

The
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PRESS

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On The Inside

Haiti

Page 2

**Halloween
Features**

Page 6

**Saddam
Hussein**

Page 3

Food Not Bombs Oppressed

by Alex Vitale & Keith McHenry

In the last two years the tide of urban conservatism that brought reactionaries such as former DA Rudy Giuliani, former police chief Frank Jordan, and businessperson Richard Riordan to New York, San Francisco, and Los Angeles as well as many smaller cities has signaled increase in official attacks against the visible and invisible homeless. Cities across the country are implementing new laws against panhandling (SF & NY), sitting in business districts (Seattle and Santa Cruz) as well as breaking up Homeless encampments of any kind (NY, LA, & SF)

This war against the homeless is essentially a strategy of "out of sight, out of mind." Responding to the business interest, city officials believe that if they can remove the so called "visible and hard core" homeless people that their political problems will be solved. There is a war over the control of the appearance of urban space. Unable to address the real causes of social and economic inequality, business leaders and politicians increasingly feel that if the homeless can be permanently contained within the homeless shelters and rehabilitation programs, then the economic problems of retail businesses and the tourist industry will be miraculously solved (see Urban Militarism, June 1994). Their success in isolating homeless people will also signal the end of any real effort to provide low cost housing, support services, and employment that are needed to end wide spread homelessness.

Food Not Bombs represents the first, and often only organized line of defense for homeless people facing these new attacks. While legal strategies have brought some relief in Miami and New York city, grass-roots mobilizations by and in support of people in the streets has come largely from Food Not Bombs (FNB) groups. Their strategy of serving food where homeless people choose to congregate has been successful in bolt breaking down the division between the supporters and the supported and in asserting true public access to urban spaces.

As a result in FNB groups in Seattle, Santa Cruz, Ft. Worth, Berkeley, and Salt Lake City have experienced police harassment for the first time. And more established groups in Boston and San Francisco have experienced new levels of harassment. On May 11, three dozen people were arrested in Santa Cruz for "sitting" while participating in a FNB regular meal., volunteers in Berkeley have been constantly threatened by the city for their on going food program in people's park, which is once again the site of a land use struggle. This time pitting the city of Berkeley, and the University of California against the homeless people who have taken refuge there. Police in Boston have forced a confrontation with the 14 year old FNB collective over the right to serve food in Boston common, causing from numerous community groups and a local city council member to show up in expectation of being arrested only to have the police back down.

Most dramatic is the ongoing assault against the San Francisco group. Since 1988 two mayoral administrations have tried to figure out how to stop the public serving of food by FNB resulting in 725 arrest. In 1988 the city tried arresting the group for failure to have a permit for tables in the park, and leafleting, then for failure to have a use of park permit and health permit. After over 100 arrest then Mayor Art Agnos recanted and gave FNB the permits. Since then it has been a constant struggle.

All along though, the city continues to maintain in the media and in court proceedings that the issue is health permits, the city continued to state publicly that the group eas a nuisance solely because they lacked a health permit. However, Police commander Dennis Martel, in charge of policing FNB activities candidly revealed in a television interview on September 24, 1993 that FNB "obviously is not trying to serve food, they are just making an anarchist statement and we are not going to allow it."

60 DAYS FOR SERVING A BAGEL

Mayor Frank Announced in September 1993 the creation of the matrix program designed to enforce "quality of life" ordinances such as drinking in public and aggressive panhandling. Only days after the announcement police started showing up at FNB locations, confiscating food and arresting volunteers. Since then over 300 people have been arrested, including several dozen felony arrest on felony for conspiracy to commit the misdemeanor of serving food.

The most serious of these has been the multiple felonies of FNB member Keith MaHenry who is viewed by the city as FNB's key member. He is currently facing

member has been brought to trial. In February 1994 FNBER Robert Norse Kahn was convicted of serving food in violation of serving food of a court order by visiting Judge Barklays who sentence Kahn to 60 days in jail. The Judge would not allow the words "Homeless" or "Homelessness" spoken during the trial Mention of the 6 year history of FNB's efforts to get the permit was also prohibited.

FOOD NOT BOMBS COMMUNITY THRIVES

San Francisco FNB has tried numerous non-violent tactics in trying to end the attacks, including law suits, letter writing campaigns, lobbying state, city and federal representatives, and a campaign to get international human rights groups to investigate. this strategy has had some success in bringing attention to the institutionalized corruption of the Mayor and the police department. Ultimately, the strategy that has proven most successful has been to continue to serve the food in the face of the on going arrest and violence.

Since the most resent assaults, volunteers have continued to serve food every day, rather than retreat. Continuing to serve food denies the city even short term

success in stopping the serving of food in support of homeless people and their rights. In fact, it became the front-line of resistance by the homeless people and their supporters. FNB groups across America see this as there primary political mission. In Seattle, FNB has been actively involved in sit down demonstrations against new anti-loitering laws. Santa Cruz FNB has been serving food in the downtown area where homeless people have been congregating in the face of similar masseurs.

San Fransiscos Civic Center location was chosen because it was the site of a nine month encampment organized by homeless people. This continues to be one of the most contested public spaces in the city. Recently, the city has granted a special permit to a religious group to

serve food in a less visible place nearby. However, FNB members and numerous homeless people have refused to cede the space, because once the organized presents of the food is removed, police efface to completely clear the park will go unchallenged.

In the past, the city has tried to mollify FNB activities by enticing them with indoor facilities. Groups have always resisted this because it would undermined the purpose of the organization. The group exist to support public actions against poverty not to recreate the welfare state mentality of the soup kitchen. Most homeless programs either foster dependency thought giveaways that discourage participation of the homeless people and often treat them as criminals who should be punished for asking for help, or denies the political roots of homelessness thought self help and rehabilitation models that encourage the view of homelessness and poverty as personal failures and not societal failures. FNB combines personal involvement(of homeless and non homeless people) and direct personal and positive humane actions which target both immediate needs and underlying political causes.

With the new wave of assaults on the SF FNB has continued on page 5



Police arrest FNBERs at Golden Gate Park

two felony charges that would count as "shrikes" in the three shrikes/life in prison law recently adopted in California. In bolt cases Keith is accused of assaults where the alleged "victims" and witnesses were all political employees of city hall, several of whom have been key figures in the on going harassment of FNB.

Under pressure from the city, the district attorney asked for and received a \$75,000 bail in Keith MaHenry's case. Fortunately, club owner David Nadel put up his business as bond to secure MaHenry release, but only after he spent much of May in jail. At MaHenry's first appearance in court over 100 supporters showed up in solidarity actions were held by dozens of FNB groups across the country. Later, at the regular lunch food serves, police retaliated by arresting and assaulting FNB members and charging them which felony conspiracy to serve food without a permit; and were held in jail for several days until public outrage caused the charges to be reduced and the activist to be released. On September 19, Keith will have his next appearance and a large demonstration was planed including the serving of food on the court house steps and police headquarters in defiance of the anti-food laws.

Despite several hundred arrest, until 1994, no FNB

Saddam Hussein: Leader or Loser?

by a struggling student who doesn't mean any of this, mister terrorist, sir.

"As far as Saddam Hussein being a great military strategist, he is neither a strategist nor is he schooled in the operational art nor is he a tactician nor is he a general nor is he a soldier. Other than that, he's a great military man. I want you to know that."

-H. Norman Schwarzkopf

Four years ago at this time, Iraqi dictator Saddam Hussein was preparing to invade the tiny, oil-rich country of Kuwait. Months later he was brutally and embarrassingly beaten back to his own territory. What, then, could have been going through his mind when he threatened to retake Kuwait earlier this month? Is Saddam Hussein a dangerous psychopath or just a dim-witted pissant?

The last time Iraq invaded Kuwait, the response was quick and heavy. In a battle wherein the sides were pretty much World versus Saddam, Iraq found itself pounded back across the border. American bombing strikes destroyed production lines so completely that Hussein's army surrendered in droves. Soon afterwards a multinational ground attack finished off the tattered remnants of Iraq's military-industrial complex. Saddam was forced to allow U.N. monitoring of his nuclear program and a harsh course of economic sanctions were enacted against him. The invasion of Kuwait had completely backfired.

So when Saddam massed forces on the Kuwaiti border two weeks ago, the international community was understandably bewildered. What in the world was Saddam thinking? Did he honestly think he could take Kuwait again? Some of those questions were answered when Iraqi prime minister Tariq Aziz spoke to the U.N. last week. In a speech some observers described as "blindingly acidic", Aziz attacked Washington for not removing

the trade sanctions. Iraq, he claims, has been unfairly and unnecessarily damaged by the sanctions.

There is some truth to Aziz's claim. The sanctions have cut so deep into the Iraqi economy that a kilo of flour costs the equivalent of three hundred dollars. Hussein has had to cut the Iraqi people's monthly food rations in half. There is no argument that the sanctions are hurting the Iraqi people- the debate is whether or not that is warranted.

