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RUBY BAYOU

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Welcome to *Ruby Bayou*

What is this publication about? This is for our readers to determine. We can tell you what we're not: we are not an exclusive vehicle of Womyn's Action Coalition, the organization which provides the funding and support for *Ruby Bayou*. We don't concentrate solely on feminist issues, although we think they are important. The views expressed in this publication do not necessarily reflect those of the organization.

We solicit provocative and intelligent thinking, whether the medium be articles, poetry, essays, or black and white artwork, including photography.

This is a forum in which students and faculty can express their concerns and creativity. Like so many things, *Ruby Bayou* is going to be what we make of it, and the staff hopes to see a further evolution throughout future issues. We look forward to receiving your submissions, comments and suggestions, which may be directed to College Union Room 309 or vaxed to WACSG.

Student Association
now requires organizations
to put this logo on all
programs, publications
and publicity.



"IDENTITY POLITICS"

by Pat Dimpfl

The failure of the Left to organize as a collective movement for direct action can initially be blamed on external factors that cripple the movement. The control of the mass media by advertisers and other profit-seeking entities leaves the Left silent, unable to get its voice out to the public because of failing to fit the media's criteria. Its inability to promote changes on a national level through successful lobbying is due to the lack of necessary funds. Successful lobbyists need money to persuade the government officials who can execute policy changes. General Electric will always have an edge over Greenpeace on the lobbying floor, for example, because of its wealth. Why can't the Left gain power through government representation? Not many people on Capitol Hill willingly support groups in direct opposition to the ideologies of big business and profit-motivated policies.

These are all examples of the types of external conflict which the Left is subjected to. But upon closer inspection, the real tragedy of the Left is its inability to organize internally. Because of these external factors, it is critical that the Left unify its voices to make successful structural changes. Strength comes in numbers. Too often significant employment of left-wing ideologies get fused-out by group conflict within the direct make-up of the movement, dividing it into non-cohesive factions. In this fit of self-imposed "divide and conquer", these factions remain in a state of segregation. Like a bird with clipped wings trying to fly, the various left-wing groups try fighting external oppression alone. Unable to do so, the Left remains at odds with itself and does not create direct, positive change.

One way of loosely defining the Left is as a movement in pursuit of the basic human rights necessary for a heightened quality of life, over the pursuit of profit and personal gain. The ethnic minorities, women, gays and lesbians, and the poor who fight unwelcome and targeted discrimination are examples of this ideology. It is important to recognize that each of these prejudices, although aimed at specific segments of the population, all stem from the same source of conservative ideologies. Unfortunately, this fact is grossly overlooked by many on the Left. Individual groups are more likely to identify their struggle against the forces which immediately oppress them. More likely than not, minorities base their struggles solely on the fight against racism, women on the fight against sexism, etc.

I am not playing down the importance of focusing on these individual

issues. Before any successful action can occur, these groups must first identify and organize against their immediate forces of oppression. Then can they move towards broader social change. This type of organizing becomes counter-productive, however, when there are no attempts at getting beyond the "identity politics". Opportunities to form coalitions to bridge the gap between the individual organizations are lost. A broader class consciousness is left unconstructed, which would allow the individual groups to work together towards an ultimate goal (hopefully democracy). Instead, these groups remain fragmented and in foolish opposition, unwilling to see the similar goals that are characteristic of them all. Here is the main source of internal conflict.

A classic example of this internal division is illustrated by the actions of the American Socialist movements. The armchair intellectuals who make up these movements spend most of their time bickering over historical events and future possibilities. Subsequently they split up into warring factions, rather than helping to create direct positive change for their favorite topic of conversation, the working class. The movement has lost its steam, and lays dying, because of the Socialists' inability to recognize a common goal despite differing opinions. Instead of an all-encompassing socialist movement made up of these differing opinions, there is an International Socialist movement, a Social Democrats movement, a Trotskyist movement, a Socialist Action movement, a Spartist movement - all of which refuse to bridge the gap between them while standing on the same political ground. Disagreements on how the working class should be "handled", what the Cuban revolution really means, the death of Stalinism (or not) are all examples of beliefs which have split the movement into factions. These differing opinions are a source of healthy democracy and should be used constructively toward building a democratic society. Unfortunately socialist groups tend to see their differences as irreconcilable, and fall into division as a result.

The recent actions of the Minority Student Council here at Geneseo represent another clear example of the dividing internal conflict. The leadership of MSC was recently approached by member of Womyn's Action Coalition (WAC) and Gays, Lesbians, Bisexuals and Friends (GLBF), who proposed that the umbrella organization absorb WAC and GLBF into its coalition. The two organizations hoped that this union would strengthen MSC's voice and its ability to affect a wider range of individuals on campus. MSC's somewhat conservative refusal to open its doors to a broader coalition of students only minimizes its ability to execute its goals. Despite the fact the MSC labels itself "apolitical", the very nature of its decision to bureaucratically prevent WAC and GLBF from joining the coali-

tion is extremely political.

The ultimate goals of this organization appear, on the surface, to be similar to those of WAC and GLBF - goals of education, empowerment, and eradication of prejudice. Why has MSC actively pursued all possible avenues to prevent the other coalitions from joining? MSC's inability to go beyond its identity politics is troubling. Perhaps the group doesn't seek a democratic society after all. Rather, I think the group seeks its own individual betterment and advancement in the current system, which ignores the democratic goals WAC and GLBF assumed it embraced. If MSC truly strives for the eradication of prejudice and the establishment of true democracy, wouldn't they have accepted the invitation of WAC and GLBF without question? Instead, their actions are individualistic and selfish, reflecting a desire to acquire their "piece of the pie". Ironically, the very system MSC is striving to be successful within is the very entity which has marginalized the members of its group. Ignoring the need for structural change in this system will only insure its reproduction and health. Audre Lorde has written, "the master's tools will never dismantle the master's house", and unless MSC understands this, their efforts for any social change are futile.

The tragedy of this situation, and other similar situations like this within the make-up of the Left, is the fundamental misunderstanding that occurs when groups attempt unification. WAC and GLBF are not asking MSC to surrender its identity. They would be clipping their own wings if they were. They are asking to form a multifaceted and multi-opinionated goal-oriented coalition in order to get their personal voice heard within the group. Then that group's voice can be presented as a democratic whole to the masses. Successful change cannot occur otherwise.

By criticizing these organizations, I am not making the bleeding heart cry of "can't we all just get along". This plea is weak, and ignores that dissension is part of the process. Differing opinions don't necessarily mean different goals. A successful democracy rests on the many walks of life coming together to voice their views on how things should and could work, right or wrong. After debating with the others represented in that group, democratic decisions will be reached. The conservative Right, the current make-up of the national government and big business, are juggernauts of power. No one group, acting in its own self-interest, can overcome these giants and successfully promote change. Change must come from a collective of people, each with their own immediate goals and each with the willingness to work for a common goal. Until this happens, injustice will continue to flourish upon those outside the profitable status quo.

BEYOND GENDER

by Betty Friedan

Over and over again in China, women would say to me with a smile, men with a smirk: "Women hold up half the sky." It's a ritual Chinese saying, somehow putting an end to further serious discussion. The woman knows the man doesn't mean it; she's not supposed to take it seriously. But as the word spread that 40,000 women from other countries were coming to Beijing in September for the U.N. World Conference on Women, and that these women objected when the Chinese government shunted their Non-Governmental Organizations Forum out to a resort under the Great Wall *that these women expected to be taken seriously*-nervous Chinese men joked, "You women want to hold up *more* than half the sky now?"

The world's women now converging on Beijing suddenly loom as a great force at the very moment when deadly new games of violence and greed seem to be taking over the entire world. Are women irrelevant to these power players? They may think so; they may wish women would just stop talking about values, human rights, about the concerns of children and the environment, the old and the poor, the whole social agenda that the men now seizing power in many lands want to reverse. I know we won't stop talking. But where are we heading?

