

# The Graduate Student Advocate

The City University of New York

December 15, 1989

Holiday Edition

Volume 1  
Number 3

## CUNY Chancellor Will Resign

*As for me, I've spent twenty-five years trying to change the world. It's time I tried to understand it.*

—Joseph S. Murphy

"The entire University owes Chancellor Murphy an enormous debt of gratitude for his outstanding service and extraordinary commitment to the fulfillment of the educational mission of the City University," Chairman James P. Murphy said after Dr. Joseph S. Murphy announced his intention to resign at the November 27 meeting of the Board of Trustees. As soon as a successor can be found, Dr. Murphy, who is serving his eighth year, will return to academic life in the University's doctoral program in political science, where he is currently a tenured professor.

During Dr. Murphy's tenure, a comprehensive \$1.5 billion college building program was approved by the State to modernize thirteen CUNY campuses and has been substantially completed; research grants at the City University rose from 4.2 million in 1980-81 to \$125 million in 1988-89. Chancellor Murphy also established CUNY-TV, the first city-wide cable-television station operated by the University. During his administration, the Feminist Press affiliated with City University and a University Press was initiated. Federal funding for the Robert F. Wagner Center for Public Policy was also secured by Chancellor Murphy.

Chairman Murphy commended Dr. Murphy's commitment to access and excellence, noting that student enrollment rose from 172,332 in 1981 to 194,000 in 1989; worker education classes, child-care services and adult literacy programs were initiated and expanded throughout the University to enhance access for non-traditional students; and tuition rates were held as low as possible (\$625 per semester for full-time undergraduates in 1989 compared to \$525 in 1982). Chancellor Murphy also expanded collaborative programs with the Board of Education, emphasizing drop-out prevention, including the joint operation of four new middle college high schools. With the support of the Board of Trustees, funding was provided to a pre-freshman summer skills program for entering freshmen in need of remedial assistance. This retention initiative began as a pilot project with 543

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## Committee for Cultural Studies Plans Doctoral Program

### Student Involvement Encouraged

*Special to The Advocate*

Scholars working in the emerging field of Cultural Studies seek to establish the principles and diverse methodologies required in order to study society in terms of the forms of knowledge and emergent discourses, as well as with regard to the interrelationships among high, mass, popular and everyday cultures as these are perceived from structural and historical points of view.

Students from six disciplines attended this year's first student meeting of the Committee for Cultural Studies (CCS) on Friday, November 3rd. The high turnout of students from diverse disciplines is a sign of the increasing interest in the ongoing efforts to develop an interdisciplinary Doctoral Program in Cultural Studies at the Graduate School. A corresponding "track" proposal is also in progress for students who wish to combine Cultural Studies with more traditional disciplines.

Four students were selected for 1989-1990 Cultural Studies Fellowships: Betina Zolkower (Sociology) will produce the CCS newsletter as well as seek new avenues of funding; Vincent Tirelli (Political Science) will oversee the finances; Tanya Serdiuk (Comparative Literature) will coordinate outreach and colloquium projects; Barbara Roseman (English) will coordinate curriculum proposals.

To ensure that students are aware of the decision-making processes as these affect the creation of the Cultural Studies program, students are represented in equal numbers with faculty members on all sub-committees (i.e., curriculum and colloquium committees). The first step in an involved process concerns accreditation and funding. An ad hoc CCS sub-committee has already prepared a draft of the Letter of Intent for the Cultural Studies doctoral program. At the CCS Steering Committee meeting of November 10th, many of the fifty faculty members and students who had received copies of the draft made comments and corrections for incorporation in the final document.

In collaboration with the Womens Studies program, the Feminist Students

Organization and the Center for the Study of Women, the CCS co-sponsored a lecture by Sheila Rowbotham at the Graduate School December 8th. Ms. Rowbotham discussed her latest book, *The Past is Before Us: Feminism in Action From the Late 1960's to Today*.

Two major CCS events are planned for the spring semester. First, a conference on Russian critic and philosopher Mikhail Bakhtin is scheduled for March, 1990. Organized by Professor Amy Mandelker and Tanya Serdiuk, the conference will present many prestigious Bakhtin scholars from the CUNY academic community, as well as from other universities. The CCS and the English Program will also co-sponsor a conference entitled, "Professionalization in the Victorian Period," in May, 1990. There will be a panel composed of professors and students from three universities, whose topic is entitled, "Victorian Studies/ Cultural Studies: A Dialogue?" With the participation of the audience, the panelists will discuss the rich possibilities as well as the difficulties of multi-disciplinary dialogue within the framework of traditional disciplinary study.

The Cultural Studies Reading Group, now in its fourth year, meets every two weeks during the semester. Several new working groups will begin in the spring. There will also be occasional Friday evening gatherings, at which students will be able to present readings of works-in-progress. Refreshments will be supplied by the recently chartered Cultural Studies Student Association.

There is significant interest in the present and future of Cultural Studies at the Graduate School. The CCS encourages all students to participate in Cultural Studies events. For further information, contact the CCS Fellows in their departments. Students who wish to be on the CCS mailing list should leave their name and address in the Cultural Studies mail slot in the Sociology Department on the 8th floor. Look for posted notices. Watch for CCS flyers to land soon in your department.

## A Veiled Affair

By Binita Mehta

Should Muslim girls growing up in France be allowed to wear the veil, as required by Islamic law, in school?

"France has always lived under the domination of a single religion," wrote Sultana Cheurfa, a militant French socialist wrote in *le Monde* (Nov 24), the Parisian daily. Ms. Cheurfa's statement helps us understand the veil affair (*affaire du foulard*) that has been raging for the past three months in the French media and among both politicians and intellectuals. The French public school system (*école laïque*) is based on the separation of religion and education. The debate about the veil has raised sensitive questions concerning the secular principles of the French public education system as well as issues of individual equality, freedom of religion and women's rights.

The controversy began in the Junior High school of Gabriel-Havez in Creil, a northern suburb of Paris. On September 18th of this year, the principal of the school, Ernest Chenière, prohibited three students, Leila and Fatima Achaboun and Samira Saidani, from wearing their veils to class. The principal was forced to take action when the girls persisted in wearing the veil despite requests made by teachers since last spring not to do so. When the schools reopened in September, the girls continued to wear the veil. On October 13, a compromise was reached by the principal and the students: the students could wear the veil during recess hours, but not in the classroom. The controversy erupted on October 19, however, when the gym professor refused to let the three girls wear the veil in his class. The girls insisted on wearing it, saying that the class was conducted outdoors and not in a classroom. Mr. Chenière then gave them an ultimatum: remove the veil or leave school.

On October 25, the French Minister of Education, Mr. Lionel Jospin, announced to the National Assembly that although he strongly believes in the non-religious, secular principles of the public school system, the schools had no right to exclude students wearing veils or any other signs indicating religious affiliation (*le Nouvel Observateur* 26 Oct.-3 Nov.). On November 27, the *Conseil d'Etat* decided that the final decision concerning the compatibility of the veil with the principles of secularity should be left to the principals of each school (*l'Express*, 8 Dec.). Following that decision, a number of schools allowed Muslim girls who wear the veil to enter the premises. Once inside, however, the girls were quarantined in the school library, where they would do their class assignments.

Jospin's stand has been criticized not only by members of the ruling Socialist Party, but also by members affiliated with both right- and left-wing political parties. They have contested Mr. Jospin's decision to allow the Muslim veil in school, despite the fact that French public schools are non-denominational.

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## Around & About The Center

### The Doctoral Students' Council: A Report

*Special to The Advocate*

The DSC meeting of November 20, was convened at 6.35 p.m. Carina Yervasi, Co-Chair for Communications, chaired the meeting. First on the agenda was the election of the Co-Chair for Student Affairs. Manjula Giri, who had served as interim Co-Chair since the October meeting, was nominated by Carina Yervasi and seconded by Michael Glassman. Ms. Giri, who had served on the Steering Committee, was elected by acclamation.

There was some discussion of the electing another member to fill Ms. Giri's seat on the Steering Committee. There were no volunteers, however, and the motion was tabled for further discussion.

Next on the agenda was *The Graduate Student Advocate*. Ms. Yervasi asked the council to consider the repeal of the by-law requiring that the newspaper employ three editors. The newspaper is currently produced by two editors. Representative Pat Belcon from the Sociology Program brought up the October editorial about her criticism of the newspaper's editorial policy ["Trick or Treat"]. Ms. Belcon stated, "My off-the-record comments with Danny Choriki were made into an editorial. It's unfair to other reps who might be intimidated. It's irresponsible and taken out of context. Nobody knows who wrote the article. As DSC reps, it's our responsibility to students to set the policy and the structure of the paper." Ms. Belcon also said that she was not concerned for herself but for other representatives, who might be offended by such editorials. "The paper's funding comes from the DSC. If they continue their irresponsible reporting, we could have a lawsuit," Ms. Belcon said, after calling for the Media Board to resolve these problems. After some discussion among the representatives, the date for the Media Board meeting was set for November 29, at 6.15 P.M. The repeal of the by-law was then tabled until the next meeting, when the Media Board will make its recommendations.

A few members at the meeting then aired their views about the editorial in question. Some members, worried about references to individual students, disputed the right of the editors to editorialize about DSC meetings, stating that the editorial seemed like a personal attack on Ms. Belcon. A student stated, "The editorial was

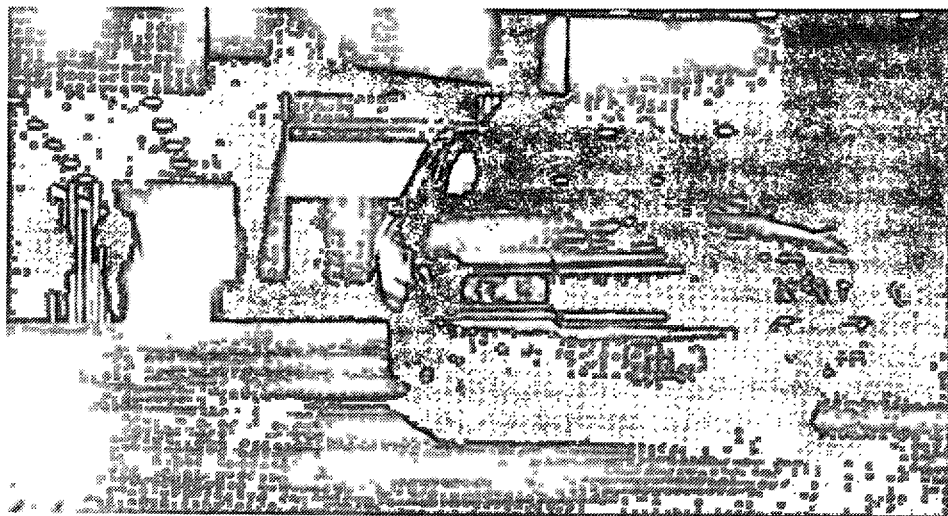
very bad, and has had an intimidating and chilling effect on the student body." Representative John Holzapfel stated, "The DSC needs to clarify the rules. What's off the record must be clear." Co-Chair Yervasi pointed out, "DSC meetings are open unless we move into executive session. Only statements by people who are recognized by the Chair are put in the minutes. If you're overheard, it's fair game. Pat Belcon did not expect her comments to be taken out of context." Cheryl Fish, speaking on behalf of the Steering Committee, said that the Committee had recently expressed concern about the editorial to one of the editors, George McClintock. She stated that the Steering Committee intends to communicate its apprehension in a letter to the newspaper.