Some may argue that the Gulf War occurred four years ago- and that continuing sanctions for that long is unnecessarily cruel. One so disposed to offer such an argument should look more carefully at what has happened during that four year interim. Saddam Hussein has continuously bucked against the international community and shown the world how dangerous he is.

Part of the disarmament agreements at the end of the Gulf War stipulated that Hussein would allow U.N. inspectors access to his nuclear facilities. He has repeatedly tested this resolution, sometimes only allowing inspection upon threat of offensive action. In July of 1992 President Bush had to send warships to the Persian Gulf before Hussein allowed inspection. Five months later, on the second anniversary of his Gulf War defeat, Hussein placed anti-aircraft missiles in a region declared by the U.N. as a 'no-fly zone'. The U.S., France, and Britain had to bomb the million dollar missile systems into scrap metal before he backed down.

Despite these obvious violations of the disarmament agreement, international support for the sanctions began to wane. Iraq owed Russia six billion dollars from the Iran-Iraq war- and they couldn't pay it with their economy in shambles. China felt left out since the U.S. had monopolized post-war arms sales in the region. Consent began to build in the U.N. for removal of the sanctions. The U.S., however, wouldn't budge- and in the U.N.

America usually gets what it wants. Saddam needed a way to change America's mind.

Then inspiration came in the form of a short man in a blue jumpsuit. When North Korean President Kim Il Sung threatened South Korea with military action, the United States jumped to hear his grievances- even going so far as to send ex-President Jimmy Carter to listen. For Saddam this must have introduced a tremendously compelling course of action. All he had to do is threaten a neighboring country, and everyone would listen to him!

Unfortunately for him, Hussein failed to realize a major difference between his situation and Korea's. Kim Il Sung waited forty years after his war with the U.S. before threatening hostilities. Saddam only gave it four years- and he spent those years antagonizing the very people he wanted to accommodate him.

That's why when he mobilized 64,000 troops on the Kuwaiti border, he shot himself in the foot. President Clinton dispatched an extra four thousand troops, an aircraft carrier, and countless cruise missiles to the Gulf. Support for lifting sanctions fell almost to nil. Once again, upon threat of annihilation, Saddam had to back down and accept his punishment. Today his situation is worse than ever; an increased American troop presence in the Gulf, renewed support for economic sanctions, and growing discontent amongst his own citizenry.

Have you ever seen a muskrat get in a fight with a bigger animal? In suburbia, as the wild muskrat begin to clash with urban creatures like Dobermans and Pit Bulls, these clashes are common. A muskrat could never seriously injure a good-sized dog, but they can't fight smart- they are too stubborn. No matter how badly a muskrat is injured, it will continue to nip and scratch until it dies- they just don't know when to give up. What remains to be seen in the Gulf is whether Saddam Hussein is smarter than a greasy rodent.

Haiti Teach-In

by Robert V. Gilheany

The situation in Haiti was the topic of an old fashion teach-in on the night of Wednesday, October 12. Well over 200 people showed up, forcing the meeting place to be moved from the peace center to a lecture hall in the Old Chem building. This event was sponsored by the Concerned Haitians League, African Studies Program at the Peace Studies Center.

The role of the U.S. involvement in Haitian affairs starts as an imperialist force taking over for French imperialism, just like Vietnam. Haiti was the sight of the first successful slave revolt in the Western Hemisphere as Napoleon was booted out of Haiti. U.S. slave owners were frightened that this would set an example for African-Americans to rise up for justice, and this could not be tolerated. This led to numerous U.S. invasions of Haiti culminating in the 1915 invasion of the small island country. The U.S. stayed for many years when they finally left, they installed 'Papa Doc' Duvalier, who was a military dictator who passed on power to his son, 'Baby Doc' Duvalier, who is now living in exile in France.

After the fall of 'Baby Doc', the popular movements for democracy had to wait while the bureaucratic dictators shuffled in and out of power until 1991; when Haiti had its first free election. The United States, the World Bank and the International Monetary Fund worked extremely hard for the election of World Bank official Marc Bazin. But in a field of ten, a popular priest and a champion of the poor, Jean Bertrand Aristide won with 68 percent of the vote, Bazin was the closest runner up with 14 percent.

Aristide took office and started implementing what he was elected to do. He moved to raise the minimum wage from 14 cents to 70 cents an hour which led to implement Social Security. This led to the elite to move against him and there was a military coup against Aristide. The coup was led by General Raoul Cedras, General Phillippe Biambi and notorious Police Chief Michel Francois.

The Human Rights Violation Group, oppression and political killings of Aristide supporters created a push to

force the butchers from power. A lot of the pressure on the Americans and congressional Black Caucus and the hunger strike by human rights activist Randel Robinson.

The pressure forced the Bush administration to place an embargo against Haiti, although U.S. companies were exempt from Bush' embargo. The situation created such a flood of refugees that the administration started an interdiction policy and detained people on the US naval base in Guantanamo Bay, Cuba.

Candidate Bill Clinton condemned Bush's interdiction/detention policy as inhuman, but a week before inauguration he did a 180 and continued the policy.

The Clinton administration worked for 18 months on negotiations with the exiled President Aristide and the Military Dictators to return Aristide to power. The negotiations got nowhere, and because it was a political embarrassment, for the U.S. and Clinton, it led to a threat of invasion and the Carter negotiations. Thereby leading to an agreement of the military dictators to step down.

The agreement offered amnesty and reconciliation with the powers that started the coup. Amnesty and reconciliation means there is going to be no justice for the victims of the repression. The scope of the amnesty is still open. Aristide met with South African president Nelson Mandela and talked about the subject. Aristide said that he and Mandela share the same views, that amnesty should be given for political crimes, but not for the killings and rapings. Aristide returned to power in Haiti on October 15.

African Studies Professor Lesley Owens moderated the discussion and gave an overview of the history and current situation in Haiti. The first speaker was former Aristide Representative Ben Dupry. He said that he quit because he felt that Aristide was giving in too much to U.S. pressure. Aristide is back in power but pressure on him led to no raise in the minimum wage and no Social Security for the Haitian People. The International Monetary Fund and the World Bank are going to invest money in Haiti in return for conservative economic poli-

cies. So Aristide, is back in office but he has no power, he

Buyinu Bello is a Haitian Activist on campus, and she gave a moving speech about the victims, the military fascist leaders and had the crowd do a moment of silence in respect. She said that Haiti is pronounced (HI-a tee) it is an Arawack word and it represents change (the Arawacks were the original residents of the island of Hispanol. That is now the home of Haiti and the Dominican Republic; they discovered Columbus on their beach they were all but wiped out.) She also cited the demise of the Haitian People on foreign intervention and white supremacy.

Journalist Alan Naim, spoke of his investigative reporting that points to our involvement in the coup against Aristide. Naim published an article in the Nation Magazine that the CIA and the (Defense Intelligence Agency) DIA were involved in the coup against Aristide and the CIA was involved in the formation of an anti-Aristide terror group called (the Front for the Advancement of the Haitian People) FRAPH. His source was the FRAPH leader Emmanuel Constant. He also said that Constant has been on a CIA payroll until very recently.

A member of the audience said he was disillusioned by the panel. He said that he marched with Martin Luther King and he thinks Clinton is working for justice. Professor Fouron, a Haitian Professor of Education here at Stony Brook, said he appreciates his opinion but, 'think of the fact that the administration is sending former New York City Police Chief Ray Kelly to reorganize the Haitian police force.' "What is the New York City police force's attitude towards African Americans?" Fouron said. He also questioned the administration's commitment to helping the poor in Haiti, when they don't care about the poor at home. "There is a slum right in the middle of Long Island, Wyandanch, and no one is doing anything about it, Fouron said, "keep your eyes open".

The next meeting on Haiti at the Peace Center in Old Chem. is Wednesday October 26th.

Cuomo, Pataki, and the Fate of New York State

With less than three weeks before New York State elections are underway, many New Yorkers, distraught about the state's economic and social problems, and the ever-increasing gap between the haves and have-nots (or at least have-less's) may be considering showing their dissatisfaction at the polls. We witnessed it just last year during the New York City mayoral campaign, and chances are we may be witnessing it again. Though Cuomo's track record has been less than superb, as SUNY students who face ever increasing tuition for ever decreasing services will attest to, Mario's reign has not been the horror show that Pataki campaigners and supporters would like to make it out to be.

Pataki ads claim New York State to have one of the highest tax rates in the country, wrong: of all states New York is ranked 22nd in terms of taxation. Pataki campaigners call Cuomo "hopelessly liberal"; why? Could it be that Cuomo has voted down the death penalty in New York State 12 times, that he holds ideals such as freedom of choice for women seeking abortions in high esteem, or that he refuses to pull out the rug from underneath single mothers receiving welfare? Probably so.

