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Demanding diversity

Students unite to bring multi-culturalism to Bard curriculum

Monday night at 8pm in Kline Commons, forty Bard students hosted a forum to discuss their plans to initiate a Multidisciplinary Ethnic Studies Major. These students, forming a diverse coalition not representing any specific group or interest, have drawn up a list of demands which was presented at President Botstein's house. The students read their statement of intention at the forum, which was attended by approximately sixty members of the student body and faculty. Their demands are as follows: a Multidisciplinary Ethnic Studies major, a Dean, four full time tenure track, Ph.D. prepared professors of color (an Asian American, Latin American, Native American and African American); an impartial evaluation of Bard College's curriculum and minority enrollment by an outside committee; and the inception of a multicultural resource center in the Stevenson Library.

The students have been working together for a week compiling and analyzing data, and are serious about their demands. They listed statistics regarding the number of students and faculty of color currently at Bard, and pointed to past efforts at multicultural education which have either not been implemented or have failed. Currently 11% of Bard students, and 2% of the faculty are people of color. Plans highlighted included the Bard-King Plan of 1969, which has evolved into the Higher Educational Opportunities Program, and a 1990 proposal for a Multicultural and Ethnic Studies concentration. HEOC is limited to financially challenged students in New York State, and ideals laid out in the 1990 discussions have, for the most part, not come to fruition. (For example, the implementation of a one semester "Non Western" requirement, separate from Freshman Seminar).

The goal of the forum was to unite the student body in support of the Multidisciplinary Ethnic Studies major. They intended to voice their commitment to the project. It was primarily an information session, in which all questions from students and faculty were addressed in an effort to make their aspirations clear. The mood in Kline was not confrontative or hostile, but serious and mature. The students made it clear that they had worked hard on creating a realistic and cohesive plan, and the eloquence only served to show that they intend to be taken seriously. Future plans for the group include calling another meeting to present a revised copy of the current information packet, and the petitions they are encouraging people to sign. Continued education of the Bard community regarding their actions is also planned.

Many of the issues presented were fascinating. Currently, several colleges and universities around the United States offer an ethnic studies major similar to the one proposed here, including NYU, Vassar, and City College New York. Bard evidently accepted fewer students of color this year than the year before, according to some students, does an inadequate job of recruiting minorities.

When asked if they wanted restrictions to be lessened on students of color, or for quotas to exist, the group responded that all they ask is for representatives to recruit in cities...
Multidisciplinary cont.

A large group of students can wield a when bound together. "It's a WE," said one student.

Stuart Levine, who attended the forum, was impressed with the intelligence he found there. He found nothing objectionable with what was raised, and has formed a committee to discuss the matter further with them. The faculty committee consists of Sanjib Baruaah, Laurie Paton, Deirdre D'Albretis, Ethan Bloch, Myra Aronstam, Mary Blacklund, Christine Acobe and Mark Love. This faculty group will probably meet with the students some time this week, but as of press time, plans are still sketchy. Levine also said that he thinks no one could argue that Bard needs to hire more minority faculty: "If I could hire four minority tenure track faculty members tomorrow, I would do it." He believes that perhaps the two commitments (faculty and student) working together might be able to amend the 1990 proposals for a multicultural education.

No conclusions have been reached yet, and the story about the move for a Multicultural Eth- nic Studies major is still unfolding. In order to learn more about the issue, students and faculty can read the information packets which are available outside of Kline Commons all this week. More specifics regarding the demands, and past proposals can be found inside the packets.

Last Thursday evening, during the party sponsored by the Bard Party Brigade and the Latin American Students Organiza-
tion, Kline Commons became the latest victim of break-ins and vandalism on the Bard cam-
pus. Over four hundred dol-
lar's worth of food was stolen and otherwise wasted. "Everybody's stressed out," commented Food Service Manager Ralph Rogers. "Nobody needs that." The perpetrators, who have gained access to the servery with a master key, took "anything that was left over" according to Rogers in an interview Friday afternoon. Seven cases of fruit such as apples and bananas were taken from a rack and strewn out in the courtyard. A case of raw chicken breasts were removed from an unlocked cooler with twelve pounds of cole cuts and 252 worth of tuna fish were taken from another reach-in. Thirty containers of vegetables were destroyed in the heist, as well. Eight pounds of assorted cereals were spread across the floor of the servery. The total assessment of stolen food was $455.97.

There are a lot of people who work very hard for this student here," said Assistant Food Service Manager Pete Belchick. "It is really demoralizing to see our hard work thrown away like this." In the salad department alone, eight hours of work were de-stroyed in a matter of minutes. "Selling food is one thing," continued Rogers. "But wasting it is just terrible.

Over the week-end no fruit was available to the students because Woods does not receive their large produce order until Monday mornings. Rogers stressed that he was not angry with the student body and was not trying to punish them by

continued from next page

Classifieds & personals


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Cuddles/I wish we had more quality time together; maybe this summer? Love, H.

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Are you interested in babysitting children of Bard alumni/ae during Commencement Weekend, May 28-30? If so, contact Tere in the Alumni/ae Office, x406.

Found at Tewks Softball field: personal journal-black bound hardcover. Inside book is team lineup/scoresheet from the "Ehler Bunnell" softball team. Call Kris Hall x505 if yours.

"going to an open, to a clearing, the soil is sour and unforgiving, we buried our guilt, I think I left the shoe there..."
For Calvin Yen-Shchiu, the nationalist movement of Taiwan is more than a topic for his Senior Project. It is a cause worth dying for.

"If it's a matter of my personal, human right to decide the future of my nation and not let politicians or foreign governments do it," Yen-Shchiu points to a history of outside interference and internal government repression that has denied 20 million Taiwanese their right to self-determination and democracy.

"Some people argue that the Taiwanese movement to become integrated in the international community is the result of Taiwan just getting rich and being a trading partner to China," says Yen-Shchiu. "But I feel there is a strong moral and legal argument for this desire."

Taiwan is the most isolated nation in the world in its lack of international recognition. Its claims to existence as a nation-state are disputed because the current government, run by the Kuomintang (KMT) party, defines its borders as including mainland China. The KMT is the remnant of the 'Nationalist' party which lost a civil war in mainland China to the Communist party in 1949, and has long disputed its claim to power on the mainland. This is the so-called "one-China" ideology, Yen-Shchiu says. Beijing believes Taiwan should become one of its local provinces under its control in Taiwan, the island's capital, believes it should reunite with an all-capitalist China. Underlying this belief is a belief in a shared Chinese culture between the mainlanders and the islanders.

"I believe I am of Taiwanese nationality and not of Chinese culture," says Yen-Shchiu. This seems to be an innocuous statement to the outsider, but for those interested in the fate of those twenty million Taiwanese, it is one charged with intense emotion.

Yen-Shchiu came to Bard four years ago thinking of himself as he had been taught to: "Chinese, but..."

As for other native Taiwanese, the country-born in East Asia through Yen-Shchiu - the chance to travel abroad. He discovered that the rest of the world considers the island of Taiwan to be a republic separate from China. In the last two years, he has realized about his identity something new that he says most second and third generation Taiwanese have as well. Never having been to China, independent of the mainland.

At the end of last year, 1/3 of the seats in Taiwan's parliament were won by the opposition party which supports Taiwan defining its political boundaries to include only the island. Beijing regarded a threat to its mainland of Taiwan's decision to define the island as an autonomous, soverign political entity. Although the Chinese communist government has not controlled in Taiwan, it threatens nations such as the United States and Europe involved in Taiwanese issues - because it considers the island part of its "internal affairs." Yen-Shchiu attributes China's reaction to his history. Because the Western Powers and Japan invaded China at the beginning of this century, a sense of nationalism, the "one-China" ideology, formed a counter-imperialist mentality. For the present Beijing government to maintain credibility, it cannot permit territories such as Taiwan or Tibet to be "separately from China."

When the majority of Taiwanese people become willing to endorse publicly the idea of a Taiwanese nationality, Yen-Shchiu believes it will be crucial for international recognition to arrive swiftly.

Yen-Shchiu took a sociological perspective on nationalism. His project asks, "Why did the movement emerge in these last ten years? Especially, how is one's national ideology part of one's self-identity?" Westerners take their nationality for granted, he notes. They think of their places of residence as nations. Most Taiwanese have thought of themselves, up to now, as belonging to their villages and regions and to a Chinese culture, not as part of an island nationality.

Taiwan is one of the key trading partners of the United States "Tigers by the Tail: in this paper's April 21 issue. Yen-Shchiu doesn't anticipate any significant change in Taiwan's economy because of sought political changes. The growth has been "prettv even" without equal balance between rich and poor.

Yen-Shchiu plans to return to Taiwan to attend graduate school there as a sociology major, translating his project into Chinese for publishing, and do what he can to advance "the movement." He hopes that the West will not ignore that "Taiwanese nationalism is forming among the people...They will decide their own future."

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"You make love like an intellectual"

Martina Moravcova, an exchange student from Prague and an aspiring writer, lectured on Czech literature last Thursday in Olm. One anecdote she told about the importance of writers in her home country started with her experience in the Velvet Revolution, when the communist party in the former Czechoslovakia was overthrown. Martina said that film Koelemý's "Children's Children," shown as part of the week in Czech culture, made the mostly peaceful transition of power appear smooth and seamless. "As I remember it, it did not seem so smooth," she said. "There was the march in the capital on Friday, and then the general strike was called for in the entire nation on Monday. So, on Sunday night, many of us were nervous about what would happen."