The editors were present at the meeting and responded to the charges. Co-Editor McClintock said, "I don't think we've been irresponsible. *The Advocate* is not the official voice of the DSC. What our reporters reported was on the record, said at an open meeting. Representatives are responsible for the statements they make during an open meeting of the DSC." Co-Editor Victoria Gillen said the editorial was neither slanderous nor irresponsible. "There's no legal liability," she told the representatives, and called for greater involvement in the newspaper on the part of the student body. A vote was taken to table the discussion.

Then the representatives discussed the need to extend the Mina Rees library's evening hours. Steering Committee member Gregory Pinney said that a poll taken last year indicated that 90% of the students surveyed also want the library to be open on Sunday. Apparently the library had experimented with keeping the library open on Sundays several years ago, only to find that not many students made use of the facility. Representatives recounted trying to extend the hours last year, and had proposed an increase of the student activity fee in order to raise the necessary funds. They suggested formulating a questionnaire in order to find out how many students are interested in an extension. A letter-writing campaign to Albany was also suggested.

Carina Yervasi announced that new bulletin boards had been put up in the Basement Mezzanine for the use of the various

### Post-Modernism



*The Graduate Center Mall on West 42nd Street has been recognized as one of the city's leading public showplaces for contemporary art and historical exhibitions.* —Chairman James P. Murphy and Chancellor Joseph S. Murphy

### Enhancement Funds for Students with Disabilities

The City University of New York has provided the Graduate School with a modest allocation of enhancement funds for temporary services for students with disabilities. These funds are meant to supplement already existing support and may be used on an ad hoc basis to provide assistance in the form of readers, interpreters, transcribers, and so on.

Our resources are quite limited, but we are eager to put them to use in helping as many individuals as possible. Interested students should contact me or Sharon Lerner to discuss their needs.

Floyd Moreland  
Dean for Student Affairs

Chartered Organizations, and recommended that the DSC establish a dating policy for flyers. After some discussion, it was decided that the DSC has the right to remove notices of dated events after the expired date.

Steering Committee member Michael Glassman then reopened the nominations to fill the seat left vacant by Manjula Giri. Representative Barbara Roseman and at-large representative Robert Greer were nominated, but both declined the nominations. Mr. Greer then asked Kim Reade, who was acting as proxy for Representative Dana Fenton, if she wished to serve on the Steering Committee. When she replied that she is not an elected representative, Mr. Greer said that the DSC Constitution allows the Council to remove any representative who misses two consecutive DSC meetings. Thus, in theory, Ms. Reade could have been elected as both an at-large representative and a Steering Committee member, all in one evening. "It's sleazy, but it's legal," Mr. Greer concluded, much to the amusement of the other representa-

tives. After the laughter subsided, Ms. Yervasi intervened, saying that the Council should wait until the next general meeting to hold the *Steering Committee election*, in order to give representatives who were not present the chance to participate in the election.

Representative Rick McKinnon, who also represents the student body at the CUNY Research Foundation, reported that nothing of importance to the students had been discussed at the last RF board meeting. Mr. McKinnon also pointed out that students should be made aware of the fact that the Research Foundation is a relatively unknown source of financial aid.

Finally Ms. Yervasi suggested that since the Steering Committee meetings are not as a rule open to the student body, the Steering Committee should include the minutes of their meetings on the agenda of the general DSC meeting.

The meeting was adjourned at 8 p.m. Portions of this report were drawn from the Minutes of the DSC, November 20, 1989.

### International Students Association November 10th Social Hour



### Hot Dates

#### Democratic Socialists of America

"Lessons of the New Left" with Paul Berman & Ellen Willis  
—Feb. 8, 7:00 P.M., Rm. 207

#### Doctoral Students' Council

General Meeting: Feb. 21, 5:00 P.M., Rm. BM10  
Steering Committee Meetings: Feb. 1, 5:00 P.M., Rm. BM01

#### Minority Students Association

Lecture: "Symbols, Ideology and Women of Color"  
—Dec. 21, 4:30 P.M., Rm. BM10

#### Primum Mobile

First Readings: Plays by Michael Glassman, Karen Pincus and Vinny Tirelli—Dec. 20 & 22, 7:30 P.M., Rm. BM10

## Around &amp; About The Center

In Search  
of the  
Missing Rib

By Ed Marx

The pack of males is gathered together in the small cave-like apartment. The ritual bonding activity, a televised sporting event, has ended. The light has begun to grow dim outside, and hunger is beginning to gnaw at their insides. Latent violence is threatening to break out. A mission is called for: a food-gathering foray into the unpredictable outside world. One draws the short straw, and the chore of driving falls to him. They pile into the car and soon arrive at a sparsely decorated restaurant in a somewhat seedy part of town. They wait in the long line, placing their orders in turn (each one hoping that his order will be propitious) and watch as the various meats are hacked apart with a cleaver. They rush back to the apartment and fall upon the ribs, tossing the bones away and washing the meal down with a suitable liquid. Finally they are sated, and can devote their entire attention to Vanna White on Wheel of Fortune.

Rib-eating is a ritual which has changed little over the millennia. In the ancient world, animal sacrifice pleased the gods at the same time as it pleased the palate. Hesiod's *Theogony* explains how Prometheus, the friend of mankind, deceived Zeus into choosing the bones of a sacrificed ox, thus giving men the right to meat. Fire, denied to men in retribution for this deception, was to come later. Greek mythology is filled with acts of *omophagia*, the eating of raw flesh, and *sparagmos*, tearing apart an animal with one's bare hands. With minor exceptions, such as the vegetarian cult of Orpheus, animal sacrifice (common also to the ancient Hebrews) remained an important part of western culture well into the Christian era.

Charles Lamb's "A Dissertation Upon Roast Pig," despite having been written before the technological breakthrough of the barbecue, still remains the central work of the Barbecue canon. "Of all the delicacies in the whole *mundus edibilis*," Lamb wrote; "I will maintain if [the roast pig] to be the most delicate—*princeps obsoniorum* [the most eminent food]." Lamb's delicate sacrificial victim, though clearly a scapegoat (his flavor can be improved by whipping),

like the animals of Greek sacrifice (whose shaking bodies, after being doused in cold water, signified assent) does not mind its fate: "he hath a fair sepulchre in the grateful stomach of the judicious epicure—and for such a tomb might be content to die."

But I will not follow Lamb so far as to say of the pig that "no part of him is better or worse than another." I must take my stand, upon the rib. I have no patience with the bad faith of carnivores who will only eat meat if it has been ground up and made to look like something else. But ribs, aside from being "honest" meat, have other attractions.

Having been uprooted from my old hunting-and-gathering grounds, I began, two years ago, the search for the perfect New York rib, the rib that would replace the lost rib of my college days. My early inquiries bore little fruit. The preparation of the rib is not an easy thing; like sacrifice, it is an art known only to high priests. In addition to the meat there is the even more difficult question of *sauce*. Most of those I asked told me to go to Tony Roma's or Dallas Jones. This is like offering a wine connoisseur a glass of Gallo Chablis. Only for the desperate. Tony Roma's claim to be "the best tasting ribs in the country" is likewise as insulting to the rib-lover as a Hare Krishna claiming to be the Pope. The best rib joint I know posts a handwritten sign proclaiming, "We will put no sauce into any container." Tony Roma puts their sauce in plastic packets, like fast food ketchup. Enough said.

I knew that if good ribs were to be found in the city, they would be deep in the heart of Harlem. And this hypothesis proved correct; on a good tip, my trusted companion and I made the trip to 126th and Lenox, where we enjoyed Sunday brunch at Sylvia's restaurant. Sylvia's is the place where all of those Harlem tours wind up for a taste of authentic Harlem soul food; but don't let that frighten you—it is not a tourist trap. As to the ribs themselves, they are the fall-off-the-bone variety, a style preferred by many a rib eater.

We must digress for a moment to speak technically about the cooking of ribs. The most common cause of bad ribs is that they are cooked too quickly. A rib is not a steak, which can be slapped onto a grill for ten minutes and eaten. But oven-cooking, which provides the required low heat, fails to supply the necessary flavor. The ideal way to cook ribs thus turns out to be in a

large brick oven, in which the ribs can be kept far enough from the wood flame to prevent burning. Needless to say, the choice of wood is crucial too.

Sylvia's ribs, it must be said, lack something in the smoked-flavoring category, and the sauce rates only an eight on a scale of ten. But it is still, perhaps, the best all around rib plate I have encountered in the city.

Several other rib joints are worthy of serious consideration. The first is Brother's Barbecue, located at Houston and Seventh Avenue, just off the number 1 train. Brother's has the best ambience of the major rib joints. It sports pictures on the wall of many southern barbecue joints, (although we noticed that the the rib pilgrimage depicted missed our favored city of Oakland, California). Occasionally Brother's even has live music. As to the ribs, they are quite flavorful. But Brother's fails in an important respect—quantity. This reviewer has had the intolerable experience of twice leaving Brother's some thirteen dollars poorer (the price a plate of ribs and a Bud) and *still hungry*. In any sacrificial feast, this is simply unacceptable. The sauce (provided in plastic ketchup bottles) was also less exciting than could be desired. But for light eaters, Brother's may well suit your needs.