Pataki, a staunch conservative is ideologically compatible with the likes of David Duke, is staunchly anti-choice (i.e. "pro-life"), and has claimed to be against abortions even for women who have been victims of rape or incest. His get tough on crime rhetoric is nothing more than a call for the death penalty, a solution that has been proven to not work by states who have instituted it. Moreover, Pataki's own political record is less than spot-less and proves that he neither possesses the experience, capability, or integrity to run New York State. During his thirteen year reign in office as mayor, assemblyman, and senator in Peekskill New York, the city became the only one in Westchester to actually lose people, its population dropping down to 17,000. In terms of size the entirety of Peekskill could literally fit into a few Manhattan blocks.

Moreover, records indicate that Pataki's stint in Peekskill did more to boost his own bank account size than it did the city's economy. Every one of a half-dozen major developments approved under his reign, had at least one owner who hired Pataki's law firm. And almost everyone of those ended up hiring the same architect Pataki and

his firm had represented for years. (Village Voice, October 16.) As if all this weren't enough, Pataki's real-estate scams, have left Peekskill on the brink of bankruptcy, drained the city's economy, and promoted a run-for-your-life population down surge.

Pataki's current sleeze campaign aims, in good old fashioned neo-nazi style, to discredit Democratic candidates on the basis of sexual-orientation and race. Not unusual for a man who refused to allow Jewish and Buddhist groups to purchase property in Peekskill, these sorts of "alien elements" were not welcome in the city, even when the good-ol'-boys were hightailing it out of town.

In the final analysis, do we expect anymore from a man who's biggest fan is Al D'Amato? Probably, not. What we can expect is that if Pataki is elected as governor, tuition in SUNY will increase beyond affordability, state aid programs will be cut, abortion will be outlawed, and New York State will sink into the depths of hell, with Pataki as its darkest prince to date. November 8th, do yourself and everyone else in this state a favor, vote for Cuomo, if for no other reason than to keep Pataki out, it's good enough reason for us.

Letters ✉

To the Editor of
The Stony Brook Press:

The Stony Brook Press recently took it upon itself to run a paid advertisement from the American Spotters Association. In printing this ad (propaganda?), the editors took no pains to dissasociate themselves from this dangerous and radical anti-American, left wing commie-pinko organization. This leads us to believe that the members of the Press are also in fact a bunch of dangerous and radical anti-American, left-wing commie-pinkos.

This country was founded by good upstanding moral citizens who took it upon themselves to build a country which gave each and every person a chance to live in a good clean society. This land, yours and mine from sea to shining sea is now under attack. It is under attack by purveyors of filth as exemplified by the American Spotters Associaton. These disgusting, degenerate exemplify the true meaning of the term, "Ugly American." They revel

in filth and all that which has soiled our sacred land.

Their degrading activities are a curse upon our society, and worse yet they pass off their sordid actions as a mere "hobby". All the while enticing our innocent youth to join their seamy movement. It is the height of hypocrisy that these fiends dare advocate the collection and display of stomach churning artifacts with the likes of such traditional family pastimes as bowling, stamp collecting and Parcheesi.

The American Spotters Association is itself a stain on the very fabric of our American society. This corruption of Family Values should not go overlooked. Tolerance has let this group fester like an unlanced boil on the face of our beloved Uncle Sam. Clearly it is time that we gather the will to lance this accumulation of festering puss and rid our country once and for all of this harmful menace.

Sincerely,
Citizens for a Cleaner America

Dear Sirs;

The Stony Brook Press may be many things, but one thing we most certainly are not are pinkos. We are, however, a bunch of (possibly) dangerous, radical, anti-establishment socialists, libertarians, and literary terrorists. Our preferred term is "Progressive Media Dog," and we will print anything we feel we can get away with.

I would also like to point out that this country was founded by anything but good upstanding moral citizens. To quote Mr. John Belushi, arguably an archetypal American, "Our ancestors were kicked out of every decent country in the world." Our forefathers left their land because they couldn't get their own way. Then they came to the new world, beat on the Indians, the Spanish, the French, the English, and called this place, "Land of the Free." Americans hold little sacred, and this is not our land we've soiled. It is Parcheesi playing peons like yourselves that have cursed our culture,

The Stony Brook PRESS

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and our job to expose you.

The American Spotters Association is a harmless group of creative entrepreneurs capitalizing on a fast growing hobby. The only thing stomach churning about it is that it gives schmucks like you something to get all righteous and belligerent about. Although we will continue to print letters expressing a variety of viewpoints (including yours) I believe I speak on behalf of the cerebral majority when I say we really wish you would shut the hell up.

Thank you for your valued input

Egg Naked

Along the Color Line:

Black Studies: The Next Generation

by Manning Marable

Last month, Columbia University's Institute for Research in African American Studies sponsored a major international conference on the theme, "What are The Alternatives? Black Politics and Theory in Crisis." The conference explored the changes in black American, Caribbean and African politics and social issues since the end of the Cold War. Major speakers included political activist Angela Davis and philosopher Cornel West of Harvard University. The conference attracted more than eight hundred participants. This event highlighted the continued relevance of black studies to a general analysis of contemporary political issues.

A generation ago, in the mid-1960's, black students at dozens of white college campuses across the US demonstrated for the establishment of African American Studies programs. They seized administration buildings, dormitories and computer centers; they linked their struggles for educational equity with the caused of Third World Liberation. Now, in the aftermath of nearly three decades and with the establishment of at least three hundred fifty black studies programs and departments across the country, it is time to assess the strengths and weaknesses of black studies.

"Black Studies," properly defined, is the black intellectual tradition, the study of the collective experiences of people of African descent, our cultures and social development. In the US, this intellectual tradition was nourished in the historically black colleges established in the South in the years after the Civil War. Black Studies always had three interrelated objectives: it was "descriptive," "corrective," and "prescriptive." It attempted to describe with accuracy the cultural and historical experiences of black people; it challenged and corrected white racist pseudoscholarship and it prescribed models for development and empowerment for black people, linking scholarship with social change.

The expansion of black studies into white academic institutions occurred after World War II, with the massive demographic and social changes of the African American population. Millions of black people migrated from the rural South to the urban North. Economically, blacks moved from farm labor to the

industrial and manufacturing workforce, and a black middle class developed. Politically, the Civil Rights Movement and Black Power moved black people into the mainstream of electoral politics. These factors had a direct impact on the racial composition of higher education. In 1945, barely 45,000 African-Americans were attending colleges. By 1960, at the dawn of the Civil Rights Movement, barely 200,000 blacks were enrolled in colleges, about three-fourths of them at historically black schools. Twenty years later, black college enrollment reached 1.8 million, with about 80 percent at predominately white institutions. This massive influx of black students changed the curriculum and programs of most white schools.

Yet problems surfaced within African-American Studies programs from the very beginning. There was the dilemma of what I call "symbolic representation" on white campuses. Academic positions were usually given to blacks which were at the margins rather than at the centers of administrative power. People of color and women were often elevated into educational positions who were careerists, who had few commitments to the problems of their own people.

Many black studies programs suffered from isolation and ghettoization. White administrators often viewed these new departments as merely "concessions" for blacks, with little relevancy or value to white students or the mainstream curriculum. The programs often lacked any strategic or thematic orientation as well, attempting to offer an overly ambitious range of courses without focusing their resources on specific topics, or linking research projects to instruction.

In the eighties, black studies was unprepared for the growing environment of retrenchment and racism fostered by the Reagan era. The assault on affirmative action, multicultural education, and equal opportunity enforcement had the effect of reducing the numbers of blacks and Latinos in colleges, and undermined existing programs. For example, the number of African-Americans granted doctorates fell sharply, from 1116 in 1977 to 951 in 1992. The percentage of black students graduating from high schools who went on to college also declined, from 32 percent in 1975 to 28 percent in 1990.

If black studies is to be relevant to the needs and inter-

ests of the national African-American community, it must move in new directions, taking into account the rapidly changing demographic and cultural character of American society. One out of seven Americans now consider English a "second language"; the traditional black vs. white paradigm of race relations no longer speaks to our diverse ethnic reality, which is reflected by growing numbers of Asian-Americans, Latinos and Pacific island Americans. We need to engage in a critical dialogue between people of color, to draw parallels between our experiences, and to engage in the development of educational programs which adequately reflect our collective interests. We need to redefine the tools and methods of learning, and the criteria for excellence in scholarship within the academy, which will educate and empower our people.

In practical terms, this means that black studies must go beyond the development of new courses to engage in a general discussion about faculty and staff development, and the use of racial diversity criteria in the promotion and tenure of teachers, and in the evaluation of classroom instruction. Courses in black studies need to be placed in the general requirements for all students, regardless of their ethnic backgrounds. We need to initiate collaborative projects which link our research to the development of issues which impact blacks and other people of color, not only inside the US, but across the globe.