Martina surmised that the "simple story's" plot was set in the Second World War, Hungarian Jews paid to get on trains supposedly heading for the nearest port to escape the Nazis. The railroad men took their money even though the trains were on a closed railroad system, heading to the concentration camps.

Despite suspicions about the true destination, Moravcova says, "some in the military had the courage to get out and fight in their hopeless situation except this little girl."

At the concentration camp, as the Jews and other undesirables were shipped to the gas chambers from the main, the little girl kept one of the radios they managed to seize a piano from one of the guards and killed three Nazis before she was gunned down.

The oppression and the resistance in the story describes is not distant for the Czechs as it is for many Americans. Having only recently been behind the Iron Curtain and havin witnessed tremendous social and economic changes with the nation, the Czech people find resonance in the symbolism of stories by Czech masters such as Lusig, Milan Kundera, Frant Lhota, Vacek Havel, and Nardony Seifert.

Moravcova explained that at all the crucial historical upheavals among the Czech people since the 1800s, writers have been looked to as political guides and their work as social compasses. The Communist Party was sensitive to this during its reign in Czechoslovakia. They printed books of the kind of "most compulsory reading" in primary schools to substitute for the "forbidden" works of Czech writers. Writers were abused by the government to varying degrees, depending upon their political inclinations.

Civic Forum, the opposition group which replaced the communists in the transition years, consisted largely of writers and playwrights. They represented the political side of a writing culture which demanded that people not forget their pasts. In fiction, Moravcova described as "at the time..."

"It is a difficult, often pessimistic struggle, but one that has been remarkably successful in terms of how writers have come to grips with the problem of memory..." the writers coaxed their readers into connecting memory with maturity, because, without memory, the people would be guidance for the political authorities."
Jean French & sculpted porch reliefs

THE BARD OBSERVER

4

Features

Wednesday evening, Art History professor Jean French lectured at the Black Art Center. The talk, which was a part of a faculty seminar, was centered on the sculpted porch reliefs of the abbey of Moissac in France.

French has been working on neuron activation analysis, and was able to trace the origin of the largest group of Romanesque reliefs in this country to a particular limekiln formation in the immediate area of Sarlat (the Dordogne region of France). She is now working on an article about the use of neuron activation analysis (or trace element analysis) in matching medieval architectural fragments and sculpture with samples from French monuments and from limestone quarries.

This article will be published in Gestis, the journal of the International Center of Medieval Art. A member of the French-American collaborator Limestone Project, she also focuses on marginalized groups, specifically the lepers.

Combining all these interests and specialties, the talk, which was a reading of the upcoming article, explored the origin of the porch reliefs at Moissac, and examined the social framework within which the images would have been received. In focusing on the leper and the beggar, it leads to an examination of popular attitudes towards that section of society in the twelfth century.

A time of frequent pilgrimages and an age of relics, the twelfth century was a time in which belief wielded extreme power. Towns were situated around churches, and there was a renaissance of large scale sculpture. This architectural sculpture was often found on portals of monasteries, many times representing judicial day or other crusades.

The porch reliefs of the South portal tell the story of Lazarus the leper and of the life of Christ, and represent the society in motion. The two walls have recurring images and play off of each other. What is used is as a gift of the Magi on one wall represents avarice's money bags on the other. The porch and portal can be read as a sermon. Besides being Biblical references, the images illustrate a broader social context—the secularization of society and great economic change.

The art at Moissac depicts leprosy with acute realism. His placement on the wall accentuates his rejection, atrophy, ulcers and the leontine aspect of his face. Such images were probably constructed from personal observation. Lepers were required to wear something to warn others of their approach, and the art on the porch at Moissac illustrates this fact. People of the twelfth century visiting the monastery would have understood the contrasting images on the wall, and might have been inspired by the lessons taught.

It is believed that there was a miraculous fountain at the monastery which could cure leprosy, but its exact location is unclear. At least changed and became less charitable to the leper, the fountain and monastery were eventually closed to the public. An increasingly restrictive legislation was passed against lepers, they became an identifiable minority. By the thirteenth century, they were being killed, and accused of charges historically leveled against heathens and Jews. They also became scapegoats for natural disasters.

Jean French combined various aspects of history: religious, social, medical, and artistic in her fascinating lecture. She displayed a profound understanding of not only the art history, but the science of art.
Prague’s streets are winding, cobblestoned, archaic journeys, sweltering under ancient, grey gothic towers. Their streets hand-hustling with a mixture of a new energy and an aged one. An outsider can see it easily. The old generation with its dark clothing and painted, crooked walls is disliked by the young people of the Czech Republic, who wear bright, neon jackets and jeans, squatting rigorously down the cobblestones, heading with a smile toward a quite uncertain, but delightful new future. Welcome to the Czech Republic, land of change.

“It’s very exciting. It’s crazy over there. You don’t know what’s going to happen from day to day,” remarks Martina Moravcova with a smile. “It’s terribly disorganized in a very nice, creative way.” When communism lost its influence in Eastern Europe, Czechoslovakia went through a revolution into their present non-communist state. This change opened up the possibility for exchange between Czechoslovakia and the U.S.

The result of it on Bard campus has been the appearance of the Czech student in a yearly exchange program with the Charles University in Prague. The students who have come to Bard are Lena Rousk and Martina Moravcova.

They left their country when it was still Czechoslovakia. On New Year’s Day of this year, Slovakia split from the Czech part of the country, dividing the country in two. Politically, the Czech and Slovak have always had their differences, and with their newly gained freedom to choose what they wanted, the Slovaks chose to form their own country. So, Rousk and Moravcova are returning to the Summer back home to a new country.

Another Czech student here at Bard will be returning to her homeland next year. Tereza Topolova is coming to America in the Summer of 1987. Last semester, she was approached by students wanting to learn Czech, as was Rousk. So, towards the end of the Fall, they began to teach students here at Bard.

This semester was the first that the class really got into swing. Their first meeting was purely an organizational one, in which they divided the classes teaching between Topolova, Teplovova and Rousk. In the beginning, the class had in the neighborhood of eight students, but the number slowly dwindled. Now, at the end of the school year, the class is no longer meeting, and the students have to teach each other work outside of the class. This lack of student participation has plagued the class.

“I give people work, and they don’t do it. They don’t have time,” remarks Topolova. “The teacher tries to put time and energy into it, and it’s frustrating, you know?” That she sympathizes with the students’ not having time, as does Moravcova. “If you are given credits it makes you work,” Moravcova says. “Because I wasn’t non-credit, it didn’t have a rigid structure. I understand that they all have other work.” Rousk tried to get the college to offer six credits to the students, but he was past the deadline of the application process.

The teachers all concur that Czech is extremely difficult for Americans to learn. It is a language that is spoken using mostly the front part of the mouth, much like French. Spoken by a native, it flows beautifully like Portuguese, there is no emphasis on any of the syllables, unlike most languages. It has its pronunciations that even Czechs continually screw up, and has funny facts that this word processing program won’t allow me to show you. Its grammatical form is extremely different from that of English. The talent of the American student is that it is a test of one’s perceived ability simply to be able to comprehend the grammatical laws.

So why learn Czech? The Czech Republic is situated in the center of Europe, at a strategic location for cultural and economic change. It was the cultural center of Europe for centuries. It has a rich history of various barbarian hordes riding over it. It is an extremely beautiful country. Learning Czech enables people to experience the country in a way that they otherwise couldn’t. At present, there are between 20 and 30 thousand Americans in Prague. Also, Czech authors could be read in the original text. Rousk names names such as Kafka, Bloch, Kundera and Slavreccy. The Czech teachers would like there to be a Czech class that would have in its design not only a study of the language, but a study of the culture as well. They desire incorporating into their media as films and videos. Rousk is already operating a Czech language camp in the republic, where students can learn these things.

He and a friend started a camp in the summer of 1990, and it continues today. It began with one program in July and has expanded to two month-long programs, that are attended by over 60 students. Last September’s program included two Bard students. His program is supported by the Charles University, and he remains in dialogue with their English department there. Moravcova is also in the English department of Bard, and will help Rousk teach the program in the Czech Republic this summer.

So what does the future hold for Czech at Bard? All of the Czech teachers are leaving. Rousk and Moravcova are going because their exchange program is only one year long. Topolova will be traveling back to the Czech Republic to teach with her husband for a while. However, two more Czech students will arrive at Bard from the Charles University next year. If students want to learn Czech, it is possible that these students could be co-opted into sharing their linguistic wealth, but if the class is to continue effectively, it seems that the best course might be to attempt to get credit for the class. And if Bard is to have a knowledge of Czech that will grow, it will have to mobilize itself to get long term Czech teachers. Rousk believes that if Bard started a program in Czech, it would be the first American undergraduate college with a Czech program. It’s up to us.

Bard forms transition support group

Think back to your first few days here at Bard. What do you remember? Whether positive or negative, your experiences and memories are important to Sh a w n Milburn and M i g u e l Mateus, co-founders of the Bard Transitional Support Group (BTSG). The main goal of the BTSG is to help alleviate some of the stress and discomfort the transition to college life may engender. Milburn, whose idea it was to begin such a group, said that when he first came to Bard, he noticed that many other people were having as hard a time adjusting as he was. A common trend here is that the student at first, then to come to love/appreciate it, and Shawn hopes to break that trend by presenting first year students with a realistic, non-holds barred view of Bard life.

