Khallid 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 the first third of it in our Nov. 23 issue, the second third in our Dec. 7 issue, and are completing it in this issue.

(Ed.'s Note: Extra special thanks to Glen Morgan, Ben Sacks, Carol Sung, Rebecca Shore, and Batya Grunfeld.)

Speaking of a shipment of black African slaves Mr. Stuyvesant had just received, Stuyvesant said he preferred them to the unbelieving Jews. In 1717 and 1721, the crown, the slave ship called the Crown, and the New York pavilion, owned by Nathan Stuyvesant and New York and London associates, sailed into the northern harbor with African slaves. The shipment came directly from the African coast and were two of the largest slave cargoes to be brought into New York in the first half of the eighteenth century. In August 1720, Simon the Jew, as he was called, probably Simon Bonifet, was a slave stealer. New York Jewish merchants were in several instances charged with, and found guilty, in the courts of New York of selling and unbound slaves they had warranted as found. They had also held black slaves for their personal comfort and sex. During the first half of the 1700's, black slaves and Indians constituted close to 30 percent of New York's population, with every New York family of any wealth or comfort owning slaves. By the 1720's, Jews formed their religious community, with some paying their dues at the synagogue by sending a black slave to

clean the synagogue. The Gomez family in New York were for many years to recognize heads of the Jewish community, and in 1791 slaves belonging to them and Abraham Myers Cohen were accused of being involved in a threatening riot and insurrection. Samson Simon, one of the most prominent members of the New York Chamber of Commerce, and one of the drafters of the New York Constitution, was the largest trader among the New York Jews during the years of 1757 and 1773. He was the owner of a number of vessels engaged in trade with the East and West Indies. The Hardy, Samson, Snow, Union, Polly and other slave ships among this. The wealthiest Jewish families had domestic slaves as a rule. Most of the list of affluent New Yorkers includes the following Jewish names with their estimated wealth. Let's take another look. According to the U.S. census of 1830, a majority of southern Jews hold black slaves."

*(Audience: What does this have to do with Malcolm X?)*

"Ira Rosenwald, a respected Jewish authority"

*(Audience: Tell me what this has to do with Malcolm X?)*

"Who was, who has published Jewish population studies"

*(Disruption in the audience)*

"Whoa, whoa, whoa, whoa, whoa, excuse me, hey brother, whoa, hey brother, whoa, whoa, whoa, hey uh brother, will you talk to him? Brother, will you step back, brother, will you step out of that aisleway, just step back, just step back. If the security will not remove this man, then we will remove him. Excuse me, my brother, will you move your body out of that aisleway, because I know what he's going to do to it. Brother, will you move him back, please. Brother, I'm talking to you, brother Malachai, move him back. I'm telling you it's dangerous to stand up in here and make these outbursts. I'm telling you it's dangerous to stand up in here and do that. Please security, will you move a lot quicker."

Why am I covering this? I'm covering this because I'm dealing with the life and legacy of Malcolm X. Why does he wear an X? He wears an X because he is a victim of the slave system and the holocaust that black people have

undergone in the hell of North America. The X represents unknown, that his name was taken from him during the slavery system and the masses of black people have been robbed of their name, their language, their religion, their culture, their gains, their folkways, their mores, and their norms. He wears the X because the man named the most honorable Elijah Mohammed gave him the X to indicate the wretched condition of black people after 400 years of slavery, suffering, and death. Well, I just met a Jew wanting to be known of your involvement in the slave trade, because you want to continue to fool black people and tell them how much you are our friends and our allies, but we are here tonight to pull the damn cover off of you, and Malcolm X was one of the

throughout the world to lift up and give the clanty a call. Before tonight I will also talk about Israel's unholy alliance with South Africa. Don't tell me how liberal you are, don't tell me what a good Jew you are and how you hate racism and anti-Semitism while you practice anti-Semitism, knowing that the state of Israel has a profound relationship with South Africa that is murdering our people, our brothers and sisters on a daily basis (applause). Out of the record of Israel's message, excuse me that brother in the aisle (question from the audience). You cannot tell me how to form my lecture, I am speaking of Malcolm X. All of this has to do with Malcolm X. Excuse me, nothing not on Malcolm X is from up here, the brothers who in the aisles. Everything that I'm talking about is on Malcolm X, everything that I'm talking about. How do you think he became Malcolm X? Why do you think the masses of youth love him in the streets today? They love him in the streets today because he preached right here at Columbia University, he preached right on this campus and he was just as strong as you hear me preaching here tonight (applause). You cannot kill a leader after you have separated him from his leader and teacher, the most honorable Elijah Mohammed. You want to kill him and then package him and give him back to us the way you want to see

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him You killed Dr Martin Luther King, Jr and now you want to reduce Dr King to a 'I have a dream' speech, but you will never get away with it, you won't pull that stuff over on us (audience member that's right) and then some pick-at-your-head Negro stands up "When are you going to speak on Malcolm X?" (laughing) [Indecipherable] pick-at-your-head, half fried, half-baked, centified, tonkified, pasteurized Negro, standing up there with your boot-licking and butt licking (unrest and some laughing) According to the US Census of 1830, a majority of the Southern Jews hold Black slaves Ira Rosenwald a respected Jewish authority who has taught the Jewish population studies has revealed that as many as 75 percent of the Southern Jewish households held Black men, women and children as slaves Robbing them importing them imported as slaves in Charleston, Richmond, and Savannah he continued with overwhelming proportions Over 4/5 of the Jewish households contained one or more slaves In New Orleans, over 3/5 were slave holders, in Baltimore, less than 1/5 He goes on to say that nationwide, according to population studies probably 2/5 of the Jewish families owned slaves during that time Malcolm X's father was killed by some racist crime, his mother was driven crazy, his family was scattered all over and Malcolm X is a [fine example?] of the hard time of Black people, the pain and suffering, the misuse, the abuse, and the oppression of Black people He heard it in prison, the message of the most honorable Elijah Mohammed He started to change his life, he stopped smoking Malcolm no longer had a desire to drink, Malcolm lost his desire for drugs, all of the ills he had picked up from the white man's society, because it is the white man who gave us all these ills You've got fire at the end of one cigarette and a fool on the other end of the cigarette He gave, he makes the liquors, the beers, the whiskeys, the wines and all of the ills All the drugs that are in the black community, it's the white man who's responsible We're talking about the crack problem I'm here tonight to tell you at Columbia University that the problem is not with the crack, the problem is with the crack up The problem is not with the crack, the problem is with the crack up, because the crack comes in on trucks and trains and boats and planes and we don't even have a caboose He's responsible

for it, the same thing he did against our brothers and sisters, the red man and the red woman that they call the Indians They're our brothers and sisters He smothered them with fire water and alcohol and drugs Gave them stuff that's killing them Now the original owner of this nation is selling nothing from the blankets on the reservation And the white man has blue eyed him, and some of them has got green eyes And now the master holds the house after he murders the Indians Malcolm X, brought into the Jew, the most honorable Elijah Mohammed and the most honorable Elijah Mohammed took the name little from him and gave him the X, Malcolm X X meaning not only unknown as you saw in Dr Haley's Roots, how our names were changed from Kunte Kunte to and Chicken Joe How our names were changed to Kinley and other names, well that's something else there But what you must understand is that the most honorable Elijah Mohammed gave up the X, gave Malcolm the X X also means used to be It means no longer, no longer white, no longer the slave of a so called Jew No longer the slave of an Italian, no longer the slave of a white Portuguese, no longer the slave of a white-Dutchman, no longer the slave of the white-Spaniard I don't mean Mexican, I don't mean Chicano, I don't mean Mexican, those are our brothers and sisters I said the white-Spaniard is what I said At this point, now what do you think this was going to be