An honorable mention in the *Yuppie Rib* category goes to the Cottonwood Cafe on Bleeker street. Here, if you are prepared to pay twenty dollars, you will receive a large quantity of ribs, a decent sauce, and plenty of vegetables.

For the connoisseur, there is Singleton's Barbecue, on Lenox at 136th St. A small, diner-style joint with 1960s wallpaper that makes it look like something out of the movie *Shaft*, Singleton's provides a no-frills, authentic, and quantitatively sufficient plate of ribs at the industry standard price of \$7.95. Or you can impress your friends by ordering the Chitterlings or pigs' feet, at about the same price. The ribs were the best tasting we had come across, although we were denied the succulent small-end ribs (A slab of pork ribs always consists of 13 ribs. The so-called "small end" has more meat per bone).

All of the above-mentioned rib joints offer a range of vegetable accompaniments. The choice usually includes two of the following black-eyed peas, mashed potatoes,

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D E A R  
M R O  
U P D A T E

Dear Mr. Update,

What is a GUI? Which detergent should I use to remove it from my computer?

Confused

Dear Confused,

First of all, keep that detergent well away from your computer! As for a GUI, if your computer has a bad case of it you're in luck—it's good for it. GUI stands for Graphical User Interface and it's what the Macintosh has when you buy it and what the IBM PC often does not. The best type of graphical interface is one that not only communicates with the user with pictures (Icons, symbols, tokens, logos and thesauri are wonderful things! Does your word processor have one? Do you use it?) but sets a whole range of standards that all the applications (programs) that run under it adhere to. For instance, on the Macintosh the way one handles fonts and printing is common to all Mac programs, whereas under DOS on the PC each program has its own method. There is such conformity on the Mac that a casual onlooker may not even know what program is being used, whereas on the PC each program has its own special look and feel.

Lest you think the PC is totally backward, I should point out that you pay a premium for a GUI, and on the PC it's an optional extra, whereas on the Mac it's a standard feature. The Mac is also a proprietary system (i.e. there are no clones) which also adds to its cost. There are actually a number of GUI's for the PC, of which Microsoft Windows is the most widely used. The Computer Center currently has a demonstration copy of it running on a IBM PS/2 computer in its Graphics Lab. Have a look if you're interested.

Dear Mr. Update,

What is the Mac System 7.0? And what happened to the first 6?

Little Billy Tell

Dear Little Billy,

Big changes are afoot in the computer world. Both Apple and IBM are developing new operating systems for their personal computers—Apple's Macintosh system is called "System 7.0"; the IBM system, called "Presentation Manager" (PM), is for the new line of PS/2 computers and features a GUI standard. The bad news is that the new systems will require a lot of memory, which is expensive.

Apple's System 7.0 is a major update of its operating system. (As a relative newcomer to the Mac world, Mr. Update missed the first 6. Sorry.) It will become the standard Mac system and will require at least 2 Megs of memory. Current applications will run under it, but its more advanced features will only be usable on the more advanced Mac models. It promises better resolution of characters on the screen by using outline fonts with Laserwriter-type definition, rather than bitmapped fonts with Imagewriter-type definition for display. This will make the Mac a true WYSIWYG (what you see is what you get) machine. You will also be able to run a number of applications at the same time (at least on the more advanced Macs). Thus you will be

*Continued on page 11.*

More Rooms Available  
In West Hall

December 14, 1989—West Hall has twenty-seven new rooms for rent, Steve Gorelick, Director of Enrollment Services at the Graduate School, announced today. West Hall is the CUNY graduate student residence located at 120 West 44th Street. The new rooms in West Hall were previously occupied by students at Columbia Teachers College. CUNY will sublet the rooms at the same rate that CUNY now pays the owners of 120 West 44th Street until Aug. 1992, when the current lease expires.

The CUNY Graduate School and University Center is the only university center in New York State without permanent housing for graduate students. "West Hall is a temporary solution," Mr. Gorelick

stated. "We're happy that students like it, but we want a permanent solution, such as a residence hall owned and operated by the City University that would house both students and faculty. Until then, we're happy that West Hall is serving as a temporary solution."

Like all the rooms in West Hall, the additional rooms have a private bath and access to a community kitchen. The rooms will be rented for the same price as the rooms already leased by CUNY. Some of the rooms are available for immediate occupancy; others will be available on January 15, 1990.

Interested students are invited to contact Roberta Zalkin in room 226 at the Graduate School, or call her at 642-2803.

## The Graduate Student Advocate

## Wanted:

Cartoonists  
Columnists  
Graphic Artists  
Reporters  
Reviewers  
Photographers  
Writers

Participants are appreciated.  
Participation is compensated.

Come to Basement Mezzanine 09.  
Call (212) 624-2851.



## Editorials

## Voted In or Out of Business?

The *Graduate School Student Handbook* defines the Doctoral Students' Council as "the policymaking body representing all students matriculated in doctoral or master's programs at The Graduate School and University Center." DSC representatives from each program are elected in the month of May for the following year. At the first general meeting, held in May after the program elections, the representatives elect three members to the DSC Executive Committee and six members to the DSC Steering Committee. Committee members "meet with President Harold M. Proshansky and his cabinet to report activities and exchange information of a monthly basis. ... DSC members also act as lobbyists for graduate student interests at the Board of Trustees, University Student Senate, New York State Assembly, the Mayor's Office, and with the Graduate Center Administration." The DSC is also responsible for "maintaining student autonomy for DSC monies, and talking actions on student grievances at the Graduate Center."

"Autonomy" equals the DSC Executive and Steering Committee control of the \$8.35 per semester student activity fee, multiplied by the total number of fee-paying students, or \$60,500, as proposed in the DSC budget for 1989-1990. Based on this budget, this year the DSC will: allot \$2 per student to each program, or \$150 to programs of limited enrollment, totaling \$11,000; provide \$250 per semester to each student organization properly chartered and approved by the DSC for a total of \$5,000; subsidize a discount for photocopying at the New York Public Library, totaling \$2,400; fund a cultural affairs budget of \$1,500; and, with the administration, underwrite student travel and research expenses of \$4,000, or \$200 or less per applicant. The DSC budget also contains "discretionary" funds totaling \$3,860, an "elections" fund and a "reserve" fund each for \$1,000, as well as a "capital expenditures" fund of \$500. \$0.85 per student is allotted to the University Student Senate. No money is budgeted for publicity, although \$850 is provided for copying, printing, postage and supplies. \$4,500 is designated as funds left over from the 1988-1989 school year.

The two most expensive items on the DSC budget are the student newspaper, \$9,000 for seven issues, and DSC committee member salaries, totaling \$20,040. Each editor earns \$200 per issue. The six Steering Committee members earn \$70 each per month, or \$840 yearly. The three Executive Committee members each receive a DSC stipend of \$5,000. The combined salaries of the nine committee members equals almost one third of the total budget.

Are DSC committee members well-paid for what amounts to attending weekly committee meetings and one monthly general meeting, as well as an occasional rendezvous with administration officials or a trip to Albany, plus a few office hours per week? Student officials should be paid for their time. Even if advocacy knows no realistic wage, \$5,000 salaries do not seem unreasonable for DSC Executive Committee members, given their managerial responsibilities. All committee members keep regular office hours, and are available to serve as ombudsmen for students in their hour of need. Given the current fiscal crisis, as adjunct lecturers and research assistants prepare for uncertain employment at best, lobbying for the benefit of graduate students is an increasingly important and frustrating task. If our student representatives are not paid for their activities, student advocacy at the Graduate School will disappear completely.

Nonetheless, critics of the DSC say that evil winds have blown through the Council chambers. According to a former representative, who did not wish to be identified in print, council meetings are "protocol-oriented and not a lot gets done there. Most of the [representatives] don't come to the meetings. The DSC has had problems with its election procedures. Some students said they didn't receive their ballots until the election was over; others said they did not receive their ballots at all." This year, \$1,000 is slated for elections. Last year, DSC elections cost almost \$1,775, or about \$500 more than the \$1,279 spent in 1986-1987, when the current DSC Constitution was drafted and presumably mailed to all matriculated students.

The DSC's most cynical critics even suggest that former committee members squandered hundreds of dollars generated by student fees, either deliberately or as a result their apathy, by placing restrictions on funds that could have been made available to all chartered student organizations and others seeking to hold conferences or produce programs of interest to the Graduate School community, in order to fund their own student organizations and cultural events, even private dinners. Specific charges of impropriety are difficult to substantiate because a number of vouchers—receipts for money spent on DSC functions—have mysteriously disappeared from the DSC files.

Notwithstanding the missing vouchers, virtually all of the bluster DSC critics can muster tends to deflate given the fact that executive and steering committee members stand for election every year. Shady student politicians of the past, if there are any, are not *de rigueur* overshadowing the members of the current committees, who would take offense, and rightly so, at suggestions that their chairs have been soiled over the years by predecessors they have never heard of, who may or may not be lurking in the shadows. Six of the nine DSC officials are serving their first term in office. On the Executive Committee, Megan McCormick, Co-Chair for Business Affairs, demonstrated her integrity last year and continues to manage the budget responsibly. Manjula Giri, Co-Chair for Student Affairs, has earned the respect of both students and administration officials for her work as President of the International Students Association. Carina Yervasi, Co-Chair for Communications, is rapidly establishing herself as the most dynamic student leader the DSC has seen in years.

In October, *The Advocate* ran an article about the October 26th meeting of Doctoral Students' Council. Based on information in that article, the editors questioned in an editorial a well-known DSC representative, who made statements they believed were designed to encourage the Council to censor the newspaper. Off the record, some DSC representatives have suggested that *The Advocate* can easily be forced to close up shop. As a former committee member said recently, "The Reps will decide that the Graduate School doesn't need a student newspaper anymore and *The Advocate* will be voted out of business." The letter in this issue from the members of the Steering and Executive Committees of the DSC certainly helps to dispel that rumor. —ed.

## Letters

## DSC Committee Members &amp; The Advocate

November 28, 1989

To the Editors:

Recently the general body of the Doctoral Students' Council (DSC) discussed the repeal of By-Law I.B.1 ("The newspaper shall be operated by a three-member editorial board with equal vote on editorial decisions and equal salary.") because the editorial staff of *The Advocate* decreased from a three-member board to a two-member board. The repeal was tabled at the last general DSC meeting (Monday, November 20, 1989) with the stipulation that the Media Board meet on November 29, 1989 to make recommendations to the DSC Steering Committee for a procedure to follow when a vacancy on the editorial board occurs.