In order to learn how current students feel about Bard, Milburn and Mateus sent out questionnaires through campus mail. Of the 40-50 responses they received back, many indicated some negative feelings toward the transition. Some felt alone, or that L&T and PGs made good efforts to assist in the transition, but that they were somehow incomplete.

Dean of Students, Shelly Morgan, has expressed the desire to assist in forming the BTSG, as Milburn and Mateus put together a handbook tentatively called the Bard Survival Guide. The handbook will give a clear picture of what Bard is really like, and will include as many student opinions and experiences as possible. They hope students will write about whatever aspects of Bard life — positive or negative — that have affected them. The purpose of the handbook is not to bash the school, but to give an honest account of facets not often covered in publications.

Besides student submissions, the BTSG hopes to include faculty self-critiques, in which professors describe their teaching styles and tools they may use in the classroom. While providing new students with an understanding of each professor’s methods, this venture may also spark creativity in teachers, and they examine the styles, and those of their colleagues.

There may also be a selection in which seniors comment on their major, the moderation process, senior projects, or whatever four years at Bard has brought them.

Though concentrating on the handbook, which will assemble over the summer, the two hope to form an informal counseling group to which students can turn if they need to talk to someone about their transition, but do not feel comfortable confiding in others. The discussion network will be one-on-one, informal sessions. Students interested in coming involved in the discussions will probably have some training period, but all plans for such a network are extremely tentative.

Anyone interested in submitting their “insider’s view” of Bard should address their writing to the Bard Transitional Support Group, in Room 128. Milburn and Mateus want to include as many writings as possible, without becoming overly redundant, so everyone is encouraged to participate. As Milburn said, “We know where you’re coming from, and we’ve probably been there.”
Going to war for what?

by Zoltán Bruckner

Not without any political foresight, Bill Clinton, receiving returning American troops from the heat of Somalia remarked that they were evidence that limited international missions could succeed. With the Bosnian Serb’s self-proclaimed Parliament rejecting the Vance Owen Peace Plan today chances of the success of a “limited mission” have largely diminished. The Serb rejection of the peace plan tilts the field of political maneuvers sharply towards the possibility of U.N. military intervention in the near future. If so, the international community has only themselves to blame. The option they had given the Serbs, “yes” or “no” to Vance-Owen, would ask the Serbs to accept the unacceptable: peacefully handing back the land they had conquered during the past year. No good power-thirsty politician would be willing to sell this to the happily looting armed troops (the permission to loot conquered villages is part of the official reward) who are fighting to live under Serb, rather than Muslim rule.

So if the U.N. (including 30,000+ American soldiers) has to go to war it will be because of the lack of fantasy, their failure to offer alternatives.

But before the shooting begins, the aims of the war have to be redefined. To avoid perpetuating the “Vietnam Syndrome,” however, the United Nations has to face up to the imperatives of reality and drop its simplistic wish to implement the Vance Owen Peace Plan with its deplorable idealism.

Its implementation and consolidation would require the highest political (and military) discipline of all warring factions, including Croats, Muslims and Serbians in Bosnia and the “mother countries” alike, a quality they have not yet exercised in public. How else could they cooperate in the proposed nine-member (3 Muslim, 3 Serb, 3 Croat) central government and guarantee the “semi-autonomous” status of the ten ethnic islands (4 Muslim, 3 Serb, 3 Croat) between Croatia and Little Yugoslavia?

Why would the enormous Serbian province of Banja Luka, for instance, surrounded by mainland Croatia, two Croatian and three Muslim provinces suddenly become a peaceful island rather than a guerilla stronghold? Besides, the ethnic composition of these individual provinces is far from being homogeneous, so “peaceful” ethnic cleansing could continue silently on the level of everyday educational and economic policy. Kurds in Iraq and Turkey, Hungarians in Caracsew’s Romania, Tamils in Sri Lanka or the Tibetans have witnessed such silent attempts to eliminate their culture. So, let us thank Vance-Owen for their efforts and forget the implementation of the plan as a war-aim (if only for the sake of U.N. soldiers who were to enforce it throughout the next decade/s).

What then should the international community fight for? Naturally and primarily, they should finally put an end to open, world-war-one-style warfare. Targetedbombing of any party unwilling to withdraw or breaking the cease-fire and a deployment of a heavy international force capable of defending the “safe havens” would be the first step to take. But these are technical details. A dirty war cannot be stopped wearing white gloves. Facing force, the adventurous Serbs (as well as the advancing Croats) would be willing to negotiate the details of a more feasible peace.

Another View

by Matt Gilman

In which we... detect shades of Rupert Pupkin

with the letter of recommendation from my 12th grade English teacher Dr. Georgianna White (slightly altered from when I was applying to college), I knew I was a shoe-in. I was preparing to fill the pants vacated by Dave before the imminent announcement by NBC. I went out and hired two writers who were quick with a snappy Al Gore joke. I began repeating the word “Buttuscaro” over and over again. I went out and bought a big, private house 75 minutes from the city, complete with a crazy woman who thinks I married her. I was pumped. I was ready. In fact, I was planning to ask Albert Height to be my band-leader-cum-ajokey sidekick for the show. And then the news came down via a day-old copy of USA Today. Some guy named Conan appeared on Leno claiming to be the next host of a late-night NBC vehicle. The next morning I called the NBC offices to ask why my agent (who actually me with a nasal voice) hadn’t been notified. They pretended not to know who I was. Well, I showed them, I pretended not to know who they were I asked them if I had reached Marty Hershcovitz, King of Karpets. So, now I’m homeless. I have to reimburse all the people I sold advance tickets to. I have these two writer guys who follow me around without anything to do and won’t leave me alone. When I have to go back to his old Entertainment Committee position, possibly at a cut in salary. But I’ve got the last laugh, at NBC’s expense.

See, this Conan guy, he won’t go over at all. The only people who’ll tune him in will be folks expecting a pumped up guy who flogs a sword around and has a pet ferret as his spiritual guardian (or was that Rastafarian?). When they see this geeky, shallow-chested fellow trying to make a joke about Bosnia, they’ll boycott the entire network out of spite, I tell ya! Sure, they might have other hit shows, but soon the Swartztznegger-starved masses will be picketing their Hollywood offices and calling for Tom Brokaw’s head on a platter. And I’ll be there, in the corner, sneering. I’m gonna have my own show, kids! Watch me! My mom can help make costumes! We’ll use the old barn out back! Hey, I hear Ed McMahon is looking for work.

by Matt Gilman

A page of unedited observations from guest writers
THE BARD OBSERVER

Another View

May 14, 1993

by EphgeniColter

Queer 

To be a really good lover takes patience, not time, just like a really good revolution. After months of planning and preparation, tomorrow—Armed Forces Day—BAGILE, SM ACES, and a host of “lovers”, divas, queens, and queers will join forces to present a Coup d’Etat at Ilum Courtyard—MENAGE A TROIS!

In protest of the band on gays and lesbians in the military, in support of the recent March on Washington and despite the frustration of being aware and intelligent students unimpressed by Bard’s “liberal” arts politics, the 1993-94 school year will end with a BANG. A revolution if not a resolution: FUCK “multiculturalism” and the “cruelty” in the world yet. FUCK the unresolved fact of international discrimination and the fiction of a sexual harassment committee. Even if the world at large takes its time to “change” Bard can be different, inclusive of different communities and confinements. Bard can be challenged, can be “changed”, and can live up to its promises and standards even if the President—Clinton—cannot.

At Bard, we can screw our way to the top. Of course many of us lovers, divas, queens and queers will Fornicate Under Consent of King, safely, with a generic condom called “political correctness”, a prophylactic which heightens moral sensation while reducing cultural sensitivity. And although this rubber tends to break under stress, you would never know it because it is so liberally lubricated. Bend over Cinderellas, we’re going to have a Ball and chain and leather!

Let’s make love, not war, and certainly not enemies. FUCK the fact that not a single black professor on this campus works full time, that the incoming African American professor in the literature department will teach full time at another college and only a single course here at Bard. If FUCK the fact the incoming Asian professor’s discipline is German History and that there is only a single Latin professorial presence on this campus (Bard feels it can afford to fill the position in Latin American Political Science with a definition of multiculturalism which seems to repeatedly exclude the presence, if not scholarship, of people of color). Pardon my french, but FUCK the fact that Gender Studies, Victorian Studies, Russian Studies, and Jewish Studies are a new reality on this campus while the Multicultural and Ethnic Studies program is a virtual reality, a wet dream. Let’s all just be apolitical, asexual, abstract, and understanding of the good old Bard Collegetry. Can’t we all just go to the Menage and “love” each other?

At this point, two weeks before the end of the semester, the royal We of the king’s court—the aware, the intelligent and the unimpressed—the lovers, the divas, the queens (our peers) and the queers—can only throw up our hands, open our arms, and give in to the frustration of bending over backwards to sit at our table, weak from rations of breadcrumbs in a watered-down curriculum. But, as real good FUCKS go, we can still muster just enough energy to smile, sigh, and admit—before going back to our poststructuralist dreams of the King and 1/i—honestly, Leon, after eighteen years of service, you the Man, and off the court.