I came to China in June at the request of the United States Information Agency to talk to women in five cities about the U.S. women's movement. I accepted because of my own concern over what message the Beijing meeting could offer at this moment about the future of women's movement.

At the first World Conference on Women, in Mexico in 1975, most of the official delegates were men, or the wives or secretaries of male politicians. The real action took place at the NGO Forum-the assembly of non-governmental organizations traditionally held adjacent to big U.N. conferences. When it became clear that various powers-communist and Muslim, Vatican and fundamentalists, dictators and demagogues from Third World nations-did not want their women infected with ideas about equality and women's rights, we marched. And a global network of women was born.

Now, in 1995, ideas about the equality of women with men, about our right to participate in society, to earn fair pay, to control our own bodies, to speak

with our own voice in political decisions, are taken for granted by most women in the United States (and increasingly in the world). But sexual politics-reifying women's oppression and victimization by men-has come to dominate women's studies and feminist thought.

Meanwhile, a growing resentment against women threatens our social and political empowerment in ways that sexual politics can't solve-and may even exacerbate. I saw the "angry white male" backlash coming, even before the 1994 election, in new data on the fall-in-income in the last five years of college-educated white men. *They* have been the real targets of job downsizing. Their frustration is building-and talk radio hosts, the religious right and the new leaders in congress are manipulating that economic insecurity into rage against women and minorities. Increased violence against women, the political war on welfare women and children, and the new attack on affirmative action may be symptoms of that rage. Growing unemployment and the resultant backlash against women can also be seen worldwide. In Muslim countries, women have been pushed back under the veil. With the end of communism, women in the former Soviet countries are being told to go home again and losing political voice.

So I've wondered how, at this time of global economic insecurity, women could even maintain their gains, much less continue to advance. And I've realized that they can't- not as long as they focus on women's issues alone or on women versus men. The problems in our fast changing world require a new paradigm of social policy, transcending *all* "identity politics"- women, blacks, gays, the disabled. Pursuing the separate interests of women isn't adequate and is even diversionary. Instead, there has to be some new vision of community. We need to reframe the concept of success. We need to campaign-men and women, blacks and whites- for a shorter workweek, a higher minimum wage, an end to the war against social-political programs. "Women's issues" are symptoms of problems that affect everyone.

The women's movement is not going to fade away, but should become part of a mosaic, bridging the polarization. We must confront the backlash realistically; we must not allow ourselves to become part of the politics of hate. The basis of women's empowerment is economic-that's what in danger now. And it can't be saved by countering the hatred of women with the hatred of men.

So yes, I am concerned-but I'm optimistic, too, from talking to women from Russia, Brazil, India, Spain, Japan, Africa, and others at the U.N. preparatory conference in New York. They were working to draft the document that will be adapted at Beijing. It contains every possible item of women's unfinished busi-

ness of equality, the elimination of all forms of violence against women, from wife beating and the dowry system to genital mutilation, from the measurement of women's unpaid work, to new arrangements of work that will permit more of a partnership of men with women in nurturing children. It includes affirmative action for women in employment and in their representation in political leadership—including in the United Nations itself, proportionate to their numbers in the population. It gives women new control of their health, not only in the reproductive years but throughout the life cycle. The Vatican wants to change the word "woman" wherever possible to "mother". To *define* women as mothers in the face of the reality of an 80-year life span in which motherhood can occupy only a few years would be a paradox indeed.

In fact, the very holding of this conference in China seems a paradox. There is no women's movement in China, though they have equal rights-on paper. When I landed in Beijing in June, the nervousness about the coming meeting was palpable. I learned that the Chinese delegations to Cairo and the Copenhagen social summit had been shocked by the assertiveness of the women's caucuses there. Women like Madame Chaing Kai-shek and Mao's wife had terrifying power. Ever since Tiananman Square, things have been too tense here to permit any kind of democratic demonstration. So the 40,000 women at the NGO conference must get their business done at workshops and plenary sessions. They may have fantasies of demonstrating in Tiananman Square, but I do not fancy the thought of American feminists ending up in Chinese prisons.

The message from Beijing must be a reverberating vow that women will not be held down, put back or marginalized by any government, political, or religious power.

On Aug. 26, 1970, the 50th anniversary of American Women's gaining the right to vote, I led 50,000 women in a Women's Strike for Equality—the explosion of the modern women's movement. This year, on the 75th anniversary, I leave for Beijing. Our job now is to move beyond polarization to a vision of community that can unite us as decent people. Are women strong enough to join or even lead men in finding that new vision? We won't stop talking about human values. But women, after all, cannot hold up more than half the sky.

PEACE IN ISRAEL?

by Jodi Perelman

In the wake of Yitzhak Rabin's death on November 7, I think there are ironies and information that need clarification. In addition, this article addresses the peace process in the Middle East, and how this unexpected tragedy may affect those negotiations.

Yitzhak Rabin has been the prime minister of Israel as the leader of the Labor Party since 1992, although he held office in the 1970's as well. He was assassinated outside City Hall in Tel Aviv at the conclusion of a rally supporting the peace process. Following the shooting, Rabin was rushed to a hospital operating room, and was pronounced dead soon after.

The lone assassin, who apparently fired from behind Rabin at close range, has been identified as a twenty-seven year old, male law student from Bar Ilan University in Tel Aviv. The suspect, Yigal Amir, informed the police that he planned and executed the assassination alone.

The details of this tragedy are alternately horrifying and fascinating. First of all, the assassin is a Jew. Regardless of ideological differences, which I will address later, I have always understood cultural unity as an integral component of being Jewish. This ideal gained enough strength to foster the creation of a Jewish state, even though this century has been so devastating to the Jewish population.

One of the roots of the conflict between the Israelis and Palestinians is the dispute over lands holy to both the Jewish and Muslim faiths, including Jerusalem. Throughout history, land in this region has been partitioned to various groups of people. More recently, Rabin has expressed the belief that the best way of achieving peace is to reach a compromise on the land issue. News reports indicate that Amir had ties to Jewish organizations with extreme views, who do not support agreements which partition land considered part of "biblical Israel".

What does this mean? The Torah consists of the first five books of the Old Testament, which the Jewish faith considers to be God's words. The Torah indicates lands that are bequeathed to the Jewish people. In Genesis 17 God makes a pact with Abram (the name meaning exalted father) and changes his name to Abraham (father of a multitude). Abraham is considered the father, or grandfather, of the Jewish people. In Genesis God says, "And I will give to you, and to your descendants after you, the land of your sojournings, all the land of Canaan."

for an everlasting possession; and I will be their God." Areas which are bargaining properties in the peace process are part of this land of Canaan. Let me warn you that this article is just a brief examination of this biblical information. A vast amount of discussion is available to those interested in these issues. Irony showing its face again, Rabin's assassination is exposing vital world concerns to populations that may not have been otherwise aware of them.

Understanding the importance of security in Israel is essential in order to understand the delicate circumstances of the peace process. Within Israeli dialogue, the peace process is not only an ideological consideration. There are pragmatic concerns involved with conceding territory to the Palestinians. Israelis are generally skeptical that a sense of peace exists toward Israel in the minds of Arabs, including Arafat. There is undeniable hatred toward Jews in that region, tangible from the many wars which have been fought just in the past 50 years. Unfortunately, although understandably, this has created a backlash of fear and resistance in the minds of many Israelis.

I spoke with Rabbi Vogel of Rochester on Tuesday of this week regarding the issue of security for Israel. Rabbi Vogel stresses the importance of understanding that land possession is equivalent with national security. "We all want peace," he said. "However, giving back strategic land to a potential enemy is a bad solution. Sometimes no solution more preferable to a bad one."