Most importantly, black studies needs to reassert the connections between scholarship and struggle. The black community is faced with a series of economic, social and political problems, and scholarship can be a critical tool in analyzing the means for resolving and addressing contemporary issues. In the legacy of W.E.B. Du Bois and others, we must recognize that liberation is linked to the best scholarly research. The next generation of black studies programs must recognize that "knowledge is power," and that the purpose of research is not merely to interpret but to change the world.

Dr. Manning Marable is Professor of History and Director, Institute for Research in African-American Studies, Columbia University, New York. "Along the Color Line" appears in over 250 publications and is broadcast by more than 75 radio stations internationally.

continued from page 2

come a counter tide of support. Members of the National Lawyers Guild, the Gray Panthers, Local 2850 of the Hotel and Restaurant Workers Union, The Black trade Unionist association of San Francisco, and other groups have publicly participated in food programs in defiance of the prohibition. On one occasion several Catholic Priests were arrested for serving food causing a flurry of media coverage.

In late 1992, SF FNBER's with the SF tenants union, the SF coalition on Homelessness and other groups initiated a squatters campaign under the name "Homes not Jails" (see "Homes not Jails" in Z magazine February, 1993). The first buildings were occupied the week before thanksgiving in 1992. They are bolt visible housing takeovers and convert living squats. The oldest continuously lived in homes are now over a year old. Two children have been born in the squats and no one has died. These convert squats provide real housing for people and is a base for future organizing.

Homes not Jails has also been taking over federal property including housing at the Presidio Army base in an effort to show the government has no inattention of seriously addressing homelessness. They have been negotiating with federal officials to have the governments abandon buildings turned over to non profit groups to house the poor, but so far the authorities have blocked all efforts at real solutions confirming peoples beliefs that they must work to provide their own housing rather than waiting for the government to do it.

The direct action community can not rely on the

mainstream media to report the facts about community resistance, so FNBER activists are building their own AM and FM radio transmitters and broadcasting news via the FNBER radio network. There are several low watt stations in the SF bay area started by FNBER members and other activists that are sharing tapes and technology. This allows the direct broadcast of important information that doesn't get on commercial or even non-commercial radio. It is an attempt to reassert the public back into the public airwaves that has so long been abandoned by the FCC and most "public" radio stations. There is currently a major push to get as many transmitters set up as possible to make enforcement by the FCC more difficult.

FNBER members have also started their own organic gardens in vacant lots in many cities. They help build community by offering a way for people to work together towards a common, positive, life affirming goal. The harvest is shared with people who need it; building a resource base for future activism. It is also an effort for community control over land use and not market controls.

All these activities assert that there way to make social change is to create institutions that represent the kind of world that we want to live in, as with similar efforts in the past, the creation of human institutions come into conflict with the inhuman ones of the dominant society. Serving free food in public, a seemingly innocuous activity has resulted in the city of San Francisco spending millions of dollars (by their own account), making hundreds of arrests, and continually attacking non violent activists.

Next June, FNBER's going to have its second interna-

tional gathering in San Francisco. They will develop strategies to create new chapters in north America and Europe, build resources, improve skills, and discussing long term political strategies for confronting militarism and poverty. This event is to coincide with the 50th anniversary of the founding of the United Nations in San Francisco. FNBER and other human rights groups will be staging demonstrations that week to protest its pro war and anti-humanitarian policies.

FOOD NOT BOMS IS MEETING AT
THE PEACE CENTER IN OLD CHEM.
TUESDAY OCT. 25, 7PM

The Stony Brook Press
welcomes your submissions.
Letters and viewpoints
should be less than 500
words. Articles, reviews, and
features should be between
500 and 1500 words.

Handwritten submissions will
be given to children in costume

THE ORIGINS OF HALLOWEEN

John J. Shea

Assistant Professor
Anthropology Department
SUNY Stony Brook

It's a cold morning. You step out onto your lawn. The trees are festooned with toilet paper, the windows of your house are soaped with obscenities, and your car has a new, if idiosyncratic, paint job. Welcome to America's continuing love affair with one of the oldest traditional European holidays: Halloween.

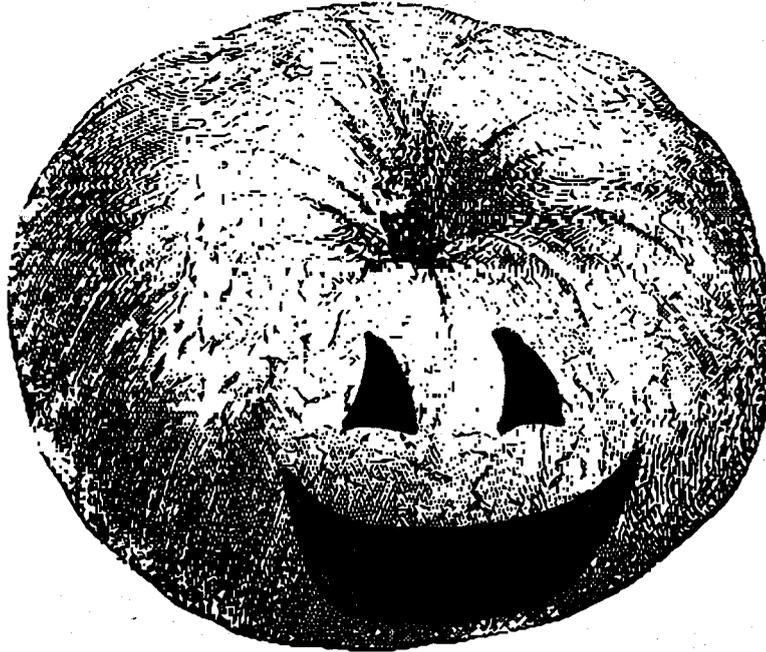
Most of us think of Halloween as a quintessential American holiday, like Thanksgiving, Labor Day, and Groundhog Day. Where else in the world do people let their children roam the streets after dark, begging candy from strangers, and committing sundry misdemeanors and felonies? Well, just about everywhere, actually. But more to point, what are the cultural roots of American Halloween? Why celebrate the last day of October? Why do people light jack-o-lanterns? What are the origins of a holiday seemingly devoted to the dead, the supernatural, and other macabre subjects?

While there can be no question that Halloween has a decidedly American flavor, something like melted wax, burnt pumpkin, and candy corn; the holiday actually has its origins in the pre-Christian traditions of Western Europe. Some of these traditions continued through the Middle Ages, and survived in the folk-culture of the European colonists who settled in North America beginning roughly 400 years ago. From its European roots, Halloween has developed into an American holiday with its own unique character.

The timing of Halloween corresponds closely to the Autumnal equinox, the point at which the sun sets lower on the horizon, days grow appreciably shorter, and nights markedly colder, throughout the northern hemisphere. To the farming cultures of Europe (and many other areas as well) the Autumnal Equinox marked the point at which crops that were not yet harvested would likely perish from frost damage. Accordingly, this time was often celebrated as the end of the harvest season and the beginning of winter, a holiday marking the begin-

early farmers, trees dropped their leaves, herbs turned brown and decayed, and small animals disappeared into hibernation. The connection between death and the Autumnal Equinox follows logically from the changes in the landscape.

German Oktoberfest is obviously a survival of this traditional holiday. In those parts of Europe in which pagan practices survived Christianization, like Ireland, the Autumnal Equinox was celebrated as Samhain. Samhain was the first day of the Celtic yearly cycle, a "day"



began at sundown the previous evening (much like traditional Hebrew time-reckoning). This night-first Celtic day explains why Halloween (All Hallows E'en) precedes All Saints Day (November 1) a Christian "hallowed" or holy day.

Pagan Irish Celts are reported to have celebrated Samhain by human sacrifices (children, mostly) to Crom Cruaich, a god represented by a large upright stone or wooden post carved in the shape of a phallus. In its tamer Christian incarnation, Samhain was a day to remember the dead, celebrated by cleaning house (some celebrators, those Celts), community feasts, and the leaving of offerings for the spirits of the dead. Usually these offerings were food left out at night on the stoop

bulating spirits is a likely source for the costumed "trick-or-treating" ritual.

The providing of food to appease the dead is a practice common of many cultures. The Celts, with their pantheon of supernatural banshees, pookas, elves, fairies, nixies, brownies, etc. probably figured they needed all the friends they could get in the spirit world, and were much inclined to provide tasty treats for their revenant dear departed. After all, you slight great-great-uncle Seamus and you might find your cow on your roof, your dog attached to the milking machine, and your daughter with her head shaved and singing in a band. A good thing too, after all, were the Celts a little less afraid of ghosts, trick or treaters might get brussel sprouts, broccoli, or (horrors!) potatoes. Even today, European children roam around after dark on Halloween pulling pranks and practical jokes on their neighbors. Hence the origin of another European tradition, juvenile court.