Menage a Trois has come to be just You have two days to scrape together two dollars to get in or the excitement if you’re a Bard student. Let’s be REAL and keep the pre-parties of EX and alcohol down to a “bare” minimum. The Menage is not only a Safer Sex party, but also good clean fun. Mother and the Children have been working very hard to bring you the very best that money can’t buy. Our philosophy is simple: later. We have just one thing to say, “YOU BETTA WORK!” If you have friends that are coming they will definitely need a visitor’s pass and 5—yes, five—dollars to get in and “come out”. What do all you cheapskates get for your money? I thought you’d never ask! This will be THE biggest campus phone service is “footing” the bill! CALL 752-7468 or 7680 or 7652.

CYBERSEX is the computer dating “service” you know you want to hook into to hook-up. Just type your personalized data into our computer and set up outside Kline this week and get your Bard student “love connection” by Thursday and Friday. We’re calling on all Queer Couples—like Max & Mary, Shoshone & Ethan, Cree & Aimee, Alex & Traci, Craig & Lela, Sangoya & Ephen—to just try and screw up the program.

AFRICAN DRUMMING, for all you early movers and shakers, will begin at 9 PM with three professional drummers from Woodstock. And if you know Leslie Boyle— or are in her African dance class on Thursdays—she’ll be there to start the party with us on a funky, fierce, beat.

PORTRAITS will be available from 10 PM to 12:30 AM to anyone with the cash ($) and the attitude to lick their lips and make celluloid love to Kate & Arrianne’s cameras.

SMARTBAR will be set up this year to continue our creative stance of serving non-alcoholic drinks. And don’t be fooled, there will be fresh fruit for all you hot dancers.

THE WALK will happen at 11 pm and we’ll roll out the red carpet for drag sista ZUMANI to open the runway. This time for all you divas, drags, and beautiful people to show off your hot outfits and sweaty bodies. BJ a model student. This is for all you fierce things out there who have been waiting a year to MAKE AN ENTRANCE. You know who you are. If you haven’t found that once in a lifetime piece of satirical reality, FIND IT, quick.

THE MENAGE Will “RAVE” with DJ BANG BANG and crew at 12 midnight until... Ok lovers, FUCK the omnipresent oppression of the cultural power, and sex complex around here. My articles are vague because, between my expellates & invidious and the dominant discourse of deconstructionist sleight of hand and idealism, I think we all have this common need for a cultural reality check and its representation. How do we talk about multiculturalism without confronting racism? How can we check the patriarchy without confronting sexism? Is homosexuality? Many of us are trying in our own little way, but some people genuinely just don’t know “how” or “where” to begin. Others just don’t get it. Period. And probably won’t in our lifetime. They live in their own world and the rest of us are merely aliens, our ideas merely UFOs.

Diversity is more important than it is difficult to our lives here at Bard. It is possible to demand because change is inevitable. How else do you explain the evolution of the Menage? What else is a revolution? There is something to be seen on the horizon (if you get up that early) and its presence will be felt. It needs forward thinking from the straight-but-not-narrow and focus from the white-but-blind. See you at the Menage. This page has but one more thing to say, FULL TIME, TENURE TRACK! ASIAN, NATIVE, LATIN, BLACK!
**Another View**

Criticism to Challenges

by S. Martin

Women, more often than not, are not able to change the world they live in with their attitudes. They can change, or try to change, how that world affects them, but it ultimately becomes tiresome, and as a woman, it makes me want to take some real action. If you walk down the street and someone out of nowhere grabs your breast or your crotch (or both at once as some talented individuals have been known to do), you can either let it ruin you day, or not, but either way you're going to get fucking sick of it after a while, and I'm afraid that means I am going to break Bruce's rules and do something active to improve my life. What exactly is that will depend on the situation. Bruce says it is difficult to be a man in our society, and you know, I'm sure he's speaking from experience. It's probably why, Bruce, as a man, needs the shield of the New Warriors to protect him. As for using sex as a weapon, I'm tempted to respond that as perhaps one of the few weapons I have, I like the Marquis in Dangerous Liaisons, am going to use it, especially as I'll never be half as destructive with it as men who might use it as a weapon against me. However, this is not constructivistic criticism, so instead let me say that most women probably don't know how to use sex as a weapon (never having been perverse enough to teach themselves) so what Bruce is under the impression he has experienced is probably his own faulty interpretation. That same goes for using crying as a weapon. It seems to me that Bruce is bitter about past relationships. Unfortunately, Bruce puts walls up between himself and women and probably men, too, by dictating to them what they should or should not do, think, or feel. You must understand, Bruce, we women have had enough men tell us what to do, think, and feel. We really aren't interested in another list of rules. I agree with Jennifer Reck, Sally Methrens, and Renee Cramer, Bruce's use of 'feminine' and "masculine" is all part of an old system of categorization which does more harm than good. Bruce also requests that women not tell him how he and other men should be, and yet he has no problem telling women how they should be. A few men may be working towards change in their own ways, but that is not enough for me: asking for all men to change is asking for the moon, but I insist that more men change, and work at it harder. I do not hate men. I love men, for their strengths, for their weaknesses, and most men do not anger me, because I see beyond their shields to the selves they wish to hide. I'd say Bruce is a very frightened individual, a very lonely one, too, who has felt the need to latch on to this New Warrior's movement in order to send himself form this own insecurities and anxieties. His New Warrior vocabulary filters his fears so he does not have to look at them in the face, and deal with them straight on. Bruce probably feels like he can count on no one for support other than the New Warriors, but how much good is his group doing it if he is fueling his self-deception? Bruce admits to having a part of himself which he represses, hides, and denies. He calls this his shadow. By putting one general title onto his fears, he has shielded himself from them. Instead of confronting them one on one he can think of them all together, as this other side of himself with which he must do battle. He has also appointed to himself a mission, so that he can further turn from his own specific problems to occupy his anxious mind with something else. Bruce, I suppose, is in need of taking some time out—I would suggest that he give up his New Warrior persona for a few hours and look into himself with honesty and without terms with which to protect himself. I suspect it would be a terrifying ride. Bruce claims that only when men are willing to grow up will there be peace, harmony, and equality for all people, and I agree, but I feel I must point out that the fundamental flaw in this reasoning is that once again men are made fully responsible, all power to change is given to them, and I suppose we women are meant to adjust our attitudes what we wait. This is unsatisfactory. Bruce admits that he has never been a black, gay, or other over persecuted minority, but at least in the span of an article, Bruce, and his friend Andy, have tried to be women. As a man one cannot write as a women unless what one is writing is recognized as fiction. Furthermore, no one person or even one organization can judge what qualifies someone as a man (or a woman) as Bruce tries to do in his challenges. He can not judge whether or not what the men in this society need is something different than the death of the ego the men of "primitive" cultures go through. So far, in my experience, people of "primitive" cultures seem far less in need of a shrink than people in this society. It is unfortunate for Bruce that he cannot feel loved by a man who is not capable of hurting him, and it is equally unfortunate that he has learned nothing from nice guys. One does not have to be aggressive and judgmental to have a valid opinion. I hope someday Bruce finds his own identity, for his own sake. He is certainly not the only person out there who needs to, and he is not the only person who hides behind a shield, of his own making or borrowed from someone else. It is simply that he is one of the few who has been so pushy with his particular shield, and I can only hope that he will learn what he is doing wrong before he alienates himself completely.

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**Musical celebration: A tribute to Wadada Leo Smith**

On Friday, May 14th at 7:00 pm in the field behind South Hall, Students for Education Against Racism and the Independent Democratic Revolutionary Organization will present a musical performance of 32 Tribes and Leon Thomas as a tribute to Leo Smith. Please join us in celebrating the contributions Leo has made to the Bard Community. Let's show our support and appreciation.

Wadada Leo Smith has been a part-time professor teaching African and African-American music for five years. He has offered educational opportunities of a kind which are so very rare at Bard College. He has offered Bard students the opportunity to develop beyond European culture. Leo Smith has been one of Ben's most precious treasures in the time that he has been here. We hope to see Leo Smith here in the fall of 1993. Losing him would be a great tragedy. Let's celebrate the contribution Leo has made and enjoy some amazing music.

32 Tribes is a reggae-funk-rock-jazz band from New York City. They are one of the more exciting acts of their kind and this is the second time they have performed at Bard.

Leon Thomas is a long-standing jazz vocalist who has worked with many of the great names of jazz.

We would like to thank Native Voices, the Muslim Students Organization and the BFB for their financial support for this event.

The IDRO will be tabling at the event with literature concerning new organizing by Black Panthers. Proceeds from the event will go to the Black Panther Newspaper and the organizing work of former Black Panther Party leader Doruba Ben Wahad around the issue of political prisoners in the United States.

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**Statements for Treasurer**

My name is Laurie Curry and I am running for the position of Treasurer. I feel I would be a responsible and diligent Treasurer. I am an appropriate choice for this position, because, while I am a member of various clubs of all types, I hold no leadership positions in any of them. I care equally about the projects pursued by Bard clubs. I think I can handle the routine tasks of this position such as allocating funds to the clubs on this campus (by the sometimes tedious process of check writing), participating in the creation of the budget and acting as a member of the Planning Committee. My experience in Bard student government includes being a member of the Student Life Committee for the spring 1992 semester and most recently, where I am heading a project which greatly relates to Bard students and money matters: the creation of a student-run book and supply exchange.