Because the newspaper is not financially independent of the DSC, some people seem to think that the DSC should control the content of the newspaper. But the DSC only controls the finances; the payment structure; the rate of pay to contributors; the printing costs. This year, the Media Board of Spring 1989 allowed the Editors to suggest a feasible rate per word to be paid to contributing writers. The rate of \$.025 per word with a cap of 1500 words was deemed reasonable for both the CUNY and DSC budgets.

The DSC is not willing to police the newspaper's content, just as it is unwilling to police the content of papers given by the recipients of the Student Travel and Research Fund (partially funded by the DSC), or the content of flyers, posters and brochures of the funded organizations of the DSC.

The DSC Steering and Executive Committees act as the selection committee when hiring editors. The highest qualified individuals are chosen on the basis of a written application, supporting materials and interviews.

In response to the editorial "Trick or Treat" (*The Advocate*, October 31, 1989, Halloween Edition, p.4), for the record, the DSC Co-Chairs and Steering Committee members, in the interest of journalistic freedom, make no official comments on the content or production of the newspaper. This freedom of the press however, carries with it a profound responsibility to deal fairly and objectively with the issues and individuals that affect and make up the Graduate School community. Thus, the governing body of the DSC, in the interest of journalistic freedom, the integrity of the newspaper and individual rights suggests that due caution be exercised by the Editorial Board to protect these fundamental rights of expression.

Sincerely,

The DSC Steering Committee and Co-Chairs:

Cheryl Fish; Manjula Giri, Co-Chair for Student Affairs; Michael Glassman; Christine Kallinger; Said Mahmoud; Megan McCormick, Co-Chair for Business Affairs; Greg Pinney; Carina Yervasi, Co-Chair for Communications

December 8, 1989

Dear Editors:

I was very surprised to read the account of my thoughts about Picasso and Braque in Chrystel Hollevoet's article on Cubism in the October *Advocate*. In trying to compress my thinking into a sentence or two, Ms. Hollevoet has seriously distorted it. Although she does not say so in her text, Ms. Hollevoet construed my evaluation of Picasso and Braque from some of my lectures in a seminar on Cubist Painting and Collage that I am conducting at the Graduate Center this semester, and for which she is registered as an auditor. Throughout the seminar, I have emphasized the contradictions and paradoxes that characterized the development of Cubism, and the often complex changes in position taken by its principal developers. Her reduction of a complex class discussion about the relative accomplishments of the two artists into the simple statement that Picasso's superiority lay "in his capacity to render a sense of opaque volumes" is quite simply absurd.

I would like to add that at no time did Ms. Hollevoet inform me that she intended to cite my opinions in a newspaper article or ask to interview me in order to ascertain what my opinions were. While students are of course encouraged to make general use of knowledge gained in the classroom, they should realize that citing in print specific remarks attributed by name to specific teachers or fellow students, without either permission or verification, is another matter altogether.

Yours truly,

Jack Flam, Professor of Art History  
*The Advocate regrets that the source of Chrystel Hollevoet's references to Professor Flam's opinions was not cited. We apologize for this oversight. —Eds.*

*The Advocate welcomes letters. Please include your telephone number for verification. All letters are subject to editing in the interest of clarity and to meet space requirements.*

## The Graduate Student Advocate

Funded in part by  
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The City University of New York  
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## Letters

Dueling Derridas:  
Shots in the Dark

To the Editors:

Both articles in the October issue of *The Advocate* on Jacques Derrida's lecture of September 28 seemed to miss the point entirely. This was a most illuminating lecture because it revealed how Derrida positions himself as regards his North American disciples and recent developments in "theory" in the "states general of 'theory.'" Derrida registers both the necessity and the risks of more properly philosophical readings of his work such as Rodolph Gasché's *The Tail of the Mirror*, which he mentions, and Christopher Norris's work, which favors Derrida the philosopher over Derrida the literary theorist or the negative theologian, as presented by people such as Mark Taylor, who would like to see the question of philosophy jettisoned entirely. Thus, it is now clear how Derrida favors both a rigorous working through of the philosophical tradition and the radical alterity of *écriture*. I am absolutely disappointed with both Sean McCann's and Ed Marx's treatment of the event.

McCann came off sounding like a disgruntled former disciple who now seems unable to explain his former infatuation and who is unwilling to engage in the game and task of the deconstruction of all self-evident and, I dare say, ideological (Derrida would never use the term) notions including and especially History. McCann's reliance on the binary opposition "real/fake" to accuse Derrida of being "not Derrida but an incredible simulation" is one such self-evident notion in need of deconstruction. I was especially amused by McCann's assertion that Derrida the philosopher of *différance* "elides difference," which echoes both the letter and spirit of Foucault's counter-attack on Derrida's assault on his reading of Descartes' treatment of the *cogito* in *Madness and Civilization*. Although I admire Foucault, I must admit that his assertion that Derrida elides differences between the different kinds of discourses in Descartes' *Meditations* was a bit extreme to say the least.

There is, of course, the question of Derrida's influence on such thinkers as Foucault and Kristeva in the mid-seventies, which I don't want to get into. The reason I'm going on about Foucault is that he is the usually unacknowledged inspiration for the so-called New Historicism, he raises questions about the unacknowledged debt these North American critics owe to the French intelligentsia.

As a Freudo-Marxist critic, I have no problems with Derrida's attacks on "certain marxists" because I think it was clear from the context that he was referring mostly to Jameson, an unreconstructed Hegelian, and Eagleton, an essentialist of sorts. I might take issue with Derrida's assertion that Marxism is a theory because I think that *The 18th Brumaire* destabilizes things somewhat, as Sandy Petry points out in a recent issue of *Critical Inquiry*.

Obviously, I do not agree with McCann that this was a grade B lecture. But I do agree that the questions raised by the panelists last year were pretty bad. Maybe that's why Derrida chose to speak for such a long time this year. The questions posed by the panelists this year seemed to demonstrate more interest in showing off than in actually asking important questions. They could have asked

## Democratize the DSC

By Thomas Smith

I'd like to propose some reforms of the present structure of our student government. The aim of these proposals is: to encourage the departmental student associations to become more involved, under DSC oversight, in the election of DSC officials; to impose new requirements on DSC campaign officials to open up the DSC elections to more voter involvement; and to have the student body as a whole elect the DSC Co-Chairs and Steering Committee.

I was on the advisory committee that drafted the original proposal for our current DSC constitution three years ago. At the time, I thought the draft we came up with was an improvement over the earlier constitution. Our revised charter contained a much needed provision for recall of DSC officials, hence preventing incompetent and/or feuding officials from holding on to their positions and causing havoc in the DSC. Of course, like any participant in a committee effort, I personally was not completely happy with the result. I felt at the time that the document did not go far enough in democratizing the DSC. My experience since then has only confirmed that view.

I am concerned with the fact that the election process for DSC representatives is still not an open process. We must encourage the candidates to publish their views on the issues and thereby give students the information they need to make a real, informed choice. The DSC no longer even bothers to ask nominees whether they actually wish to run for office before their names are put on the ballot! And the Executive and Steering Committees, the leadership bodies in the organization, are still appointed by the Council, rather than elected by the student body as a whole.

Second, there is no real process by which students can get involved in DSC decision-making after they have "elected" their officials. As a result, a handful of students—the three Co-Chair Executive Committee, the nine-member Steering Committee, and the thirty or so DSC representatives who actually show up at meetings—make decisions about how to govern and how to spend the student fees that are collected by the university from its thou-

sands of graduate students. which New Historicists and which Marxists in particular Derrida is attacking, where psychoanalysis fits into all of this, given that it deals with formation and deformation of the subject in and through the symbolic order, and when Derrida is going to do a history of the notion of History. That is, when is the Messiah going to arrive?

Ed Marx's article was more of the same except that it was more humorous. Interestingly, Marx seems to feel that because the counter-concept "jetty" is funny, it is necessarily empty as a philosophical term. Both McCann and Marx fail to appreciate the brilliance of Derrida's coinage. When Derrida says he is dealing with that which is "outside and before" the sub-ject, ob-ject, pro-jection, etc., I think he is making a major contribution to critical theory, with or without quotation marks. The critique of the subject/object dichotomy is clearly an attack on the primacy of philosophical reason, while the critique of the project, which echoes Bataille's deconstruction of Descartes, is clearly an attack on instrumental

sands of graduate students.

Democratization of our student government must involve, first and foremost, the strengthening of democracy at the grassroots level, where students work and interact, by strengthening our departmental student associations. These must be created where none exist now, must be fully democratized where they do exist, and must be fully integrated into the DSC as our functioning local bodies of student government and of the election process.

To accomplish this task, the DSC would have to provide stringent guidelines for election and decision-making procedures within these local associations. To make these guidelines fully democratic, the DSC must acknowledge the problems many CUNY graduate students face in coming to meetings.

Like it or not, we study at a "suitcase school." Many graduate students have families to take care of as well as vocational responsibilities, and many live far from midtown Manhattan. Hence, to make our local election and decision-making procedures fully democratic, the DSC must insist that departmental student associations win the right to control the departmental student newsletters. (In my program, the newsletter editor is appointed by the Executive Officer; this is also the case in other programs.) These newsletters should permit student government candidates to publish their campaign positions, they should inform students about the issues, and present students with referenda on these issues. To ensure that important issues will actually be presented to students through referenda, a minority of those present at a meeting, or a small number of petitioners from the program, should be entitled to require a referendum on any issue.

The DSC representatives should oversee these departmental associations to ensure adherence to these DSC guidelines. To ensure impartiality, this supervision could be performed by teams of DSC representatives from both within and without the particular program being supervised. This responsibility should be made the mandate of DSC representatives.

The DSC representatives from each department should meet with the departmental association officials and members on a regular basis. Through decisions made at these meetings as well as through referenda, students could "instruct" their representatives how to vote at DSC meetings. This democratic mechanism would connect students directly to their student government.

Second, the DSC should encourage and supervise the departmental associations to help run elections for DSC representatives. This supervision could be carried out by the

reason. And the critique of the abject and rejection clearly is an implicit critique of Bataille's notion of expenditure and the theorizing of psychoanalysis, particularly Kristeva's celebration of the so-called pre-oedipal phase.

In short, Derrida's lecture contained a wealth of material for the student of critical theory, and it is a shame that McCann and Marx came away unenriched.

