

barnard bulletin

10 april 2002



senate majority
leader speaks at
columbia

exhibit
explores life
of the city
at the MOMA

what record
companies do
with your money

april is
asian/pacific
american
heritage
month

barnard holds suicide
prevention forum

letter from the editors

Recently, I was walking down the corridor of Sulzberger, which, as we know, is lined with first years' rooms. On almost every door, there is a dry erase board with messages ranging from the mundane to the mind-boggling. On that particular day, one vividly printed message caught my eye: "I HATE WOMEN (therefore I go to Barnard)."

Arguably, I should have uttered a superior upperclasswoman's snort at this bit of angst and forgotten all about it. However, as I walked past the door, I found that I was simply unable to forget about it. It wasn't an isolated incident. It wasn't simply a disgruntled teenager's burst of temper.

When I think of feminism, I am grateful for how far we have come, but I am also conscious of how much more there is to do. The percentage of women in the government is nowhere near equal to that of the men. There are still jobs that pay women less than they would pay men. Perhaps most importantly — for this is an "unofficial" fact — women still don't get taken seriously by many men. Too often, I have observed male students roll their eyes at one another while a female student was making a point. Too often, I have overheard buddies trading chauvinist little jokes, which, while all in good fun, perpetuate an enduring problem in our society.

For all this, we can certainly blame outdated tradition. We can blame ages of repression. We can reach for the old, familiar enemy — the male WASP. We would not be wrong to do so. But there is another aspect to this problem that tends to be blithely overlooked.

One of the major obstacles to feminism is the attitude of women toward one another. It has become a running joke in our culture that women stab one another in the back at every opportunity. All right, so this running joke is yet another occasion of pop-misogyny. But think about it — how often have you intercepted a girl's dirty look at another girl? How often, in one of those tragic love-triangle situations, have you witnessed a woman's pure hatred for another woman — with barely a thought to the two-timing balls-bearer in the middle?

It is acknowledged that any group's chances of victory are severely undermined by divisions within the group. Within the female gender (admittedly, a

very large group), there are divisions aplenty. We have the feminists versus the femmes. We have "pretty girls" versus "smart girls" (forgive the stereotyping; I do not mean to imply it is all true. But how often have we heard "Well, she's probably not that smart, anyway!" in reference to a good-looking girl?) We have "good girls" versus "sluts." Throw in divisions attributable to religion, race and social strata (a difference subject altogether) and we can begin to see why feminism is taking such a long time to achieve its goals.

Where do these self-made divisions come from? Competition? Are women somehow afraid of other women? Are we afraid that other women will steal our men? And, if so, are we somehow going back to the archaic axiom that every woman needs a man to self-actualize? Why? Why, after decades of feminist activism, after the establishment of equal education, after countless achievements by women, does this ridiculous, self-destructive attitude persist? And how in the world can it exist at Barnard, an institution dedicated to showing women — and the world — what we are capable of doing?

Yes, I realize the note on the board was probably just an effort to stand out. But it kills me to consider how many times I have heard some woman (who, doubtless, considers herself "above" popular sentiment) say something to the effect of "Feminism is ridiculous." It really disturbs me to hear a girl say to a potential boyfriend (accompanied, naturally, by a sophisticated giggle), "Oh, women are such bimbos." It bugs me when I hear a woman say, with a superior air, that most of her friends are guys.

I am a woman. I do not consider myself, nor my peers, bimbos. I believe in feminism, because only feminism placed me in the position to write this. I treasure my female friends for their insight and for their ability to understand me. At Barnard, we are all given the opportunity to interact with brilliant and accomplished women. I only hope that we can all use this opportunity to forge sisterhood rather than support misogyny

Renata Bystritsky & Thea Tagle
editors-in-chief

contributors

Despite from coming from South Orange, New Jersey, Talya has a serious thing for country music and is an

obsessive Phillies fan. This modern-art-loving first year is our faithful *bulletin* music editor. Talya hates gummi bears because, according to her, "they're just gross."

A sophomore majoring in political economics, Wendy transferred from New York University this year. She likes writing

short stories, taking pictures and is diagnosed shop-a-holic. She loves challenges, New York City and the intimate atmosphere of Barnard.

This matzo lover from Woodbridge, CT is a psychology major with a pre-med focus. Sarah brushes her teeth

in the shower, but hates wearing her favorite footwear, flip flops, in the shower. In her spare time she alphabetizes her CD collection.

barnardbulletin

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President Bush Calls for Israeli Retreat

by Tiffany Mummey

President Bush called for Israel to withdraw from the West Bank "without delay" in a news conference given at his ranch in Crawford, Texas, Saturday, April 6, as well as in a private phone call to Israeli Prime Minister Ariel Sharon.

His announcement for an Israeli retreat came just two days after sending Secretary of State Colin Powell to the Middle East to help negotiate a cease-fire between the Israelis and the Palestinians, according to the *New York Times*.

In response to President Bush's call, Prime Minister Sharon said that Israeli forces would not withdraw from Palestinian territories until the "terrorist infrastructure" was completely destroyed or Palestinian leader Yasser Arafat stopped the violence, and though he would have his troops try to finish their job "expeditiously," he did not give President Bush a concrete time in which they would withdraw.

According to Palestinian officials, Israel has seized control of every West Bank city but Jericho and Hebron, where forces have taken some positions in Palestinian-controlled territory. Israeli officials say their military campaign is the result of a Palestinian suicide bomber who killed 26 people during a Passover Seder last week at a hotel in Netanya, Israel, where more than 200 people had gathered for the holiday meal.

Secretary of State Powell said that the U.S. understands that Israel has a right to try to protect itself in the wake of a series of suicide bombings.

"Israel acted in its own self-defense, something that the prime minister has every right to do," Powell said. "The people of Israel expect the prime minister to act in the self-defense of the society. And he acted because of the massacre that took place on Passover eve, yet another horrible incident where 26 people died."

But Powell also said that even though the military occupation might be successful in capturing those responsible for terrorist activities, Israel would also have to risk "radicalizing a new generation."

"Israel, in this current operation, will

certainly round up terrorists, will find incriminating information, will find weapons." Powell said "But when the operation is over and they withdraw, as they say they are going to do, they will still leave behind those who are committed to violence. In fact, they may leave more behind as a result of the radicalization."

Powell said his goal was to get in the Middle East was to get both sides to agree to a cease-fire and stick with it in order for



Israeli forces have isolated Palestinian leader Yasser Arafat in his Ramallah compound since late last week. Here, an Israeli tank sits beneath a Yasser Arafat banner.

the steps to begin to negotiate a peace treaty.

"Until there is a cease-fire, until the violence goes down, hopefully to zero but at least to a level where you can see that both sides are acting in a responsible way and trying to cooperate under a cease-fire, you're not going to get to a peace agreement," Powell said.

Powell added that, "The only solution is a political solution, one that will allow both peoples to live in peace in separate states: one a Jewish state called Israel, the other one a Palestinian state called Palestine. That must be our goal and no matter how difficult the situation looks today, we must not lose sight of that vision."

According to *Time*, Powell said that he hopes to meet with Arafat, who has been isolated in his compound in Ramallah due to the Israeli military action.

According to Israeli officials, Sharon wanted not only to isolate Arafat but to arrest him and exile him into Palestinian territories, a proposal that was rejected by Sharon's cabinet for fear that Arafat would openly collude with terrorist groups. Instead, Arafat is officially recognized as an "enemy" of Israel.

According to CNN, the Israeli public supports the Israeli offensive, and the suicide bombings have decreased since the military occupation has begun, even though both Israeli and Palestinian officials have noted that suicide bombings usually occur after Israeli military incursions, not during them.

President Bush's urging for an Israeli withdraw occurred at the same time that Arab foreign ministers criticized the Bush administration, urging the U.S. government to return to its role as a "fair mediator and to reconsider its bias to the Israeli side, an act that is encouraging Israel to continue its aggression and its military occupation of Arab lands."

The Arab ministers also showed support for Arafat, calling him a "freedom fighter," whose struggle against Israeli occupation is "legitimate national resistance" and, therefore, could not be equated with terrorism. The ministers said that the "continuation" of Israeli occupation of Palestinian lands make it necessary for the Palestinians to try to defend themselves. They called Arafat "courageous" and pledged \$55 million dollars to Arafat for his disposal.

According to *Time*, late last week, the U.S. voted for a U.N. Security Council resolution demanding an Israeli withdrawal from Ramallah, which, under an agreement signed by Israel, has been under Palestinian self-rule since 1995. But in President Bush's press conference, he did not mention this, instead saying that Arafat and Arab leaders "could do a lot more" to stop Palestinian terror.

"I firmly believe that we can achieve a peace in that region," he said.

Tiffany Mummey is a Barnard first year and the bulletin news editor

Senate Majority Leader Speaks at Columbia

by Tiffaney Mummey

Senate Majority Leader Tom Daschle was named the 2002 honorary chairman of the Columbia College Democrats as part of the Northeast College Democrats Convention, which was held at Columbia University from Friday, April 5 to Saturday, April 6.

The Columbia College Student Council and the Columbia Political Union co-sponsored the event, and Daschle, the Democratic senator from South Dakota, accepted his new title by giving a speech Friday, April 5 at the Low Library.

Like most of the speakers who have visited Columbia since the terrorist attacks of Sept. 11, Daschle's opening remarks concerned the aftermath of the tragedy.

"Every generation has its watershed moment that defines who they are," Daschle said. "There had been increasing apathy and complacency in the democratic process, but Sept. 11 brought home forcefully that this is still one world, and your generation has been drawn to action because of it.

"We learned after Sept. 11 that we retain a sense of a common political heritage," he continued. "We cannot allow that complacency to return and we must use the spirit of community to battle the problem at home. It is a revolutionary world we live in now, and young people must take the burden of responsibility and lead."

Though Daschle said college students need to take the initiative about getting involved in the political process, he acknowledged the reasons why there was such a low voter turn-out for young adults in the 2000 presidential election, including negative campaigning, soft money contributions made by corporations to both political parties, and political platforms slanted toward older Americans.

Daschle was also critical of the lack of effort made by the National Democratic Party (NDP) to court the younger voting demographics.