Rabbi Vogel believes there are general misunderstandings of the politics in Middle East, perpetuated by an American media that fails to identify and explain various facets of the situation, particularly concerning the peace negotiations. "Just because someone is religious or wears a yarmulka, there is a conception that that person is radical or extreme or opposes peace...the debate isn't pro-peace or anti-peace; it's identifying what the best way to work toward peace is".

What is the history of the national leader who worked relentlessly in peace negotiations? Yitzhak Rabin was born in Jerusalem in 1922. His military career began at age 16, when he volunteered for the Palmach, an elite unit of the Haganah, which was the name of one of the various Jewish military strengths before Israel became a recognized state. He commanded a brigade which emancipated Jerusalem in the War of Independence.

What is the War of Independence? The Balfour Declaration of 1917 declared that Great Britain support "the establishment of a national home for the Jewish people." Many Arabs responded to Jewish immigration to Palestine during the 1930's with massive revolts. When the powerful forces in Germany appeared threatening to Great Britain, the latter nation looked to Arab countries for support.

This provided unhealthy prospects for the Jewish revolution for independence. Over five Arab nations attacked Israel the day after it declared its independence. An incredibly committed and strong leadership and population fought and prevailed.

Continuing a commitment to rebuilding Israel, Rabin was a military leader until 1968, and was then appointed Ambassador to the United States. After the Yom Kippur War of 1973 and the resignation of Prime Minister Golda Meir, Rabin was appointed her successor. He inherited some difficult political situations. He is the Israeli leader who agreed to a compromise with Egypt and the United States regarding the Sinai peninsula, which makes him either a brave hero or a traitor, depending on how one views the situation.

In 1977 he resigned from the position of Prime Minister, following a scandal regarding currency laws. He returned to the government in 1991 as the leader of the Labor party, the political group which now holds a majority in the Knesset, the Israeli parliament. Upon returning to power, one of the first actions Rabin took was to lead a bill in the Knesset allowing a dialogue with the Palestine Liberation Organization. Since then Rabin has devoted his political efforts to the peace process, a somewhat precarious stance given the reluctance of many Israelis to trust their Arab neighbors. He signed peace treaties with both the PLO and Jordan.

What is going to happen next? Rabin has provided such a strong base for the peace process that I don't sense it will fail because he is not here to defend it. A good friend from Israel has been communicating with me via electronic mail, and he wrote the following a few days after the assassination, "People are walking on the streets with their heads down. They don't speak to each other and hardly look at each other's eyes. I heard they are saying on your press that there is going to be an internal war in Israel among Israelis. Well, no need to worry about that: Rabin's murder has put the whole country in shock...we won't be tolerant of violence of any kind anymore...the Right (extremists) have always been intolerant, and we just closed our eyes - out of weakness, I guess. Therefore we are responsible as well. The sooner we understand that, the more chance there is that it won't happen again."

We are all trying to believe that some goodness will stem from Rabin's death. I think it is both sad and fascinating that great tragedies must occur in order for human beings to band together. Jews are separated from each other in certain ways: by geography, by level of observance, by their support of the peace process. However, we are a culture grieving together, along with others who may be separate from us by religion, race or nationality.

The Threats to Children

by Bill Lofqvist

Children face many threats. Prominent among them, at least in popular, political, and media accounts, are physical and sexual predation by strangers. Over the past fifteen years, there has been an enormous increase in the attention focused on these issues, with the result that Adam Walsh, Polly Klass, Kali Ann Poulton, and Sara Anne Wood are widely recognized names and faces. Staring out at us from omnipresent posters, newspaper articles, and television news reports, these faces constantly remind us of the threats to our children from menacing strangers: pedophiles, childless women, and other predators who strike randomly and frequently.

The case of Kali Ann Poulton is particularly well known to us, having occurred in Rochester in May 1994. Her disappearance, still unsolved, constantly reminds us that our children are not safe, that danger lurks right around the corner, in the unfamiliar car coming down the street, in the man in the playground, in the stranger talking to your child.

Kali's disappearance was immediately placed in this category, as were the disappearances of Adam Walsh and Sara Anne Wood. Media accounts quickly framed this as a case of stranger abduction and linked it to other such cases, calling forth a set of images and policies: pedophiles and other pathological and predatory strangers in need of tougher criminal justice processing. Such policies have been forthcoming from politicians eager to provide a punitive response.

However, a closer look at these disappearances and at the threats to children more generally reveals a picture very different from the one on the milk carton and suggests a policy response diametrically opposed to the one provided thus far. Contrary to popular understandings, we don't know that Kali, Sara, or Adam were abducted by strangers. These cases have yet to be resolved, and existing statistics make it clear that *stranger abductions are the least common of the ways in which children become missing*. Running away and abductions by family members and acquaintances are much more common, with stranger abductions accounting for only several hundred of the millions of missing children cases each year. Family and acquaintance abductions and/or assaults of children number in the

hundreds of thousands each year.

Our children are also threatened by infant mortality rates that should be unacceptable in a developed nation, but which barely register in the public consciousness. Over 40,000 American children die yearly within the first year of life. In urban areas and among minorities these rates are much higher; in some neighborhoods they are comparable to infant mortality rates in the least developed Third World nations.

This picture of the threats to children calls forth a different policy response. While stranger abductions are horrible crimes, with terrible costs to the affected families, the real threatened child is not the one on the milk carton and the real threat is not the predatory stranger. The threatened child is usually poor, often a minority, lacking adequate health care, parented by mothers and fathers facing enormous economic stress, in a social and political environment which is, at best, indifferent to their suffering. The criminal justice system cannot help. Inequality, racism, and government policies that foster these conditions must be addressed.

This space was intended for statistics regarding the ways in which children become missing. However, the following excerpts from Missing Children: Rhetoric and Reality by Martin L. Forst and Martha-Elin Blomquist explain the troubling nature of these kinds of statistics:

"No one knows how many children are missing. Accurate information does not exist. This is due in part to inadequate record-keeping procedures and to the confusion surrounding the definition of missing children. Experts are currently limited to educated guesses of the numbers, based on fragmented law enforcement data from around the country, and on a handful of social scientific studies that use inconsistent methodologies...to summarize the findings of these recent studies, only a small percentage of all missing children cases are abduction cases. And of this number, only a small percentage are stranger kidnapping cases. Stranger kidnappings constitute less than 1 percent of all missing children (emphasis added)...most kidnapped kids are not missing in the technical sense of the term, because they are already back home. And of the small number of kidnapped and missing cases, 2.8 percent end in a homicide."

Budget Cuts Threaten SUNY System by Julie Rivchin

The SUNY system is facing serious danger. It is speculated that Governor Pataki will call for approximately \$150 million in cuts to the SUNY budget. Each SUNY College Senate presented a plan of recommendations to the University Faculty Senate prior to October 6. The University Faculty Senate submitted their plan to the Board of Trustees on November 1. The Board of Trustees will develop and present their study by the beginning of December.

The Board of Trustees is required by law to present a study each year. It will be looking at four things: tuition and revenues, faculty workload, statewide program duplication, and management effectiveness and efficiency. As a result, they could choose to raise tuition or some other form of revenue, increase the number of classes or students per class, cut entire programs in some schools, and cut or alter administration.

The Board of Trustees told Pataki that they would need to cut 450 faculty and additional staff statewide. Geneseo Faculty Union President, Professor Bill Gohlman said, "I don't think we're in a great deal of danger if that's as far as it goes." He went on to warn that cutting faculty would amount to just one-sixth of the amount Pataki will probably want to cut from the SUNY budget, or more precisely, \$20-25 million compared to \$150 million.