Sincerely,  
Gary Paul Gilbert

same teams of DSC representatives from within and without the particular program. These departmental associations would be entrusted with the job of asking the nominated candidates, before their names are put on the ballot, whether they actually want to run for office. Through their newsletters, these departmental associations could also publish the campaign statements of DSC representative candidates from the programs, so students could learn where these candidates stand on the issues that concern us. And the DSC could publish campaign statements of at-large candidates in *The Advocate*.

Finally, the leaders of the DSC, the Executive and Steering Committees, should be elected by the student body as a whole, rather than by the Council. Some might object that the students as a whole do not have the knowledge, let alone the interest, to determine who among them is worthy of these high and salaried offices. But that is elitist nonsense. The only reason why students lack this knowledge and this interest is that we are effectively locked out of the election process. The reforms I have discussed here would enable us to gain sufficient knowledge, through full debate and an open campaign process, in order to choose our student leaders responsibly.

But bureaucrats and representatives—even if they are graduate students—don't permit their organizations to be democratized easily. Just as the East Germans have won the beginnings of freedom in the last few weeks only through struggle from below, the only way any of these reforms will be enacted is if students put pressure on their student government.

Thomas Smith is a Ph.D. candidate in the Political Science Program.

## Devil's Food Advocate

To the Editors:

I think that the articles in the October issue of *The Advocate* were very unfair to Pat Belcon. I also think that if the editors took the time to research both what was really said at the meeting and what Ms. Belcon has done for the students at the Graduate Center they would be singing a different tune.

Since when does journalism go by hearsay? I strongly suggest that the editors take the following courses: Politics, Journalism, Ethics and Etiquette.

Cordially,

Gale Messenger, Student, MALS Program  
Dear Editors:

In one editorial, "the editor" wonders if a "student's opinion of the Graduate School community is cynical and misinformed, or merely naive and stupid," and then whines about our "generally isolated lives." No wonder he feels isolated. In another, the "other editor" suggests "more prosaic, utilitarian purposes" for the newspaper that read like insensitive wisecracks and (unconscious?) authoritarian images: "Try spreading *The Advocate* over your body this winter; it will keep you warm" and "You might try folding *The Advocate* to make a hat to wear while you think" are the worst examples. In yet a third editorial, you respond to a DSC representative's joke about the newspaper with sophomoric hyperbole, then you have the audacity to request "official comment—on the record—from the DSC regarding our effort and our product." Sounds to me like you're spitting in the wind. —Not Amused



# CUNY Abortion-Rights Activists Rally for Women's Lives

## Mobilize Now

By Jonathan Hager

## Unified Diversity For Pro-Choice

By Maria J. Rivera and Margaret Logreira



Photograph: Janet Baus

On Sunday, November 12, pro-choice advocates from around the country gathered in front of the Lincoln Memorial to show their support for abortion rights. Although the rally received relatively little press coverage, organizers from the National Organization for Women estimated the number of supporters at 300,000, despite the initial police estimate of the crowd at 150,000.

On this unseasonably warm day in Washington D.C., supporters surrounded the reflective pool to hear various politicians and musicians speak of their commitment to a woman's right to choose. Newly-elected politicians from New York included Ruth Messinger, Elizabeth Holtzman and David Dinkins, whose outspoken support made abortion rights a mayoral campaign issue. "The people spoke and the people were heard and the people said, 'We believe in choice, we believe in liberty, and we will never be denied,'" Mayor-elect Dinkins stated.

The principal speaker of the rally was Molly Yard, chief organizer and president of the National Organization for Women. Between speakers she reiterated the major focus of the rally: "And we say to you, Mr. President, we say no. We will not obey your dictates nor those of the Reagan Court."

The rally comes at a time when the 1973 Supreme Court decision allowing abortion, *Roe v. Wade*, has come into jeopardy. Increased awareness of the controversy surrounding abortion is due primarily to recent Supreme Court decisions, proposed legislation by Congress and the effect the abortion issue has had on recent city and state elections.

Last summer, the Supreme Court, with the Webster decision, upheld a Missouri law restricting a woman's access to abortion and granted the states the power to pass laws limiting abortion. (Three days after the rally, Pennsylvania became the first state to use the Webster decision in passing State legislation: women are no

longer allowed abortions after 24 weeks of pregnancy; if a woman is married, her husband must be notified before an abortion can take place.)

On October 26, the Senate sent a bill to President Bush which would have permitted federally financed abortions for poor women who are victims of rape or incest. The President vetoed the bill. Senator Brock Adams of Washington spoke at the time of the President's veto: "I'm sorry the President of the United States, the most powerful man in the world, has chosen to veto this bill and thereby cause enormous additional suffering for some of the world's most unfortunate and powerless victims."

While these setbacks to the abortion rights cause were brought up at the rally, equal time was given to the recent momentum gained in recent elections. The races which had the greatest impact were the gubernatorial races in Virginia, the New Jersey and the mayoral race in New York. Plotting pro-life against pro-choice, these races proved successful for abortion rights advocates. "Abortion rights 3, George O," said Eleanor Smeal, president of the Fund for a Feminist Majority.

Although there were no reports of confrontations at the rally, an estimated 150 anti-abortion protestors marched in small groups, chanting, "Abortion is murder." One pro-choice supporter responded with the question, "If a poor woman from Harlem is forced to keep her baby because of you, are you at least going to pay for the baby's food?"

A spokeswoman for the National Organization for Women said that there were no immediate plans for a subsequent rally, although pro-choice supporters will continue to lobby for abortion rights. In the coming months, the Supreme Court will hear three more cases related to abortion rights. *A*

*Jonathan Hager is a student at Hunter College.*

Unified diversity was the key to the November 12th abortion rights rally in Washington D.C. At any point between the Washington Monument and the Lincoln Memorial, we encountered clusters of people from varied ethnic, religious, and personal affiliations: Artists For Pro-Choice, Baptists For Choice, Catholics For A Free Choice, Jews For Choice, Republicans For Pro-Choice, Salvadoran Women for Choice and Freedom. Almost every university and college imaginable was represented. In addition, a greater number of men were in attendance than at the April 9th march. The rich ethnic and cultural diversity let people know that they were all supporting a common cause.

An estimated 300,000 people came to hear various politicians, entertainers, and activists speak. Many of the participants arrived carrying signs and expecting a lot of chanting, cheering and applause. But few were prepared to encounter the poignant monument whose purpose was to remind everyone of the reason for the Pro-Choice movement. The Unknown Women's Memorial, a marble-like structure created by a woman architect who had been inspired by the Tomb of the Unknown Soldier, stood solemnly in front of the Washington Monument. The monument was dedicated to "the courageous women who died from illegal abortions because they had no choice." It called attention to the seriousness of our purpose despite the gaiety of the rally which lay ahead. The crowd around the monument rivaled in size the group gathered on the steps of the Lincoln Memorial.

Surrounding the Unknown Women's Memorial were flowers and the biographies of five women of color who had suffered from the lack of choice. It should be noted that this Memorial was neglected by many newspaper and television reports. Why? It is much easier to state numbers, show

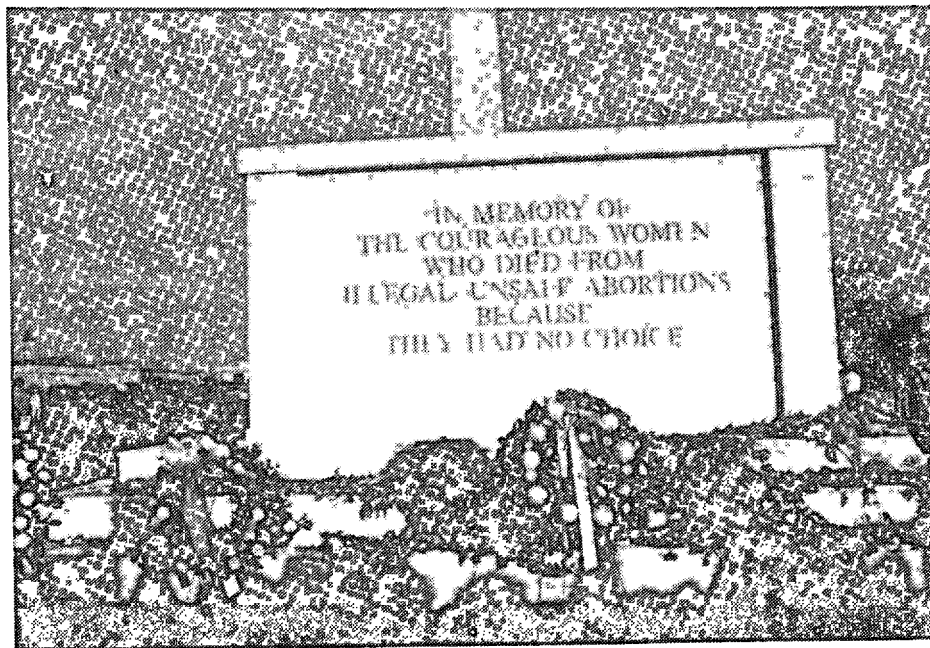
people with signs and quote speakers than to address the harsh reality of the situation. Without the right to abortion, more women will die.

A large number of people from the rally went over to the Vietnam Memorial. With their Pro-Choice signs in hand, they paid homage to a group of people who died for their belief in human rights while serving the U.S. government. One sign made the point quite powerfully: "You would punish my son for *not* killing and punish my daughter for what you think is killing."

With the Webster decision, the Supreme Court upheld a Missouri law which bans the use of public funds and municipal hospitals for abortion, as well as prohibits public employees from either performing or assisting in an abortion. Those most effected by this decision will inevitably be poor women, women of color and young women. In the next year, the Court will hear three more cases and may further restrict a woman's right to choose. (One of these cases, *Turnock v. Ragsdale*, concerns equipping abortion clinics as if they were small hospitals, a requirement which would substantially increase the cost of abortion.) In short, if the Court does not overturn *Roe v. Wade* outright, it will most likely make abortion available only to an economically select few.