"Our party is not doing the job it is supposed to do," he said in response to a questioning audience member. "It is our

responsibility to reach out; we have to know your language; we have to make an effort of inclusion.

"The National Democratic Party leadership needs to re-engage young people, especially since college students are more attuned to the values of the NDP, which are, among others, social equality and



Senate Majority Leader Tom Daschle during his April 5 speech on community at Columbia.

economic opportunity," he said. "Our party is the means to allow young people to put their idealism into action and we help them do this by telling the truth."

Daschle then illustrated the differences between the Democratic Party and the Republican Party by making the comment, "I had a friend who once said that understanding the difference between the two parties was like driving a car: If you want to go forward, you push 'D.' If you want to go backward, you push 'R.'"

He continued distinguishing between the two parties by stating the issues that define the modern Democratic Party, including the environment, education, the economy, and health care.

According to Daschle, the Democratic Party believes that it is "wrong to destroy the Arctic Wildlife Refuge for a few barrels of oil. In order to prevent this, we need to build cars, trucks, and SUVs that get bet-

ter miles per gallon, and we need alternative energy sources to be put into policy. There also needs to be an international action to stop global warming—it must be done."

Moreover, when it comes to the state of education in America, "More money needs to be spent on education and less money for tax cuts for special interests," Daschle said, citing a recent proposal from President Bush that would take away money from the education budget to give back to Americans in another tax cut to try to boost the economy. "Democrats understand that you cannot have reform without resources."

Daschle also remarked on the continuing furor over globalization, saying, "The Democratic Party believes in a globalized market but not at the expense of American workers at home. You should not have to work two or three jobs to be above the poverty level. There has to be a higher minimum wage."

Finally, Daschle commented on the new identity America has to carve out for itself internationally since Sept. 11.

"We must be partners, not dictators," he said. "We must show leadership, especially in combating the AIDS epidemic in Africa."

He also criticized President Bush's stance on the on-going Palestinian-Israeli conflicts in the Middle East.

"The President made a mistake by not getting involved like former President Clinton did," Daschle said. "He needs to get directly engaged in the affairs of the Middle East if we are to see any positive results."

Daschle ended his speech talking about the current situation of politics in America.

According to Daschle, "People say politics is broken," he said. "If you say your vote does not count, look at Florida in 2000.

"Now, more than ever, you need to choose hope over despair, faith over cynicism," he added. "We need a new generation to keep the standard high."

Tiffaney Mummey is a Barnard first year

Students Attend Phila. Rally to Free Abu-Jamal

by Shoshana Greenberg

On Saturday April 6, students from Columbia and Barnard attended a rally in Philadelphia to free Mumia Abu-Jamal. The Columbia students in attendance are members of the campus chapter of the Campaign to End the Death Penalty. The rally, which included a teach-in, attracted thousands of demonstrators who gathered to show their support.

Mumia Abu-Jamal was a journalist, well known for criticizing Philadelphia's police department. In 1981, Abu-Jamal witnessed an altercation between his brother and Police Officer Daniel Faulkner. During the events that followed, both Abu-Jamal and Officer Faulkner received gunshot wounds. Both were taken to the hospital, where Faulkner died and Abu-Jamal was eventually discharged. Abu-Jamal was later accused of killing the officer, and sentenced to death by the court.

After having spent twenty years on death row, his sentence was recently thrown out but is still up for appeal.

"Anybody who looks at the case can see there are clearly injustices in the trial," said Emily Prokesch, a Barnard first year. *A Case for Reasonable Doubt*, an HBO special recently screened in Hamilton Hall, highlights some of the questionable elements of the case. Prokesch, who helped organize the screening, said there were discrepancies within the witnesses' accounts. "One changed her story because the prosecution wouldn't let her say what she wanted to say. Some witnesses were prostitutes and they made deals with the prosecution to let them work street corners. The defense just had no money."

The teach-in took place at Abu-Jamal's alma mater, Benjamin Franklin High School, for a teach-in that lasted six

hours. Guests such as Mumia's lawyer, Eliot Grossman, the case's court reporter, and activist Pam Afrika spoke out about the case and its latest developments. "On-campus events like teach-ins mostly attract people within the organization,

Mumia supporters. There's an underlying implied racism," said Jonah Birch, a Columbia first year present at the teach-in.

Other talks at the teach-in covered topics ranging from the Middle East conflict; American military activity in Vieques, Puerto Rico; to the United States Patriot Act. There were also different entertainment performances, such as "African Stilt Dancing," during the event.

The teach-in was preceded by a different form of demonstration than the planned march through the city. Due to security measures, the march was replaced by a "honk for Mumia" rally. Demonstrators stood at a major intersection in the city, rallying and encouraging drivers to honk their horns in support for Abu-Jamal. A Columbia student said afterward: "it was really encouraging when people would honk their horns, because it showed that the community supported what we were



Convicted cop-killer Abu-Jamal was on death row for over twenty years until a court ruling in December overturned his sentence due to an unfair trial, giving him life in prison.

but with this it was supporters [from around the world]. It was interesting to see what people brought to it," said Prokesch.

Grossman spoke about the injustice of the case, and stressed Abu-Jamal's innocence. He talked about the significance of this case in relation to the justice system and society, and critiqued the way our society is structured.

Supporters were shown videos during the teach-in — one video was a taped confession to Faulkner's murder by a man named Arnold Beverly, who claimed he was hired by the Fraternal Order of Police to murder Faulkner. This video was never shown at the trial, a fact that supporters feel illustrates the continuing prejudice of the justice system. "It was interesting to see the way the media treats [the case]. The police are presented [in the videos] in a much more credible light than the

doing out there. The energy level was awesome."

The Mumia case has inspired many people to take action. It has also taught many about the death penalty and its effects. "A lot of people get hung up on the fact that if you kill someone you deserve to die," said Prokesch. "They don't realize that there are so many injustices in the system."

The Campaign to End the Death Penalty works for many cases besides the "Free Mumia" campaign. Their slogan is "moratorium now, abolition next," and their goal is to build grassroots initiatives for the eventual abolishment of capital punishment. Meetings for the Columbia chapter are held Mondays at 9 PM in 301 Hamilton Hall.

Shoshana Greenberg is a Barnard sophomore

**got a comment? we want to hear it.
email the *bulletin* at bulletin@barnard.edu**

Suicide Prevention Forum Responds to CU Incidents

by Talya Cooper

Demands for more thorough, candid, and compassionate responses from the administration to suicides and suicide attempts, as well as a need for increased dialogue within the university community, were the main topics of concern at the forum on suicide, held Tuesday, April 2 at Barnard.

The forum, held in the South Tower and run by RAs Courtney Martin, Martha Schlatter, and Gareth White, had attendance from students from both Barnard and Columbia; Dr. Laura Smith, the head of Counseling Services; and Professor Dennis Dalton.

The program began with a presentation of an independent study project that Martin did two years ago about campus

suicides; the project was titled "Defying Helplessness." Martin noted that suicide is the second leading killer of college-age

these issues," Martin said.

In her presentation, she used a case study of Puneet Bandari, a Columbia College student who committed suicide in the spring of 2000, after being caught lying to a professor to get an extension on a paper.

This example, Martin felt, demonstrated the inadequacy of the university's response to students' problems. Bandari, a conscientious student often described by his friends as "so caring and empathetic it was almost a bad thing," was given the Dean's Discipline, an administrative punishment that does not include a psychological examination of the student in question (Administrative Discipline, however, does). Martin concluded that in upholding a set of moral standards while neglecting perti-



Students at the forum discussed recent university suicides and possible prevention methods.

students, yet most people are reluctant to discuss the topic. "This silence is a result of a sense of helplessness and shame people feel when they hear about

student in question (Administrative Discipline, however, does). Martin concluded that in upholding a set of moral standards while neglecting perti-

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bea**essentials**

ADVANCE PROGRAM FILING FOR FALL 2002: Please read the Registrar's memo and the information on Barnard limited-enrollment courses. Programs must be entered online, and approved by your adviser online, by 4:30 PM on April 30. Please check with your adviser early on to find out when s/he will be available to meet with you.

ALL STUDENTS GOING ON STUDY LEAVE: Please fill out the study leave and waiver forms available at the Dean of Studies Office by Tuesday, April 30, or as soon as you are admitted to the program you will attend. Please submit this form in lieu of filing

Pre-arrival information by Friday, May 6.

Please contact the Admissions Office at 316 Milbank Hall on Wednesday, April 24, from 5:00 to 6:30 PM in Altshul Atrium. You may also contact the Admissions Office to discuss your application with prospective Barnard students who have returned from study leave

FINANCIAL AID: Applications for the year 2002-2003 are now available in the Office of Financial Aid, Room 14 Milbank. All materials must be submitted by Friday, April 19, 2002 deadline.

JUNIORS: The College has received a generous gift to be used in support of Tow Research Fellowships for senior thesis research this coming summer. Please contact Dean Runsdorf for application details.

PRE-LAW STUDENTS: There will be an essential meeting for students planning to apply to law school during the 2002-2003 academic year on Monday, April 15, 2002. At 5:30 PM. In 02 Barnard Hall. Dean Tsu will give a detailed explanation of the

application procedure, and important materials will be distributed. If you cannot attend, please stop by the Dean of Studies Office sometime after the meeting to pick up the materials. Seniors who plan to apply in the future may also attend this meeting.

REMAINING PROGRAM PLANNING MEETINGS FOR MAJORS AND PROSPECTIVE MAJORS: These meetings are very informative, and we urge prospective majors, as well as majors, to attend.

ASIAN AND MIDDLE EASTERN CULTURES: Students interested in China & Korea, consult Professor Ari Barrell at x4-2125 or e-mail abarrell@barnard.edu. Students interested in the Middle East, consult Professor Rachel McDermott at x4-5416 or e-mail mcdermott@barnard.edu. Students interested in Japan, consult Professor Max Moerman at x4-5540 or e-mail moerman@barnard.edu.

CHEMISTRY: Friday, April 12, 12:00 PM, 300 Barnard Hall, 3rd floor Barnard Hall.

CLASSICS: Monday, April 8, 12:00 PM, 316 Milbank Hall.
COMPARATIVE LITERATURE: Wednesday, April 10, 4:00 PM, Ella Weed Room, 2nd Floor of Milbank Hall.