The cuts currently correspond to the percentage of the overall SUNY budget each school constitutes, with the percentage of cuts per school equivalent to a school's stake in the budget. Geneseo Vice President for Administration, Ken Levison said it is the wrong approach to make overall cuts throughout SUNY and not recognize quality in certain areas. He insists that overall cuts will lower quality in each school and cause a "regression toward the mean." He is in favor of selective campus closures or mergers instead of cutting a portion of each individual school's budget.

Last year there were no campus closures as a result of a letter of understanding between the Chancellor, President pro tem of the Senate, and the Speaker of the Assembly.

Gohlman described certain members of the Board of Trustees as, "totally opposed to the principle of public higher education." He believes that the principle of public higher education is to assist state residents who have the "ability but not the means" of going to college. On the other hand, Pataki, a Yale graduate, and his appointees believe that if you can't afford college then you shouldn't go.

Their version of the American ideal is making it on your own without government handouts, holding a notion of public education as a government subsidy. According to Gohlman, Pataki makes no distinction between the SUNY system and the welfare system, viewing them both as state services which are too costly. Levison points out that the legislators have been focusing on cost cutting instead of looking at policy or philosophical levels, saying he wished they would look at the benefit to New York of the SUNY program. Gohlman described the SUNY system as existing for the "good of the state," as far more SUNY grads than private school graduates stay in New York.

The fate of Geneseo rests in the swords and scalpels of the politicians in Albany. Levison insisted that if the state is going to make cuts, then SUNY should have the "capability to do it in a rational way that preserves the basic goal of higher education in New York state." He would like the individual colleges to be given more autonomy in terms of deciding how to work with less money. He added that this is a point where the administration and the union disagree; the union favors a strong central state administration, not individual school decision making.

Geneseo dealt with budget cuts for the present school year in largely non-instructional reductions. Close to 20% was eliminated by reducing the reserve, money which is budgeted for unforeseen problems. Another 10% was cut by slashing line items of revenues and money which had been accounted for inflation. These funds were not yet delegated to any certain expenditures. Close to 15% of the cuts were in what is termed "Other than Personal Service" reductions. 40% of the budget cuts came as the result of the elimination of ten positions, with half of the money coming from instructional position loss. As a result of early retirement, one student services, one administrative, and six instructional staff members left positions which were not refilled. An additional two positions were lost due to transfers. The possibility of loss of positions due to retrenchment looms in the future. Retrenchment is the firing of a professor before he/she completes his/her contract, most often through cutting a department. While many SUNY schools have already lost professors in this fashion, Geneseo has not.

To deal with the upcoming budget cuts, it is likely that programs and classes without high enrollment will be cut, with the number 12 usually imposed as the cut off. This would pose the greatest threat to graduate programs throughout SUNY. Senior seminars at Geneseo are also at risk, as they are limited to fifteen and not always filled. Increasing enrollment size defeats the purpose of classes such as these which are designed for a small discussion style atmosphere. In the case of orders or threats from the Board of Trustees, Geneseo could be forced to cut some seminars.

Pataki has proposed that an approximate \$40 million dollars can be saved

if each professor taught *one* more hour and *one* more student. When the state-wide union president questioned the meaning of *one* more hour, the governor appeared to have no idea what it meant and ducked the question. Does it mean that a professor will teach a four hour class instead of a three hour? Will a professor accumulate the hours and teach an extra class every third year? What it does amount to, however, is the elimination of some professors to increase the workload of others.

In the case of the extra student, the governor was referring to the faculty to student ratio. This also constitutes firing professors. Also, this would constitute an increase of at least six students per professor by taking into account that each professor teaches six classes per year. Therefore, an increase of one student per professor would increase the professor's workload much more than what is immediately apparent, and would result in the loss of positions. A common misconception is that professors' responsibilities end after teaching their eight hours of class per week. In addition, they coordinate directed studies, serve on various college committees, and perform their own research.

It is necessary for the legislature to make large cuts somewhere in the state budget because Pataki is adamantly sticking to his campaign promise to lower taxes, specifically for businesses and the upper class. Pataki claims that if New York lowers taxes for businesses then more will come to New York, which in turn will provide New York with an eventual increase in tax revenues and more jobs. Gohlman pointed out that there is no evidence of this occurring. There is evidence, however, that budget cuts can ruin a public higher educational system. This was the case in California, which went from having, "without a doubt" the best state schools in the country to a system which, it is "fair to say," is no longer the best, according to Gohlman. SUNY, a latecomer to the public higher education establishment, has just recently begun to make a name for itself. The budget cuts will quite likely be a step backward for the SUNY system. Gohlman said that Geneseo, and the SUNY system, are at a "crisis point." He stated, "Geneseo is stretched to the breaking point. We can't afford significant budget cuts without damaging programs here."

According to Gohlman, Pataki appointees to the Board of Trustees are not in favor of public higher education. They feel, like Pataki, that tax dollars shouldn't subsidize education. Due to the compressed time period in which the board must produce its report, the new members "haven't really gotten to know what SUNY is," explained Levison. They do however, have their own ideas of what it should and shouldn't be. These new members emphasize less administration and greater faculty productivity in their quest for greater efficiency. The Board of Trustees consists of 16 appointees of the governor each serving seven year terms. There are currently 5 Pataki appointees, with three more positions which will be filled during Pataki's term. The board also includes one student, a SUNY Albany

graduate student.

Geneseo has invited all members of the Board of Trustees to visit the campus in an attempt to display the positive aspects of SUNY schools as evidenced by Geneseo. To date three members have visited: two new appointees, Thomas Eagan and Edward Cox, and one veteran member, Roderick Chu.

YOUR ROLE IN FIGHTING THE CUTS

Assemblyman Ed Sullivan, Chair of the Higher Education Committee, is planning to visit all SUNY campuses and is expected to visit Geneseo sometime this semester. Gohlman described Sullivan as "witty" and added that he "doesn't pull his punches" - he was not hesitant to say "nasty" things about Pataki and other legislators in his visit last spring. This visit was disappointing because only 30-40 people came for the talk. Gohlman states, "One thing that upsets and worries me is that faculty and students are very apathetic, and some of them may not be here next year (as a result of budget cuts)." Show your support for New York State public higher education and learn more about the budget situation by attending Sullivan's appearance.

The professors' union, the UUP, plans to begin a lobbying campaign along with student organizations. They are hoping that NYSUT (New York State Union of Teachers) will support them as they did last year. The UUP has only 22,000 members while NYSUT has hundreds of thousands. NYSUT has money for lobbying and campaign contributions, which makes their assistance quite valuable to the SUNY professors. The Geneseo administration, by law, cannot lobby. It is interesting to note that the direct superior of the administration is the Board of Trustees.

Student contact with the state legislature is necessary as well. "It is critical to let your legislators know, in no uncertain terms, how important your education is to you," Levison vehemently stated. He added that all legislators are quick to protect the state schools in their own district, but often overlook the importance of schools elsewhere in the state to voters in their own district. Write or call your legislators and tell them:

- that your education is important to you
- why public higher education is important and necessary
- your hopes for the future
- how your education at Geneseo will help you meet your future goals

One More Closet: Lesbian Partner Abuse by Gregory P. Beehler

Lesbian partner abuse has a recent history. Until the mid-1980's, the notion that lesbians would be the perpetrators of domestic violence against their partners was virtually unheard of. Though there is still relatively little information concerning this topic in the professional literature, the few surveys, personal narratives, and clinical observations available report that lesbian partner abuse is not merely existent, it is pervasive.

A survey by Gwat-Yong Lie and Sabrina Gentlewarrior reported that an estimated half of the couples surveyed have been affected by some form of partner abuse. The most prevalent type of reported abuse was a combination of physical and psychological abuse. Other kinds of abuse ranged in severity and type, including non-consensual sex and imprisonment. A second finding of interest was that more often than not, the perpetrator of the abuse was also at one point a victim of abuse in previous relationships.