This is not to say that there have not been some significant American contributions to the holiday. There is no exact European counterpart to Chicago's "Devil's Night", in which arsonists honor the spirit of Mrs. O'Leary's cow, by attempting to torch whole neighborhoods with a single match. On a somewhat less pyrotechnically spectacular scale, however, the Jack-O-Lantern represents an interesting fusion of New World and Old World traditions. In Europe, the Jack-O-Lantern is also known

as the "Will-O-the-Wisp", a flaming spirit that lures travelers from well-trod paths to their doom in murky swamps. (The phenomenon is really spontaneously combusted methane gas generated by rotting vegetation.) The representation of the Jack-O-Lantern by carving pumpkins has its origins here in the New World, where pumpkins are an indigenous plant that were often carved into containers by Native Americans.

So, as you cruise in your festively-painted automobile, past smashed pumpkins, shredded lawns, and fresh-cut stumps that use to be telephone poles, take heart. You've survived another celebration of America's night out, a holiday which traces its origins back thousands of years.

BOO!

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spirit of Hunter S. Thompson.**

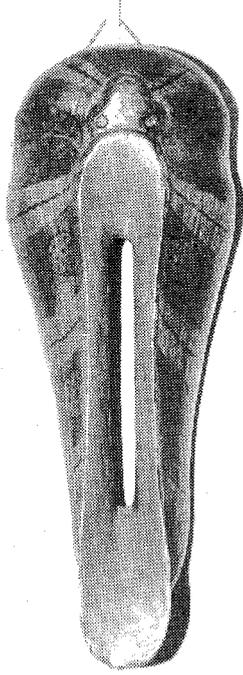
The Festival of Masks

by David Gilmore

Halloween is above all a festival of masking, a time for disguise and visual transformation. Common, everyday objects turn into supernatural portends. A carved pumpkin becomes something very different from a simple (and not too tasty) orange squash. It becomes a jack-o-lantern, with unsettling connotations of bodiless spirits grinning malevolently. A cat seen at night has ominous overtones of bewitchment and terror; candles and broomsticks become witches' tools, used for evil purposes. People, too, experiment with their own potential for turning themselves into something out of the ordinary. Masking and masquerading is the very heart of Halloween. People everywhere love to put on disguises and to act out their fantasies. Halloween takes its charm from the fact that masking permits free rein to the imagination.

Ritual precedents to Halloween may include the Druidical autumnal celebrations in pre-Roman England and the Celtic observance of Samhain in which children carved lanterns from turnips and carried them about the villages of Britain. In the United States today, Halloween is associated with the spooky and macabre side of life, when the humdrum world is enlivened by the sudden appearance of witches, goblins, monsters, jack-o-lanterns, fright wigs, rubber masks of President Clinton, and other terrifying symbolism. Most of this is confined to the imaginations of small children, watched over anxiously by their parents. Nevertheless, the pleasure we all derive from participating in Halloween makes clear the com-

pletely human—including adult—tendency to enjoy being scared by the sinister. This curious and paradoxical phenomenon is evidenced by the success of horror movies and other fright-entertainment in America, and



elsewhere. Adults observe Halloween with costume parties, dances, and increased socializing with "scary" themes.

Halloween shares one thing in common with many other "time-out" festivals throughout the world, occurring in virtually all religions. This is the feature of masking, wearing masquerades or disguises. The theme of facial concealment occurs both in literate traditions ("civilizations") and in pre-literate (or "primitive") societies. Masks and masquerades are as old as humanity, figuring in most forms of ritual parading and promenading in which people step outside "the normal" into a new representational world. What the act of masking does is to obliterate the identity of the disguised individual and thus to create a new world where he or she can be anything they choose. A classic parallel is the Latin celebration of pre-Lenten carnival, or Mardi Gras, which since time immemorial has features costuming, masking parading, and unpredictable behavior.

What all these masked festivals share in common is their ability to produce social renewal for the group and psychological release for the person. The festivals provide the opportunity for the individual to "step out" of his or her normal life in society and to experiment with the bizarre and the uncommon, to use their imagination. It is possibly for this reason the masquerades include an element of fear or terror, because who knows what evil lurks in the hearts of men and women thus unfettered? Thus masking both frightens and titillates; wearing the mask and observing it are both pleasurable.

Top 10 Halloween Tricks & Treats

10. Apple Cider w/Grain Alcohol
9. Chocolate Covered Roaches
8. Automobile Omelette
7. Shaving Cream Murals
6. Apple w/Razor
5. Hash Brownies
4. Pumpkin Hair-pie
3. Cocaine Laced Pixie Sticks
2. Burning Shit-In-A-Bag
1. Mint Flavored Condoms

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The Stony Brook Press wishes each and every one of our readers a safe and happy Halloween. May the rest of you choke on your own vomit.

COMICS

LEHMAN



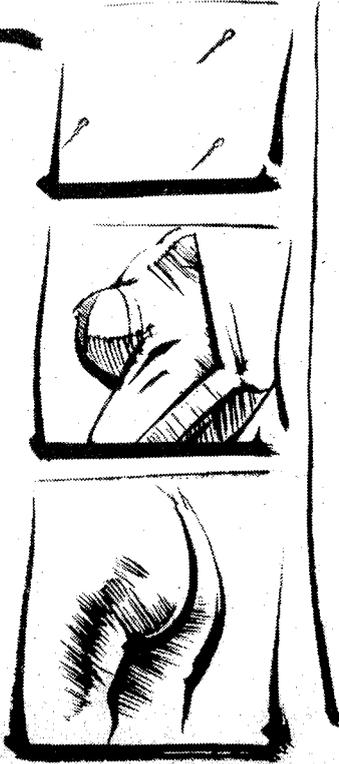
SUPERMAN CAN NOT LET HIMSELF WET DREAM.

HIS SUPER SPERM WOULD KILL A WOMAN—BLOWING MILLIONS OF SPERM SIZED HOLES THROUGH HER BODY.

MASTURBATION WOULD SEND HIS UNKILLABLE MINIONS OUT INTO THE WORLD, NEVER STOPPING UNTIL FINDING A FERTILE WOMB.

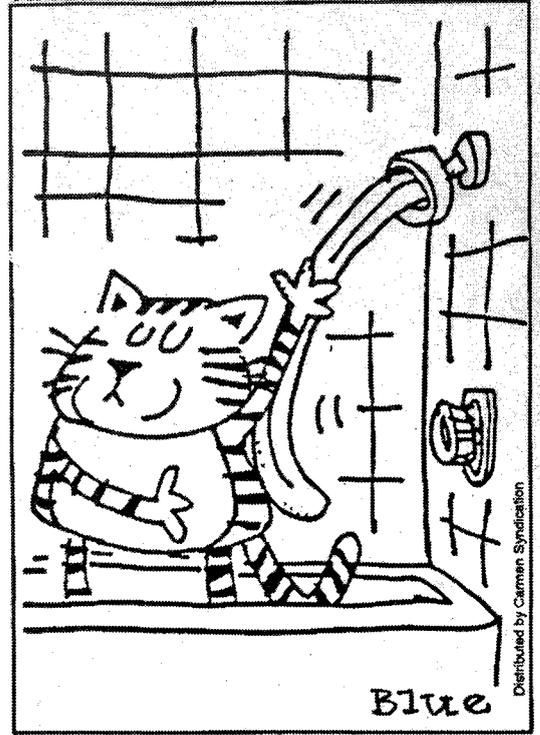
SUPERMAN CAN NOT SUCCEMB TO PASSION. HE CANT EVEN DO SO WHILE HE SLEEPS

THEY SHOULD TELL THESE THINGS TO LITTLE BOYS THAT THINK IN SUPERHERO SUPERSTARDOM LIES THE PATH TO TRUE LOVE.