ECONOMICS: Tuesday, April 11, 12:00 PM, James B. Duke 4th floor Barnard Hall.

ITALIAN: Thursday, April 18, 4:00 PM, 316 Milbank Hall.

NEUROSCIENCE & BEHAVIOR: Wednesday, April 10, 12:00 PM, 316 Milbank.

PHYSICS & ASTRONOMY: Wednesday, April 17, 4:00-5:30 PM, 502 Altschul.

SLAVIC: Monday, April 15, 3:00-5:00 PM, 226 Milbank.

wellwoman: how many vitamins & minerals?

Q How many grams/milligrams are women our age (18-22) supposed to have per day of each of these things: calcium, fiber, and any other appropriate vitamins? Is it really necessary to take vitamin supplements?

A We think it's great that you really want to eat healthy and are concerned about putting appropriate nutrients in your body. As you probably already suspect taking a multivitamin/mineral supplement is fine, as long as you realize it isn't a magic bullet for health. Nevertheless, it can help make up for the days when your diet isn't exactly perfect, and with students demanding schedules it's often hard to plan and prepare well-balanced meals. Supplements

don't contain some of the other good stuff supplied by a balanced diet, such as fiber and phytochemicals, and supplements won't correct a diet high in saturated fat and sodium.

Dietary sources of calcium include dairy products such as milk and cheese. You can also get calcium from dark green leafy vegetables such as mustard greens and broccoli, and seafood like sardines, clams, and oysters. The RDA is 1200 mg for teenagers through age 24. Calcium is essential to the formation and maintenance of strong bones.

Unlike vitamins or minerals, fiber is not a nutrient. But it is important to good health. The recommended intake for adults is 20-35 grams per day. Vegetable, cereals, and fruits are the main sources

of dietary fiber. Fiber, found only in plant-based foods, is a general term for the complex carbohydrates in foods that pass through the body undigested. High fiber grains are wheat, oats, rice, barley that have not been refined. Eat at least five servings of fruits and vegetables a day. Other high fiber foods are legumes such as lentils, split peas, red kidney beans, black beans, chick peas and nuts & seeds.

For more information on other recommended daily allowances check out these on-line sites: www.healthletter.tufts.edu or www.webmd.com. Or stop by the Well-Woman office at 109 Hewitt, we have a Healthy Eating packet ready and waiting for you.

"Well-Woman" is a weekly feature in the bulletin. The responses, written by the Well-Women Peer Educators, answer questions from members of the Barnard community. Questions may be submitted to the Well-Woman Office, 109 Hewitt. The information provided is for informational purposes only. Please take issues or medical concerns to your healthcare provider.

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MY NAME IS BRIAN

My mommy and daddy have been trying really hard to give me a brother or sister.

Now, we are hoping that someone else will grow a baby for us that we can take home.

Is there anyone out there who is growing a baby and wants to give the baby to us?

We will give the baby a really good home.

I will share my toys, give lots of hugs and kisses and read to the baby every night.

I want to be a big brother more than anything else in the whole world...

Please email us: eileen&larry2@aol.com

by Shoshana Greenberg

One of the benefits of a liberal arts college is the opportunity for students to have close contact with its professors. Here at Barnard, many students regularly attend office hours — shockingly, we may even discuss a little more than our research paper or that missed lecture with our professors. In the name of getting acquainted with those professors whose classes we cannot take, we will use this space to share a little bit about their lives and teaching experience. This week's featured professor is Anne Prescott of the Barnard English department.

Sometimes spotted at Columbia

Tells stories about students, bananas



Quoted in *Daughters of the Mind* List seen Barnard Hall

The Profiles

Barnard Bulletin: What classes do you teach?

AP: I teach courses on the Renaissance. I teach a course on Fable and Fantasy. At Columbia, I teach a course on figuring the erotic in the Renaissance. Also, I am co-teaching a course called Renaissance Women Writers.

BB: What was your education?

AP: I went to Radcliffe for three years before it became Harvard. Then I lived in Paris for a year. I came to Barnard [for the fourth year] and was taking courses with professors who really cared about women. They taught me how to write — it was eye opening. Two professors asked me to grade papers for them the following year. Then I taught part-time, then full-time. All the while I was getting my degree from Columbia.

BB: Why did you decide to become a teacher?

AP: When I was a little girl I discovered that I couldn't not teach. I had been given a black board by my parents, and I taught my younger brother. He wanted to go out and play, but I would say, "I will beat you up if you don't sit here." One of the things I liked about teaching was that you get to push people around.

BB: Do you have any favorite moments in teaching?

AP: In one class, a student wanted to discuss relevance. She said, "Why do I find these dead writers more relevant than what I'm reading in classes like economics?" Another student said that relevance is about the professor being interested in the material. For example, he had a professor who was really interested in butterflies. Now, he did not have much interest in butterflies, but he thought if the professor was really into it, there must be something to it. He equated relevance with excitement, and I thought that that was so wonderful that there was this emotional engagement.

BB: What do you like about teaching?

AP: The way so many students say things that you haven't thought of. It keeps it so fresh. The constant renewal of things said is quite unexpected. Sometimes in teaching there can be a "high comedy." I had a Columbia student who hated me. In my class, we were talking about dreams as wish fulfillment, which of course is Freud's idea. He said that that was a stupid theory. He had had a dream about bananas; does that mean that he wished to have bananas? And another student said, "That's not what it means." All the Barnard students in the class began to laugh. It was a polite laughter. They were too kind to laugh at

once, but too sophisticated not to laugh at all.

BB: If you weren't a professor, what do you think you'd be doing?

AP: I can't imagine doing anything else.

BB: Do you have a favorite book?

AP: Well, my favorite book is *The Lord of the Rings*, and second, Spenser's *The Faerie Queene*.

BB: Do you have a favorite television show or movie?

AP: I have a passion for *Law and Order*, *ER*, and *Star Trek*. I like black and white movies from the 1930s and 40s. Anything by Preston Sturges—he did *The Lady Eve*, *Sullivan's Travels*—screwball comedies. I also like *Citizen Kane*. That's my favorite movie of all time.

BB: What is your next project?

AP: I agreed to co-edit a series of facsimiles and modern additions of early modern texts by women. It's been going on for a while, but I'm taking over for one of the editors. Texts of women from the 16th and 17th century keep showing up and getting discovered. There's one poem where a woman leaves her husband, and the line is "All right, so I took the horse, how else would I leave you?" Another woman writes, "It's not fair that men have two universities and women have none. If there were a college for women, just think what women could do." And I just think, if only you had lived a few centuries later. I am extraordinarily blessed to teach at Barnard. I go to many conferences and listen to friends complaining about where they teach. Barnard women do nothing but get better and better as the years go on.

Shoshana Greenberg is a Barnard sophomore

Anne Prescott: English

celebrating asian culture

by Wendy Dong

Asian/Pacific

A

What comes to one's mind when thinking of the word "Asian?" Does the image of a character from Sixteen Candles or Rush Hour pop into your head? What is problematic about that image is that it is a stereotype. Think about it: first, the characters portrayed are East Asian men. Second, these Asian men act ignorant of the Western ways of life. Asian/Pacific American Awareness month is here to show the Columbia community that being Asian means far more than just being comic relief.

P

For example, did you know that Asia's borders stretch from Azerbaijan and Georgia in the west to Japan in the east? The northern tip of Asia is located in the region of Kazakhstan and Mongolia and reaches as far south as Indonesia. Nhon Ma, a Columbia sophomore, points out the importance to having people understand this diversity within Asian culture. "Asian Americans in America are at times perceived in one way, but there are many layers to it. Asian and Pacific American Heritage Month is a liaison that brings [the individuals within the group] together and shows them and those not familiar with it the differences within Asian culture.

A

M

Columbia University

celebrates Asian/Pacific American Heritage Month in April since school ends mid-May. On campus, the month-long calendar of events is known collectively as Asian/Pacific American Awareness Month (APAAM). As a combined effort within university, Columbia College, Barnard College, and Fu Foundation of Engineering and Applied Sciences come together with the goals of creating solidarity and establishing inter-ethnic camaraderie among all students.

Calvin Chin, a psychologist at Columbia's Counseling and Psychological Services believes that the facilitation of these relations are essential. "I feel APAAM is a wonderful opportunity for celebrating heritage and sharing with the broader university and that cultural heritage months allow us to create a community that celebrates diversity."

APAAM is directed by an organization devoted to creating an awareness of Asian/Pacific American issues. Clubs collaborating with APAAM share the view that it is important to break down barriers and build bridges (APAAM's theme). Will Simpkins, Program Coordinator in the College Activities Office at Barnard, highlights APAAM's unique mission. "APAAM is one of our more vibrant cultural heritage months, an explosion of so many different cultures coming together to celebrate each other. It's really amazing," he said. "APAAM is a celebration of the many

cultures and experiences that make up the Asian/Pacific American community. It is also a tool to educate the community at large about the experiences of a culture that may be different from what we see every day in our own homes.

It was for this exact reason that heritage months were created. Asian/Pacific American Heritage Month was introduced as a House resolution in June

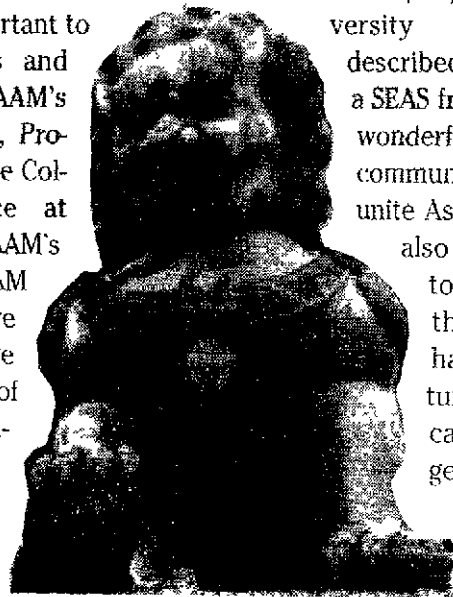
1977 by U.S. Representatives Frank Horton and Spark Matsunaga of California, who wanted Asian/Pacific American Heritage Week to be the first ten days of May. Later, Senators Daniel Inouye and Spark Matsunaga also introduced a similar bill in the Senate. Both Horton and Mineta's, as well as Inouye and Matsunaga's legislation, were passed. On October 5, 1978, President Jimmy Carter signed a joint resolution so that Asian/Pacific American Heritage Week would possess an annual designation and would not have to be voted on again each year. Finally, on May 7, 1990, President George H.W. Bush changed Asian/Pacific American Heritage Week into Asian/Pacific American Heritage Month. May was specifically picked in order to commemorate the Asian immigrants who arrived in the United States in 1843.