However, the authors qualify these alarming results. The sample chosen was not random and most likely not representative of the lesbian population at large. While these findings may not generalize well, the fact that over half of the nearly 1,100 women sampled were abused remains disturbing.

While the above findings may seem beyond the actual experiences of most lesbians, *Naming the Violence: Speaking Out About Lesbian Battering*, edited by Kerry Lobel, presents several stories of survivors of lesbian partner abuse. These women's narratives quickly bring real world significance to this issue—rumor becomes reality.

As a compilation of writings from several women, this work covers topics including homophobia within the community as well as within the relationship, the lack of social support for victims, the shame of being abused, and ultimately, the healing of both the victim and the abuser. Until *Naming the Violence* was published, the issue of lesbian partner abuse lacked holistic coverage, and in many cases, recognition that it even existed.

Acknowledgment of lesbian partner abuse has encountered many road blocks along its way to public awareness. Elaine Leeder discusses several myths concerning lesbian partner abuse she discovered from her experience as a therapist in "Enmeshed in Pain: Counseling the Lesbian Battering Couple." The first misconception is that it is most likely the stronger or "butch" lesbian who is the abuser. The problem with this notion is that not all couples can be broken into a strict

strict dichotomy of "butch" and "femme" roles. In reality, abuse seems to stem from an inability to communicate constructively rather than a simple show of force by an aggressor.

A second myth is that women engage in "mutual battering" rather than true partner abuse. More likely, the victim is defending herself rather than initiating more violence. Because the aggressor is another woman, rather than a man, it does not mean that the abuse is any less forceful and the victim need not defend herself. The idea that women are essentially nonviolent is a social construction. Man or woman, people's capacities are challenged in an intimate, emotionally-charged relationship.

Other misconceptions and hurdles that kept lesbian battering out of the public eye are discussed by Susan Morrow and Donna Hawxhurst in their article "Lesbian Partner Abuse; Implications for Therapists." The most surprising obstacles to public acknowledgment of lesbian partner abuse actually comes from the lesbian community itself. Some lesbians would rather not admit its existence than create more "bad press" that could lead to stronger homophobic bias. The authors also contend that "especially among feminist lesbians, there is an insistence upon supporting the myth that lesbian relationships are egalitarian, loving, passionate, but never violent." Unfortunately, such reasoning creates yet another closet from which lesbians must emerge.

It may be difficult for the victim to admit abuse by another woman simply because of a lack of resources. The abusive partner may often be the best friend of the victim. Endangering this abusive relationship threatens both the romantic relationship and the social support of the victim. This may not be a risk the victim is willing to take.

If the abused partner seeks support outside of her immediate social circle, there may be few options within the community. Morrow and Hawxhurst explain that "although many battered women's shelters are open to lesbian victims of abuse, the staffs are often ill-equipped or homophobic." For a lesbian victim of partner abuse with too small a support group and few community resources, the woman is not only a victim of partner abuse but also a victim of inadequate social services.

Ideally, many more facilities need to be made available to battered lesbians. Lie and Gentlewarrior's survey questioned respondents about what type of services they would prefer. This "wish list" included peer counseling and support groups, shelters designed specifically for lesbian victims of domestic violence, community education and consciousness-raising, inclusion in feminist theory, and services for lesbian perpetrators of violence. While most communities are far from being able to offer all or even some of these services, there is hope that as this issue gains recognition as an existing social problem, more communities will understand the need for appropriate intervention.

University Police & Guns by Victoria Law

On September 17, a male student was attacked outside of Genesee Hall. On September 29, a woman was attacked in the Alumni Women's locker room and an attempt was made to hold her against her will. With these two attacks occurring less than two weeks apart, the issue of arming the University Police arises once again.

University Police are responsible for the detection and prevention of crime. They are authorized to make warrantless arrests based on probable cause, enter students' rooms and use appropriate, even deadly, force in making arrests. James Stenger, director of SUNY Genesee's University Police, advocates arming University Police officers. "They're responding as law enforcement officers," he said. "I think they should have all the tools. I don't think they should be limited." He pointed out that the level of force used against the unarmed officers is the same as that used against armed police.

Cary Silverman, Student Association President, feels that an armed University Police force is unnecessary for campus safety. "Guns aren't a deterrent for crime," he stated. "The crimes that are committed on campus don't involve guns." He also pointed out that the University Police have, among other tools, an expandable baton, pepper spray, and handcuffs.

When questioned on whether this was enough, Stenger replied that these "won't help when a firearm is present." He also stated that there have been situations on campus when the University Police were called in to take away firearms and other deadly weapons. As for the fear that arming the University Police will encourage others to carry guns themselves, he replied, "People who have these weapons will carry them regardless [and] for the most part aren't part of the campus community."

Crime statistics from the Department of Public Safety show that campus crime is *not* on the rise, but fluctuates from year to year. In 1990, there were 48 arrests. In 1991, arrests dropped to 32 and rose to 33 in 1993. Is it accurate from more than these three stats to say that it is declining in general? It is far less in 93 than in 90. The highest number of incidents involving firearms was in 1982; that number was three. In both 1992 and 1993, the number of assaults was four.

An argument made by proponents for an armed University Police force is that in the rare instances of violent crime, the University Police must rely on the Genesee Police for back-up. Not only are the Genesee Police unfamiliar with the layout of the campus, but the Genesee Police force has only one officer covering the entire village at most times, with two officers on patrol on weekend nights.

The general feeling among students living on campus is that University Police should not be armed. Some feel that arming the University Police will encourage others to bring guns onto campus and will increase the potential for people to get hurt. Many simply feel that it is not necessary since violent crime is not on the rise. Several people were uncertain, stating that they didn't have enough information on the topic, and one person suggested having a forum on the issue so that students can make an informed decision.

At this time, the proposal is still on interim president Dr. Christopher Dahl's desk. He has not yet voiced his opinion on the subject.

April, 1981

Dear President Reagan,

First let me express my sadness on hearing that you were shot, my relief on hearing that you were all right, and my wishes for a full and speedy recovery. Perhaps the need for convalescence will give you time to read some of your mail.

I write to explain my reasons for refusing to pay my federal income tax. I realize that this is against the law, but believe there are higher laws in this universe than those of the United States of America. I am not evading my income tax. I am consciously and openly choosing to refuse to pay for the continuing preparations for our annihilation. Since I became an adult in 1971 (that is, began earning money), I have consistently refused to pay for war and preparation for war. I write in the belief that communication of different viewpoints strengthens our democracy. I am no longer moving out of anger, but out of love, a sense of wholeness, and fear for what the future may hold for us all. That I risk some time in prison is insignificant in the face of the suffering that will result from even a "limited" nuclear war.

You are fond of the view that the USA is good and well intentioned, while the USSR is some sort of demonic, evil force. Many honest, well-informed Americans understand that, on the contrary, both superpowers seek to impose their will on the larger world. The rest of the countries in the world are getting quite sick of this. In Poland the people are united in their opposition to Russian domination. In El Salvador, and throughout Latin America, the opposition to "Yankee imperialism" is widespread and deep. In all countries some people hold privileges and beliefs that enable them to cooperate with Russia and the United States. In doing so they turn away from the wishes of the vast majority of their people. I believe we are in Latin America and the Russians are in Eastern Europe for similar reasons: economic and political control. The people of the world want to control their own lives and show great tenacity and courage in their resistance to outside domination.