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KABLOOEY by BLUE



Blue

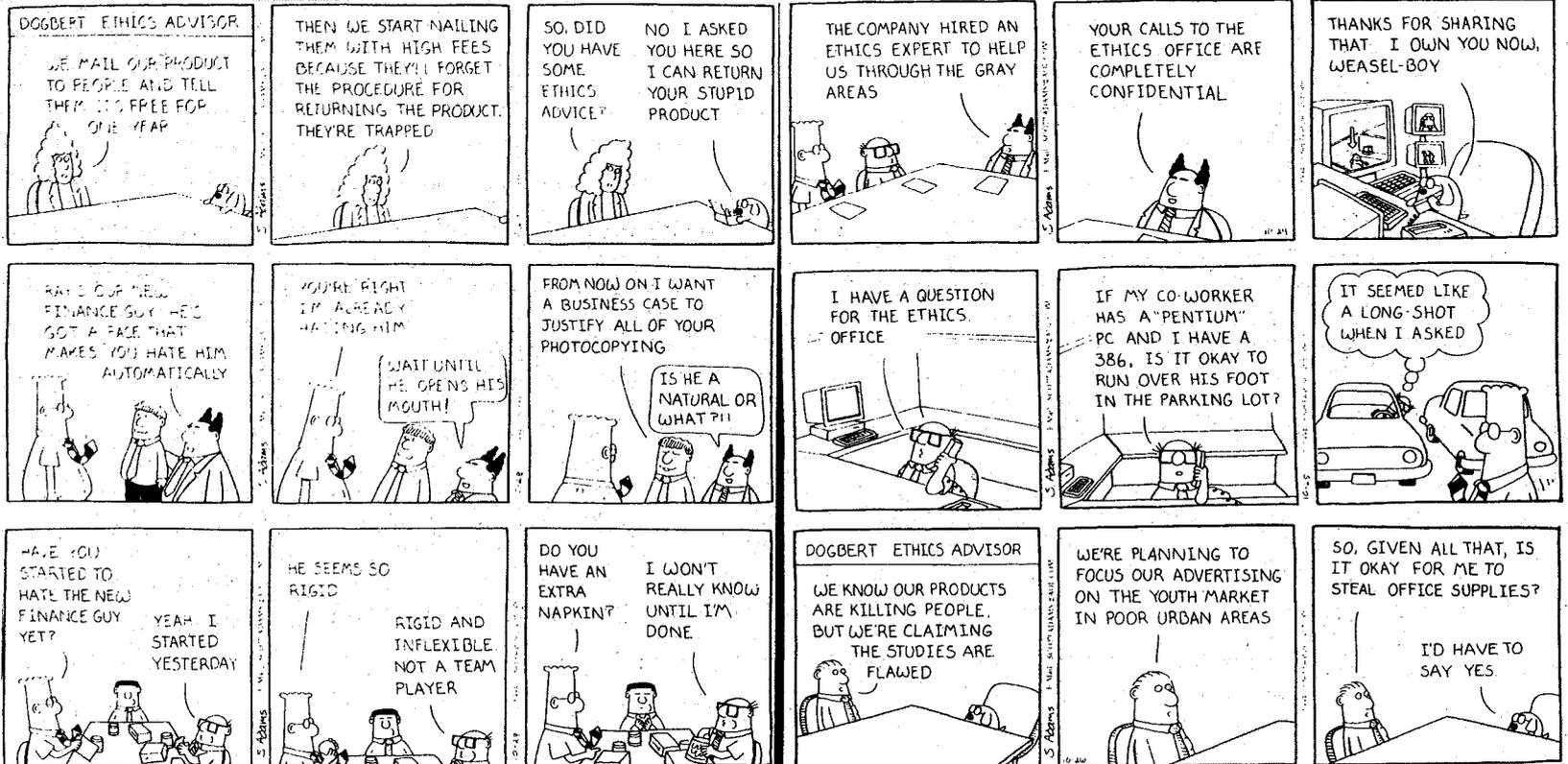
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Dilbert R by Scott Adams



by Rachel S. Wexelbaum

for the one who wishes for wings
(WARNING: THIS FABLE IS WRITTEN IN
VERSE—IT COULD BE WORSE!)

The chameleon just didn't understand.
Who am I really? she asked herself.
Green on the leaf, brown on the bark,
blue under blue, blue sky.
She locked herself in a dark,
empty room—

maybe then, she thought, she
would find herself.

Suddenly she heard a voice—
why you cry so blue? it asked
in husky tones.

Am I blue? she asked.
You are beautiful, it replied.
Why should you want to hide?

Open the door, and be free.
She opened the door, and the sun-
light shone on a lowly caterpillar.

It was gray and brown, furry and fat,
and had many little feet.

Let us walk outside, and be free, it suggested to
Chameleon.

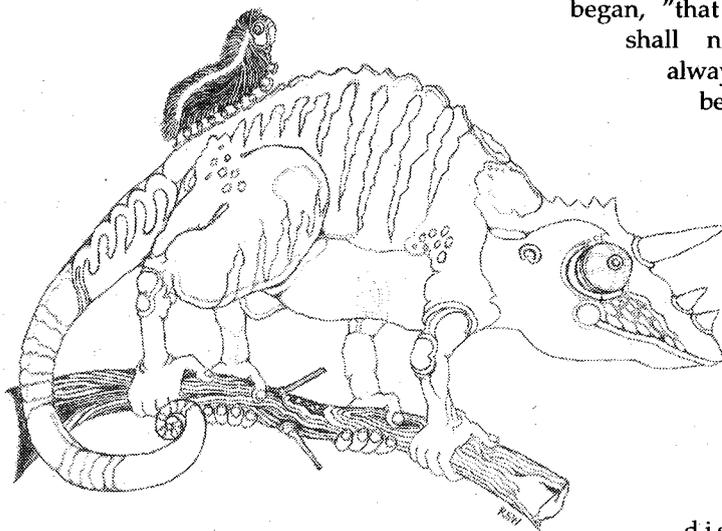
Chameleon agreed, and they walked a long time
through forests, up mountains, across deserts,
and by that time you'd think you know a friend well.
"Chameleon," Caterpillar whispered one starry
night, "I love you.

You are the only one to have walked so far with me."
Her heart skipped a beat. "I love you too, Caterpillar.
You have helped me find myself, but it seems that
you are just as lost as I am. If only I could do some-

thing to help."

Caterpillar looked down at its many little feet, then
back at Chameleon.

"You do realize," it
began, "that I
shall not
always
be a



dis-
gusting
caterpillar.

Deep inside me
there lives another, a hand-

some soaring spirit,

and he shall become a butterfly. He shall fly,
and be as he should be. Not like this." It shook its
hairy head sadly.

"If only you could see that I'm a butterfly right
now, that would mean the world to me."

That night they bed down in a banyan tree,
and Chameleon studied Caterpillar while it slept.
All this time she had loved Caterpillar as Caterpillar,

no one else and like no one else.

So much of Caterpillar would change as Butterfly—
would he be the same again?

Would Caterpillar's grin remain, the twinkle in its
eye?

What would she tell her bestest friend come morn-
ing?

They woke up together, and Caterpillar gently
nudged Chameleon

with its nose. "Do you see me as a butterfly?" it
asked in earnest.

"I see you as Caterpillar, the only person like you I
know

and my bestest friend. It does not matter to me
whether you grow wings one day,

only please don't fly away."

Caterpillar nodded sadly, and sighed, "I must try
harder

to become Butterfly."
"One day you will be," Chameleon tried to comfort
her friend,

"but now I like you this way."

Caterpillar brushed away a tear. "When will you
love me

for who I really am, just as I love you?"

MORAL: What you see is not
always quite what you get.

MORE IMPORTANTLY: Accept
love as you find it, for it is blind.



Moon Rising



by Thomas J. Creon

Hello and welcome to Moonrising, Stony Brooks
only occult information column. This is the Halloween
issue. Halloween, also known as Samhain (pronounced
as sow-when) is the pagan festival of the dead. It is
the death of the god of the sun, the dead half of the
year. On this holiday we are reminded that all things
living must come to an end. It is a magickal time
when the veil between this realm and the spiritual is
most thin. In the past a common practice was to place
a small dish of food outside your door for the dead
who passed by to eat as a final repast. With the com-
ing of the horrors known as cities and commercialist
system, beliefs of the past were transmuted into what
they are today. Whether this was actually better in the
fact that at least these holidays are still acknowledged
or worse because they have become a perversion of
why they truly are, who can say? But there are those
of us who know what these days really mean, and I
assure you it is no children's holiday of make believe.
On this day the sun god dies and with this all impli-
cations. The powers of the crone of darkness are
strengthened manifold. The spirits of the deceased are
more apt to hear your summons. But what of the
wheel of time you say? Yes we do get reincarnated at
the appropriate time, but during our periods of quies-
cence our souls are in a limbo state. But let me warn
those of you who would summon the very dead, just to
see... Since most of you out there are about as wise in
occult matters as you are in your school work, you
have nothing to worry about. But to the person who
dabbles (they are the worst!) you can be a danger to

those around you as well as yourself. Don't deal with
the forces you know little or nothing about. But let me
not rabble on, to those of you who are just drawn to
this column out of a passing interest, have fun and
think nothing of the fleeting images out of the corner
of your eye. To those of you of the craft, if you haven't
dealt with spiritual beings before, it would be wise to
consult someone who has before you do. But other-
wise, take them brooms out and remember the speed
limit is 55.