Since then, Asian/Pacific American Heritage Month has a great effect on the American people as well as the university community.

best described by Valerie Arboleda, a SEAS freshman. "APAAM is a wonderful way to unite the community. Not only does it unite Asian Americans, but it also gives others a chance to dismiss stereotypes that [people] might have about [Asian] culture. As Asian Americans, our culture often gets lost in the pop culture, and it's always refreshing to go back to our roots to see where we

came from and how similar yet different all countries in Asia are. The American people benefit directly from Asian/Pacific American Heritage Month since specific organizations create their own programs geared towards raising awareness of Asian/Pacific American issues.

Here at Columbia, Asian/Pacific American Awareness Month's mission states that APAAM and its membership



American Heritage Month



who represent the Asian/Pacific American students at Columbia University, will dedicate themselves to raise awareness of the Columbia community to the many diverse Asian/Pacific American cultures, histories, issues, achievements, and contributions. APAAM will also reach out to the many non-Asian cultural groups represented in Columbia University to show that the Asian/Pacific American community shares many of the issues, problems and concerns confronted by other ethnic groups in the university community."

Professor Gary Okihiro, Columbia's Director of the Center of the Study of Ethnicity and Race, points out the significance of the mission statement. "Like all racialized minority groups, Asian/Pacific Americans are deemed to be marginalized to American experience and American society. On the contrary, I hope that considerations of Asian/Pacific Americans during the month will show the centrality of the Asian/Pacific American to the American imagination and society."

Advisors such as Simpkins help to support students as they put together the cultural month. "It's my goal that each of their experiences helps them understand themselves and how they fit into the tapestry of society a little better. I also believe that APAAM can go a long way to battle stereotypes like the 'model minority' that still exist here at Barnard."

As all things come about, APAAM was created by a single fleeting thought made into an idea and finalized into a plan. APAAM originated from students,

more specifically undergraduates. APAAM has taken place at Columbia for approximately ten years, but there was not always an APAAM Committee. Prior to the Committee, the Asian American Alliance (or its equivalent, in the years before its inception) would run the month, or sometimes the different Asian American organizations on their own would have an event to honor APAAM.

This year APAAM is headed by co-chairs Columbia junior Connie Sheu, Columbia freshman Mike Sin, and Barnard first year Shana Whang. Besides these three, the APAAM board consists of a treasurer, a secretary, webmasters and the other co-chairs in arts, political, social, inter-group, and public relations to create a month of activities. APAAM depends on the collaborative effort of all clubs in Columbia University with the vested work and interest in coming together to break barriers and build bridges.

This year is very exciting as many clubs are involved in APAAM. Without the interest of the student body and the support of various organizations, APAAM could not offer such a diverse group of activities to the university community. The idea that the

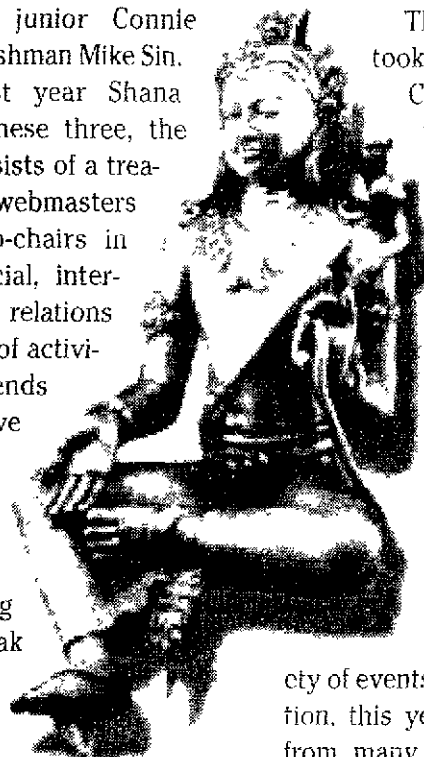
university as a whole benefits is what Shinhee Han, Associate Director of Outreach and Special Projects of Student Service at Columbia, emphasizes. "I think one of the things [important about] heritage months is to be inclusive and extend the Asian American experience to all people in Columbia University so shared and integrated experience, and not just as Asian American experience."

This year's opening reception took place in Lerner Hall's Satow Conference Room from 4:30 to 6:30 pm. Keynote speaker Professor Seung Hye Suh, who teaches in the department of women's studies at Barnard, started off the opening reception with an intriguing speech, which was followed by delicious food from Lemongrass Grill and China Wok.

Barnard first year Whang said, "This year's theme is breaking barriers and bring people together. Hopefully through the variety of events, such as the opening reception, this year people all over campus from many different backgrounds can participate"

To check out some of the diverse offerings that APAAM 2002 has to offer, make sure to consult their list of events.

Wendy Dong is a Barnard sophomore



<<page 7>> nent mental health questions, the university shied away from a responsibility it should have taken.

The discussion after the presentation was often emotionally charged. One student in attendance cited an example of a friend who had attempted suicide, and was promptly expelled from college housing until proving that she was "better."

"This was the worst thing that could have happened to her, and definitely lessens my loyalty towards this college,"

she said.

Schlatter agreed: That kind of response would make a student say, "I can't go for help if I need it, in case there are consequences."

A number of Prof. Dalton's students who were present at the forum have formed Students Against Silence in response to such issues. The group's purpose is to open discussion in the university about the factors that contribute to Columbia's high suicide rate and what

the administration and other students can do to change it. Suggestions at the panel ranged from having some classes that are "just for fun" to help reduce stress levels to compiling and posting a list of psychiatrists and psychologists unaffiliated with the university whom students uncomfortable with college counseling could visit.

Talya Cooper is a Barnard first year and the bulletin music editor

artspicks

for the week of april 10

music

Jazz Meditation

Wed. 1-2pm.

At Washington Square United Methodist Church, (135 W. 4 St btwn Sixth Ave and MacDougal St.)

Tel: 212-777-2528.

Paul Knopf, a native New Yorker who started his jazz career with anti-war and civil rights themed pieces in the 60s, is now the music director of the United Methodist Church. He holds a free, weekly "jazz meditation," an hour-long intimate concert of nondenominational music. There is no introduction or dialogue between songs, just jazz pouring through the dark church.

performance

Target Stars on Ice

April 13, 2002 at 8pm.

At Madison Square Garden.

Admission: Starting at \$38.50.

Tel: 212-465-6741

Target Stars on Ice is now in its sixteenth year, and is becoming one of America's premier skating shows. Cast members include Tara Lipinski, Kristi Yamaguchi, Katarina Witt and Kurt Browning. The show explores themes of inspiration, dedication, and the nature of stardom, and musical styles from rock 'n' roll to the tango



Arab American culture

by Marie Yereniuk

The latest exhibit at the Museum of the City of New York (MCNY) is for everyone. Four years in the making, it features everything from musical instruments to household items to poetry, creating a wide-ranging (but not exhaustive) collage of ideas. As its title would suggest. A Community of Many Worlds: Arab Americans and New York City focuses on Arab New Yorkers' history and culture from the late nineteenth century to the present, with particular emphasis on the post-September 11th atmosphere's effect on the community.

The exhibit promotes MCNY's mission to foster understanding of the City's diverse heritage and the need for not just tolerance but acceptance. MCNY was founded in 1923 to present New York's mosaic history of indi-

vidual and shared heritage, a task that "A Community of Many Worlds" accomplishes. The museum staff worked with local scholars and the Middle East Institute at Columbia University to bring the many diverse worlds under one roof.

Part of the difficulty — and success — of MCNY's exhibition is the fact that the term Arab American has so many different facets. Arab American is a rather nondescript, umbrella term that encompasses more than a dozen countries and the three major religions of Christianity, Islam and Judaism. How does one represent something so difficult to define?

According to an explanatory note, the exhibit uses the term Arab American in "the broadest

sense, to refer to people who share the heritage of a common language — Arabic." Like other immigrant groups with many centuries of cultural traditions, including food, music, art and family values, Arab Americans have had to balance two often mutually exclusive worlds: "their heritage with their new identities as New Yorkers." There are over 160,000 Arab Americans in New York, ranging from recent arrivals to long-term settlers, and members of all economic brackets.

The exhibit "A Community of Many Worlds" is mostly contained within a large gallery on the museum's first floor. The walls are filled with thematic arrangements of pictures and framed documents, and have large objects in glass center cases. Old and new photographs, including over fifty taken by renowned photographer Mel Rosenthal, effec-

tively show many facets of a general concept. The pictures transform history into dynamic images, some of which demand a second look.

The seven sections of the exhibit show themes within the concept of Arab Americans in New York City: "Who is an Arab American?," "Arab Immigration to New York City," "Family," "Religion," "Culture," "Work," and "Public Life." An added portion at the end deals with the image of Arabs in mainstream society, as well as challenges posed since September 11. This extra segment delayed the opening to March 2.

While the artifacts, pictures, and documents were divided into sections, there was a sense of unity in the exhibit as one moved around the well-lit, spacious gallery. Some items stood out more than others, but the flow of the exhibit was natural, not awkward or overbearing.

The brief historical outline was detailed enough to give good background information without being too dry. Arab immigration to the United States came in two waves: the first from the late nineteenth century to 1924, and the second from 1965 to the present. The National Origins Act of 1924 reduced immigration from all but northern European countries, but was repealed in 1965 by the Hart-Celler Act.

The first wave of immigrants was 95 percent Christian, primarily from the Ottoman

The extensive arts section was impressive, with an emphasis on music and poetry. An Arab American literary movement in the 1920s included author Kahlil Gibran. For years, Gibran's *The Prophet* was the best-selling book in America, second only to the Bible.