Malcolm rose out of prison with an eighth grade education He was a dropout like most young black men and many black women are He was a dropout, but he came under the patronage of the supreme wisdom of the most honorable Elijah Mohammed And Malcolm X while he was in prison studied the dictionary He learned in the dictionary every word that he could and in learning the word, he studied the meanings, the definitions, everything Then he came out ready for the great message of the world The word is this, we feel the provocators of being sent in who will disrupt the meeting I want to say right now, if you jump up in here or you or you're right round anybody and you come in here just to scream and shout and holler so that we can't finish this meeting, I am telling you, you will not get away with this, security will remove you I mean University security I mean, they're in charge We're not We have to follow their lead and they're, they'll handle this situation

Let's go back to the life and legacy of Malcolm X What you must understand, is that as Malcolm came out of prison and came under the teachings of the most honorable Elijah Mohammed, the supreme wisdom of this black man who has come face to face with the divine tower and supreme wisdom of God in the person And as he was taught by the most honorable Elijah Mohammed, Malcolm could come to Columbia University with an eighth grade education Malcolm went to Harvard with an eighth grade education Malcolm debated in the major colleges and universities in some of the Ivy League schools all over America The negroes even in with being in these white schools tried to debate Malcolm hoping that the white folks would think well of him after the debate was over and would pat him on the back They erupted and charged a homosexual negro debated Malcolm X Malcolm said if there's one thing I hate is a black man who acts like a white man And Malcolm said there's one thing I hate worse than a black man who acts like a white man is a black man who acts like a white woman He beat them that brought him, he beat everyone they brought in front of him with the supreme wisdom and teachings of the most honorable Elijah Mohammed

Brother Spike Lee in his movie must be very careful how he deals with this man Elijah Mohammed What do I mean he must be very careful I mean in order to represent a true picture, he should be careful and he, I would hope did the research to show the power and the influence and the impact that this man Elijah Mohammed had on Malcolm X and the masses of black people Brother Stokely Carmichael is now touring of the All African People's Revolutionary Party Brother H Raff Brown, now brother Jameal El Amine Brother Tman Moo Hamireh Banakaformerly Joe is now Germon Charmicheal the list goes on Dr

who gave us the acoosoo sakah and who gave us the seven principles of blackness, which is a moral value system for black people, the black holiday, Kawanah you familiar with You celebrate it Touched by the most honorable Elijah Mohammed Malcolm was affected in this way And I have not seen the movie yet Brother Spike Lee and I were together recently on the Chapel Hill campus We delivered they key note there The black students were standing up demanding that we stand in black cultural center on the

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campus of North Carolina, where, uh, Dewarty, Perkins, Worthey, and Michael Jordan graduated from. And I'm hoping that the movie will show that in a positive light - that powerful relationship between spiritual father and son, teacher and student. But the white man wants you to latch onto the student, but pay no attention to the teacher. Because he does not want you, according to the FBI's counter-intelligence program, the objective of the FBI of the United States of America is to make sure that black youth do not find out who the black messiah. That's the language that J. Edgar Hoover used. That could unify, electrify, the masses of black people. So they want to keep black youth away from Elijah Mohammed, and they want to keep black youth away from the most honorable minister Lewis Farrakhan. The most honorable Elijah Mohammed, Malcolm's brothers and sisters, powerful as you are, as the national spokesman, and to some degree I've been criticized for saying, and I hear in different introductions that he's walking in the footsteps of the honorable minister Lewis Farrakhan, and Ohage Moleek Savage, of Minister Mr. Malcolm X. That is not in a negative sense, Malcolm X was the first national spokesman of the nation of Islam. The honorable minister Lewis Farrakhan was the second national spokesman and by God's permission, I became the third of the national spokesmen of the nation of Islam. Malcolm X as the national spokesman and assistant to the most honorable Elijah Mohammed rode out in America, and he held up a mirror to white America, so that white America could see her for the first time in real terms and in real terms, and in a real sense. John Fitzgerald Kennedy was fascinating as the president of the United States of America, and all of the presidents of the United States of America are outlaws, international criminals. George Bush was head of the CIA. Bill Clinton has stocks, and probably still does, in South Africa, in the Diamond mines down there. The Jews know what I'm talking about because I have the conclusive proof of your connection to the diamond mines in South Africa - the names, and the holders, and the shares that they have, right here. And I'm willing to debate any Rabbi, any Jewish scholar that you have, who wants to debate this. And to the other whites in the audience, because we don't just come to talk today, we come with the documentation as the proof, and you

can not deny the undeniable, and indisputable, irrefutable, proof, fact, and logic, that we will present to you. Chief of Security says that there's been a phony bomb threat, that there was a bomb threat made it blowing up, I'm blowing up, in this hour, talking straight to you who came here, of the Black Student Organization, brothers and sisters."

### *Audience applause*

"I'm not impressed by your bomb threats, at all. In fact I'd rather die with my boots off."

### *Audience laughter*

"Meanwhile, back in the, Malcolm, during the time that John Kennedy was assassinated, Malcolm was a speaker right here in New York City, at the Manhattan Center. The most honorable Elijah Mohammed, and I move quickly with this now, sent out a communicate to all his ministers, saying make no mention of the president Kennedy assassination. Just be quiet, make no mention of it. Because when a president is killed, shock, grief, anger, emotionalism, and confusion fills the atmosphere. And during this time, it is not a time to be out in the public, running around and running off at the. All of the ministers, adhered to strictly, what the most honorable Elijah Mohammed had instructed. Malcolm went on, with permission to speak, at the Manhattan center, he did not mention John Kennedy's assassination, during his lecture, but someone stood up in the audience, and questioned him, and Malcolm said, Kennedy's death was a case of the chickens coming home to roost. He said, as a farm boy, chickens coming home to roost never made me sad, always made me glad. What did he mean, Kennedy's death was a case of chickens coming home to roost? What he meant, it was a 100% truthful statement. It was a truthful statement, accurate, on the ball. What he meant, was that John Kennedy was nothing but an outlaw, a gangster, and an international gangster and outlaw. These presidents, all down the line, Johnson, Kennedy, Eisenhower, you name em all the way down. You can't leave Ronald Reagan out. All of them have been responsible for international murder, and the uprooting, and overturning of legitimate government all over the world. I have a list here, from Harper magazine, that talks about the covert activities of the United States of America, and the CIA. Talks about how they killed thousands in some countries. How, over a period of time,