Familiars and such:

A familiar is sort of like a personal
companion/helper. They can be an animal if you are
very attuned to it and it doesn't get bothered about
energies. Or for the most part they are spirits. I myself
have been working with elementals as of late. Elementals are lower (relatively speaking) incarnate
forces of nature that have a consciousness. They are
very easy to summon, and usually work well with
those who are naturally oriented. Familiars can aid in
the workings of magick, and perform simple tasks
(guardians, messengers, etc...). If any of these spirits
are not called properly, something unwholesome usu-
ally becomes of them. They become tainted with the
foul energies of our everyday existence, and can get
real nasty, given the opportunity. But for the most part
elemental start out with a personality similar to that of
their building blocks. Fairies on the other hand are
very varied. They would be too numerous to list here,
but they do have some excellent books dealing with
these subjects on the market today. Enchantments Of
The Fairy Realms by Ted Andrews, and A Witches
Guide To Fairies are both good books that deal with

fairies as well as elementals. I will not list any means
to summon non-corporeal beings here, because I do
not want those who are 'just in it for the fun' to both-
er these helpful nature spirits. If you are really inter-
ested there are plenty of good books on the market, or
you may address any questions to Moonrising at the
office of the Stony Brook Press. I check for letters reg-
ularly. There are other types of spirits that you may
call, but space and time do not permit me to write on
them as of yet.

On the nature of the energy cycle:

The weave is a mass energy web that connect every-
thing. This is no simple phrase, this web runs through-
out the polyverse connecting here and Mars and more.
There are certain fluctuations in this web throughout
the solar year. It is these fluctuations that are what us
pagans try to attune ourselves to on the sabbats (main
holidays) throughout the year. They are the change in
seasons as well as the mass abundance of power on the
esbats (full moon festivals.) For the relevance to
Samhain, it is at this time that the energy weave is
most thin. The weave itself acts as a natural stabilizer
metaphysically speaking. It naturally tries to connect
that which is amiss. On Samhain the weave is very
thin, it is a lot easier to work with that which is unseen
than it is for say on the summer solstice, when the
light completely (almost) dominates the dark. This
web changes as time goes on, I will write on this sub-
ject in the future.

Have a fun holiday and blessed be!
Moonrising
Stony Brook Press room 060

The Question Of Sanity

By Louis M Moran

My roommate Doug insists that in the 12 some-odd years he's known me (specifically the last four), he's seen the milestones of my insanity. He insists that there are specific notches in the door between my reality and sanity, and he thinks most of the screws in my hinges are loose. Doug's seems to think I suffer from some form of paranoia or something very much like it.

I admit I have some quirks. Every clock in my line of sight has to tell the same time...the exact same time...they have to change at the same time. All of the aforementioned clocks have to be the right time. I check them. Often. The Weather Channel tells me the right time. Something Doug watches me wait to set the time on the TV, VCR, my watch, the computer, the answering machine and the duel time zone clock above my computer. Waiting to the second to set the second hand free. Each of these take a minute. Unless I make a mistake. It can take hours if I've ingested any adult beverages. I'm precise, nit crazy.

Doug considers us to have above average intelligence. Doug thinks that some of my world views are nuts. I have theories about certain topics that makes him think I'm mad. I am not mad. There are things I know. I can think of one time I was wrong.

When we first moved in together we had some troubles with LILCO. Most of those problems came from the fact that we didn't pay them in a timely matter... i.e. hardly ever. One night I came home to my nightly ritual of turning on the TV (switching it from C-Span, which Doug watches for fun!) and turning on the kitchen light, opening the refrigerator, moaning "We need food," and taking an adult beverage back to my chair. This night was different though.

When I switched on the kitchen light, the TV turned off. The refrigerator stayed on until I turned the TV back on. Then the kitchen light turned off and the refrigerator stayed off. After performing a battery of tests to determine what ailed the angry God of Electricity I came to two conclusions: One, if I wanted to watch TV I had to unhook the hot water heater from the 220 line of the circuit break-

er box. Two, LILCO was pro-rating our electricity.

Unhooking the hot water heater was an easy way around LILCO's diabolical plan to give us as much energy as we were paying them! I saw through their plot and sat in the dark with the TV on and drank warm beer. Until Doug came home...then the TV turned off because Doug turned on the kitchen light.

"Something I said?" He asked.

"Shhh, it's not safe to talk here. Let's go to a D-I-N-E-R."

When we got to the diner Doug tried to assuage my fears (which he insisted were unfounded) that LILCO was only sending us fifty dollars worth of power. He said they didn't have that kind of technology. I said they did and were just playing dumb. I told him the reason we didn't have a cable box, because I didn't want them to monitor what I watched. Mostly for fear they would figure out I was watching the scrambled channels...scrambled.

The next morning Doug roused me from bed to show me a bough from one of the three seventy-foot firs in our yard pulling the electric line out of the pole that went to our little red house. I noted that my little red car was also beneath said bough and moved it. I called LILCO.

"Hello, I have a problem," I began.

"Yes."

"there's a tree pulling the electric cable out of my house...and interestingly it is only allowing a certain amount of power into my house. Strange wouldn't you say? As if we were being punished for late payments. Maybe a cover-up for power proration; Hmmm, sound like something the bigwigs at LILCO might do, huh?"

"Sir, I need your address..."

"Why don't you know where I'm calling from....doesn't your super computer tell you that? Don't you have voice recognition?"

Unnerved by the mania (his word, not mine) in my voice Doug gently took the phone from me and asked to get a repairman out, and said we'd be paying the late bill soon.

Another road sign up ahead for my alleged insanity is when I informed Doug of the wrong doings of NASA. I'm not one of those crackpots who doesn't believe we

went to the moon and all the pictures were shot in Hackensack, NJ, but I know some things about the Space Shuttle.

First, when the Space Shuttle Challenger blew up, that was a set up. That was one of the most publicized Shuttle launches ever. By that time America was bored with the Shuttle program. We'd seen it half a dozen times already and they were always late...by a few days usually. Let's face it...it's a big 747.

This one was different, this one had a teacher on board. The United States Educator of the Year. She was sacrificed for ratings. From then on it was interesting to watch the Shuttle go up...because it might go up, boom.

Then it got kind of boring again. Nothing ever happened. Up, down, up, down. Well then there was the Hubble Telescope crisis. Supposedly it was broken. General Motors made a bad mirror. Come on those guys make a gazillion mirrors a year, admittedly one third of them say OBJECTS IN MIRROR CLOSER THAN THEY APPEAR, but still. There was nothing wrong with the Hubble. How much was that thing? Three hundred billion dollars or something? By the way, no one asked me if I thought we need that, but I digress.

There wasn't anything wrong with the telescope, NASA had to justify its existence, and the existence of the big 747's. So up went Major Tom and he probably used some Windex concentrate, or took off the invisible plastic covering (so it doesn't get scratched in transport) and wallah, it was 'fixed'.

"Well, you see America? If we didn't have the enormous 747's, you never asked for, we wouldn't have been able to fix the enormous telescope, you never asked for, and all those trillions of dollars would have gone to waste," NASA told us, in essence.

Well I think anyone can see those are sound theories and my roommate Doug is simply far too trusting. He should look at what the Republicans did to Ross Perot to see the far reaching powers of the U.S. Government and utility companies alike. Sure I sing 'Deutschland Uber Alles' now and again, but he sings 'California Uber Alles' all the time...so you tell me whose hinges are getting loose.

Musings From the Promised Land?

by Scott J. Lusby

Over the years, Seattle rockers Queensryche has been called numerous things, usually revolving around the cerebral nature of their music. Various magazines hailed them as "The World's Most Intelligent Metal Band," stemming from their dark, socio-political subject matter epitomized in 1988's *Operation: mindcrime*. According to numerous critics, this tale of murder, sex, drug addiction and religion was the best concept album since Pink Floyd's *The Wall*. Yet, despite such critical acclaim, *Mindcrime* only managed to sell 500,000 copies- not all that many considering the 'greatness' attributed to it.

Apparently, Queensryche (or their management) realized this, and sought to remedy this by exchanging their dark, intelligent lyrics for some happier, more hopeful intelligent lyrics. The result was 1991's *Empire*, which easily went platinum and placed them amongst metal's major deities. Yet this time critics did not universally praise Queensryche; many thought that they sounded too much like Floyd (admittedly, "Silent Lucidity" is so Floyd-ish that it could have been written by them.)

Now, Queensryche has finally released the much anticipated follow up to *Empire*, entitled *Promised Land*. I didn't quite know what to expect from this album; the one thing you can always count on from Queensryche is that any new effort is sure to be different than any previous one. This has always been one of their more admirable traits (indeed, this fact is part of what made them so great during the mid-to-late 80's); they have never been afraid to experiment with either composition or lyrics.

Promised Land starts out like most every Queensryche album does; lots of sampling in the intro and a hard, driving song to lead off. In fact, *Promised Land*'s intro track,

"9:28 AM" is frighteningly like *Mindcrime*'s "I Remember Now" with it's hospital flatline sample. This leads directly into the disc's first single, "I Am I," an adamant search for self-identity coupled with 'traditional' Ryche composition. "I Am I" is followed by "Damage," perhaps the disc's best piece. "Damage" is reminiscent of "Screaming in Digital," off of *Rage For Order* (1986) in its subject matter. "Damage" has a definite sci-fi/cyberpunk flavor to it, and its shuffling guitar riffs and slightly syncopated drums accent the song's futuristic flavor.