At the end of the rally, various groups of people trailed slowly back to the Metro, readying themselves for the long journey home. Without words, we said goodbye to one another as the individual groups passed by, knowing that we had all worked in concert with people we otherwise never would have known. We made our final acknowledgement to the Unknown Women's Memorial. She looked somber in the darkening skies, reminding us that our work is not done. *A*

*Maria J. Rivera and Margaret Logreira hail from the Women's Studies Program.*



Photograph: Janet Baus

## World

## Why We Can't Write About Home

By Manjula Giri

Members of the Graduate School community are concerned that Chinese students are not willing to write about the problems in China. Those who do write wish to remain anonymous. Chinese students may have already expressed the reasons for their silence to concerned people; I just want to express the reasons why I cannot write certain things about my own country, Nepal. I assume that American readers understand that there are several countries in the world where basic fundamental rights are lacking. People from such countries live in fear of the persecution they may face when they return home. If one takes a bold step and criticizes the government, one must think twice about the immediate impact on the family back home.

Last spring, I was asked by my friends and other concerned people to protest after my brother was imprisoned by the Nepali government. He had been charged with inciting student demonstrations against the government. I was faced with a moral dilemma. It is true that a person like myself, who believes in freedom and democracy, must not keep quiet about events in countries like Nepal. When my brother was in prison I should have publicly criticized my government. I should have sought support from various sources on behalf of my brother, in an appeal to the Nepali Government to release him. I did not. There were reasons for not doing so.

First, I was concerned about my brother's personal safety. Second, I was worried about my family. Family obligations are very strong in Nepal. Would they be prepared for the persecution likely to arise from my activities here? Besides even if I had wanted to, I could not have contacted them in time, given the fact that communication and transportation systems in Nepal are not very efficient. Third, my chances of losing the opportunity to go home weighed heavily on my mind. Some

governments close their borders to people for their political activities both at home and abroad. I feel more strongly about not being able to go home than about anything else.

My brother, Pradeep Giri, was released from prison in late August. The Nepali government did not say why it released him but I know that various international agencies such as Amnesty International, which considers him to be a political prisoner, and Asia-Wath (a human rights organization based in Washington D.C.) both worked on Pradeep's behalf and appealed to the Nepali government for his release.

Pradeep is one of the general secretaries of the Human Rights Association of Nepal and also President of the Democratic Socialist Party of Nepal. The arrest last spring was his fourth arrest. He was imprisoned in 1969, 1980 and 1985 for having demonstrated for democratic rights and freedom in Nepal. I was very concerned after his latest arrest because Pradeep was denied certain visitation rights granted to most political prisoners. He was allowed to see his relatives for ten or fifteen minutes, but his friends were barred from seeing him. Such limited visitation rights were not imposed on Pradeep after his other arrests. I was usually permitted to visit him.

I want to express my gratitude to all my friends and concerned people for their concerns about my brother and democracy in Nepal. This does not mean that I am safe from persecution arising from political statements I make in the United States, nor has the Nepali government changed. Nepal is ruled by an absolute monarch with what the Nepali Constitution calls a "partyless" democracy. The present dynasty has been ruling Nepal for more than 200 years. Acts of resistance to the Nepali government happen frequently. ☞

Manjula Giri hails from the Ph.D. Program in Sociology.

## A Short Stay In Beijing

By A Chinese Student

Before I returned to China, one of my American friends reminded me not to forget that the Chinese government is still committed to the concept of "political power out of the barrel of a gun."

With some doubt in my mind, I carried these words back home. At dawn, the day after my arrival in Beijing, I woke up feeling strange. At first I thought I was in a bad dream. But the constant cracking noise outside my window denied my illusion. While I wondered whether someone was firing firecrackers, another thought flashed into my mind. I quickly pulled my blanket over my head, trembling and muttering, "Don't kill me, my God."

It seemed quiet after a while. I jumped out of bed and went to the window. I did not dare open it, although it was summer. But I could see the people crowded in the streets moving slowly westward. I opened the window and could hear the murmuring crowd. Suddenly, a man on his bicycle dashing toward the east shouted, "The army is coming!" No sooner had his voice faded

away when the crowd dispersed in a flurry in all directions. I could not remember how long I had been squatting behind the wall under the window waiting for tranquility to return. But I was able to peep out at the passing trucks fully loaded with army men and guns.

I could not believe it.

I joined the people mourning the dead. I could not help myself when I saw the young and innocent faces in the photos framed in black. I could not believe that my eyes were witnessing the bloody shoes and clothing of the civilians, of the students. Yet it is true that I heard the gunshots. I saw the bullets, and the bullet holes still in the walls and the traffic signboards.

I met an old man at my friend's house. He said this was the first time in forty years that he had heard the guns. Deep in thought, he told me that he loved his country. He loved his people. He wished the army would be gone. So did I. ☞

## A Veiled Affair

Continued from page 1.

French intellectuals and educators have also reacted violently to Jospin's position. In an open letter to the Minister printed in the French weekly, *le Nouvel Observateur* (2-8 Nov.), five scholars, Elisabeth Badinter, Régis Debray, Alain Finkielkraut, Elisabeth de Fontenay and Catherine Kintzler protested the French Minister's inadequate resolution of the conflict. According to these intellectuals, Mr. Jospin's negotiation of the issue is in fact a capitulation to fundamentalist Muslims (*intégristes*), who "by definition are enemies of tolerance." To allow the veil in public schools is to violate the secular principles of a French education. "Neutrality is not passivity, nor liberty simply tolerance," they wrote, adding that the veil is a symbol of female submission in a patriarchal Muslim culture: "Instead of offering a young girl a place where she could be free, you are indicating to her that there is no difference between school and her father's house." They see the public school is the only ally of many young Muslim girls against their authoritarian families. The five scholars go so far as to state that the French secular public education system is the very foundation of contemporary France, and that the destruction of secularism in the schools "would precipitate that of the Republic."

Asked by *le Nouvel Observateur* to react to the intellectuals' letter, seven Muslim scholars stated that the controversy has caused a certain amount of uneasiness among Muslims, who are afraid of being rejected by French society. "The question of the veil," they wrote, "is less a religious problem than a socio-political problem: that of the status of women of the Muslim faith in secular society." These Muslim scholars state vehemently that Muslims living in France should not be influenced by fundamentalist Muslims, who oppose the integration of Muslim immigrants into French society: "Do not permit fanatics to monopolize the discussion and to divide the forces favorable to your integration." They also advise all Muslims in France to make their own decisions about what kind of reforms they need to make in their individual lives, in order to live harmoniously in a pluralistic society.

Why has the veil affair caused such an uproar in France? Why has Minister Jospin's decision to allow Muslim girls to wear the veil to school been so viciously attacked by his colleagues in the Socialist Party and others? The reasons are numerous. First, as we have seen, to allow the veil in school is to oppose the secular principles of French public education. To exclude Muslim girls who wear the veil, however, is to deny them their fundamental right to education regardless of religious affiliation. Moreover, the exclusion of Muslim girls would encourage the growth of separate Islamic schools, like their Catholic and Jewish counterparts, thus making the integration of Muslim immigrants into French society even more difficult.

Second, the veil is a symptom of the problems facing immigrants in France. For Guy Sitbon, there is a fear of fundamentalist Muslim groups who place Islamic law above French law. Many people feel that to allow the veil in school is a victory for fanatical Muslims. According

to Sitbon, the veil "is for the French the emblem of a certain *fin de siècle* nazism." (*le Nouvel Observateur* 9-15 Nov.) Sitbon explains that fears of the "Islamization" of France are unfounded because the fundamentalist Muslim movement is very weak in France.

Third, there is the issue of women's rights. Critics claim that the veil is a form of oppression of women. By insisting that women wear the veil, Muslim men maintain Muslim women in a state of subordination. A Islamic scholar, Haytham Manna, a Syrian doctor and anthropologist settled in France, said in an interview (*le Nouvel Observateur*, 2-8 Nov.) that the veil is mentioned seven times in the Koran, but only once does it concern women, and then only the wives of the Prophet. Those who think that it is the duty of every Muslim woman to wear a veil, Manna points out, are misinterpreting the Koran.

Muslim women activists in France have been fighting for the abolition of the veil for quite some time. In the magazine *l'Evénement du Jeudi* (9-15 Nov.), Souad Benani, a public school teacher and president of *Nana-Beurs*, and Halima Thiery Boumedienne, president of the EMAF (*Expressions maghrébines au féminin*), stated that the greatest dilemma facing Muslim women is "how to oppose exclusion without supporting the wearing of the veil." These activists insist that the veil has become such an important issue because it involves women, who are crucial to the integration of Muslims into French society. Although Boumedienne states that she is not personally in favor of the creation of private Franco-Muslim schools co-financed and strictly controlled by the State, such schools might be a solution to the problem. Souad Benani opposes the creation of such private schools.

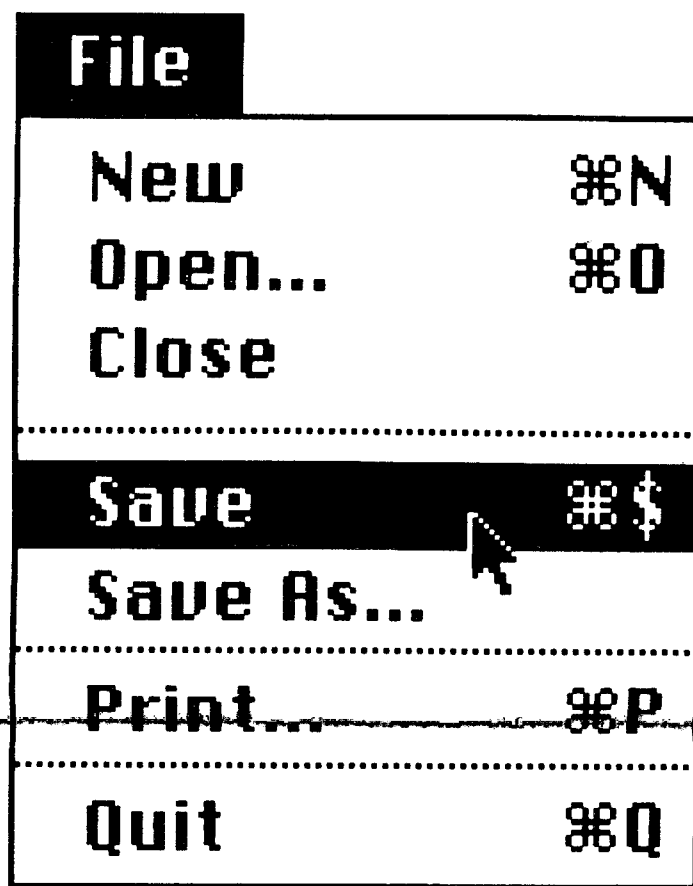
Another activist from an association of Iranian women, who refused to be identified, cited the example of Iranian women under the Islamic regime after the fall of the Shah, stating that the veil is used by Muslim fanatics to enforce their own extremist ideologies: "Everywhere, fanatics profit from the slightest retreat by the secularists to advance their laws." All three women agree, however, that the veil affair has had one positive result: it has encouraged an open discussion about the status of women in Islam.