they've affected the lives of millions, just to topple a government, and a progressive government, and put a reactionary public government in power. And put their Shaw of Iran, in power, or put whomever it is, that they had already stamped their approval on for being in power. So, Malcolm said that Kennedy's death, was a case of the chickens coming home to roost. That all Kennedy's family, rotten, no good, two time, double dealing devils. And Malcolm said, that what the Kennedy family had set up, was now coming back on the Kennedy family. The chickens, had come home to roost. But he had been told not to make any statements, even though his statement was a true thing. The newspapers, seized the opportunity to attack the most honorable Elijah Mohammed, because of what his spokesman said. And so the most honorable Elijah Mohammed gave Malcolm 90 days probation, 90 days consideration, 90 days quiet time. The C means consideration. Malcolm could administrate over the law, at 116th and Leonard Avenue, but he could not speak from the roster. He could not do any radio, television, newspapers, or magazine, or public speaking engagements, or public appearances. He was to be silenced, in terms of public speaking for ninety days consideration and probation. Malcolm remained for that 90 days, but in the ranks of the nation of Islam, because of the of the probe of the FBI, J. Edgar Hoover, and others, and they had infiltrated the civil rights organization, of Dr. Martin Luther King junior, the urban league. They had infiltrated all of the civil rights organizations, and the [some group] and the Panther party were revolutionary radical militant organizations. They had [some name] and the Panther party, killing each other, because they were actually creating the decisions between the two, and then blaming the other side, or kill one on this side, and make that one believe that it was the opposite side who was responsible for the hit. Just like some of you, want to stand up in here, and create a commotion in here, so that you will get bust in the mouth, and beat upside the head, and slammed upside the wall, and kicked down the steps, and then the new leaders can say, that we can't even beat the hell out of you. So you want to stand up and provoke this kind of thing. Please don't do that. We're begging you, please don't do that. It wouldn't be in your

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best interest to do that, because the security here, of the University, is on the case"

### *Audience laughter*

"And they're not going to allow that kind of thing in here tonight. You understand? We're almost finished now. The news, media, started attacking Malcolm, psychologist, psychiatrist, Freudian analysts. They studied Malcolm, told his strengths, and told his weaknesses, and then they would ask him the same questions on another show, and the psychiatrists, and white psychologists, and Freud stress analysts, and others, would ask him the questions.

On this program, and that program, as opposed to his answer on another program. Again, probing his weaknesses and his strengths. They wanted to separate him, the FBI files said, from his teacher, Elijah Mohammed. Because they said, Elijah Mohammed and Lewis Farrakhan, remain together, Elijah Mohammed with his third grade education and Malcolm with his eighth grade education, would send America into shock, and into the eleventh hour. And so they wanted to separate the two of them. We're almost finished. If the bomb will just hold up a little longer."

### *Audience laughter*

"He's got to plant his bomb pretty well. Malcolm, at the end of the day, he had been attacked by FBI agents who had joined the Nation of Islam. They were ministers, there were pastors, they were in the secretary department, they were even school teachers with babies, they had infiltrated the ranks of the Nation of Islam, jealousy and pettiness surrounded Malcolm inside the Nation of Islam. Many believers that in their midst while all this was going on. Ultimately, Malcolm left the Nation of Islam. He said I still love the most honorable Elijah Mohammed. He said that I feel that I can help him better on the outside than I can on the inside. And then the impression was given that Malcolm would ultimately return. And what most of you don't know is during that during the last few weeks of Malcolm's life, he had written—some of you saw in on Like It Is, Brother Gil Golden's show—where there were letters that Malcolm was writing to the most honorable Elijah Mohammed trying get back into the Nation of Islam. But there were all kinds of agents and hypocrites and jealous ones between Malcolm and the most honorable Elijah Mohammed. And so Malcolm never made it back, he was never able to turn

the corner Malcolm left. He started the Muslim Mosque Inc. in the Theresa Hotel. Later he started the Organization of African American Unity, the OAAU. Malcolm was with his teacher for close to ten years or more. He was only away from his teacher, the most honorable Elijah Mohammed, for approximately 312 days. He never made a year. It was days, 300 some days from his teacher. He went to Africa. He went to Mecca. You say well Malcolm changed when he went to Mecca, because in Mecca Malcolm found his truest love,?" Malcolm had been to Saudi Arabia in the late 1950's. What did he find in 1964 that he did not see in 58-59 when he was over there. Why didn't he come back in 58-59 talking the way he was talking in 64? What was his purpose in 64? Why did he send postcards back to the Civil Rights leaders telling them Here I am in Mecca and it's a sight to behold. Here I am sleeping on the same mats, drinking from the same cup, eating from the same bowl, with men whose skin is the whitest of white and whose eyes are the bluest of blue and whose hair is the blondest of blond. This proves that it can be done. Malcolm had not changed. But Malcolm wanted to come back and be the popular leader for the Civil Rights Movement and he had beat the hell out of Martin Luther King and all of the Civil Rights Leaders with this and with this. And now he had to show them that he had made a transition, that he had made an a change, a transformation, a rebirth had taken place. So Malcolm sent them postcards back giving them the impression that he had changed. I have been to Mecca, by a large rate seven times. And I didn't see anything in Mecca that caused me to believe that the white man is not the devil. In fact, I was more convinced that the white man is the devil after I came back from Mecca than when I left. I've been by God's grace all over the world, some of the same places that Malcolm X went. I've been to socialist countries and wherever I've been and sung by the teacher of the honorable Minister Louis Farrakhan, I have heard that wherever there is the black white back ended socialist countries, I find the white socialists on top and the black socialists on the bottom. I've been to communist countries and wherever the black white dynamic exists, I find the white communist on top and the black communist on the bottom. I've been to muslim countries, Mecca and Saudi Arabia being one of them and I find the white Muslim on top and the black Muslim on the bottom. I've been to

Jewish countries, and I find the white jew on top and the black jew on the bottom. I've been to the so called Christian country and I find the white Christian on top and the black Christian on the bottom. It makes no difference what the social, political, religious, economic system is, wherever the black white dynamic exists, I find the white man on top, exploiting and the black on the bottom, so what Malcolm saw in Mecca didn't change Malcolm. No religion could change Malcolm, because Malcolm knew that Islam, Judaism, and Christianity come from the soul of the black man and black woman. If there was no efforts in black man and woman, there would be no Islam, Christianity, nor Judaism. Malcolm also stated attacking his leader, saying his leader made his young secretary pregnant. But what you don't know is that his leader the most honorable Elijah Mohammed practiced polygamy according to the dictates of both books the Bible and the holy Koran. This book, the Bible, gives us many of the prophets and the patriots of God, who had more than one wife. Abraham was married to Sarah, is that right? And then, he went and took Hagar, is that right? And then had a baby for Hagar named Ishmael and then went back to Sarah and had a baby for what was called Isaac. Did he have more than one wife, did he have a child from both of them? Talk black to me, I mean talk back to me, did he? Of course he did. Solomon had many wives and concubines, and he's considered one of the wisest in the bible. Abraham is considered a prince of God. Is that true? That's according to the Bible. In the book of Isaiah, it said one man will take on several wives. That's according to the Bible. The Holy Koran says that in the Eastern world, a muslim can have four wives, but in the 33rd chapter and the 66th chapter of the holy Koran, it speaks of the prophet, the prophet Mohammed at one point had seven wives, and ultimately he had nine wives. At another point he married a nine year old girl named Hishaha, but he did misuse her nor abuse her because that divine hand of the law was guiding this relationship. And he never took her into that kind of adult and marital relationship where childbearing is a consideration until she had reached a more mature age. Malcolm knew all of this and so he married (Walkeem?) Mohammed, Walkeem Mohammed who attacked his father, the most honorable Elijah Mohammed. But Malcolm when Malcolm was in Africa, he saw chiefs