Thanks for your consideration,

Laurie Curry

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To whom it may concern:

The Treasurer of the Student Convocation has three responsibilities:
1) To write student convolution checks to clubs/heads based on planned events and the amount of their budget; to meet with Mary Thomas regarding the disbursement of these checks.
2) To keep an accurate record of each club's budget as it changes during the semester; to keep the clubs and the student body in general, apprised of the amounts remaining in each respective budget.
3) To be a full member of the Planning Committee, which includes attending student forums and reviewing club budget proposals.

As a math major, I have the skills to keep account of the serious club budgets, and the ability to use computer software to aid this bookkeeping. My three years at Bard have made me a familiar face with many administrators, as well as certain notoriety among the student body. By working with the current treasurer Matthew J. Lee, I already have a working knowledge of the Treasurer position. In summary, I feel that I am the most qualified person for this position who is currently at Bard.

Thank you,

Jaison Foulkes
Another View

World happenings (also known as a Quick Clue for You™)

Compiled for the general public by Andrew Fowler and Dammath De Tissera

We have taken some minor liberties with the news this week, but we have tried to curb our abusive and manipulative, compulsive and bad, just plain nasty, whining and complaining behavior. However we have not succeeded, and we apologize in advance for any offenses actual or perceived to citizens of Montenegro, supporters of the Chinese government's actions in Tiananmen Square and disabled Wallabies.

The trial has begun of 26 people accused of complicity in the assassination of the former Indian prime minister Rajiv Gandhi two years after he was killed by a woman suicide bomber in the South Indian state of Tamil Nadu. The prosecutors have accused the Sri Lankan Tamil separatist group, the Tamil Tigers, of the killing. Twelve suspects have committed suicide, and the Tigers have denied responsibility.

Thousands of Sri Lankans arrived in the capital, Colombo, for the funeral of the President Ranasinghe Premadasa who was killed by a suicide bomber. Many foreign dignitaries are attending including those from the U.S. and Japan. The authorities, who accuse the Tigers of the killing, have implemented a curfew in the hope of preventing retaliatory attacks against the minority Tamil community.

The Arab delegation attending the peace talks in Washington have agreed to extend negotiations into a third week. They feel that the talks so far have been unsatisfactory.

The Government of Hong Kong Chris Patten has again expressed the hope that the U.S. would not impose conditions on the renewal of the Most Favored Trading Nation status for China. He fears that introducing such conditions would hurt Hong Kong's economic progress.

The authorities in Peru say that they have captured another leader of the rebel group M.R.T.A., Lucero Cumpas. Her capture is a severe blow to the movement, which has twice rescued her from prison before.

Scientists in the U.S. and Finland say that they have discovered a previously unknown genetic defect which leads to colon cancer, the second leading cause of cancer deaths after lung cancer. This affects in 20 people in Western countries and can be cured if detected at an early stage. (If figures that this new discovery relates to a type of cancer that is usually treated anyway.)

German workers are planning to escalate a strike which has already brought a large section of the country's steel and engineering industries to a halt. This was announced after negotiations with employers recently collapsed.

In Britain, the lawyers for the Serious Fraud Office (now there's something we could use here in the U.S.) are due to present a report on the unapproved departure from the country of the Turkish Cypriot businessman Azil Nadir, who is facing charges related to the collapse of his multi-million pound business enterprise. He has skipped Britain's largest ever bail of 3 million pounds, and Britain has no extradition treaty with Northern Cyprus, where he is currently hiding and presumably mocking the authorities.

Final appeals to the Bosnian Serb assembly to accept the international peace plan for Bosnia have failed, as the assembly is expected to demand impossible changes in the plan. Serbia and Montenegro (the only remaining state of the truncated Yugoslav Republic) claim they are cutting off all humanitarian aid to the Bosnian Serbs that are blamed for the escalation of the war in the area. Serbia and Montenegro's leader Slobodan Milosevic claimed that Serbia was tired of suffering the results of the trade sanctions that the West has imposed, and was up to a Bosnian Serb decision to reject peace. The Bosnian Serb assembly has decided to offer a referendum to the Bosnian Serb people to decide if the settlement will be accepted later. Lord Owen, one of the architects of the peace plan, was happy with the alleged Serbian decision to cut off fuel and ammunition to Bosnian Serbs. Owen also advocated use of limited military power to force peace on the area.

Our own illustrous president said that the Serbian and Montenegrines (I know that's not what people from Montenegro are really called, but Montenegrans have such a neat ring to it) intent to cut off military and logistical aid to the Bosnian Serbs was a "good start", and he wanted to, "see what happens next" and "that many options were being considered." These amorphous statements surely clarified the U.S. stance on the issue. Clinton did say that the U.S. would use extreme caution in any intervention. (In other words all of you between the ages of 18 and 25 better pack your toothbrushes and washcloths. We've just bought our own new toothbrushes and supplies will soon be running low, so act fast.)

In a bold economic move, the Hitachi Corporation of Japan has acquired the Levy Economics Institute and all the furnishings in it. The fate of the Levy staff is yet to be determined. (The preceding is just a joke to check whether you're still paying attention.)

Secretary of State Warren Christopher is at talks in Bonn, Germany in an effort to get the allies to come up with a cooperative plan for dealing with the Bosnia problem. In an unsurprising development, so far there have been no results.

The UN security council has resolved to set up a five protected areas in Bosnia. These include the capital of Sarajevo and four besieged Muslim towns. The resolution calls for the Serbian forces to fall back, and stated that if the Serbs did not pull back that military enforcement would be brought in.

The Russian envoy to the UN had a different view of the reclusive Serbs Assembly's refusal to accept the Vance-Owen peace plan, as he supported the referendum plans.

Call for Statements

The following positions in Student Government are up for election:

Student Judiciary Board Chair - responsible for scheduling and presiding over the SJB and reporting on its actions to the Forum

Educational Policies Committee Chair - responsible for moderating PC meetings to distribute Convocation and Laundry Funds.

Planning Committee Chair - responsible for moderating PC meetings to distribute Convocation and Laundry Funds.

Treasurer - responsible for disbursing funds and keeping track of Forum accounts.

Secretary - responsible for publicizing Forum meetings and taking minutes.

Anyone wishing to run for any of these positions should send a statement of purpose to Jeff Rhyne before Monday, May 17th. Elections shall be held on May 21st and 22nd in the Old Gym.
Another View

A challenge to men, part 2

by Bruce "White Stag" Kuznicki

Entire books have been written about what this piece attempts to cover in a very short space—dozens you will notice glaring exceptions to much of what I’ve written. Much is overstated. Also, its language is essentially heterosexual, but this is no way an attempt to devalue homosexual love.

Though it’s anything but obvious, there are lots of women (both inside and outside of this town) who feel men’s work and want to continue. (Okay, there’s more on the outside, thank god.) They are sensitive enough to see through the facade we use to show the world that everything’s cool, and from their own point of view, they know that this work gets us into our hearts, which makes us compassionate companions and compassionate lovers. And then, too, every man’s penis grows three inches at the moment of intercourse, so if you make love to your girlfriend Sunday night after your training, on Monday morning (no promises, BRUT) she might just ask you to go back and get some more of whatever you got there (and hopefully not so she can spend more weekends with your best friend). Just kidding about your schlong (don’t be suckered into this like I was), but remember that piece about Monday morning.

On a more serious note, though, we live in a society where many women (and men, for that matter) prefer nice boys to powerful men, so there is risk if you access and integrate certain parts of who you are. In my experience, however, the intolerance of the band community is gross and comic exaggeration of that fearful aspect of our society.

But no one likes rejection, and it’s important to build bridges between the sexes, because the men’s movement, or something like it, is here to stay. I have a few suggestions to offer guys who want their female friends to feel safe around them after they do this work.

Many women in our society have been hurt by males at some point in their lives, and this has taught them to confuse anything that feels like power in men with that power that was used to hurt them. Not one of us but we need to remember that we did. Finally, most men need to experience rough, loving male community to really develop their masculine energies, and there is very little of this community in our culture—the result being that we produce lots of ballsy boys, but few MEN.

For now I’m going to focus on the father wound, and I ask you to bear with me as I explain my point of view as lucidly as possible in a few paragraphs. All people learn from their parents what MEN and WOMEN are. Our essential, gut level belief of what a man or woman is built on the foundation of our childhood experience of our parents. To some degree, we project these original experiences of our parents. To some degree, we project these original experiences onto every man and woman we meet, even when we’re adults. Was your mom generally a warm, present, caring source of love? Or was she unavailable and distant? Was your dad a strong, powerful source of vitality? Or was he the cold, silent, black hole at the end of the dinner table? Everyone’s childhood experience was different, of course, and it’s rarely so black and white as I just suggested, but still, what your parents were becomes your belief about what men and women are. Adults can do a lot to change their programming, but I don’t think any amount of shadow work can fully erase these images of MAN and WOMAN from a person’s psyche.

When children’s fathers are not present, their needs for fathering go unmet. Until this wound is dealt with, the adults of these kids become will build their lives around those unmet needs. A woman might go from relationship to relationship looking for a man that will make everything okay, or she might try to achieve every goal she ever sets for herself, but then when she’ll finally be worthy, a guy might do the same, or he might decide to shut off his emotions and go cold (the “rational” man), believing that if he can’t feel, no one can hurt him.