Despite the fact that many French public schools have adapted to the needs of a 6% Muslim student population—school cafeterias offer alternate menus on days when pork is the main dish; money is refunded to day-boarders during the month of Ramadan; absences in physical education or swimming classes are dealt with on an individual basis—the education system is not prepared to deal with the question of Islam. The integration of immigrant children has always been treated as a marginal problem by the French authorities, and Muslim children who are born and brought up in France have very little or no knowledge of Islamic culture. The veil affair has brought to the surface issues that have been experienced but never before discussed.

In a survey conducted for *le Nouvel Observateur* (23-29 Nov.) on the integration of immigrants into French society,

Continued on page 11.

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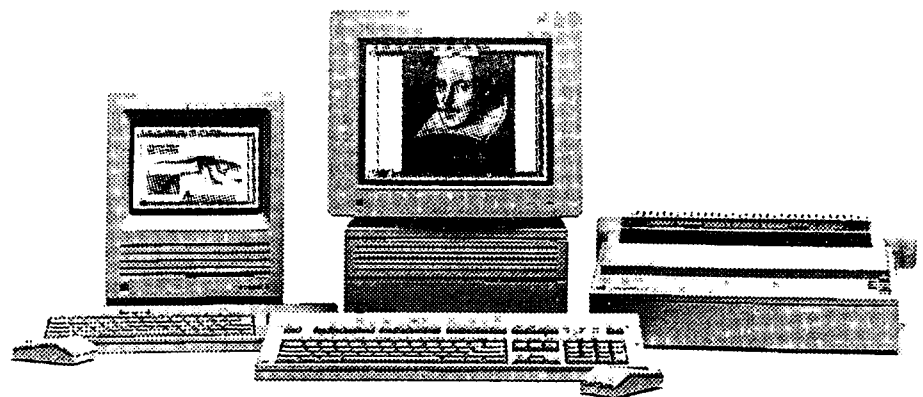
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## Arts &amp; Events

## Between Subversion and Convention

By Christine Hutchins

*Henry V*

Written by William Shakespeare. Directed by Kenneth Branagh. Produced by Bruce Sharman. Released by the Samuel Goldwyn Company.

Any filmed version of Shakespeare's *Henry V* which retains the original text of the play necessarily begins with an ironic twist. The Prologue to the play asks the audience to use "imaginary forces" to transform the stage into the fields of France, and to "think, when we talk of horses, that you see them." But of course, the audience does see the horses on the screen, thus Shakespeare's disclaimer becomes a comment on the historical gap which separates Shakespearean theater from modern cinema.

Kenneth Branagh's *Henry V* includes the choral voice which prefaces each act of Shakespeare's play. The lines are spoken by an actor in modern dress, who is initially shown backstage for a modern production of *Henry V*. In his later appearances, he strolls just ahead of marching soldiers and runs along the embankments of the besieged town of Harfleur, ducking flying arrows and shouting out his lines. The resulting comment on the changing interpretations of Shakespeare's *Henry V* produced by cultural and technological differences is relevant to our understanding of Branagh's production.

Shakespeare's *Henry V* has often been interpreted as a patriotic vision of England unified under a strong ruler. Laurence Olivier's film of 1943 was consistent with this interpretation by portraying a majestic Henry V riding to victory against the brightly-lit background of the green fields of Ireland. Branagh's shadowy new rendition revises this view with its representation of an insidiously charming hero-king whose victorious campaign in France conceals a darker reality. Branagh is both the director and the leading man in his film. His interpretation of Shakespeare's play is provocative, at times even disturbing. The film portrays the stark realities of war in brutal battle scenes, and explores the tensions in the play which threaten to pull away the mask of that "idol Ceremony" which separates kings from common men. Olivier's wartime revival of the play, intriguingly situated in its own time, created a powerfully charismatic Henry V by excising the

more ambivalent moments of the play. Branagh restores, and even emphasizes, these moments.

The story of Henry's victory over France begins with plotting church fathers and the hastily bowed heads of frightened courtiers. Henry's furious outburst upon hearing of Lord Scroop's complicity in a treasonous plot, "I will weep for thee; for this revolt of thine, methinks, is like another fall of man," returns to haunt the audience as each of the young Henry's former tavern companions falls by his own hand. The film uses strategic flashbacks to clarify his relationship with these characters, and creates poignantly human personalities for each of them. Although Henry's eyes fill with tears as he sentences Bardolph to death, the image of his former friend twitching on the end of a rope implies that Henry himself has in some way fallen.

At the siege on Harfleur, Henry is shown courageously riding through the gates of the town and urging his men to follow him. But the sheer brutality of his later threat to show the naked infants of the town "spitted upon spikes" creates a shifting and potentially subversive reading of the character of the mythic hero-king.

While Henry is as charismatic in this film as in Olivier's, the contradictions implicit in Branagh's characterization reveal the complexity of Henry's appeal to an audience. Olivier's *Henry V* did not include Scroop's treason and Henry's threat to slaughter the infants of Harfleur. Clearly these moments are too subversive and too disturbing to be reconciled with the patriotic theme of unity and just leadership which his film attempted to convey to the audience. Branagh's film, balanced vicariously between the subversive and the conventional, provides an astute re-interpretation of Shakespeare's play.

The film manages to make its subject reasonably accessible to a general audience. While a familiarity with Shakespeare's history plays is helpful, it is not necessary. However, you might want to glance at a good edition of the play or bring a friend with a knowledge of French. The best of the bawdy jokes are given only in French.

Christine Hutchins hails from the Ph.D. Program in English.

## Student Exhibits Paintings

Arta Lucescu-Boutcher is a student in the Ph.D. Program in French at the CUNY Graduate School. She is also a member of the Art Students League of New York, where she has studied painting with Joseph Stapleton since 1984. Mrs. Lucescu-Boutcher has participated in many exhibitions presented by the Art Students League. Her other exhibits include one-woman shows at the Albu Art Gallery in Teaneck, New Jersey, and at Montclair State Col-

lege, Upper Montclair, New Jersey.

Mrs. Lucescu-Boutcher was born in Roumania. Her work reflects the folklore and vivid colors of her Roumanian heritage. The originality of her paintings is seen her unique representation of the human figure.

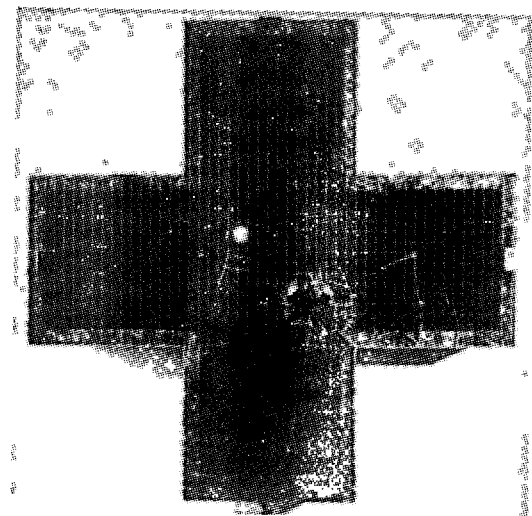
Mrs. Lucescu-Boutcher's paintings will be shown until December 21st in the office and student lounge of the Ph.D. Program in French, located on the 40th floor of the Grace building.

## Primum Mobile Presents

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## A Day Without Art

By Chrystel Hollevoet



Stations of the Cross 9, The Third Fall, by Rod Rhodes  
Photo: Tom Finkelppearl and The Clocktower Gallery

"A Day Without Art" was an event organized by Visual AIDS that took place on December 1, 1989, a national day of remembrance when museums and galleries across the United States were either closed or presented exhibitions about AIDS.

Among the many participants, The Institute for Contemporary Art at the Clocktower Gallery exhibited works by Rod Rhodes, who died from AIDS three weeks before the show opened, and by Paul Thek, who died from AIDS in 1988.

Rhodes has been building miniature architectural structures in wired glass settings for the last ten years, before he was diagnosed with AIDS in 1987. His last series, "The Stations of the Cross," completed between 1987 and 1989, consists of fourteen wall-mounted Greek crosses, two feet wide and six inches deep, in which Rhodes has added homosexual references to traditional Christian themes. This parallel between Calvary and AIDS is eloquent in *extremis*.

Rhodes' obsessively meticulous three-dimensional environments simultaneously attract and exclude the viewer. The works reflect the frame of mind of a person inspired by life and love while at the same time overwhelmed and ostracized by anxiety and suffering. His "Immaculate Constructions" depict the artist's tragedy of antiseptic absence and overwhelming terror. In an interview with Tom Finkelppearl, the curator of "Insites" and the author of the catalogue, the artist declared that his psycho-sexual architecture alludes to a "spiritual experience that would be awesome, powerful, moving, glorious." Rhodes saw spirituality and archetypal rites in homosexuality, and conjured up the sense of magic and sacrifice. His houses are haunted with shadows and TV images, traces of men and angels, but absence reigns while a sense of ritual prevails. Rhodes created theatrical settings for his spirit in search for redemption, as opposed to architectural spaces like night clubs, that are "monuments to that void that's within." The exhibition was not only an answer to the AIDS crisis, it was also a response to the censorship of Robert Mapplethorpe's photography. As Rhodes said, "Just because something is art doesn't take away the pornographic label."

"Technological Reliquaries" are five works from the mid-1960s by Paul Thek. His "Meat Boxes," polyester resin meat casts in high tech plexiglass boxes, make a brutal reference to an ephemeral organism whose decay contrasts with the cold perfec-

tion of a traditional museum display.

Works by three French artists, Raymond Hains, André Cadère and Catherine Beaugrand were recently on exhibition at The Institute for Contemporary Art at the P.S.1 Museum.

Raymond Hains, born in 1926, was a major contributor to *Le Nouveau Réalisme*, a French counterpart of Pop Art, with Arman, César, Yves Klein, Daniel Spoerri, Jean Tinguely, Jacques de Villeglé. Among Hains' works are his *décollages*, huge metal pannels on which he has glued pieces of posters that he removed from the walls of Poitou-Charentes in the 1960s. By modifying the initial appearance and purpose of the posters, Hains has transformed ordinary images into a poetic crystallisation of the ephemeral and the mundane, using a play of associations, puns, surprising juxtapositions of images and colors with the melancholy caused by a feeling of fleeting time.