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Why? And Thomas Havier ran from the auditorium limping after having been shot in the leg or the foot. The policemen convicted him had it not occurred. Pulled the crowd off of him, put him in the police car and took him away. Another man was captured at the scene, black man, captured at the scene, his brother Chuck D said that a nigger pulled the trigger for a white man, but he was not from the nation of Islam. Thomas Havier, a k a Habias, was not a member of the black muslim nation, not as you call it. We are black and we are muslim, are not a member of the nation of Islam. The headlines of the New York daily newspaper, are you listening to me, are you listening? The headlines of the New York daily newspapers read two suspects were captured in the assassination of Malcolm X. They even mentioned patrolman Hoy, patrolman Hoy was the one who captured the second suspect and said they took him to the police precinct and that some of the top police brass converged on that precinct and one of the most extensive interrogations took place. That's what the headlines of the New York dailies read. Two suspects. But when the next issue of the New York dailies came out, the second mysterious suspect had mysteriously dropped from the headlines. And they said only one suspect was captured. Question: What happened to the second suspect? Question: What happened in court? Rubin Francis was in prison for having a firearm and for shooting brother Havier. If Rubin Francis was in custody, why didn't they bring Rubin Francis to court? He obviously saw the face or the faces of those who killed Malcolm X, and he shot one of them himself and was in prison for that very reason. Why did, didn't the court see reason in bringing Rubin Francis, Malcolm's bodyguard to court from prison and give his testimony? Thomas Habias or Havier testified in open court that he and others were responsible for the murder of Malcolm X. My brother Norman and brother Tom. Two muslims were arrested, not the day that Malcolm was assassinated. One was arrested approximately a week or a week and a half later to two weeks later than the other. They were not arrested at the scene. Question: How could these two muslims from number seven or number in Harlem or number 25 in Newark, New Jersey. How could they walk into Audibon Auditorium and not be recognized by Malcolm's bodyguard and those who were with Malcolm that

day? They would have stuck out like sore thumbs and they would have been challenged at the front door. And who was it that whispered that day, no check procedure. How did the assassins of Malcolm know that that day they could come freely with their guns and they wouldn't be challenged at the door? We've got to raise these questions and answer these questions. The government is responsible for the murder of Malcolm X, the note only says to make sure there's a question and answer period. And the government is responsible for the murder of the others I've mentioned to you.

I wanted to cover this as quickly as I could, I'm covering it in part at the Harriet Tubman auditorium. It's taken me three parts to get just to this point. I've skipped over a lot here tonight. I gave you the key points and I raised the key questions, and I've left with you the things that I really wanted you to think about. The Malcolm that most of you love is the Malcolm who said by any means necessary, the Malcolm who said a revolution is blessed, a revolution that knows no compromise, a revolution uproots and overturns everything that gets in its path. The Malcolm that you came to love was the Malcolm who was the soldier of the most honorable Elijah Mohammed and the man who made him the man that he was as he says from his own love was the most honorable Elijah Mohammed. And the honorable minister Louis Farrakhan who said by Malcolm to be closer to him than his own blood brother. I thank you for your attentiveness and I thank you for listening as we prepare for our question and answer period. If you have questions move to the mike as quickly as you can."

*Q You mentioned the holocaust that happened to the black people there's a holocaust going on right now, the Muslims of Bosnia. What is the Nation of Islam doing about this?*

Mohammed "On a constant, and a consistent, and daily basis, we are also dealing with the holocaust that is taking place right here in New York, in Los Angeles, throughout the South, California, throughout the width and breadth of the hills of North America, the holocaust is taking place. As to what our position is of the persecution and murder of muslims in that part of the world, naturally, we being muslims here, we not only sympathize with them, but we empathize with them because they are our spiritual brothers and sisters. What are we doing? Our

constant fight is here in the United States of America, because we believe that this is the head of the snake. The tail is wrapped around Bosnia and other parts of the world, and if the head of the snake is cut off, the tail will lose its grip and influence in other parts of the world. So the nature of your question, I respect your question, but the nature of your question would speak to the fact that you are acting on what is a level of protest, and I would have to say we live a constant protest in our uniting the forces of our people and raising their level of awareness and consciousness all over the world of the injustice and oppression. Bosnia being no exception."

*Q I understand first that you'd like to know our names. Mine is Alan Freeman and as a backdrop to my question, I want you to know that I'm a good and proud Jew as are my parents and were my grandparents and they taught me despite my differences to the differences in messages to fully support full and equal rights for all people till the day I die and that won't change. My question.*

Mohammed "Excuse me, what is your first name sir? (Alan) Alan, let me ask you a question. You say your parents taught you to do what now? (To respect all people equally.) To respect all people equally. Let's give him a hand for that. (Audience applause) Alan, did your people also tell you that you should be against - are you all right Bob? Alright. Okay, Bob. My name's Dave. Dave' - Did your people, certainly, I'm going to allow you to ask your question, but this is about it, did your people tell you that you should respect what the state of Israel is doing with the apartheid system of South Africa, in South Africa? (My parents and grandparents taught me to respect and love the state of Israel for what it is.) Does the state of Israel have a relationship with South Africa? (I hate to disagree with you on a different context of the Israeli relationship with South Africa. I don't think the two of us are going to agree upon that.) I would like to take your question now and when you finish, I'm going to read to you from the records of the United Nations how Israel votes every time the question of South Africa and apartheid comes up on the floor of the U.N. (As I'm sure you can anticipate I'm not entirely in agreement with all the

**see Speech cont. on p.16**



### Speech cont. from p.15

activities of ) But, I'm going to give you the vote of Israel every time the question of South Africa or apartheid comes up in the United Nations Israel always supports South Africa in the United Nations. I have their vote."

*(Well, to continue this mini-dialogue that we're having, which I think is )*

What is your question, Alan?

*(Do you want me to respond to the comments you made, I mean I'd be happy to or not.)*

"I would like to have your response if you would like to?"

*(My response is those could be taken out of context as can remarks. My question deals with, I'd like to clarify a remark to you, it had been attributed to you, perhaps incorrectly.)*

"Alright, sir"

*(In the past, several, many news mediums have contributed to you beliefs that there is an ongoing organized jewish conspiracy to oppress black people in the country and elsewhere. I would like to know how you reconcile those views, if in fact they are your views with the hundreds if not thousands of the northern American Jewish college youths and graduates, who during the 1960s shed their own blood spread across the south as they marched alongside of your brothers and sisters in an effort to give you the vote and register you and give you the power to change this country and make it a better America. How do you reconcile those views?)*

*(Audience applause)*

"I reconcile it this way Alan. That you used us as cannon fodder on the front lines so that we could have law struck down here in America that would level against your whole people so that your people could advance and move to the forefront, so your people financed the NAACP, they financed the civil rights organizations and they used the ignorance of the black people that they had to have brainwashed and used them as cannon fodder and pushed them out front. Now what happens after many of those laws were struck down? Then we have the decision and others. Well after this, after all this was allegedly done with your support in quote, when the decision and other public legal justice criminal cases came up, it was the Jewish community that sent friends of the court briefs in opposition to the black position every time a case came up in the courts of the United States of America. Why did you start all of a sudden doing that? Why all of a sudden after the law was struck down did you

start pulling your money back from the NAACP, pulling money back from the Urban League, pulling money back from CORE and other civil rights organizations? Because you no longer had use for us then, we were no longer necessary as cannon fodder. We had already been used up and the law struck down and you could now advance as a people. That's my impression of you sir."