There is a part of every person that is still and always will be like the child they once were-unable to think, discern, or understand things the way the rational mind of the adult does. For example, how often have you known that there is no reason to fear a given situation, yet had some part of you that was scared stupid? Even now, if I ask a girl out on Tuesday, all week there’s this small part of me that is convinced that by Friday night, she’ll change her mind. In my head I tell myself that it’s crazy for me to be afraid, and I shame myself for even thinking so much about a single date, but that tiny bit of fear remains.

This fear of mine has its roots in the old wound I got from my dad, who, when I was five and my parents divorced, spent the next seven years telling me that any...
This past Friday, May 7th at the Olin Auditorium, the American Symphony Chamber Orchestra performed and was conducted by Leon Botstein. The program included two exciting performances featuring works of contemporary composers together with chamber orchestra classics. The program consisted of Francisco Z. Feliciano’s “Voices and Images” (American Premiere) Tony Rowe conducting; Ludwig Van Beethoven’s “Piano Concerto No. 3” C minor, Op. 37. Allegro con brio, Largo, and Rondo: Allegro with Sarah Rothenberg, playing piano; Richard Wilson’s “Prelude and Scene I from Aethelred the Unready” (World Premiere) with Karen Holvik, soprano and Jan Opalach, bass-baritone and Franz Joseph Haydn’s Symphony No. 102 in B flat major: Largo, Adagio, Menuet: Allegro, and Finale: Presto.

At seven o’clock, Botstein held a pre-concert talk in which he discussed the pieces on the program. Botstein explained that Feliciano is the leading composer in the Philippines’ fascinating culture. It holds an imprint of Spanish occupation which has an extraordinary, enormous Spanish influence. Feliciano has studied the indigenous music of the Philippines and Europe. Botstein contends that the assertion of the Philippine culture is a phenomenon. We can see the interesting struggle of identity in the culture which is reflected by Feliciano. Due to political difficulties at getting a visa, the composer was unable to attend the performances. Wilson, the second contemporary composer of the program, tried his hand at comic opera, including grand ones such as the “Glass Opera”. “Prelude and Scene I from Aethelred the Unready” is a seemingly ancient subject, but is in fact modern with its use of irony and humor. The music is enhancing a lyric but not a deeper counterpart. The musical material is integrated which vindicates the idea of an opera.

Beethoven’s “Piano Concerto No. 3” in C minor which is of particular importance because it gives Beethoven a sense of experimental range. The use of the piano is elaborate because it is used as a sounding instrument. With modern piano, the pianists take it to a slow beat with the pedal down, so that the audience can hear what are normally indistinguishable strange sounds. It is difficult for even the most accomplished pianist to create this effect, which is Haydn-esque effect. This piece is one of the most successful in Beethoven’s career.

Haydn went to London, which had the most developed public music life in Europe; in the 1790’s there was a public. Interested in poetry and aesthetics, he became a tremendous success. He was interested in the performer’s audience relationship and the form of rhetorical discourse. Haydn was involved in resolving the musical relationships between light and darkness. He wanted to achieve a common ground with the audience, so Haydn was not in a discriminate with the material; he wished to take simple things and develop them. Because the material is deceptively simple, he is able to speak on two levels: to the sophisticated and uninitiated listeners. The magic and ambiguity of the opening is resolved at the end. Haydn related these integrated movements. This is a composer whose treasures are large in number and whose works we are constantly discovering.

Feliciano’s “Voices and Images” is dedicated to all widowed mothers. There are countless widows who lost their husbands to violence, fighting for freedom, in search of peace “when peace is for every man and women a labyrinthis—war the bull that’s human” (from “Song Between the Wars” by the Filipino poet, Nick Joaquim). The mother’s voice is heard in the form of a lullaby-sweet, melancholy, yet full of fear and anxiety. This is set in stark contrast to that of another voice, the military-oppressive belligerent. The lullaby is drawn into the myriad of voices and images. It is sometimes heard, sometimes blurred, sometimes lost.

“Voices and Images” begins with one violist and is promptly followed by a drum beat. There begins a cycle of stopping and starting with pauses in between. When the other instruments join in all at once they are immediately brought to a stop. The strings continue quietly in an undertone. Sorrow notes are added in a growing wave of sound, which continues to crescendo. All of this action keeps the audience on the edge of their seats. As the cellos come in, a tension rises which is cleared away as quickly as before. One believes that this eerie, unsettling sound will turn into something else, that he will leave it, but this never occurs. Even when the strings are gentle, the audience is always left on the edge of uneasiness and then quickly reminded of the eruption that follows. Though this cycle grows tiresome, the audience feels wrapped up in it and cannot deny involvement.

Beethoven’s “Piano Concerto No. 3” C minor, Op. 37 is a familiar and much-beloved standard work. It is one of Beethoven’s most popular and best known compositions. The sketches for this work date back to 1797. The work was first performed by Beethoven in April 1803. It evokes the memory of the Mozart C minor concerto, particularly with the statement of the first theme in the first movement.

In Allegro con brio, the strings and horns take turns. The strings were full and vibrant, with nothing holding their sound back. Rothenberg comes in playing the same pattern as the rest of the instruments, while the strings come in softer, and she comes in harder. As Rothenberg plays the scales fast with concentrated effort, the violins enter. Rothenberg works with great ease and elegance, the sound of her playing melting into the strings, until the orchestra rises together and has a grand ending.

Rondo: Allegro is a movement in which the piano must be quick and agile, and the strings lively and vivacious. The addition of the horns creates a delightful, melodic tune. Even when the violins play alone, the excitement of vivacity is never lost. The rising and falling action is intertwined with the rest of the piece until the crescendo, sharp final ending. Rothenberg, the co-artistic director of the Bard Music Festival, has appeared as soloist and chamber musician throughout the United States and played in London, Paris, and Stockholm with confidence and passion. She is to be commended for her fine performance.

Richard Wilson’s “Prelude and Scene I from Aethelred the Unready” is a compositional venture that pointed in a different direction from what he has done in the past. This opera is about a Saxon king evidently possessed of few redeeming qualities. Will...
As you walk into Proctor, you are confronted by Elaine Scherer's Works On Paper, a collection of 25 pen and ink drawings. The drawings all share the same motif, but they vary in their intensity, and are hung both vertically and horizontally. The motif, a series of lines that range from mini-mountains and globules to 3-D squiggles, is quite fluid. It almost seems to fill the frame, a thin black line that rectangularly circumnavigates the motif. This line doesn't hold the seemingly expanding "crumpled and crinkled," but frames it in an interactive way. The thin line is almost as important as some of the lines it contains, for without it a lot of the drawings would not hold compositionally.

Scherer's drawings are both textural and spatial. Her well thought out "doodle-like" motif fills the space she has created for it. Most of her drawings are monochromatic and have an airbrush-like quality, while a few have a decorative pastel colored background. The color backgrounds blue-green, purple and yellow create moods of tranquility, morose and blithe. Some drawings are very tactile, in the sense that you can imagine feeling the ridges, while other are spatial, using the negative space (the space that is white and unmarked between her lines) to compose and animate her lines. I find the colors, musical quality, the rhythms and intensity of her lines conjuring up a single saxophone solo in the music of a large ensemble. A few of her works have a fluid calligraphic quality to them. The last four works that she placed in her show are exemplary of how Scherer can use her motif for representational art.

Jonathan Coode's senior project was a grouping of his work done in a multitude of mediums. His most prominent work in the show was four large paintings of figures. The color scheme of blues, yellows, whites and grays was consistent in three of them, while the fourth was predominantly composed of shades of green. His other works included various charcoal drawings of figures and house interiors, ink on paper paintings for his husband and toro, and some small Neo- impressionist paintings of fruits and people.

While a solid theme is hard to follow through his works, one can see his steady use and understanding of form and light. His large painting of a series of rocks with a green background, and his fruits and plants, are good examples. Many of his pieces are well chosen, for they complement his project as a whole.

Rosie Getz's show, titled "Motion-Less-Motion," was installed in the Olin atrium. The show is comprised of six large oil on plywood paintings slightly larger than life female figures. Each of her paintings were titled and contained one to three nude women enacting the title. Getz's paintings share the same color scheme, and are spotlighted from either the top left or right corner. The figures in the paintings are faceless and legs are bent at a 90-degree angle. Her figures are placed in a manner that both fills the space of the frame and aids in the perception of depth. The reddish-brown ground gives a warmth to the picture, yet does not hide the grain of the wood. This integration of the grain gives her paintings a background design, as well as a textural quality. These three shows were an expansion of the diversity in both ideas and mediums exhibited by Bard's Art department.
Volleyball, homerun contests and softball in the great wide open

Spring was flung

Weeks, hell you, weeks of preparation and planning went into the sports activities in the Spring Fling this past weekend. There were some events which were turned down: long-distance компаниng, baked beans toss, starting a cross-country marathon, giving birth for distance. After the possible events were narrowed down, the proper hype was spread, the proper regulations were assigned, and the dammed things got underway.

And all was said and done, and spring was flung, there stood a few frizzled but proud individuals and teams who had the determination, guts, and gait to call themselves the best spring fling had to offer. In the home run derby, Roger Scotland was at the top of that particular heap. On a wonderful windy day, Roger splashed out two home runs out of his six swings. That wasn't much in comparison to past years, but it was enough. Second place hitter Gideon Low managed one round-tripper, as well as a long shot which hit the fence. Third was David Armin, whom himself, plus sent one ball to the warning track in left to garner a third place spot. Those three folks all got prizes for their worries. Only two other contestants managed a homer. Jeff Huang placed one to land fourth place, while Dave DeMallie came out third in his warming.