One of the largest display cases showcased the two main instruments of Arabic music, the *qanun* and the *oud*. The *qanun*, whose name means "law," is a descendent of the old Egyptian harp. A trapezoid-shaped flat board with 72-81 strings, the instrument is plucked with the fingers or a plectrum (pick), placed either on the musician's knees or flat on a table. The *oud* on view, a Middle Eastern lute handcrafted around 1921, is decorated with intricate bird and vine cut-outs. Shaped like a half-pear with a short neck and no frets (unlike a guitar), the *oud* is the "king of instruments" for Arab musicians.

The fancy shoes produced by the Jerro Brothers of Brooklyn — sometimes featured in Hollywood as tie-ins, and desirable for affluent shoppers — are like works of art, although they appear in the commerce section. Many families from the first wave of immigrants set up business, such as Jerro Brothers Shoes or Saybury housecoats.

One of the exhibit's strengths is that it refuses to stereotype Arab Americans as all corner-store owners, cab drivers, or investment bankers. As the exhibition stresses over and over, this community represents all types

comes to Museum of the City of New York

area of Syria, Lebanon, Jordan, Palestine and Israel. The second wave included many Muslims, mostly from sovereign nations.

The 1890s led to the formation of Little Syria, a residential and commercial neighborhood between Rector and Washington Streets, in the southern tip of Manhattan. As the numbers of immigrants grew (as many as 9,210 in 1913), Cobble Hill and Brooklyn Heights also became centers of Arab communities.

By the late 1940s, most of the Arab community could be found in Brooklyn. The exhibit shows maps of the five boroughs, pointing out Arab American centers all over New York today, including a snapshot of Amir's Faiafel on Broadway and 114th St.

of employment and economic stature, various religious affiliations, and distinct family heritages. Too often, stereotypes develop that reduce a group's complexity to simple images; this problem is explored in a museum segment entitled "the Arab Image." In the late nineteenth and early twentieth centuries, the predominant conception was romanticized: the mysterious, wide-eyed, "exotic Oriental." By the late 1960s, however, negative stereotypes took over, as Arabs were portrayed in movies, cartoons, television, and even toys as villains, traitors, and terrorists.

Poignant representations of these stereotypes were two dolls from the 1960s, embodying mainstream assump- <<page 23>>

artspicks

...continued

New England Contra Dancing

Every Sat at 7:45pm
At the Metropolitan Duane Hall.
Admission: \$12.
Tel: 212-243-5470

This completely original form of dance takes place every Saturday. Contra dancing, also known as New England-style country dancing, is similar to square dancing. Most of the movements involve simply walking in patterns, and a dance caller teaches every dance before the music, provided by a small band, begins. The music includes traditional Irish, Scottish, and Canadian music, as well as recent compositions.

cultural

Baseball as America

At the American Museum of Natural History, (Central Park West at 79 St.).
Admission \$11.
Open 10am-5:45pm, Fri & Sat until 8:45pm, through August 18.
Tel: 212-769-5000.

"Baseball as America" is the first major exhibition to explore the connection between baseball and American culture. The traveling exhibition includes memorabilia such as record-breaking bats used by Babe Ruth, Roger Maris, Mark McGwire and Sammy Sosa; the Brooklyn Dodgers jersey worn by Jackie Robinson; and "Shoeless" Joe Jackson's shoes.

New York:

by Liliana Segura

In a way, it could be any "New York" exhibit. In its cityscapes, its people-scapes; in its images of freaks on the subway, ladies who lunch; in its pictures of Coney Island, of Brooklyn Bridge. It could be any collection of New York photography. But all you have to do is turn the corner to realize that this is a different kind of show.

"Life of the City," the MoMA's recently opened photography exhibit, is a three-part show dedicated to New York City as photographed by professionals and amateurs alike. The first section, featuring work from the Museum's permanent collection, presents pieces by Weegee, Alfred Stieglitz and Berenice Abbott, as well as selections by Cindy Sherman, Irving Penn, and Lee Friedlander, to name a few. These are classic New York images, familiar in their idiosyncrasies.

A photo titled "Times Square" focuses on feet in varying stages of motion. A picture from 1970 depicts throngs of longhaired women's libbers marching, arms linked, in front of Bergdorf Goodman. There is Downtown, Midtown and Uptown New York. There is World Series New York, Mayoral New York, even Beatlemania New York. There is a whole slew of photographs sharing the title "New York City" — images that range from a dump truck in an alleyway to a mean-looking pedestrian debutante. And just when you surrender to the fantastic spectacle of it all, to the sense that New York is a mix of too much grit,

whimsy and energy to try to pin down, you come to the second section of the exhibit, enti-

showcase for thousands of digital images of September 11 and after, the display is a revolving exhibit of regular people's own photographs of the city and its citizens.

It is labeled a "Democracy of Photographs," and fittingly, many of the 3 by 5 images appear un-exceptional; not so different, perhaps, from those you or I might have taken. Yet, these photos seem fraught with meaning. An empty playground suddenly appears vulnerable; crowds of people are not quite as faceless. The many pictures of the World Trade Center seem eerily fictitious. But there are pictures of joy, of hope, and of those weirdly whimsical New York crows.

And then there are pictures of 9/11.

The images are all-too familiar. As they mingle strangely with the photos of the New York of yesteryear, and as they freeze on the screens of the television monitors in the center of the room, 9/11 New York is memorialized in pictures of firemen covered in debris. Of people looking up at the sky in horror. Of 'Missing Person' posters. Of flowers, candles, and teddy bears in Washington Square Park. Six months later, these unforgettable images seem strangely artificial in the white cube of the MoMA's interior, where stark walls swallow the color photographs and the silence screams. Yet New York looks more human than in the first portion of the exhibit. It is the New York we know rather than the New York about which we've been told.

Outside on 53rd street, vendors sell their pretzels. Cabs honk their horns. People scurry into subway stations. The city is moving. And in the MoMA's rotating photo display, a moving memorial pauses, mourns, and goes on living.

Outside on 53rd street, vendors sell their pretzels. Cabs honk their horns. People scurry into subway stations. The city is moving. And in the MoMA's rotating photo display, a moving memorial pauses, mourns, and goes on living.

Liliana Segura is a Barnard senior and Bulletin office manager and columnist.

Alive at the MOMA



And reality hits.

Thumbtacked clusters of photographs large and small line the stark white walls in the gallery. The pictures are mostly color. This is Post-September 11th New York: a New York where people matter, not because they are famous or beautiful or strange, but simply because they are people. The photographs are taken of and by regular New Yorkers or visitors to the museum, who, through May of this year, are invited to submit snapshots that express their relationship with the city. Inspired by a project initiated in the weeks following 9/11, in which a Soho warehouse became a

Kylie Minogue, best known for the eighties hit "Loco-Motion," recently released her eighth album, *Fever*, a collection of dance-floor pleasing, glib, disco songs. At 35 years old, this one-time '80s European pop princess is trying to revive her status as Disco Queen with twelve catchy tunes.

Minogue sticks with the same formula to pump out hit after hit, using techno beats and long sighs alongside her singing. "More, More, More," the album's opening track, combines her oozing, sensuous vocals with funky bass and dance-inducing beats, setting the upbeat tone of the album. Subsequent tracks like "Your Love" and "Love Affair" transfer listeners to the scene of a happening disco club.

Surprisingly, Minogue doesn't employ a technique all too common in the world of the modern pop divas: the mushy love ballad. Rather, while most of the songs do center around the theme of love, she cleverly uses the background music to avoid the potentially artificial quality that plagues such songs. Don't get me wrong — Minogue's themes are in no way distinctive; they include the typical moaning and obsession over love found in most tracks. Yet these factors don't seem to hinder the quality of the sound, since she simply wants to invoke a fun, party atmosphere — which she does successfully.

One of her best songs is the album's title track, which contains the disc's catchiest chorus. "Fever sure has got me good/ What you do when fever takes hold?" Poor grammar aside, Minogue's voice sounds especially charming and rhythmic during these lines. Her sincere vocals transcend the funky beats in "Your Love," rather than being overpowered by them.

Most of the tracks have hit potential, besides fillers like "Fragile" and "Come Into the World," which lack the foot-tapping quality of songs like the current single, "Can't Get You Out of My Head." This Top-100 single will surely draw some of her loyal fans from the '80s to take a chance with *Fever*.

The only problem with this

album lies in distinguishing between these songs, as most tracks are remarkably similar. "Love at First Sight" and "Your Love" contain similar background tracks, a problem that plagues many of the album's songs. However, Minogue's target audience — the disco-loving, clubbing young adults of the world — will surely ignore this setback.

While she's no Britney Spears (although she certainly tries dressing the part), Kylie Minogue effectively delivers numerous sure-to-be hits that we can dance along to. She might not deserve the Princess of Pop status she's going for, but she does deserve credit. *Fever* is definitely a must-have disco party album.

Not recommended

80s pop star and pseudo-sex kitten Kylie Minogue

can an 80s pop queen make a comeback with disco beats?

musicpicks

for the week of 10 april

april 11

**Billy Bragg and the Blokes,
Sarah Harmer**

*At Irving Plaza, 17 Irving Pl.
777-1224*

The crank of agitprop British folk, Bragg is bringing a full band to this show; hope they play some of the brilliant Woody Guthrie adaptations off the Mermaid Ave. albums he did with Wilco. Opener Harmer is a first-rate Canadian singer-songwriter.

april 11-14

Beatfest 2002

*At the Knitting Factory, 74
Leonard St., call 219-3006*

In honor of the Beat Generation and National Poetry Month, the Knitting Factory is hosting four nights of music and poetry. Some of the more interesting bills include the ever-interesting and amorphous DJ Spooky with Carl Hancock Rux and Amiri Baraka on the 13th and country icon turned short-story writer Steve Earle with the original Beat David Amram on the 14th. See

by Sarah Kelly

Car CD player: \$126.10
Snagging that elusive Iggy Pop/ Sugarhill Gang/ DJ Clue/ Cibo Matto/ Dave Brubek CD: \$19.25 (with NY tax included)

Being able to listen to something other than teeny-bopper drivel: priceless

**Put
your
money
where**

Granted, any self-respecting person over thirteen would rather shell out twenty bucks than be subjected to the mindless noise of sensationalistic pop-stars, but why should we have to? Twenty dollars is a lot of money, especially for college students. Perhaps emptying our pockets wouldn't hurt so much if we knew that our money was going to the intended artist. I know, it is hard to imagine that corporate America exploits the public, but it happens. The sad truth is that record companies not only take advantage of consumers, but also musicians. Let's break down the price of a standard CD and see what happens to our dough.