*(Audience applause)*

"Let me read the record of Israel."

*(Audience No)*

"What, you don't want to hear it? Gee wiz guys United Nations resolution 3151G. The General Assembly of the United Nations condemns the unholy alliance between South Africa's racism and Israeli imperialism. Resolution 3324E. The General Assembly of the United Nations condemns the strengthening of political, economic, military and other relations between Israel and South Africa. Resolution 3411G. The General Assembly of the United Nations again condemns the strengthening of relations and collaboration between the racist regime of South Africa and Israel in political, military, economic and other fields. Let's take a look at how they voted. Israel's voting record with South Africa and all anti apartheid resolutions in the United Nations General Assembly and it has been as follows. Resolution 3065. South Israel absent. Conveniently absent. Resolution 3151A. South Israel conveniently absent. Resolution 3151B. Israel conveniently absent. Resolution 3151C. Israel conveniently absent. Resolution 3151D. Israel finally shows up, but they abstain. Resolution 3151E. Israel shows up again, but they abstain. Resolution 3151L. Israel absent. Resolution 3324A. No vote was taken. Resolution 3324B. Israel absent again. Resolution 3324C. Israel absent. Resolution 3324D. Israel present, but abstains. Resolution 3324E. Israel votes against the rest of the nations that were voting against South Africa and apartheid. Finally when Israel votes, Israel votes against everyone who is against South Africa and apartheid. Resolution 3411A. No vote taken. Resolution 3411B. No vote taken. Resolution 3411C. Israel absent again. Resolution 3411D. Israel absent again. Obviously and conspicuously absent. Resolution 3411E. No vote taken. Resolution 3411F. Israel present but abstains again. Resolution 3411G. Israel finally does not abstain, finally is present, but votes against the rest of the nations that voted against South Africa

and apartheid. Can you take that out of context?"

*(Audience No sir)*

*Q It concerns me when I watch on the news the rise, the rising of neo Nazis again in Germany and it concerns me the degree of hate I feel in this room. Um, I understand where some of it comes from, but, um my question is how on this campus um can be start as Jews as blacks to work together as people that are oppressed. And it might be too big of a question but how do we do it in a world and in this country, but on this campus with these people in this room who so obviously care about each cause on either side. How do we start working this out together?*

*(Audience applause)*

Mohammed "Julie Rosenberg, Miss Rosenberg, I'm sorry?"

*(Julie Rosendorf)*

"Julie Rosenwold?"

*(Dort)*

"Dort, I'm sorry. Um, Miss Rosendorf. I think your question is a very good question, but we can only begin to establish good dialogue and even approach that if indeed it is indeed possible, if we will admit the truth to each other. We can't lie to each other. If I read you the record from the United Nations just because it is your call, you can't say, oh forget that. The support for South Africa has been consistent by the state of Israel which is in a slap in our face. If we were that consistent in opposition against the state of Israel you wouldn't accept us as your friends on this campus, but you expect us to accept you as our friend and your state of Israel that you say you support 100 percent, no matter what they do, no matter how evil they are you expect us to feel for your state. There must be honesty, there must be fairness, and we must face the holocaust of each other. You can't deny our holocaust, you can't deny the role that your people play in our holocaust, and again I say to the young Jews and young whites in general in the audience. The young so called Jews and the young whites in general in the audience. Why are they so called Jews, that's not to be funny. I believe that according to scripture and prophecy that I am taught by the most honorable Elijah Mohammed, the honorable minister Louis Farrakhan and history, I believe that the black man and muslim is the true Hebrew, the true Jew of the Bible, who fulfilled the Bible's prophecy in scripture and that

**see Speech cont. on p.17**



**Speech cont. from p.16**

your people are the people that came from the caves and hills of Europe who have come in among our people and accepted our religion and accepted our traditions, and I can prove that further if we have time. For that is the only way we can even approach our Miss Rosendorf. If we will begin on a path of honesty with each other and not just. If you started reading that kind of records to me, that I really wanted that kind of relationship with you, I would say uh-uh. I would go and examine it first. I would study it. I would say to the young whites in the audience that if you want us to accept you as today, and establish true, sincere, open dialogue, then there are many things that your parents and your parents' parents did that you are going to have to condemn today. You just can't get

around it. Next point. I would have probably never visited you here tonight if you had not attacked me and attacked my leader. If you were not outside raising hell and then came in here raising hell, I would have come here and spoken to the Black Students Organization and to any other whites and to any other of my brothers and sisters who came from the community and never would have mentioned you, just like my leader, the minister, the honorable Louis Farrakhan never mentioned Jews until the Jews started attacking him all over the country. So that's it if you don't start no stuff, it won't be nothing.

*Q First of all I want to say to you that you are an incredibly effective speaker*

"Thank you sir

*My name is Dukakin Pureen. I would like to ask you, you talk a lot about sensitivity on this campus and forgive me if I'm misquoting here. You quoted Mr. Farrakhan as saying that he wanted to raise up his people in the ashes of an America, and you related that to an analogy saying that Hitler raised his people up from the ashes of Germany.*

**\* Ed.'s Note: We apologize that we are unable to give a transcript of the remainder of the question and answer session, due to technical difficulties with the recording.**

# Apply for a position on the 1993 Bulletin Editorial Board!

Make a difference  
– If you can!

# Rap Session Discusses Rape

According to FBI statistics, more than 84% of all sexual assaults on college campuses are committed by someone the survivor knows, and more than 50% are committed by dates. Yet myths and stereotypes about rapists and survivors persist.

In order to counteract these misconceptions, and inform the University community, Latinas Promoviendo Comunidad, Alpha Xi Sorority, sponsored a Rape Awareness Rap Session on Tuesday, Nov. 24. The forum was co-sponsored by Scope and the Barnard Center for Research on Women.

Sexual Assault Peer Educators Keia Clay (CC '92) and Molly Sellner (CC '93) made a presentation on myths and facts about rape and sexual assault. According to Clay and Sellner, the commonly accepted rape scenario of a drunk, promiscuous, young, usually white, woman raped by an uneducated, violent, and usually black man is incorrect on many counts.

In actuality, according to the Senate Judiciary Committee report and FBI statistics, most rapists choose to attack women of their own race. Also, women ranging in age from three months to 97 years have been attacked, and the majority of rapes are committed by people whom the survivor knows. In addition, the rapists are not necessarily uneducated: one out of 12 male college students surveyed committed acts which are legally defined as rape or attempted rape, and more than half said they would "force a woman to have sex" if they "could get away with it."

The peer educators qualified that although men can also be sexually assaulted, women are used to illustrate their points

because 95% of rapes are committed by men against women.

Clay and Sellner involved the 20 people in attendance by having audience members list common myths about rape, and examples of different forms of violence.

The peer educators stressed that less obvious threats, such as the implied coercion of being assaulted by an authority figure, can be just as hard to withstand as assault with a weapon; if a woman chooses not to try to fight her attacker out of fear, the act is still rape.

Members of the audience were also asked to react to ambiguous situations, to statements such as "a little persuasion is okay," and to share personal experiences of sexual harassment. Joanne Garce (BC '94) offered, "My friend was stuck in an elevator with one woman and four men. The men had stopped the elevator and were bringing up sexual innuendos, and she couldn't do anything. She couldn't get away." Audience members also brainstormed different ways of saying no. Their ideas ranged from not participating to kicking the man.