André Cadère described his *barres de bois rond* as "rods of round wood, composed of painted segments of different colors whose length is equal to the diameter of the material utilized and are assembled according to a mathematical system of permutations including one error." His work is exemplary of the minimal/conceptual art produced in France during the 1960s and 1970s.

Catherine Beaugrand's installation, *Tantôt Roi, Tantôt Reine*, is a contemporary investigation of the function of fairytales and myths seen from a woman's perspective, based on an encyclopedic array of historical, psychoanalytic and literary references.

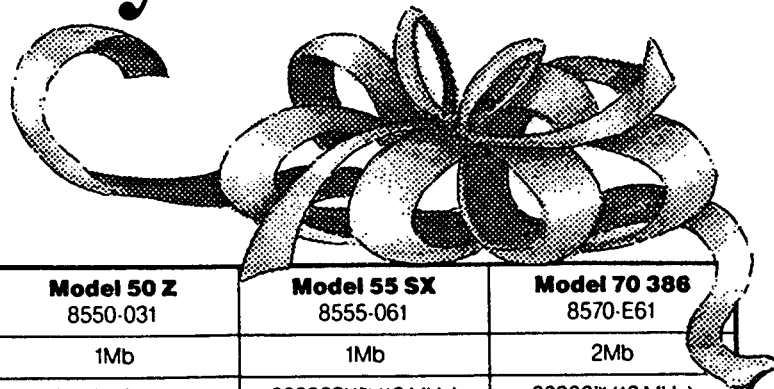
The Clocktower Gallery and the P.S.1 Museum compose the Institute for Contemporary Art.

The Clocktower Gallery is relatively unknown and hard to find, despite the unbelievable view of Manhattan from the clocktower. The Clocktower Gallery, 108 Leonard Street, 13th floor, New York, NY 10013-4050, is located five blocks south of Canal Street between Broadway and Lafayette. Telephone (212) 133-1096. Admission free.

The P.S.1 Museum, 46-01 21st Street, Long Island City, NY 11101-5324, occupies a rehabilitated school. Telephone (718) 784-2084 or (212) 233-1440. Open Wednesday—Sunday, 12-6 P.M. Admission \$2.

Chrystel Hollevoet studies Art History.

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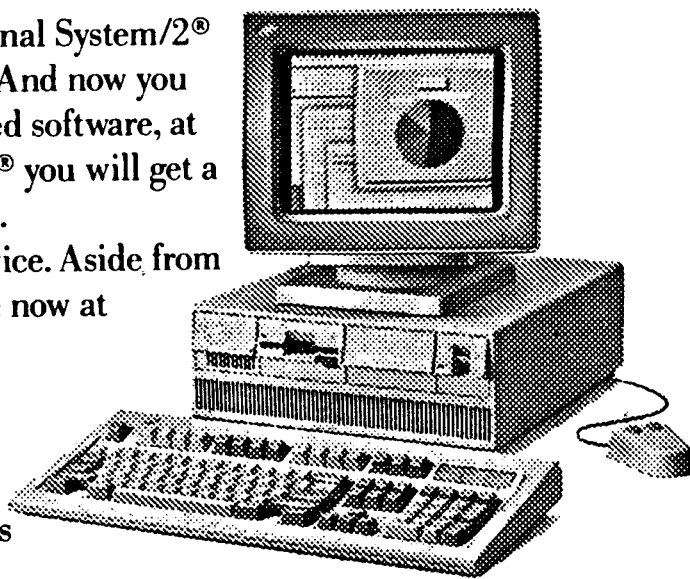
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*Murphy, continued from page 1.* students in 1989. A student mentor program at fourteen colleges and a comprehensive teacher education reform program were also established. Student and faculty exchange programs were initiated with Puerto Rico, France, Italy, Ethiopia, China, and Cuba.

Chancellor Murphy nominated and the Board of Trustees approved college presidents and university school deans for Queens College, Hunter College, Borough of Manhattan Community College, LaGuardia Community College, Hostos Community College, Medgar Evers College, the City University School of Law at Queens College, and the City University Medical School. Dr. Murphy appointed the first African-American female college president and the Vice Chancellor for Academic Affairs at CUNY and the first African-American Law and Medical School Deans in the history of New York State. The number of distinguished faculty appointments was doubled during the Chancellor's tenure.

Dr. Murphy previously served as President of Bennington College in Vermont from 1977 to 1982 and as a President of Queens College, The City University of New York, from 1971-1977. He also was Vice-Chancellor for Higher Education of New Jersey and is a former Director of the Peace Corps in Ethiopia and the Caribbean. Dr. Murphy also served as Associate Director of the Job Corps, Office of Economic Opportunity. He founded and became Chairman of the National Pell Grant Coalition, which led the successful nation-wide campaign to increase funding for student

financial assistance. He was elected as President of the National Association of Systems Heads (multi-campus universities) and also serves as Chairman of the National Coalition for Aid to Part-time Students.

As a leader of the largest public urban university in the nation, Chancellor Murphy spoke out on numerous educational, civil-rights, and economic issues. He vigorously advocated student aid increases to help poor and middle-class families meet the costs of a college education. He proposed and secured the first funding for child-care support on a University-wide basis and challenged regulations restricting access to college for public-assistance recipients. He sought expanded educational opportunities for part-time college students and worked with the Board of Trustees to divest \$7 million in University holding with firms linked to South Africa. He secured State support for the Graduate Education Initiative, which included special programs to support minority student access. He defended college and university librarians from the FBI's intrusive Library Awareness Program and strongly supported academic freedom as a fundamental principle of higher education.

"I have been sustained and nourished by our students," Dr. Murphy said in his letter of resignation. "Their courage, diligence, perseverance, and determination to get the sort of education that yields a deep understanding of the world, one that will enable them to make this place more just and humane than it is, ought to be a source of strength for all of us. They have given me more than I have given them and I am grateful to them for that." ☞

*Marx, continued from page 3.* potato salad, cole slaw, yams, and collard greens. Sylvia's has the additional bonus of freshly baked cornbread, the odor of which assails your nose upon entering. Singleton's also provides cornbread, but we questioned its freshness.

Even McDonald's has reentered the rib game, with their newly improved McRib sandwich. McRib made its first appearance more than five years ago, but was quickly pulled off the market. I recall traveling in Europe at about that time and meeting

people who claimed they had come to Munich just to get a McRib sandwich. In order to experience all aspects of the rib world, I did in fact sample the McRib. At \$2.69, the chopped and re-formed product was far and away the most economical rib-like object we tested. There was even a small piece of bone in it, for authenticity. And it did, well, remind us of ribs, in a distant, dreamy sort of way. Ribs. Of ribs. Ribs. ☞

*Ed Marx hails from the Ph.D. Program in English.*

*A Veiled Affair, continued from page 7.* 83% of those questioned are against the wearing of the veils in school, while 69% believe that "religious convictions should remain outside the school gates." 57% believe that religion is the main obstacle to the integration of immigrants into French society. Based on the results of the poll, Robert Schneider concluded that the majority of French people believe immigrants must adopt French customs and values and abandon those customs and values which prove to be incompatible "with the smooth functioning of the secular state."

The veil affair is also seen as a form of racism against Muslim immigrants in France. The growing popularity of Jean-Marie Le Pen, leader of the extreme right-wing National Front Party (*le Front National*) is a case in point. Le Pen has stated that the way to solve the immigration problem in France is to evict all immigrants. Proclaiming that "the time for integration is now past," Le Pen, who is responsible for the slogan, "Stop the inva-

sion" (*l'Express* 8 Dec.), is using the veil affair to encourage xenophobia.

Clearly, the veil affair is forcing the French to reexamine and reevaluate the principles of secular education, the problems of immigration, and the role of religion in a changing society. Lost in the debate, however, is the human factor. By rigidly following the rules of secularism, and by refusing to apply these same rules to meet the needs of the people, proponents of exclusion have forgotten that they are not operating in a vacuum. Co-existence of differences is a basic tenet of a democratic, pluralistic society. As Sultana Cheurfa explained in *le Monde* (24 Nov.), "The refusal to take religious and cultural factors into consideration is another form of exclusion, just as aggressive and intolerant. ... A great number of socialists of Muslim descent live by the motto: 'If you break your chains, you free yourself; if you sever your roots, you die.'" ☞

*Binita Mehta hails from the Ph.D. Program in French.*

*Mr. Update, continued from page 3.*

able give one program the task of indexing every word of your ridiculously large dissertation while you create some drawings with another application for your shrink to study at your next session.

There are many more interesting enhancements, but the one that excited Mr. Update the most was the concept of "live copy/paste." With this feature you can connect a number of documents so that as you update the source document (called the publisher), the documents it is connected to (called subscribers) are also automatically updated. It will work across AppleTalk networks, as well as with closed documents. In this case, when the document is opened next, the user will be informed that a new "edition" is available and asked to accept or reject the changes. It is this type of innovation that has made the Mac such a success and which should keep it up and running in

competition with IBM's PM.

**Dear Mr. Update,**

I have a daughter in her twenties. She has an associate degree in Ceramics from an East Coast women's college, plays the bassoon, and speaks fluent French. Her teeth are good and she eats like a bird. She has a healthy figure, God bless her. Could you introduce her to a suitable young man?

Sylvia

P.S. Are you maybe a single fella?

**Dear Sylvia,**

You seem to have me confused with a computer dating service. I answer questions about computer problems. Incidentally, if I may offer a comment, you seem to have neglected computers in your daughter's education. ☞

*Despite the occasional indiscretion with a Macintosh, Mr. Update is happily "spoken for" by his Zenith Laptop. Write him c/o the Computer Center.*

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Basement Mezzanine 09

*Most men indeed as well as most sects in Religion, think themselves in possession of all truth, and wherever others differ from them it is so far error. ... But though many private persons think almost as highly of their own infallibility as that of their sect, few express it so naturally as a certain French lady, who in a dispute with her sister, said "I don't know how it happens, Sister, but I meet with no body by myself, that's always in the right—Il n'y a que moi qui a toujours raison." [sic]*

**Deadline for all entries: January 15, 1990.**

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