We'll start at the beginning: the creative process. Obviously, this is the most important part of the process. The composers and artists receive royalties as compensation for their effort put into the album. The artist's royalty depends upon the specific contract, but usually amounts to about \$1 per CD. The composer's royalties are computed on a per-track basis, but in the end add up to about that amount as well.

Next, there's production. Most consumers assume that this is where they get ripped off. Blank CDs are dirt cheap, amassing a whopping total of about 50



cents per disc. Then there's the jewel case, another staggering 25 to 50 cents per item. But let's not forget the aesthetically pleasing booklet that provides us with access to indecipherable lyrics. This indispensable addition tacks on another 25 to 50 cents. Altogether, producing a copy of the CD costs the record company between \$1 and \$1.50. But in the company's defense, this measly sum is only the price of reproducing. To produce an original, the cost is higher, because time is money. Recording time, but especially editing time, is essential to keep up with increasing audience expectations. Studios realize this, and charge extortionately high prices. So let's be generous and say the actual production cost per CD for the first pressing is \$3 per disc.

We still have to figure in the expense of advertising, which includes promotional giveaways to radio stations and magazines, as well as printing posters, billboards, or whatever the company decides to use. Record contracts usually stipulate that no more than 10% of the albums' cost will be used for promotion, but that coupled with advertising costs raises the price of each CD another dollar, meaning the record company is spending \$6 per disc.

Right now we have a \$6 album that needs to get to the public. The record company sells the CDs to distributors, who sell the CDs to stores, who sell them to you. This process raises the price of a CD for the consumer 300%.

Where are we, the consumer in question, left after all that math? Broke. But more importantly, where does it leave the musician? Recall that the artist and composer both receive \$1 for each CD sold, meaning the artist receives only 5.5% of the proceeds, or, if the artist and composer are the same person, he or she receives a mind-blowing 11%. Remember that kid from high school who performed Poison covers with his garage band? He makes a larger commission on the socks he sells at Foot Locker than his rock idols do on their albums. This doesn't seem fair.

What if we could bypass the record



Where are we, the consumers, left after all that math? Broke."

companies? What if music went straight from muse to artist to audience? Doubtful? Oh, ye of little faith.

So what is preventing artists from producing albums themselves? Money. Ultimately, where does the money come from? The fans. What if artists received money pre-production? If fans "pre-paid" for albums, musicians could use that money to cover all production costs themselves. Of course, musicians would have to draw up a legal contract that promised they would make the album and that the contributing fans would receive a copy of it. Let's say it costs \$15,000 to record and press 1,000 copies of an album, and a band has about 1,000 fans. That means each fan could "donate" \$15 to the band then receive a CD that actually costs less than it would under the current system. Also, the fans would have the added satisfaction of knowing they contributed to the album. Plus, pressing a second set of CDs is relatively cheap, so the band pockets practically 100% of subsequent sales. As the fan base grows, the band can afford to lower the price of albums because more fans will be around to pay for production.

Of course, this method would require work on the musicians' part. In order to be successful, they have to build a trusting fan base, and that means a lot of small time gigs that extend into tours. Is any band willing to do that nowadays?

You may think this isn't possible, but I beseech you to look at a Scottish band called Marillion. Back in the late '70s they had a hit called

<<page 18>>

musicpicks

. . .continued

www.beoffest2002.com for more details.

april 14-15

Flogging Molly

At the Bowery Ballroom, 6 Delancey St. call 533-2111

Flogging Molly is one of those Irish-Celtic-punk bands, complete with fiddle and accordion and a few members who actually hail from Dublin. Think of them as the aural equivalent of (and possibly accompaniment to) copious quantities of beer.

april 16

The X-ecutioners, The Coup

At B.B. King Blues Club & Grill, 237 W. 42 St. 997-4144

The X-ecutioners are an all-DJ trio considered masters and originators of the art of scratching. Their most recent — and most mainstream — album features myriad guest stars ranging from Xzibit to Linkin Park. The Coup, composed of Boots Riley and DJ Pam the Funkstress, mix hyper-radical politics with funk beats in songs like "5 Million Ways To Kill a CEO."

w b a r weekly top 5

a wbar dj voices his faves

This week, Alex Farrill brings us his "desert island picks." Just make sure you stow away your CD player.

1 Belle and Sebastian - If You're Feeling Sinister
Have another glass of wine and contemplate the verdant English countryside. Being an English major wasn't such a bad idea after all.

2 Beach boys - Pet Sounds
The greatest soundtrack for summer days (and summer nights!). Everyone's heard a few of these songs, but the ones which were too playful, fragile, and sincere for commercial radio are even better.

3 Serge Gainsbourg - Comic Strip
A nice overview of Serge's work, the emphasis being on the "strip." Full of fantastic duets with chanteuses like Brigitte Bardot and Jane Birkin (her orgasm on track 20 is not to be missed).

4 Pink Floyd - Piper at the Gates of Dawn

Syd Barrett Pink Floyd: a sveltey psychedelic mess with no extended guitar solos—in other words, the exact opposite of Roger Waters Pink Floyd. Childish lyrics and sound with an occult tint provide a perfect accompaniment/inducement to severe states of dementia.

5 Velvet Underground - White Light/White Heat
Not to put the rest of the album down, but if you could only listen to one song for the rest of your life, it might as well be "Sister Ray." Put this song on repeat: by the time you reach the 17th minute, you'll want to hear the beginning again.

Alex Farrill is a Columbia College junior and WBAR's External Promotions Director. His show, "H.O.T.S.," airs 2-4 PM Fridays.

this week's dj is alex farrill

alex farrill

<<page 17>> "Market Square Heroes" and were signed to a major label. Their following records were not well received by the public, and the label dropped them, after producing four lackluster-selling albums. Luckily, their manager retained a list of their 10,000 fans, and in 1997, Marillion turned to their fans for money to produce one more album. They managed to raise enough funds to record their music. Fame returned to them when a fan called into a radio show to request a song off the new album. The DJ laughed,

proclaimed "no one listens to them anymore!" and hung up the phone. That day, the radio station received so many calls from angry Marillion fans that they arranged a live interview with the band the following week. The lads have been going strong ever since; check www.marillion.com for the details of this success story.

Success of TRL magnitude might come slowly, but would that be such a bad thing? Every artist would have the same chance to succeed, and that's only the beginning. Success in the music

scene would be based on actual talent (gasp!) instead of the opinions of some marketing analyst who decides that Americans need another Britney clone or pre-fabricated boy band. If some guys from the back streets of Orlando want to make it big, then they'll have to actually learn how to sing and maybe even play guitar like legitimate musicians. If you want to make millions by being pretty, go to Hollywood, because in the music world, aural beauty is priceless.

Sarah Kelly is a Barnard first year



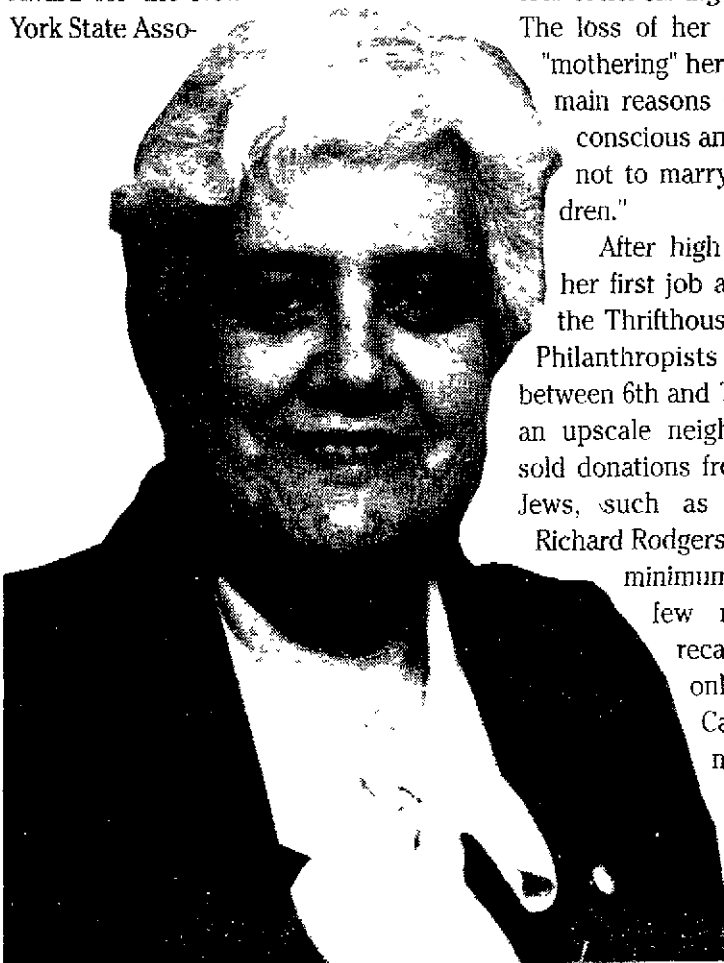
If your friends can't have a good time without drinking, maybe you need some friends who can.
Make the choice to make a change.

Alice Cardona:

By Annarose Fitzgerald

Imagine yourself in the following situation: You are a young Puerto Rican woman who has just immigrated to the United States. You are unfamiliar with your new country and do not know the English language. On top of all this, your husband has been severely beating you. Surrounded by strangers, where do you turn for help?

Thanks to Alice Cardona, founder of the Spanish Domestic Violence Hotline, Spanish speaking women in New York can receive help. A 30-year activist for Puerto Rican women, Cardona's biography boasts an impressive career, having founded organizations which include The Hispanic AIDS Forum, The National Latinas Caucus, The New York Women's Foundation, and The Sister Fund. She has received numerous honors and awards, such as the National Organization for Women (NOW) Susan B. Anthony Award in 1983, the 1989 Advocate of the Year Award for the New York State Asso-



Public Servant, Political Activist, Puerto Rican Woman

ciation for Bilingual Education, and the Women's History Month Recognition Award for the National Conference of Puerto Rican Women.