Downing Dartmouth

Last Saturday, the Bard cricket team played the Dartmouth College Cricket Club at the Rhinebeck Fairgrounds. On this day, the Bard team excelled in all aspects of the game, dominating it right from the start.

Dartmouth, batting first, was always shaky against the Bard bowling attack, comprised of Faal Abassi, Peter Kowale, Monirul Hoque and Reuben Pallab. Monirul and Reuben did the most damage, bowling to an accurate line and length. They captured 9 Dartmouth wickets between them: Monirul, once again, led the bowling figures with a haul of 5 wickets while Reuben and Peter got 4 and 1 respectively.

On the field, Farrukh Khan took four sharp catches while Michael Walsh, the ever-alert wicket keeper, and Peter Kowale took one each. Damannah De Tissera, Arjun Bhatt and Mostafizur Rahman also fielded well, restricted the Dartmouth scoring. Eventually, Dartmouth was only able to make 76 runs. For Bard, Imran Afshar and Farrukh Khan set out to bat first, with a target of 77 runs for victory. They quietly settled in and began score freely. With the score at 27, Imran was caught out. However, with the further loss of Reuben, who played an enterprising innings, Bard reached the target with 8 batters to come. Farrukh top scored with 36 runs and remained unbeaten.

This was the Bard team's last match for the year. They won 3 matches against P.P., the University of Pennsylvania and Dartmouth, while losing to Yale and Harvard. The next cricket season will start in the fall of 1993.

Athletic Division

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Editorial

Don't look at me

by Matthew Apple

My family has been living in the United States for at least a hundred and fifty years now. My father and mother were the first in their families to go to college. When I was born, my parents’ combined salary was about $30,000, most of which went to pay off loans without which my parents never would have been able to attend college. I am the first person in the entire history of my family to attend a private, four-year college. Without my scholarship aid and federal and state grants, I would be working at McDonald’s, which is the only place in my town to get a job, for $4.25 an hour. I already owe $7,000 for the first three years of college, and I expect to owe at least $14,000 at the end of next year. I work as much as I can at whatever I can find, and I am grateful for whatever I do find, because others may not be as lucky.

I am an Irish-English-German-Dutch-French-Native American. I am proud of my heritage, and I am proud of the way my heritage represents, in the eyes of my peers, I am only a Caucasian, a white-bred Northern Yankee, middle-class American, heterosexual male. According to some, I am a racist and I am racist, because of my genes and my environment. Those who attended the discussion of racism at Bard on Tuesday, May 11th, at 7:00 in Coh 204 will know exactly what I mean by that. If I didn’t have some way to get to the panel discussion, I will always look at it and try to refute this claim. Should I care then?

Thanks to one esteemed professor of some renown, some students at Bard believe all white people are inherently racist because the power structure of America was set up by, and is controlled by, whites. Therefore, all whites cannot help but benefit from this power structure and will never wish to harm this beneficial power structure. This means that whatever whites do, however hard whites fight to undermine the inherent racism in the system, whites will always be racist. This means all whites are racist, and all whites are racist because racism is a one-way street with white lines and no intersections. This means whites are damned from their very conception, from the very instant they breathe the air of a white-infested society. Does that make sense? If whites are going to be racist no matter how hard they try, then why bother trying?

If whites decide to fight racism, they are only doing it out of “whiteness.” Whites only behave like that because their own guilt of being in a power position. They are really trying to undo racism as their equal; they don’t really care about changing the system. But, whites must treat non-whites as non-whites, otherwise they ignore the cultures of non-whites. But if whites treat non-whites as non-whites, then whites are being racist, but if whites try not to be racist, they are really acting out of white guilt. But...but...but...

I have not benefited from the “white power structure” of this country. I have not raped the fields of dark grains and bleach them in the white floor. I have not stripped upon the rights of the oppressed and the minority. Because I am among the oppressed and dispossessed. Like many others, I do not have equal opportunity, because of my family’s, my sexual background, because of my family’s economic background, because of my family’s ethnic and religious background, because of my family’s and because of the class of control this country: the middle-class WASP.

But I do not care. I do not care to label people WASPs, to label myself, NON-WASP, to label myself and my family oppressed. I do not care to see stories in newspapers, stories of suffering and neglect and abuse. Everybody and everybody else has a story a thousand miles long. Shall we compare stories? Suffering compared to more suffering, which is greater? Are you proud you have suffered? Then why do you hold it up like some sort of trophy? Does it make a difference who suffered and who caused the suffering? Are you out for revenge, for more suffering? which that make it all better?

I am labelled racist. I am listed as a middle-class, suburban, heterosexual, white Yankee male with one foot on the corporate ladder and the other on top of a black hood. Shut up, YOU DON’T KNOW ME. I am trying to draw my way out of a pit that is twenty generations deep on a ladder with the bottom range cut off. I’m in the basement trying to reach the second floor without a staircase. But I still help those who can and I have no one I feel powerless yet to do what I’m in power to do what I think is right. I treat those around me well would my own brothers and sisters— not based on the color of their skin or the clothes they wear or who they date, but on who they are. Do I look at skin color? Yes, I can’t help it, it’s there. Do I appreciate the looks of other people? Yes, I am grateful that the human race contains diverse peoples and cultures, that all in all the monotonous color of “black.” Do I judge people solely on their looks? NO. I don’t. And I pity those who insist that I do, and that I must, I still think that treating someone differently because of skin color, because of sex or sexual preference, because of religious or ethnic background. And I expect to be treated the same.

Benjamin Franklin said, "Gentlemen, if we do not hang together, we most assuredly will hang separately." United we stand, divided we fall—anybody remember that? Not Bard, I guess.

Find your time to settle it all—there’s certainly nothing wrong with that. Be separatist. Call yourself whatever you want, label me whatever you want. Talk about hospitals and whites. I live in the sea of illogic and hate—and we’ll see how long you can tread water.

Challenge to men continued

day he’d be coming back to live with me again—and then by god we’d go fishing—hunting, walking in the woods, and so on. I waited and waited, and the fucker never came.

As a man, I’ve touched and gone into the pain of this wound, and I’ve received the love and blessing of men, so today I accept that my dad was just doing with me what his daddy taught him men do with their sons. I forgive the old man, but there’s still a little boy in me who believes he’s not good enough to be liked or loved by anyone—he’s had to be written about, and by someone who is a friend, his dad would have seen it. So, even after the woman and I agree to go out, there’ll be that part of me that feels she somehow sees how unworthy I am, and I don’t know if I’ll be able to talk to her.

So, all the guys carry in them the little kids they once were. If your girlfriend’s daddy was inadequate in even a small way (and in this society there’s a good chance of that), a part of her will want to get from you that she’s not a child, as another part of her believes that all men, and therefore you, are like her dad. At once you’ll become the man she hopes can make it all okay and the son of a bitch that’s going to disappoint her like all the others did. You know how this goes—everybody’s cool for the first few months of a relationship, then suddenly, one night, you can’t do anything right in her eyes, and then your clothes are wrong, your clothes are wrong, the music in your tape deck is wrong, the restaurant you take her to is wrong, the play you see is boring—then you go back to your apartment, and she spends the next four hours in bed next to you, rauming you out for 2,000 years of women’s oppression which you’re supposed to have made up for by 3:00 AM, but by that time you’re tired and have begun to tune her out; she realizes this and assumes you’re just another male jerk, so she rolls over and goes to sleep, and at that point, you don’t even want to jerk off, let alone make love to her, so you crash and dream about other women. (I’m too much of a tightwad to have thought of this-I confess, I heard some of it on a Blyt tape.)

The only way to get beyond this is to let her give you her time to decide if she’s able and willing to trust you. Ultimately, this will be her choice, but you can rig the deck in your favor by showing that vulnerable part of her that you are not her dad or any other male that has harmed her; you are you, and you love and value her.

There’s no way around it—if she’s wounded, you have to be willing to give her time to trust you, though of course, you have to have the guts to decide when enough is enough. The only way to do this is to be vigilant about checking in on your feelings, without judgement. This enables you to determine where you’re at in the whole scheme, and will inform you when your issues are coming between the two of you, which will happen quite often.

There needs not be a lot of this self-examination—there will be a relationship will become more of a chore than a joy. But my experience has been that without some mutual self-awareness, conflict, which, as I’m sure you know, sucks.

Writing all this the easy part. I’ve been working at it for years now, and I barely know shit about how to actually DO this stuff I preach about. But no one needs to be perfect all the time. I have learned that making the effort to try is about the same thing as succeeding. If you come from your heart when you’re with her, she’ll forgive you when you fuck up. Let her be on top during lovemaking, and she’ll love you for fucking up.

Women you’re not to intimate with may remain suspicious of you, but my experience has been that when I come at anyone from my heart, I usually get through. If you can glean even a tenth of what I’m trying to convey with my poor writing and bad humor, you’ll be on your way to lessening the gender conflict, in your own life and in society.