The gravest danger facing humanity is nuclear war. The fundamental problem with the tough posture you have adopted is that it leads nowhere. After the MX is in place and there are Trident submarines (each with 408 warheads) in every ocean and sea, the danger will still be with us. The only way out of the current direction of the

arms race is to "win" the race: first strike. Cold-blooded murder. Sixty-five million died in WW II (20,000,000 Russians, 250,000 Americans). You could kill that many in a day. Even if our first strike was so effective that they did not strike back, would you still want to be our president? Is winning a nuclear war not now the thinking of many of our generals, who learned to conceive of war in a time when winners and losers were still possible? These men cannot see and understand that the concepts of win and lose no longer apply. Perhaps you would prefer the Russians to strike first, out of fear that we would "beat them to the draw." Who would be to blame? Which came first, the chicken or the egg? Both sides are to blame.

Although our annihilation is a possibility, the United States is unconquerable. Russian troops could never control us even if they wanted to. There are 140,000,000 guns in the hands of our citizens. Ambush, sabotage, and guerilla warfare would stop them before they got anywhere. Our people would be united in our opposition to Russian invasion. Is not the use of this fear an effort to cause us to focus our attention elsewhere than the real problems?

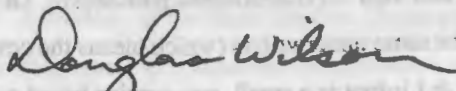
The United States has been leading the nuclear way since long before Hiroshima and Nagasaki. Some humility and maturity are in order. It is up to us to take the first step back from the brink. The generals in the Kremlin bear a remarkable similarity to those in the Pentagon. Each side feeds the other's paranoia. Now one of our hard-line generals heads the State Department. Continuing to define the world in terms of "we are good and they are bad" is leading us to oblivion. Life is more complex, and more fragile than that. You have the capacity to take heroic action. *Initiate a weapons moratorium*, and do it early in your term so there will be time for the policy to bear fruit. The truth of the sanity of this action will quickly become clear. We are facing a national crisis greater than the one we faced in the 1930s. You have an opportunity to choose a place in history like that of Herbert Hoover, who prescribed more of the same, or of Franklin Roosevelt, who offered leadership of a new kind. Richard Nixon's small step of recognizing China did not turn out to be traitorous. Anwar Sadat's larger step in recognizing Isreal was seen by most of the world as a courageous, exciting, long overdue move toward sanity. You could surpass that.

The arms race has a devastating economic and political effect on our nation. It is inflationary and counterproductive. The weapons do us no good. We have better things to do with our money than prepare for global suicide. You achieved your election using the rhetoric of personal freedom, state's rights, and getting the government off our

backs. Nuclear war is the ultimate intrusion of the government into our lives. Even the prospect is an unwarranted intrusion that colors every aspect of our lives. You are now at the center of our centralized government. Here again the US and the USSR suffer from the same ailment: centrism. You cannot simultaneously "get government off our backs" and pursue a policy of military superiority. I call on you to exercise the leadership we so desperately need. Only this will reassert the primacy of our country in the international scene. There will be a difficult period of readjustment, but we are a strong and resourceful people. We are even capable of greatness, of realizing our safety lies in a world of peace and cooperation. The people of the world are ready. Are our leaders?

It is up to you.

God bless you,

A handwritten signature in dark ink, reading "Douglas Wilson". The signature is fluid and cursive, with a long, sweeping underline that extends to the right.

the Rev. Douglas Wilson

The Controversy Over Our Insurance Plan

This year, for the first time in history, the Student Association purchased insurance. Choices were limited from the start because there are very few carriers that will provide insurance for Student Associations. The 1994-95 Central Council did much of the preliminary research into insurance companies and based on that research, the 1995-96 Central Council considered three companies through which to purchase the insurance. These companies are merely the insurance brokers who obtain carriers that will insure the Student Association and its activities at a reasonable price. Central Council selected Reidman's based upon their proximity to Geneseo, their experience, and their service-oriented philosophy. Of the other two companies, Aurora uses the same underwriters (which means the coverage would be identical) and Young & Linfoot is a small, non-service based company without any experience with Student Associations.

Through Reidman's, the Student Association purchased coverage through four carriers: St. Paul's for general liability and umbrella coverage; K & K for athletic liability, medical and catastrophic coverage; Russell Bond & Co., Inc. for publisher's and broadcaster's coverage; and Chubb Custom Insurance Co. for directors and officers liability. When Central Council purchased the insurance plan, the Reidman's proposal listed "notable exceptions" to the coverage; rap music was not included in the list. Three weeks ago when insurance was finalized, the Student Association received a complete list of exclusions; rap music concerts at athletic events were included in that list. St. Paul's general liability coverage does NOT exclude rap music concerts; they ARE covered by this insurance. K & K's athletic coverage DOES exclude rap music concerts at athletic events (e.g. half time shows). Like all insurance carriers, they base their rates and exclusions on

their past experiences. K & K covered rap music concerts up until two years ago and stopped only because of the number of negative incidents that occurred.

Rap music concerts will not be prohibited for insurance reasons. Rather, if additional coverage is necessary, as with any event, the Student Association will purchase it. Central Council has expressed their dissatisfaction with the rap music exclusion to our Reidman's representatives, who have in turn brought our concerns to the attention of K & K. All students who disagree with the rap music exclusion, especially those who represent a Student Association organization, should write to K & K stating their concerns.

Update: This information was provided by Central Council at its October 5, 1995 meeting. As news of the rap music exclusion began circulating around campus, there was an uproar among members of the student community.

A member of the Black Student Union explained the situation to me as follows: Rap music is considered an expression of black culture. By K&K singling out this one kind of performance, they are being racist. Furthermore, by accepting this policy and paying students' monies for it, Central Council is supporting a racist enterprise, regardless of whether an actual rap music event ever takes place.

Central Council points out that the nature of the insurance business involves discrimination. For example, men typically pay more for car insurance than women do. Similarly, owners of red cars pay more due to statistical evidence.

However if we continue to accept discriminatory policies, especially if alternatives exist, what kind of message are we sending? What kind of reality are we allowing to continue?

In conjunction with BSU, Central Council is currently looking into alternative insurance brokers.

-Jodi Perelman

WE SHARE YOUR FEAR

by Stefan Reinhardt

Sixty people sat in a circle and conversed with their neighbors. There were women and men. There were "normal" people and there were "I hate normal" people. And there were Greeks, non-Greeks, non-Greeks familiar with Greeks, inactives and depledges.

Suddenly the chatter subsided. Somebody yelled, "Let's begin!". The Greeks froze.

They felt the glares. Or maybe they thought they felt them. They quietly awaited the gavel. "How Does Greek Life Affect You?", read the blackboard. Um, see but that has negative connotations; you know the deal - when someone asks, "how does something affect you", they aren't waiting for you to say, "oooooh, but it's simply WONDERFUL!!" The Greeks wanted to prove they weren't bacteria.

Many of them had thought they would be under fire from the second they spoke. The Womyn's Action Coalition members knew this. And they tried very hard to be nice, because they also had a myth they wished to dispel. They didn't want anyone to come away with the notion that WAC was compromised solely of radical butch-bitches.

They sponsor days of awareness and self-defense classes. They sponsor this publication, for crying out loud. And they volunteer at a battered women's shelter. They do a lot of things the Greeks do.

So let's begin, shall we? Let's kick some thoughts around, try to be diplomatic about this, and hopefully it will work. "We have no official stance on the Greek system," a WAC member stated.

But the tension was still there, and it lingered in the air like the stench of ancient Brie.

"We only see what you're willing to show us. And most of what you show us is your pledging. And it looks silly and degrading."

"How can you say that? It's TOGETHERNESS, it's POSITIVE..."

"It's elitist and hierarchical."

I don't believe this. I thought we could be friends.

"You don't see us when we're sweeping all the shit off of 390! So don't say you are qualified to judge us!"

"We see you when you're running through campus maniacally, arm in arm, singing, 'weeee loooovve ouuuurr siiisss-ttettzzz..."