The daughter of poor Puerto Rican immigrants, Alice Cardona was born on March 17th, 1930 in East Harlem. Her family moved out of Harlem, first settling in the Bronx, then in Brooklyn where she attended Erasmus Hall High School and graduated in 1950; she was the first member of her family to complete secondary education. As the oldest girl of nine brothers and sisters, Cardona experienced the pressures that often come with being female. "I had to do things for my brothers and sisters that they could have done themselves, like make their own beds." Since her mother worked during the day, Cardona became the primary caretaker of four of her siblings during her early teens. The loss of her childhood years spent "mothering" her siblings was one of the main reasons Cardona made "a very conscious and very serious decision not to marry and not to have children."

After high school, Cardona took her first job as a storeroom clerk at the Thrifthouse Federation of Jewish Philanthropists on West 57th street between 6th and 7th avenues. Located in an upscale neighborhood, Thrifthouse sold donations from upper middle class Jews, such as Broadway composer Richard Rodgers. Although it paid only minimum wage, the job had a few nice perks; Cardona recalls, "Thrifthouse was only one block away from Carnegie Hall, and gave me free Sunday tickets to the New York Philharmonic, and the New York City Ballet. I saw opera, theater. it was a great time in my

life." Working in a wealthy environment also helped to prepare Cardona for her future activism; she became aware of the great gaps between New York City's wealthier and poorer neighborhoods.

In 1962, Cardona decided she wanted to go to college and began to work 12 midnight to 8am shifts at Chemical Bank while taking classes during the day. Going to school during the day and holding a night job was not easy; she dropped out of college in 1966 and did not obtain her bachelor's degree until age 43 from Goddard College in Plainfield, Vermont. While working on her own education, Cardona helped to further the education of NYC's youths. From 1970-78, she served as Director of the Parent Student Guidance Program of the ASPIRA education organization, where she helped to motivate parents to become active participants in their children's education. Cardona realized the importance role education plays in getting ahead early on; she was an avid reader as child. Cardona would tell her mother that she was going to the movies and instead would spend hours reading at the library!

In 1983, Cardona landed a job in the office of former New York City Governor Mario Cuomo as the Associate Director of the New York State Division for Women where she worked to improve policies on AIDS and domestic violence. "In the early eighties, the AIDS crisis was seen only as a gay man's disease. We created organizations to help women and children dealing with AIDS." Cardona also became a founding member of the Spanish Domestic Violence Hotline of the State of New York. "There was one instance when a Spanish-speaking woman called the Domestic Violence Hotline. Since none of the women spoke Spanish, they handed the phone over to a guy. I was outraged."

Even at 70 years old, Cardona is nowhere near resting <<page 23>>

God desperate times call for desperate measures

By Meredith Weber

I have a very strong connection with Israel and her people. Aside from the innate connection I feel because I'm Jewish, I lived in Israel for nine months, and have many friends and family who reside there. I feel that it is a Jewish state, and therefore I am always welcome.

In late March, after an especially hard week filled with midterms and constant reports of suicide bombings, I was emotionally drained. One night, as I walked home from Butler, I saw a sign hanging up. It showed a large square. Half of it contained a picture of a Jewish boy about to be shot in the streets of Nazi Germany, and the other half was a photo of some Palestinians. It read, "In 1943, we were Jews; now we are Palestinians," implying that the current Palestinian situation in Israel is comparable to the Holocaust.

It is mind boggling that some people think the two events are comparable. Of course Palestinians in Israel are suffering from severe casualties. But this is a war, and in war both sides suffer. The numbers of deaths recorded so far are 356 Israelis and 1,205 Palestinians.

The Palestinians quote these numbers in order to prove that the Israeli army is being overly aggressive and killing many of their people. They ought to mention that the Palestinian casualties include suicide bombers voluntarily blowing themselves up.

The Israelis are not taking an offensive approach. They are not randomly killing innocent men, women and children. They are targeting areas that have been taken over by terrorists in order to try and protect innocent civilians.

Israel has in fact shown tremendous restraint in this whole situation, and the number of innocent Palestinian civilians killed is a modest number. The Israeli army is one of the strongest armies in the world. The Israeli army could easily kill many more people, but they don't. Instead more Jews are killed every day.

America has been putting tremendous pressure on Israel to continue this restraint. This is hypocritical - one act of terrorism in New York, and America is mobilizing to fighting terrorism. Why should Israelis hold themselves back? Why should they not be allowed to actively combat terrorism, just as America is doing?

Imagine if in America there were at least 10 people killed daily because of terrorist shootings on the subways, or suicide bombers. Do you think America would show any sign of restraint?

Currently America is trying to promote a cease-fire in the

Middle East. Within two days of calling upon Arafat to stop the terrorism so that a cease-fire could be negotiated, there were two major attacks in the center of the city, with many people killed. Does this seem like the Palestinians are being held back?

Israel has repeatedly proven that she wants peace, and will make sacrifices to achieve it. The Palestinians have repeatedly showed that they have no interest in peace, and won't be content until the Jews are driven out of Israel.

In the summer of 2000 Israeli Prime Minister Ehud Barak offered Arafat over 90% of the West Bank, and even agreed to divide the holy city of Jerusalem. Arafat refused this offer, even though this was essentially all he had been asking for. Israel would not grant the Palestinian refugees the Right of Return, and therefore Arafat refused to compromise. The Right of Return requires that the Palestinians who fled from their homes in Israel during the war of 1948, be allowed to return to their original homes. However, since the Arab countries waged the war themselves, there is no obligation for Israel to allow this reentry.

What right do the Arabs have to expect the Jews to leave Israel? This land belongs to the Jews, no matter how you look at it. To put it simply, God promised Israel to the Jews in the Bible. If you do not believe in God, then look at history. Artifacts that have been dug up in the area all prove that there had been Jews in Israel for 3000 years. No other people date that far back to Israel. The Jews were the first people to claim it.

If you aren't satisfied with ancient history, then look at modern history. In the Partition Plan of 1948, the United Nations divided the land making a separate Israeli and Arab homeland. The world especially supported such a Jewish

state after the Holocaust. Six million Jews were murdered during the Holocaust because no country was willing to take in Jewish refugees in significant numbers.

I mourn the innocent Palestinian lives that have been lost. But it is imperative to realize and understand the Israeli side as well. Signs comparing the Holocaust to the current Palestinian situation in Israel are not only displays of ignorance, but are also incredibly offensive and hurtful. It is unacceptable to compare the lives of 6 million innocent, systematically slaughtered Jews to the loss of Palestinians engaged in war and complex politics.

Meredith Weber is a Barnard first year

Imagine if in America there were at least ten people killed daily because of terrorist shootings on the subways, or suicide bombers. Do you think America would show any signs of restraint?

Unraveling the Threads of Fate

By Kiryn Haslinger

Fate. I never really understood the concept or accepted it. That individuals chose to relinquish control to an unidentifiable force called "fortune" was disheartening to me. That they gave up their ambitions behind a mantra of "it wasn't meant to be," was not something I understood. I didn't like it and didn't prescribe to it, but I tried not to proclaim judgment on others who did.

But suddenly, upon reading a March 8th Letter-to-the-Editor of the Wall Street Journal regarding the murder of Daniel Pearl—an American journalist who was kidnapped, held for ransom, and murdered by terrorists in Pakistan — I became appalled and offended by the idea of fate. A self-described Pakistani American, offering his condolences for the family and colleagues of Mr. Pearl, wrote, "Over the past several weeks, as the story has played out, I joined countless others in praying for a happy ending. Alas it was not meant to be."

Because of this letter I am no longer blasé about the false and simplistic belief in fate. I am disgusted by it.

Believing in fate is a convenient way to avoid making challenging decisions and following through with consequential actions. To argue that something was or wasn't meant to be in retrospect of an event is to accept the way things are rather than trying to improve them. The man who wrote the letter accepts that humans have no control over their own lives or collective existence. Like many people, he believes that life is controlled by a higher power that some call fate and others call God.

The basic premise of this philosophy (or anti-philosophy, as the case may be) is that everything happens for a reason and that which occurs is meant to be. Thus, one concludes American slavery was meant to be. If slaves accepted their

fate, then they would remain slaves. Slavery's extinction required people who realized that such a social ill was not determined by fate, but by a fatally ill social structure. These people could change it, and they did.

History is a testament to the changes people can make when they refuse to see their situation in life as fixed and determined. In light of all that has come before us, it baffles me how anyone can choose to surrender one's will and intelligence to fate. The complete disregard for human life and democratic values in the September 11 attack was not, by any



I am no longer blasé about the false and simplistic belief in fate. I am disgusted by it.

means, meant to be. It was neither fate nor coincidence. It was carried out by individuals who exerted their will through a highly organized plan.

The fact that the current world conflicts are mired in religion is another reason to reevaluate our willingness to surrender our wills to fate. Religion is not the root of all evil. Nor is it the cause of perpetuating social ills. Most religious groups seek justice in society and much progress has been spearheaded by faith-based organizations. I am not arguing that a belief in a god or gods presupposes a general acceptance of fate. And even in cases where it does (submission to "God's will" is a major aspect of some religions) faith does not necessarily constitute free riding in the wings of fortune.

But many religions do offer an attrac-

tive loophole for evading ideas and actions. If something was meant to be—or was God's will—than people couldn't have done anything to change it and can't do anything if it happens again.

It would be outrageous to say that individuals have complete control over their lives. The employees who worked in the World Trade Center that went to work early on September 11 did not have control over their deaths, just as we do

not have control over outside circumstances that influence us. But individuals do have authority over their actions. Too many people choose not to accept that. I condemn those who surrender personal responsibility by renouncing the control that can be maintained. Using prayer as the sole means to progress has

become a socially acceptable way to deny responsibility.

The individual who wrote this letter probably meant no harm, and only wished to express compassion for the death of Mr. Pearl. I don't think this person is bad-willed or evil. I do believe that he is contributing to social ill through his passivity. And I think that this passivity is a rampant problem that has the potential to stifle social progress.

But we can do something about social problems. We can stop making excuses for depravity with the claim that it was meant to be. We can take control of our lives and realize that we are capable of effecting change.

Kiryn Haslinger is a Barnard senior

really deep thoughts.