Men have discovered that they can no longer followed the old models of manhood—neither the macho jerk nor the seventies wimp work anymore. Getting used to men, who have gone beyond these obsolete ways will involve women having the courage to look at their own loves, one woman at a time. As men, we need to support them as they begin their processes. You know my wish: It is only through LOVE that we heal wounds, including the wounds of the gender war. If a man will have compassion for himself, he can have compassion for everyone; he will become a healer.

So that is this week’s challenge to men: beyond what you’ve been taught about who you are, and have compassion for yourself. When you do this, you will find that you will be able to relate to women as you will find that you will be able to relate to your world—this world with unconditional love. There’s still not much unconditional love on the planet, brothers, YET A LITTLE MORE EVERY DAY.

Next week’s issue is the final installment of the Observer for the 1992-93 year. All submissions must be received by Monday, May 17th through campus mail or at our Tewksbury office.
Letters

Response to criticisms of challenge

To the Bard community:

We’re glad that our challenge to women resonated with something in so many of you. Some people have expressed reservations about the methods we used, and even about the challenge itself, so I’ll now address them.

The average man is taught to avoid doing anything that might hurt a woman’s feelings, so in a relationship, he will often hold boundaries. Since he isn’t honest with her, the anger from consistently having his boundaries crossed builds until it comes out in explosive episodes. A lot of good work has been done this year in educating men about violence towards women. In no way do we want to negate this work, nor would we even consider trying to justify male violence. But we do want to teach the male side of the story, for our behavior affects each other. The emotional violence some women inflict on men feeds into the male impulse towards being violent with women (physically or emotionally) which naturally angers women further, propelling them to shame men more... and the wounds keep being passed on.

So we created a good albeit CHALLENGING tool for women whose relationships with men have been unfulfilled. That’s where the challenge was aimed, but I believe that any woman can take something from it if she comes at it with an open mind and caring heart.

We’re aware of the need for care when encouraging people to look at their negative behaviors, but we also wanted to be sure the challenge was honest. Writing the challenge in the woman’s voice and labelling the particularly sensitive issues “optional” gave each woman control over how far she went with her personal experience of it, both in reading it and in taking it. Tread it now that some time has gone by—you’ll see that though it pulls no punches, it is also not accusatory, shaming, or arrogant—we spent hours making sure it would not be because shoaling people is not part of what either of our lives are about. Let the list be a guideline, not something set in stone, and let me also suggest—if certain items struck a chord in you, PARTICULARLY IF THEY MADE YOU ANGRY—then you can probably teach you something about yourself.

I also want to address Jennifer, Renee, and Sally, for you three appear to be among the leaders of the feminist movement here. If you really want to strengthen women, you need to stop encouraging them to think of themselves as victims. Hear me correctly—I believe that women should be absolutely fearful about the ways society sets them up to fail, and I certainly want to see them continue to work for change. But I encourage you to see the larger picture.

One hardly needs to be female to see that many women in our society, and many Bard women in particular, go to places like the women’s movement seeking women who can help them to nurture their self esteem. I can’t think of a better place for a woman to go to work on her self esteem than a woman’s community. But by focusing only on political issues, you’re avoiding dealing with deeper problems that exist between men and women, certain of which women need to take some responsibility for, rather than expecting men to do all the changing. Much of our political condition is a mere reflection of these issues.

If you really want to empower women, then as their leaders, you should be nurturing their strengths, the strengths they get beyond their weaknesses.

You should be encouraging them ALL to develop their leadership qualities, and you should be creating situations that enable them to be impressed with themselves, not with you. In the final analysis, self confidence is what women are going to need to make it out there, and by encouraging them to identify themselves as eternal victims, you can’t help but kill their sense of personal power. You’re going to send them out there expecting to be victimized, and that expectation will become a self-fulfilling prophecy for many of them. Once they create their own nightmares, all that will be left for them will be to blame and hate still more—which will eventually destroy their vitality. I’m not saying women should ignore the political—I’m saying it’s only a part of the bigger picture, and it’s dangerous for you or any other woman to let it take you over.

Peace,
Bruce Kuznicki

A Dog’s Life

By David Draper

Sigh... Yep! women...

"still, you can’t live without us..."

Fruit theft continued

continued from page 2

withholding fruit. There simply was nothing left to distribute. "We are not going to condemn the rest on the act of the few," stated Rodgers. "There simply isn’t (fruit) left to reserve.”

Rogers was telephoned out of bed at 2:45 Friday morning by Security, which realized something was wrong when they saw that the door to the men’s dormitory was ajar. This was the fourth incident in as many weeks that Kline had been broken into. "This correlation between parties and art openings here, and burglaries is extremely troubling," said Rogers. "I don’t know what to do.”

The Bard Observer is published every Wednesday while class is in session. Editorial policy is determined by the Editorial Board under the direction of the Editor-in-Chief. Any editorials which appear unsigned are those of the Editorial Board and not necessarily of the Observer staff. Any opinions which are signed do not necessarily represent the views of the Observer or its staff.

Letters to the Editor and Personal or Classifieds must not exceed 500 words and must be signed legibly. All articles, cartoons, and photographs that are submitted by deadline will be considered for publication. Turn all material in at the Observer office in the basement of Tawes Hall by 5 p.m. Friday one week before the publication date. The Editor reserves the right to edit all articles (except those intended for the Another View page) for style and length.

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What to See, Buy, & Do at Bard

**FRIDAY, MAY 14**

★ Body Image Group Meeting upstairs in the Student Center, 5:30p.
★ The ZOO STORY. A short play by Edward Albee, starring Hubie and David Sloane, and directed by Sophal Martin at 8p in deKline.
★ Tribute to Wadada Leo Smith. 32 Tribes and Leon Thomas will be performing at 7p behind South Hall. Proceeds go to the newly organizing Black Panthers.
★ Student Center Movies! See the film, "The Plot Against Harry," directed by Michael Romner. Also, see "The House I Live In," with Frank Sinatra. Old Gym, 7p and 9p.

**SATURDAY, MAY 15**

★ Shuttle to New York. See the glory that is Grand Central Station. Van leaves from behind Kline at 10p. Returns at 7p. Limit nine people. Sign up in Dean of Students Office. Cost is $25. This is the last shuttle this semester.
★ The ZOO STORY. A short play by Edward Albee, starring Hubie and David Sloane, and directed by Sophal Martin at 3:30p outside Hegeman.

**SUNDAY, MAY 16**

★ Learn Chapel tunes. Spiritual fulfillment through song. Bard Chapel at 6-7p.
★ Non-denominational service. Join in worship with your fellow theists. Bard Chapel at 7-7:30p.

**MONDAY, MAY 17**

★ BAGLE Meeting. Bisexuals, Activists, Gays, Lesbians, Etc. will meet each week at 7p in the Club Room in the Old Gym.
★ Forum on Bosnia. The students in the International Education Program will present a forum on the topic "Bosnia: Nationalism Gone Awry." Olin 205 at 7p.
★ "Translating Latin-American Fiction" presented by Suzanne Jill Levine, a professor at the University of California at Santa Barbara. Olin 205 at 7:30p.
★ ACOA Meeting. Adult Children of Alcoholics meets in Red Hook, 50 South Broadway at 8p. Contact Jeff Huang at ext. 539 in the Career Development Office.
★ Statements of purpose are due to Jeff Ryne for the following student government positions: SJJ Chair, EPC Chair, Planning Committee Chair, Secretary and Treasurer. For more information, see Jeff Ryne or current position holders. Elections will be held the 21st and 22nd.

**TUESDAY, MAY 18**

★ Christian Fellowship Meeting. Bible study, prayer and spiritual nourishment. In the Bard Chapel, 7:30p.
★ Electro-Acoustic Music. from Columbia University, from Richard Teitelbaum's Electronic Studio, and from the MIT Cybernetics Laboratory. From 1:30p on, in various places around the campus.
★ Speaker on music "Women's Voices in Technologically Based Art, Gender Issues in Computer Music." 8p, Brook House.

**WEDNESDAY, MAY 19**

★ German Table in Kline's College Room 5:30p.
★ La Table Francaise. Berets et baguettes required. Kline's President Room 5:30-6:30p.
★ NOTICE. Students who are going to work for commencement must be hired by today.
★ Lecture on Russia and Homosexuality. Professor Laura Engelstein of Princeton University will give a lecture entitled "Homosexuality and the Law in Early Soviet Russia." Olin 102, 8p. Sponsored by the Gender Studies Program, the History Department and the Russian/Eurasian Studies Club.
★ ALANON/ACOA. An anonymous program for persons who grew up in an alcoholic family. Third floor of Aspinwall, 8:30-9:30p.

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**SHUTTLE VAN SCHEDULE**

**FRIDAY:**
- Rhinecliff: Leave at 7:05p, for the 7:41p train
- Poughkeepsie: Leave at 6p, for the 7:18p train

**SATURDAY:**
- Rhinecliff, Rhinebeck, Red Hook and Tivoli: Leave at 10a, return at 2p.
- Hudson Valley Mall: Leave at 5:45p, return at 10p.

**SUNDAY:**
- Rhinecliff: Meet 6:05p, 8:15p and 10:29p trains
- Poughkeepsie: Meet the 7:38 train
- Church: Leave at 9:45a, return at noon. (St. John's)

Meet all Shuttles behind Kline Commons

Next week is the last issue and the last calendar for this semester.

This is your last chance!

Clubs, parties, events at Bard: send all submissions to the back page to the Dean of Students Office.