The meeting closed with information about what to do if you or someone you know has been sexually assaulted. Important resource numbers in the Columbia University area are: The Columbia University Rape Crisis Center hotline number is 4-HELP, and the St. Lukes Rape Crisis Program number is 523-4728.

*Meredith Schwartz is a Barnard College first-year student.*

## Scope cont. from p. 9

with them, so that they are able to express their sexuality and claim control over the choices that directly affect their lives. With groups such as SCOPE that fuse together sexuality and education, STDs may eventually learn to co-exist peacefully in Paglia's world ruled by the "dark, turbulent drama of sexual desire."

*Stephanie Staal is a Bulletin News Editor and a Barnard college senior.*

**Ed.'s Note:** Barnard Health Services (x42091) located in lower level Brooks is open Monday through Friday, 8:30 am to 5 pm. The Barnard physician on call all nights and weekends can be reached through an answering service at 524-5140.

SCOPE (Sexuality, Self-Care, Contraceptive Options, Peer Educators) is a student group affiliated with Health Services located on the first floor of Hewitt. They hold drop-in/hotline hours on Sundays from 5:30 pm to 8:30 pm. The hotline number (x43063) assures confidentiality.



**Good luck on finals!**



**Have a wonderful vacation!**

# What is the Status of Sororities at Barnard ?

While walking around the Barnard campus, one can't help but notice the variety of activities going on around the school. Flyers updating students on parties, performances and the like, are posted on the student activities board, in the dorms, and on the doors as you go into McIntosh. One aspect of Barnard life that remains relatively hidden is the sorority system. This is because College Activities refuses to sponsor sororities; sororities are not permitted to post information on the student activities board, and are refused markers and banners for promotional use. These policies are stated in the Student Government Constitution. In order to join a sorority, a Barnard student must seek out the Greek system at Columbia. However, while the sorority system is affiliated with Columbia, the majority of the women in sororities are from Barnard. One may wonder then, why Barnard chooses not to sponsor them.

I asked this question of a representative at the student activities office and was told that since the average annual sorority dues of \$457.20 excludes students who cannot afford to join, Barnard does not wish to recognize an "elitist" system. Yet at Barnard, 20.3% of the students are in a sorority, as opposed to only 15.2% at Columbia.

On Dec. 7, I attended a sorority rush information session at FBH, and learned a great deal about sororities. Columbia's five sororities include

Alpha Chi Omega,  
Alpha Phi, Delta  
Gamma, Kappa  
Alpha Theta, and  
Sigma Delta Tau.  
These sororities are

part of the Panhellenic Council, a national organization by which the majority of the Greek system is regulated. Each sorority has a payment plan under the Panhellenic Council which offers funding to students who can't afford their dues. Students can pay in installments, or apply for a scholarship. I was told that virtually everyone who applies for aid will get something.

In order to join a sorority, one must go through an initiation period called "rushing." First-year students must attend formal rush; the prospective sisters must attend parties hosted by each sorority after which they will indicate their top two choices on "pref night." The next morning, rushees are matched with a bid according to their choices. They are initiated into their sororities upon attending the bid night activity. In this way, rushees are allowed to choose which sorority they wish to join. However, rushees are not ensured placement in a sorority, for each sorority has a quota assigned to them by the Panhellenic Council. If the bids override the quota, some rushees will have to be excluded. I was told that this is a relatively rare occurrence.

Not all fraternities and sororities choose to be part of the Panhellenic Council. There is a Latino sorority and a black sorority in addition to the five aforementioned sororities. For their own reasons, they choose to remain independent of the council. Perhaps the fact that these sororities prefer to remain unaffiliated with the national council highlights a possible flaw in the system. Interestingly, these sororities remain even less visible on the Barnard campus than the five represented nationally. The Latino and Black sororities were mentioned

only briefly at the information session, I assume, because they are not part of the national association.

On the other hand, I found from speaking to many first-year students at Barnard who have not seriously inquired about the Greek system that there are many negative perceptions of sororities circulating on Barnard campus. As a matter of fact, at the mere mention of the word "sorority," many students showed blatant signs of hostility. One student, when asked what she thought of sororities said, "I think they're shit—a bunch of insecure people who need unconditional friendships." Many first-year students did not see the point of having sororities at a women's college. One woman said: "I think at this school they're a little moronic. I mean, how much female bonding do people need?"

At the Monday information session, I learned that many of the sisters held similar misconceptions before they joined sororities. One common fallacy was that sororities' sole concerns are partying and meeting men. This common stereotype appears to be false. In fact, each sorority is committed to one main philanthropic cause, for which they host fundraisers. For example, Delta Gamma devotes itself to helping the blind; they recently had an auction during which they raised approximately \$4,000 for this cause.

Tracy Randall, a sophomore at Barnard and a member of Delta Gamma, had some positive things to say about

sororities: "[when I joined a sorority] I wasn't looking for any type of sisterhood, but I can get people involved in what I'm

interested in, such as Harlem restoration...we are in a city school [but by being in a sorority] you're not just a face in the crowd, you are part of a network of people that you know will be there for you. You can be as active or inactive within your sorority. For me, personally, its more like a club."

Randall feels it is ironic that Barnard does not recognize sororities on the ground that they are elitist, since Barnard is one of the most elite schools in the nation. Liza Cohen, a sophomore and a member of Sigma Delta Tau, also feels that Barnard should sponsor sororities. She found joining a sorority a good way to meet people in a social setting that is sometimes cold.

The Greek system at Columbia University is undoubtedly unique. It comprises a relatively small percentage of the student body rather than dominating the entire social scene, as fraternities and sororities do at many other colleges and Universities. It constitutes only one of the many opportunities for extracurricular life at Barnard.

Yet, there are many underlying factors that may add to the controversy over this issue. One thought is that in a school comprised of strong, independent women, it is looked down upon to desire and/or need an institution such as a sorority. Certainly there are multiple sides to each issue; and it is up to each and every Barnard woman to decide for herself where she stands on the sorority question.

*Sara Langelier is a Barnard College first-year student.*

*At Barnard, 20.3% of the students are in a sorority, as opposed to only 15.2% at Columbia.*

# Listen Up! - The Semester In Rock

## Artist of the Year:

Pearl Jam - Aside from putting out one of the best albums in 1991, that didn't really break until '92, this band has been outspoken on two very important issues - voting and abortion. For registering more voters at their Seattle homecoming concert than any other event this year, to advocating The Right To Choose on T V and in interviews, we give Pearl Jam artist of the year

## Best Album of 1992:

**Jo's Pick:** Automatic for the People—R E M  
**Jess's Pick:** Body Count—Body Count

## Best Live Performance:

**Jo's Pick:** U2  
**Jess's Pick:** Red Hot Chili Peppers

## Biggest Disappointment:

The increasing amount of censorship that went on in the music business

## On The Local Scene For 1993:

Zero Painfully Live—Zero played their last gig of the semester a few weeks ago at the West End. Although we weren't able to make the show we have listened to their demo tape which was recorded at The Plex (yes, the Plex in FBID). In addition to three original songs, the band covers various artists such as, Metallica, Pantera, Megadeth and Power Mad. The band proved to be very tight and well rehearsed with a good sense of humor. During their performance of Prong's 'Unconditional' the band broke out into a short rendition of the Bee Gees 'Stayin' Alive'. For those who wish to purchase a demo call Dario at X32291 and he will sell you one for the bargain price of \$3. Keep your eye out next semester when Zero hopes to have some more original songs to add to their repertoire.