"But you don't see what goes on on the inside!"

"But that doesn't mean it doesn't frighten us!"

"What do you mean???"

Some of us got mildly annoyed. Others simply left. The problem was that the people who were naturally verbal had monopolized the airwaves. And after a while it seemed as though people forgot how to raise their hands. They blurted. They spewed. They barfed.

At around 10 o'clock there was a distinct climax. People were getting sick of yelling. Sweat had poured, voices had cracked. And then someone got the novel idea of focusing on the positive aspects of the whole mess.

"WHY CAN'T WE GET ALONG?"

Hmmmm...innovative yet realistic. Coexistence? The breaking of barriers because they serve no purpose. Ah, what the hell? It is getting late. And maybe if we whisper we won't wake the people sleeping by the espresso bar.

"All we are saying is that if you want to change something, you have to do it from the inside."

Someone had hit a hole-in-one on par 5 with that statement. Change from the inside. Change is good. Change is something we'll all have to deal with soon enough because we can't be part of this Smurfland forever.

"We don't approve of hazing."

"Neither do we."

"Cool! Common ground at last! Nothing is impossible when there are sixty people in the room."

And a WAC member spoke:

"I think it's great that we had this discussion. I sincerely hope that some misconceptions were done away with, and I think that many were. You knew you would be under attack, and you handled the pressure well. And you may not know this, but we shared your fear."

We shared your fear. We're all secretly afraid of something. The way to conquer our fears is to build a collective spirit. It ISN'T just the "Greek community", or the "non-Greek community" or even the "Geneseo community". God dammit - it's the WORLD!!!

And we had found in ourselves the ability to AGREE TO DISAGREE, and that is a beautiful thing. It means we get to trade our guns for coffee.

I left the meeting feeling confident that things in our "community" were better than they could have been. And I went to the bar and celebrated - just like the Greeks did.

WHERE THE GIRLS ARE: Growing Up Female With the Mass Media by Sara Beinert

Susan J. Douglas' book explores what it was like to grow up female in the last 40 years, surrounded by a mass media that sends very clear messages to women. The media has declared that women have very few personality traits, and are supposed to be self-sacrificing mothers and submissive wives, who devote all their time to pleasing their families.

The media has constructed what girls were doing at times of social change as humorous and insignificant, whereas many men of the time have achieved a godlike status in our popular culture. Elvis and the Beatles "are saints and legends," while the women that shrieked and squealed for them at the time are mocked. Teenage boys' activities are the subjects of many nostalgia films and books, yet the teenage girls of the time are depicted as silly. Douglas seeks to show what was really going on as the baby boomers were growing up and what images she received. Regardless of whether they are seen as historically significant, girls were affected by what they saw. Girls mattered. This generation started the second wave of the women's liberation movement: something must have been happening in the baby boom years that made girls realize that they deserve better treatment than they were getting.

The "girl culture" clearly created a space that young women felt belonged to them, unifying and empowering them in the face of a culture that kept them down. In chapter four, "Why the Shirelles Mattered", Douglas focuses on this point. She explains the significance of the girl groups of the early 1960s. These groups achieved success by speaking about women's issues they hadn't been dealt with before. In the famous Shirelles' song, "Will You Still Love Me Tomorrow?", they addressed whether or not to go all the way with a boy. It was the first time that girls had the power to make the choice of whether to have sex or not. Through the other popular girl groups, teenage girls had the opportunity to try out the many different roles that were only just becoming available to them. Examples include the "bad girl" or a girl who is skeptical of boys. Also emerging was the idea that a female could approach a male and tell him that she liked him, a role that was not acceptable until the '60s. Groups of female performers often conveyed the wisdom of older women, as in "Mama Said". The lyrics warned each other to beware of boys who didn't treat them with respect. These songs united girls in their exploration of the constraints and implications of gender roles.

Today we often consider these old songs as quaint remembrances of a past that doesn't directly affect us. We know these songs because we see them in movies and hear our mothers sing them, but we lose sight of their significance.

Douglas reminds us of the importance of viewing the popular culture of the past in the context of its time period. She focuses on the messages that these songs sent to the young women who listened to them. Throughout the book, she examines the media in the context of the era. For example, Douglas highlights why many television shows should not be easily dismissed by feminists of the '90s. But if you want to hear what she says about "Bewitched" and "I Dream of Jeannie", you'll have to read the book!

Where the Girls Are is a really fun book for anyone who has been exposed to popular culture (read: everyone!). It gives insight to the progress that has been made, and still needs to be made in the deconstructing of gender roles. Douglas has a light tone and speaks informally and often with humor. It is interesting to hear how a seasoned feminist thinks. Some of the issues brought up about the media of the past were topics of some pretty cool conversations between my mom and I. Read, Think and Discuss!

The following books are available in the Womyn's Action Coalition library:

The New Our Bodies, Ourselves - The Boston Women's Health Book Collective
Sisterhood is Powerful: An Anthology of Writings From the Women's Liberation Movement - edited by Robin Morgan

Popcorn Venus: Women Movies and the American Dream - Marjorie Rosen
Sex and Destiny - Germaine Greer

First of All: Significant Firsts by American Women - Joan McCullough

The Sane Society - Eric Fromm

Dilemmas of Masculinity - Mirra Komarovsky

A History of Women in America (illustrated) - Carol Hymowitz and Michael Weissman

Pronatalism: The Myth of Mom and Apple Pie -edited by Ellen Peck and Judith Senderowitz

Unspoken Worlds: Women's Religious Lives in Non-Western Cultures - Nancy A. Falk and Rita M. Gross

Female Health and Gynecology: Across the Lifespan - Sandra L. Tyler and Gail M. Woodall

China Men - Maxine Hong Kingston

Women in Love - D. H. Lawrence

The Age of Innocence - Edith Wharton

Nightwood - Djuna Barnes

Other titles are also available. WAC's office hours are posted outside the office in College Union, Room 309.

Eric Bogosian:

Performance, Writers and Books 'Letters From America' Series, 10/16/95

"I take a good look at myself by grabbing the disturbing traits and personifying them in character. Live performance in front of an audience charges up the examination, raises the stakes. Then I slam one character up against the next and hope that some kind of meditation will evolve. Provocation in the guise of a good time."

You wouldn't know it to look at him—
Splay footed,
face turned like an iron pipe
or PVC, cut glass
and always the black denim trousers:
unmistakable suburban cartography,
Half mathematical

A blackboard pointer
aimed at our silent
misgivings, our acquiescence,
the sound of our own usurpation—
bodies consumed, consuming

pounding nails in the floor with his forehead

The lives of his characters sutured, bruised,
swaying like reeds
with the systole and diastole of daily interactions,
monotony,
a death-like paralysis

he taps at the auto chassis
of our conscience, barely
scratches the surface:
a hollow, disappointing sound.
a brittle coin
spiraling downwards
balanced
on the lip of a mason jar;
a repository for our squelched desire.

by Matt Derby

Strong black hands
Swollen red eyes
Deep is their hunger
He thirsts for her fear.

At his feet she sees her master
Dark lust falling on the bowing child
Her youth is willing and naive
As forked tongue licks its innocent prey.

Her soft brown curls
Her little girl smile
She waits for man
Eager to be woman.

He reaches down to grab her hair
Then pulls her head
To meet the devil's twinkle in his eyes.

Vicious passion
Tears her virgin angel's wings,
Pulls her curls,
And rapes her baby smile.