I will always remember the first time I asked for directions in Spain. Walking along a restaurant-lined street in Madrid I stopped and asked a man, in Spanish, if he could direct me to my hotel. He paused, stared at me, and exclaimed, "Bogotána!"

To which I, taken aback, nodded dumbly. "I would recognize that accent anywhere," he beamed, and explained that he had spent a year working in Colombia. I told him that my family is from Bogotá but that I live in the States. It was an odd scenario. It isn't every day a person pinpoints your origins from a two-second conversation. And in a strange way, I felt somehow validated, as if my Colombian identity, by being recognizable by a total stranger, remained visibly and resolutely in place.

I recalled the incident on a visit to Bogotá this spring break. It had been just over a year since I'd been to Colombia but it felt like much longer. And as always, I soon went about the business of rediscovering "the homeland."

Colombia has always been a country of contradictions. It is a nation that has been ravaged by civil war throughout my lifetime, yet I have never hesitated to visit. It has a countryside filled with amazing floral variety and at the same time, villages terrorized by guerrilla warfare. My aunts and cousins who boast proudly about the state of the capital (Bogotá, I must admit, has never looked better) are the very same who lament Colombia's political problems with pained expressions. And on the same day that I marveled at the beauty of the roses that peek in from outside my grandparents' windows, my heart nearly broke listening to a woman's account of her twenty-two year old brother's kidnapping at the hands of the guerrillas.

But to understand what Colombia is, one has to look past the contradiction. To describe my "homeland" is to describe a place many know nothing

about beyond newspaper headlines and Hollywood's idea of drug lords and cartels. And Colombia is much more than a headline.

My stays in Bogotá usually begin with a trip to Unicentro, the labyrinthine shopping mall near my grandparents' house. Granted, a crowded mall is hardly a haven for

crave "bocadillos", rectangular sweets made from guayaba and sugar, and which always taste better if they come wrapped in corn leaves. I remember these things with the same nostalgia I feel during the walk between one set of grandparents' house to the other's. (They live two blocks away from each other). Or the

on being colombiana

the travel weary. But it is a great place to get a 25-cent cup of Colombian coffee (joy!), not to mention a crash course in youth fashion, which at the moment, seemed to be long hair on guys, long earrings on girls and head to toe denim on both. (Unicentro, like many foreign shopping districts, also happens to be prime grounds for spotting amusing misappropriations of the English language for the purpose of commercial appeal. A few examples: "Winpy", a burger chain and "Bimbo", an accessories boutique.)

There is, of course, far more to Colombia than massive shopping malls. It is a country filled with cultural and natural richness, which I am always immediately eager to explore. I am talking, of course about the food.

Whenever I go to Colombia, I discover a new kind of culinary delight. (Ever heard of a tree tomato? Neither had I.) But then there are the foods I remember. The familiar dishes I ate as a child but can only dream of as I prepare canned soup from the cold comfort of my Plimpton kitchen. On these nights I remember "ajiaco" the thick soup made from potatoes and chicken, which my mom used to serve in black ceramic bowls with corn and avocado. And as much as I swear by American frozen yogurt. I always

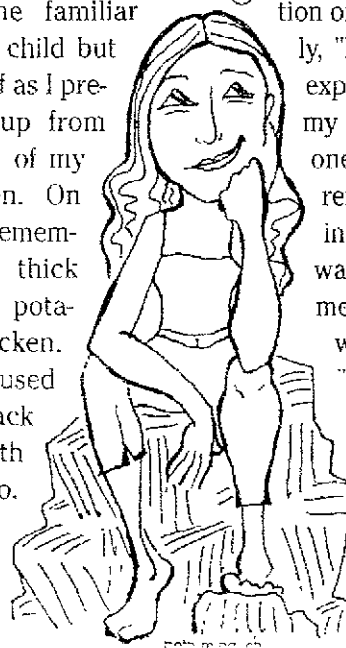
familiar sight of the Andean mountains that dwarf the Bogotá cityscape, rising up behind the buildings and competing with the sky.

But there is always something new.

This trip I saw a pair of goats being pulled along a city square in a cart by a man who would sell you fresh goat's milk (very fresh goat's milk) if you wished. That same day I rode back to my grandparents' house on the "Transmilenio", Bogotá's just-built twenty-first century answer to the subway. The contrast, I admit, was rather surreal.

On my flight back from Bogotá I looked out the window at the green Colombian countryside and began trying to write this column in my head. I realized my thoughts were too layered and contradictory to sum up in a brief essay.

I arrived at Miami International to the raised eyebrows of an immigration official who asked me, doubtfully, "How was Colombia?" as if he expected some justification for my trip. The impulse to provide one, though it is often there, remained in check by my pride in the country that is in some way home. Loving Colombia means seeing it for better or worse. I may not be so much a "Bogotána" as I am a "New Yorkina". But Colombiana I am. And that is something I will never apologize for.



Lilitana Segura is a Barnard senior and bulletin columnist and office manager

letter to the editors

Dear Editors:

I appreciate the accuracy with which, for the most part, my comments to the *Bulletin's* writer were reported in your article "What does Barnard do with your money?" of the 27 March edition. However, I would like to correct a number of factual errors contained in the article.

The Barnard endowment stands at about \$130 - \$140 million, \$100 million more than was quoted in the article. About 90 per cent of the endowment is invested in stocks, fixed income securi-

ties (bonds), real estate and alternative investments (absolute return funds). The five per cent I referred to during my interview was the amount of the principal taken each year to contribute to the operation of the College.

The Investment Committee of the Board of Trustees has scheduled a special meeting during the month of April to discuss the proposed Socially Responsible Investment Policy.

I agree with Jennifer Eisen when she states in the article that Barnard is "a progressive institution with progressive

ideals." In my brief time at the College I have learned that important issues generate serious discussion at Barnard. Given that, I look forward to a lively and thoughtful debate about the merits of a socially responsible investment policy in the months ahead.

Very truly yours,

Andrew M. Manshel
Vice President for Finance and Administration

<<page 13>> tions of Arab women. The Egyptian doll from Madame Alexander Doll Company's "International" series is veiled and demure, shocking when the exhibit note points out, "veiling was virtually non-existent in Egypt at that time." The "I dream of Jeannie" Barbie, also from the 1960s, is dressed in hot pink chiffon. Aladdin's genie mutated into a sexy harem girl. (Of course this brings to mind Disney's representation of Jasmine in Aladdin).

In addition to long-standing generalizations and gross categorizations, Arab Americans were especially hard hit on September 11th, as prejudices surged to the forefront. One poignant case is this particular exhibit: after September 11th, some well-known New Yorkers withdrew from participating in this exhibition.

Arab New Yorkers suffered from "a backlash of ignorance" as they were blamed for the tragedy that they mourned with the rest of the nation. To date, over 5,000 Arab Americans, many from New York, have been detained without explanation.

After tracing the century-plus history and culture of Arabs in New York, it is difficult to end with a view of brutal reality that tries to splice the term "Arab American" into polar opposites. The exhibit at MCNY is thus more than a history show -- it raises powerful questions about the future for all Americans.

Over the exit doorway, a few words from poet Suheir Hammad are written, etched in my mind forever: "we are poets/ each of us travelers between/ history and hope."

"A Community of Many Worlds: Arab Americans and New York City" will be at the Museum of the City of New York (1220 Fifth Avenue at 103rd St.) through September 1. For more information, call (212) 534-1672.

Marie Yereniuk is a Barnard sophomore

<<page 19>> on her laurels; she describes this time as "one of my best creative years." She is now devoting her energy to helping NYC's immigrants adjust to the political system. "Everyone's always talking about voter registration, but no one does anything about voter education. Some people know all about the political systems of their old countries, but don't even know who their state senator is now! We need to work to help people understand the American system better." Cardona perceives a lack of political knowledge even in those who have immigrated to the United States twenty or thirty years ago and whose children are citizens; "[Older immigrants] are just now having an awakening and moving into the political agenda." Practical aspects of life in New York City must also be made more welcoming: "[Immigrants] don't understand the subway system and no one explains it to them."

Cardona is continuing her activism in women's rights as well; she is the second vice president of the National Council of Puerto Rican Women and will soon be the keynote speaker of the organization's Orlando Chapter. Although she admits to a "little by little" improvement in the number of women and minorities involved in New York's political arena, she stresses that "We need to do more. We're not there yet."

Eager to know the secrets of this woman whose success in political activism spans over three decades, I asked her what advice she had to offer for young women wishing to enter politics today. She revealed no magic formula, however; she simply stated: "Make friends of people." She strongly urges students to begin making contacts as early as their college career: "Networking. Mentoring. We hear all these terms, but how do you do it?" Cardona suggests that when we know what we want from our careers, we must reach out and build relationships with people who will lead us in the right direction. "Young people have to remember names and save phone messages." Cardona used her position in Governor Cuomo's office as an example of how far networking can go. "Although my paid job was in ASPIRA during the day, I spent my free time volunteering in community service organizations. I got the job as the Associate Director of the New York State Division for Women because I was active. There's a time when you have to grow up and ask yourself if the people you're hanging around with are planning to grow with you. Just keep walking around until you find the person who will get you what you want."

Annarose Fitzgerald is a Barnard sophomore

Why aren't you writing for the bulletin? What are you waiting for,
a personal invitation? Well, here it is, your ticket to our meeting.

HEY YOU!

YEAH, YOU

Bring it to LL Mac this Monday @ 8:00,

and see what you've been missing.

Mahavir Jayanti 2002



Saturday, April 13th

Puja

4:30-5:30pm

Earl Hall, Main Floor, Schiff Room

Dinner

5:30 - 7:00pm

Earl Hall Auditorium

Catered by *Jewel of India*

(No Cost for Food - Limited Seating Available)

Brought to you by AHIMEA

Email ahimsa@columbia.edu to reserve a seat

Are you a dynamic leader? Do you know your campus well? Do you believe that all children should have an excellent education? Become a Teach For America Campaign Coordinator on your campus or a Recruitment Intern in our NYC office! Teach For America needs a dedicated student to help with recruitment for the 02-03 academic year; flexible hours, stipend offered. Contact Molly at 1-800-832-1230 ext. 115 or mbuckley@teachforamerica.org.