Skin & Bones NYC will be holding their record release party at the China Club on December 15th.

What's Up?, Imago recording artists, will be releasing their debut early next year. This bands live performance ranges from cheesy 80's covers to white boy 90's funk. Always fun to see, these guys often play the Lonestar Roadhouse and the China Club. Be sure to check them out while they're still a silly local band, one never knows what major label's are capable of doing.

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

## Bands You Should Make an Effort To

### See in Concert:

Daisy Chainsaw  
Soul Asylum  
The Lemonheads  
Alice in Chains  
Porno for Pyros  
Bronx Silye Bob  
Blind Melon

## Albums That Should Be On Everyone's

### Gift List:

The Singles Soundtrack  
Mercury Rev  
INXS—Welcome to Wherever You Are  
Mood Swings—Mood Food  
Tom Waits—Bone Machine  
Daisy Chainsaw—Eleventeen  
The Lemonheads—It's A Shame About Ray  
Alice in Chains—Dirt  
Soul Asylum—Grave Dancers Union

- Get free tickets!
- Get treated like a rock star!  
(...well, almost!)
- - Or just get out of your room!

**Be a Bulletin  
ARTS EDITOR!**

# O'Keeffe: Historical and Personal - The Life of a Great American Woman



photo by Jane D. Marsching

Lucinda McDermott in *O'Keeffe*

**Join  
the Bulletin  
Editorial Board!**

In her one-woman show *O'Keeffe*, Lucinda McDermott portrays a strong, driven, talented and sensitive artist who suffered and worked hard for the standard of excellence she achieved in her work.

"I've been dead nearly six years now," McDermott tells her audience as the character of late artist Georgia O'Keeffe. As O'Keeffe, McDermott explains to her audience what art was to her life and shows how difficult it was for her to find her own artistic voice. She also ponders the question, would Georgia O'Keeffe have been anything without Alfred Stieglitz, her famous American photographer husband, 23 years her senior.

In *O'Keeffe*, McDermott has found an interesting voice and a good outlet for her accomplished acting and writing. She easily shifts between narrating and reliving events that happened to O'Keeffe as a young woman. The intimate theatre makes it possible for McDermott to include the audience, by looking directly at different people as she tells in the present how things were in the past. At other moments, when she speaks to invisible characters from Alfred Stieglitz to a school board in Texas, she completely denies the audience's presence and fills the room with her anger and her sadness.

The set is simple, a desk, a stool and a coat rack arranged around a giant empty frame which McDermott effectively uses to frame herself when she portrays pivotal moments in O'Keeffe's life. The show also uses soft music composed by Jonathan Piro which adds nicely to the mood. McDermott utilizes the music when she makes the point, "two separate feelings—one piece of music, that is art" by asking the audience to close their eyes and then asking several people for their reactions to it.

The 90 minute show is well written and gives a many-faceted view of the life of Georgia O'Keeffe. My only complaint is that the second act didn't hold my attention as well as the first because it seemed to be covering the same ground. Nevertheless, McDermott's show is a wonderful testament to a great woman who struggled in her life, with the same kinds of problems women today encounter, and conquered with grace.

- *O'Keeffe* is playing December 14 and 21 at the Third Step Theatre, 412 W. 48 Street.
- Tickets are \$10
- For more information, call 212-420-0218.

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

**...Applications are due  
today!**

# The Writing On The Wall

Last week, I experienced a writer's rare pleasure of discovering a plethora of student commentary in an unusual spot. It contained views of students from every walk of life which cohabit this microcosm of our University. Here writers expressed their pride, despair, joy and outrage. They were angry, happy, silly, and deep. They spoke about painful issues that really mattered to them. The writers were black, white, Latino, Asian-American, Jewish, Christian, straight, and lesbian. They did not always agree with each other, but, in a rare spirit of tolerance, they responded to each other in peaceful disagreement, explaining fully why they espoused this particular view. How was this choice arena of tolerant expression created? What exactly was it that made students feel safe to express whatever they felt, in whatever strong language they chose, knowing that they would not be judged? What propelled students from such a cross-section of Barnard, to come to unite together under no common banner, except one of self-expression? Perhaps it was the particular setting of their discourse; a bathroom stall.

My friend, who showed me this unique forum, has been watching this discussion grow over the last couple of months. During this time, the writing on the wall has grown, as a variety of women continued to express their opinions.

As I read the writings, I was struck by the vulnerability, the humanness, and the relatability of the stall writers. I found myself sympathizing with and understanding women whose beliefs I did not share, but whose human

*"1st of all, reality of truth is not racist. Secondly, the word racism is so grossly overused, it has no meaning anymore. Thirdly, you are in a place of higher learning, yet you choose to ignore what's going on in reality. This is not a sitcom in Long Island..."*

sadness all people could relate to. Yet on this bathroom wall, women were able to express vehemently conflicting views, and escape social judgement and condemnation. Recent social trends have accented exclusive philosophies that claim "nobody understands" and "everyone is to blame but me." This has led to an increasingly socially divided society. Yet here, a group of women were able

to express their opinions, while letting others on the wall speak their piece. The voices were not always consiliatory, but no one questioned the next woman's right to her space on the wall. In fact, one writer even went so far as to say: "The removal of this graffiti represents denial." I will go even further, and say that the fact that this forum could only take place on a bathroom wall, represents our own denial, as a community, of the deep-seated animosity and division within our student body.

Indeed, there is an unquestionable air of understanding, as one woman, standing all alone before this wall of writing, first reads the vast and different sagas these women tell on the wall, and then reaches for her pen, to add her own tale. It is as if the varied opinions the writer sees expressed don't really matter to her, because as a woman she understands the

desperation that would drive them to write it there.

All forms of opinion were included. Many women were angry about issues pertaining to their status. Others were angry that no one is doing anything on this campus except getting angry with each other. Yet perhaps the writing speaks best for itself:

*- "All people are the same! from a fellow Asian- American."  
- "No thanks, I LIKE my differences."*

"Everyone is 'oppressed' by someone at sometime, and every last one of us has the potential to oppress. Look at the goddamn crazy bloodthirsty French Revolution, the English Revolution, the American crisis of Black on Black crime. The common thread between all peoples is our consistently asshole behavior once a group of us gets power. It's just a big cycle. Hold on sisters, in 500 years us (or rather our men, 'cause women are usually 'oppressed' ) who are on top, stepping on the newest immigrants."

(The following is a response to the preceding comment, indicated by an arrow.) "In reality all people should be the same, but they are not! There are oppressed, and there are oppressors! SISTA X"

**"That's some dumb, dreamy sounding stuff. I'm black AND upper-middle class + I don't think that ripping down this country's economic system will help ANYBODY..."**

"Dear Sista X, what about Hispanic-Latino women. I'm one, explain this one. DK"

"All people are the same! From a fellow Asian-American."

(In response to the above comment:) "No thanks, I LIKE my differences."

"It's a black thing that we've all got to understand. What can we do if we don't

understand each other?"

(In response to the above comment:) "I don't have to 'understand' a people, to know that enslaving them isn't cool. Get real."