As he holds her burning body
Her tears drip red from flame,
Love is stronger than fear.

by Lisa Glnsky

MARIANNA

My head brims with thoughts
and I want to say so many things to you.
Then I see you
and everything flies from my mind
and my tongue fumbles for coherence
as my stomach twists into knots.
Then, the moment passes
and I am left with my silence
to torment me.

by Victoria Law

String of Sentences

You
Shattered my illusion,
Stole my escape from reality,
With only a string of sentences.

by Victoria Law

about Jay, # 516,000

you stood there
not facing me
hands in the pockets of your tight jeans
I made ovals in the gravel
with the toe of my pointed boot

I tried to look busy
I jammed my hands in my pockets
my stance just like yours
without realizing it,
I had become just like you
I looked away,
I'm sure I looked just like you
but I felt stupid
and I think you felt smart

you decided my life for me,
my life in those wobbly gravel circles

by Sara Beinert

Soothe

Black cherry
bumpy berry

so very

smooth me
soothe me

teeth me
taste me

pucker me
paste me

bathe me
baste me

your bird.

I heard
the word
you speak...

do sneak me
another.

by Mark LaGasse

Fourteen

And then
you said

happiness

is a loaf
of bread

crumbled up
and
tossed about

the Earth,

and we all

fumble
and
forage

for the

Grand Fix

like one-legged
pigeons...

a perch
I missed

at fourteen.

by Mark LaGasse

baptized by the sun
our sins no longer matter
the continual bathing
that brings us life
equal under Nature
all are caressed by her touch
mortal mistakes dissolve into light
and the night is illuminated
the brightness spreads,
the daylight becomes One.
nature as our communion
we drink Her wine by breath
confession to the stars
who listen without judgment
the mother, the sun, and
the holy host
Nature is
God

woman
sitting alone
wishes away her sex
breasts shatter
leaving buds of youth
curves straighten
hips release
her burden
blood within her
tinged with innocence
confined to vein
thin bones of girl
just like boy
girl
sitting alone
wishes away herself

by Sherilyn A. Hozman

**STUDENT ASSOCIATION CAMPUS CLINIC
SUNY GENESEO**

Hours: 6:30-10:0pm Tuesday & Wednesday
Place: Lauderdale Student Health Center
By appt. only: Call 245-5880 M-F 9:00-4:00
OR call 245-5738 T & W between 6:30-10pm

ALL PATIENT INFORMATION IS STRICTLY CONFIDENTIAL!

PRICE LIST: for those paying mandatory and voluntary health fees

Pelvic exam (student activity fee paid)	\$15.00
(student activity fee not paid)	\$25.00
Pap smear	\$10.00
6 month check	\$8.00
Chlamydia/gonorrhea testing - DNA probe	\$30.00
Records/prescription transfer	\$10.00
Revisit (including pelvic)	\$15.00
Revisit (no pelvic - consultation)	\$10.00
Breast exam only	\$8.00
Non-kept appt. (24-hr. notice required)	\$5.00
Diaphragm	\$15.00
*Oral contraceptives (per pkg.)	\$13.00
(student activity fee not paid)	\$18.00
Contraceptive creams, jelly, foam	\$8.00
Vaginal contraceptive film (VCF) (2)	\$1.00
Birth control injection (Depo Provera)	\$35.00
"Morning After" pill	\$5.00
KY jelly (2 oz.)	\$2.00
Condoms with spermicide (6)	\$1.00
Pregnancy testing (accurate 5 days after conception)	\$10.00
Post-abortion check	\$15.00
Wart treatment (initial)	\$15.00
Wart treatment (follow-up)	\$10.00
Monistat	\$12.00
Terazol	\$17.00
Metrogel	\$22.00
To rewrite prescriptions	\$7.00
Male/female STD testing (lab prices extra)	\$10.00

*The above price is for supplies purchased during Clinic hours only. The charge is \$18 for oral contraceptives purchased at other times at the Health Center. Students not paying the activity fee will be charged \$25.

Student ID is required at all times.

THERE IS A \$10 CHARGE FOR BAD CHECKS

for your information

ALCOHOL & OTHER DRUGS

Alcohol & Drug Abuse Hotline
(24 Hour) 800-333-4444
Council on Alcoholism, Livingston
(Information, Counseling
& Referral) 243-4062
Drug Abuse
Crest Information-Referrals 800-522-5533
Family Service of Rochester 226-2360
Wyoming County Chemical Abuse
Treatment Program 786-8133
Brylin Hospital Treatment Program 1-800-727-9546

CHILD ABUSE & NEGLECT

Child Abuse & Maltreatment 800-342-3720
(English/Spanish)
Livingston County Department
of Social Services 243-3300

DOMESTIC VIOLENCE

Chances & Changes 658-2660
Crisis Counseling 800-942-6906
& Referrals
Spanish 800-942-6908

EMERGENCY-CRISIS

Police - Fire - Ambulance 911
NYS Police 800-462-6930
Livingston County Sheriff 243-7100
Life Line (24 Hours) 273-9151
(All Medical Emergencies)
Chances & Changes 658-2660
Domestic Violence Crisis 800-942-6906
Rape Crisis Services 800-527-1757

RUNAWAYS

The Center for Youth Services
(M-F 10am-11pm; Sat 1pm-11pm) 771-7670
National Runaway Switchboard 800-621-4000
(24 Hour Information & Referrals)
Runaway Hotline (English/Spanish) 800-231-6946

RUNAWAYS (CONTD)

National Runaway Hotline 800-231-6946
R. (24 Hour, Crisis message to
parents from runaways)
Missing Children Hotline 800-346-3543

TRANSPORTATION

LATS Public Transit 335-3344

PREGNANCY

H.A.M. (Help for Adolescent Mothers) 335-3103
Class on Pregnancy
& Childbirth, Young Mothers
Discussion Group 243-7540
Women's Health Center
Confidential-Clinic Pregnancy
Counseling 394-8737
Birthright 394-8737
Pregnancy Testing, Counseling
& Information on Alternatives
to Abortion 243-7530
WTC (Women, Infants, & Children)
Funds to buy special foods &
nutrition education for mothers
& pregnant women
WTC (Spanish/English) 800-522-5006
Department of Social Services
Counseling Information on
adoption, financial & living
arrangements 800-592-4357
Maternity Care: Inclusive
Social Services & Referrals:
Adoption Information &
Planning for Child Care
Growing Up Healthy 800-522-5006
Referrals to Prenatal Care &
Social Services

MENTAL HEALTH

Livingston County Mental Health Services 243-7250
Noyes Mental Health Clinic 335-4316
Home-School-Community Connection (Duanesville Central) 335-4030

MENTAL HEALTH (CONTD)

Youth & Family Counseling (Livonia Central)
Community Youth Services (Wayland Central) 346-4048
Family Services of Rochester 728-2211
Family Services of Rochester 232-1840

HEALTH

Health and Wellness Referral Services 382-3360
Noyes Memorial Hospital 335-6901
Wyoming Co. Community Hospital 786-2233
Rape Crisis Services 800-527-1757
Livingston County Public Health 243-7270
Women's Health Center 243-7540
WIC (Women, Infants & Children) 243-7530
AIDS Rochester (9-5; M-F) 442-2520
AIDS Hotline 800-541-2437
Legals available 24 hr/day
NYS AIDS 800-872-3777
National AIDS Hotline 800-342-AIDS
DES Information 800-462-1884
Disabled: Information & 800-522-4369
Referral (Voice & TTY)
Nutrition: Information mailed
upon request (English/Spanish) 800-342-3009
American Red Cross 243-7029

LEGAL

NYS Police 800-462-6930
Livingston County Sheriff 243-4876
Juvenile Aid 243-7100
Probation 243-7150
Livingston County Youth Advocacy 243-7190
Information on youth legal
rights and representation 243-7049
Center for Dispute Settlement 232-4090
(Mediation) 243-7008

EMPLOYMENT

NYS Labor Dept. & Job Service 243-1427
TTVA - Employment & Training 243-7047
Job Information Center 243-0440
(Wadsworth Library)
VESID 243-1040

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