"1st of all, reality of truth is not racist. Secondly, the word racism is so grossly overused, it has no meaning anymore. Thirdly, you are in a place of higher learning, yet you choose to ignore what's going on in reality. This is not a sitcom in Long Island. The problems oppressed people face are not easy. Neither are the answers. If people continue to ignore the problems, continually blaming the victim, oppression in all forms will continue."

"In response to all that, maybe the environmental crisis is a sign that all people have to work together, all over the world, to stop the destruction! We have to step outside the cycle of oppressor oppressed, and look at the long term toll that we have taken on the earth.

*"... We have to step outside the cycle of oppressor-oppressed, and look at the long term toll that we have taken on the earth. Reduce Re-use Recycle"*

"Nothing you can say can take me away from my guy!"

"Yay ! We're great!"

"Yes oppression cycles do haunt our history, because humans have not been spiritually ready to break cycles...it comes down to our own faith in humanity...I must believe one day it will happen."

see Stall cont. on p.23

# COMMENTARY

## Stall cont. from p. 22

comes down to our own faith in humanity...I must believe one day it will happen."

"Destroy the capitalist oppression, you defeat ALL types of oppression. We must all join together, black, white, any minority, male, female, straight, homosexual, fight the ruling class, and bring world unity."

(In response to the above statement:) "That some dumb, dreamy sounding stuff. I'm black AND upper middle class +

I don't think that ripping down this country's economic system will help ANYBODY. You sound like a roundhead. And who would white women make babies with if

white men ("the ruling class, your goddamn husbands and sons) got "destroyed." Black men? Watch your labels, homegirl. And anyway, didn't you know that oppression is cyclical - a part of human nature since the VERY beginning of time? I think your point is that you don't want to be on the bottom. Elizabeth Cady Stanton was a RACIST, too. The "oppressed" ain't holy. Get real."

"It was not my choice to be born part of the WASP-middle class majority, any more than it was your choice to be born "oppressed" - Don't blame me for something I didn't choose and can't change...STOP HATING AND START WORKING TOGETHER"

"I don't know you, but I'm sick of reading all of this cliché-ridden bullshit! Get a fucking life, "intellectuals." People like all of you are the problem with this University."

"Why are we doing this? We're all women, we are all oppressed! Arguing among ourselves is pointless. We need one another. Don't argue. Unify. Then, maybe we can make this world a better place. Peace."

"It's sad we need to write on stall walls."

It is this final comment that I find the most disturbing. For what is it that has made this discussion acceptable in only so humble a setting?

Certainly, the writer's experience with the bathroom wall will be completely her own; she is able to say what she wants without hurting anyone's feelings; without anyone knowing she was ever there. She will not offend anyone, or come in contact with any threatening opposition. Perhaps it is this rare atmosphere, free from the public eye, that is the perpetrator of this freedom.

Then the most profound message we can read on the wall, is that a real dialogue among women, will never exist until women stop censoring each other, and start supporting each other in voicing whatever opinions they may have to say, be they conservative, radical, secular, religious, politically correct, or not politically correct. Clearly this wall is evidence that women on this campus are afraid to voice their opinions, and that there is much being felt that is not expressed.

After reading these writings, I cannot stop from wondering, how much silent agony do women endure, yet never feel they have the right to express it? How many times is a woman on this campus lonely, hurt, ignored, ashamed, angry, or afraid, and yet never feels that she has the right to

say so? It is a devastating statement on our society that, even at a women's college, women still feel that their views do not matter, and thus devalue their most passionate observations on life.

On this campus, women have learned to mask their true emotions behind a group affiliation. This organization makes blanket statements, and through this voice of homogenous opinion, the woman's thirst for self expression is somewhat

satiated. These blanket statements, which we have been hearing so often, are usually a gross over-simplification of all that the slighted people have been feeling. And thus, as the voice of personal experience is lost, with all its poignant drama, so the message of oppression is rendered a shallow stereotype, which quickly alienates its audience from any empathetic view.

What we need is to begin hearing voices - individual voices - like the voices in the bathroom stall. Each member of each campus organization, probably has a whole series of stories and experiences, pertaining to their own life, which

have led them to affiliate themselves with these people.

When the members of our campus' various groups begin to tell their personal stories, they will seek to be a congregation of faceless stereotypes, and will become relatable to the life of any other college student. Feelings and views cannot be so easily dismissed when they are detailed, and personal. The reader inevitably identifies with the writer on some level, no matter how many touchy subjects are broached.

These are the only kind of discussions that will get us anywhere. They require a lot of listening, and a lot of brave honesty. As a writer on the wall says; "Hatred only breeds hatred. Anger only breeds anger. Peace comes from understanding." Until we desire to understand each other, any attempt at peace on this campus will be futile.

Yet if we can only write on the bathroom walls, let us fill up every inch of unchartered space. Throughout this campus, let each woman enter this quiet tomb of self expression, and unburden her mind of all thoughts she has felt compelled to stifle. If we must, we can erect blackboards on the walls of every bathroom stall, or remove the toilets from some bathrooms, and replace them with chairs. These ways would facilitate the writing process, so that women could feel even more at ease.

Anything we can do to draw out this dialogue is worth it, because as soon as it goes, so does our one hope of working out our differences. Nowhere else on campus is this honest dialogue being held. Nowhere else do women of radically different beliefs unite under anything - even if it is only a hunger to express their beliefs. Nowhere else do groups engage in activity that promotes any type of discussion among a cross section of Barnard women. Nowhere else do groups do anything but huddle together, slandering each other. And, as a writer from the bathroom said: "If we can't work together as women - of every race, ethnicity, and background - then the oppression will continue."

Rebecca Shore is a Bulletin Commentary Editor and a Barnard College sophomore.

*"It was not my choice to be born part of the WASP-middle class majority, any more than it was your choice to be born "oppressed" - Don't blame me for something I didn't choose and can't change...STOP HATING AND START WORKING TOGETHER"*

*What we need is to begin hearing voices - individual voices - like the voices in the bathroom stall.*

*"It's sad we need to write on stall walls."*

**Anything we can do to draw out this dialogue is worth it, because as soon as it goes, so does our one hope of working out our differences.**

**Ed.'s Note: the writing quoted is located in the McIntosh bathroom, second stall.**

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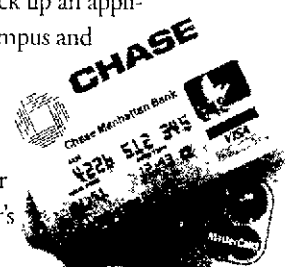
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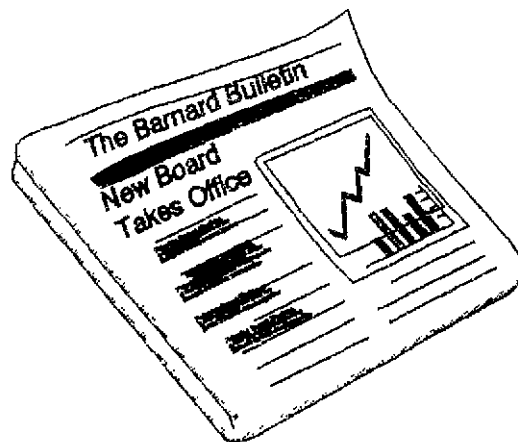


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