It is at this point that *Promised Land* deviates from 'traditional' Queensryche style to the more Floyd-ish style that permeated *Empire*. From here, their songs remain introspective and dark, just coupled with acoustic guitars and psychedelic keyboards. While I do not usually enjoy it when Queensryche deviates like this (they do the hard stuff *sooo* well), I have to admit that vocalist Geoff Tate ("Der Fuhrer" of vocal range amongst males in the rock world) and guitarist Chris DeGarmo have done an outstanding job in combining music and lyrics into a single experience. Not only do music and word mix well, but one enhances the other, making each all the more stronger for it. Many times when listening to other bands I have found myself saying things like "They should have been heavier here," or "A sitar would have been nice here." But not on *Promised Land*. The epitome of such a merging of composition and word can be found on the album's fifth song, "Bridge;" in this bitter look at a dysfunctional relationship between father and son, the music echoes the bitterness and regret conveyed in the lyrics. But it doesn't stop at merely echoing, but rather enhances the whole experience of the song. In the end, you don't just listen, but rather *feel* the emotion. This is *Promised Land*'s greatest strength.

After "Bridge," *Promised Land* briefly changes style again to...well, weird best sums up "Disconnected." It incorporates the same socio-political lyrics (this time lamenting about the Information Age), but its composition is just plain strange. Now that I think about it, it is kind of choppy and disjointed, as the title would suggest. After "Disconnected," *Promised Land* turns back to that Floyd-ish sound with "Lady Jane," a gothic piano piece. There is something about this song that, although I can't pinpoint it, both touches and strikes fear into the listener, making for perhaps the best acoustic number on the disc.

Promised Land's overwhelming theme seems to be that of a bitterness towards life. This marks a departure from *Empire*'s more uplifting lyrics and a return to those found on *Mindcrime* or *Rage For Order*. Yet, I can't help but feel that this album is conceptual in nature despite the fact that every song does not seem to 'fit' together. I get the distinct impression that this album stretches the disjointed thoughts of a man about to cross that threshold between life and death into forty-eight minutes of music. Now, this nutty idea may have been hatched due to the fact that we had been discussing this phenomenon in EGL 361 the very day I bought *Promised Land*, but I don't think so. The flatline sample in "9:28 AM," the album title, and its subject matter all contribute to this feeling. It's actually quite scary how this disc has that 'death bed' quality to it.

Whatever the case, *Promised Land* represents Queensryche at their finest: intelligent in both word and music, dreary (or maybe realistic?) and emotional. Those who remember this band from their "Queen of the Reich" or *The Warning* days may not like enjoy this disc, but this is a must-have if you enjoy *Empire* or Pink Floyd.

SURFING THE IDIOT BOX

by Ted Swedalla

By now you should be deep within your school patterns (what classes to cut, when to do laundry, etc.) If you don't have a regular TV viewing pattern, which most college students (why spend \$1 on a TV Guide when you can buy food), or you can never find any good shows than this article will help you find alternatives to doing homework. I will concentrate on shows between 7pm and 11pm and try to stick to the shows that are on non cable channels (2,4,5,7,9,11), but since most of them are crap, if there is a show on cable which you should kill to watch I will inform you. This is going to be a day-by-day listing, so feel free to clip-and-save this schedule.

SUNDAY

7pm - 8pm : *Baywatch* (channel 9)

The most popular show in the world, and no wonder why. A show filled with T&A. In fact you don't even have to have the volume on to enjoy this show.

8pm - 8:30pm : *The Simpsons* (channel 5)

The show that all college students should watch. More inside jokes and bizarre references than any show (except for *MST3K*).

8:30pm - 9pm : *Top Cat* (Cartoon Network)

One of the classic cartoons, if you don't get cable, you can do homework for the rest of the night.

9pm - 10pm : nothing surf at your own risk

10pm - 10:30pm : *Politically Incorrect* (Comedy Network)

A must for all people taking any Political courses, unless your a republican.

10:30pm - 11pm : nothing

go to bed early, it's going to be a long week of viewing the idiot box.

MONDAY

7pm - 7:30pm : *Roseanne* (channel 5) / *Jeopardy* (channel 7) / *Married with Children* (channel 9) / *Wings* (USA) [all repeats, so take your pick] Unless *Hard Copy* (channel 2) has a really interesting OJ development.

7:30pm - 8pm : *The Simpsons* (channel 5) [repeat]

But if your like me, 6 days of *The Simpsons* is never enough. If you've seen the episode, then surf.

8pm - 9pm : *Star Trek: Deep Space Nine* (channel 11)

Second best scifi on TV. Also you can wait for *Earth2* and *Star Trek: Voyager*.

9pm - 10pm : nothing

do homework, or waste time some other way, unless you have cable, then watch *TalkSoup* on E! at 9.

10pm - 11pm : *Silk Stalkings* (USA)

A great detective series, not as complicated as say *Quincy*, but who cares. There is no hotter pair than Chris and Rita. Now only if they'd do it...

TUESDAY

7pm - 8pm : same as Monday

8pm - 8:30pm : *The Howard Stern Show* (E!)

A visual highlight of his daily radio show, except there are more commercials on the TV show.

8:30pm - 9pm : *Who's Line is it Anyway?* (Comedy Network)

The best British comedy on the air right now. Improv comedy at its best. If you've never seen it, try to. A great cult show.

9pm - 9:30pm : *Frasier* (channel 4)

He wins over Tim 'the Tool Man' Taylor, but only by a little. More sophisticated. Plus if you watch TV with your girlfriend, *Frasier* is better than *Home Improvement*, because H.I. highlights male stupidity. We don't want to give them any more excuses, do we. And Daphne (Frasier's dad's nurse) is better looking than Jill Taylor.

9:30pm - 10pm : *John Larroquette Show* (channel 4)

A tight win over *Grace Under Fire*, but how many jokes about drunken southern men can there be? Plus Larroquette is grittier and now has Alison LaPlaca (wife of Tom Arnold on *Tom*).

10pm - 11pm: nothing surf and do homework.

WEDNESDAY

7pm - 8pm : same as Monday

8pm - 9pm : *Beverly Hills 90210* (channel 5)

Watch and get a totally unrealistic view of college through the eyes of a drunk, a pair of whores and guy too clean cut to actually exist in the real world.

9pm - 9:30pm : *Roseanne* (channel 7)

Not what it used to be (Darlene was the whole show), but now they have a baby, that gave them at least two whole seasons of new shows and jokes. And does anybody really like the new Becky?

9pm - 10:30pm : *Ellen* (channel 7)

An exact copy of *Seinfeld*, but who cares? It's funny, although Ellen already used most of her standup material last year. And her friends dwindled from 2 good looking ones to a red head with nice legs. I'm sorry, that's not fair.

10pm - 10:30pm : *Dream On* (HBO)

Watch this show even if it's a repeat. It's too funny and too sexy to pass up. Is it just me or has he slept with every available woman in New York?

10:30pm - 11pm : *Club Dance* (TNN)

You thought I was going to say *Larry Sanders* didn't you? Well I never really got into the show, I know it's the critics fave. But you can learn all the new line dances, plus country music doesn't really suck like most people say. Some of the songs are even

marginally happy.

THURSDAY

7pm - 8pm : same as Monday

8pm - 9pm : *My So Called Life* (channel 7)

At first I was reluctant to watch a show about a girl going through high school pains, because I thought it would be a makeout fest. But it is the best new show of the season and reminds me of *Degrassi Junior High*. (Or was I the only who watched public TV 5 years ago). I barely remember my high school years, but this show really does wonderful things with those hard times. Now only if they'd bring back *Class Of 1998*.

9pm - 9:30pm : *Seinfeld* (channel 4)

The best show on TV today. In twenty years they'll be

talking about this show about 'nothing'. The minor characters are better than the main 4, no one will ever forget George's parents, Jerry's uncle Murrey or Newman. I'm just waiting for them to go into syndication so I can see all the early episodes.

9:30pm - 10pm : nothing

Turn in early, or go out to a bar. Unless you're premed, then watch the end of *Chicago Hope* (channel 2) at 9:30, and then *ER* (channel 4) at 10pm.

10pm - 10:30pm : *The Real World* (MTV)

The third season, in San Francisco. The other two pale in comparison. Not only is Puck the biggest asshole that's ever been selected, but Cory is the cutest woman they've ever had on the show. I hope she doesn't end up with Puck.

10:30pm - 11pm : nothing

Start drinking, you have to catch up to your friends.

FRIDAY

7pm - 8pm : same as Monday

8pm - 9pm : nothing

go out and buy food. Unless you know how to work your VCR, so that you can watch one show and tape another. If you have that knowledge then tape *Young Indiana Jones Chronicles* (FAM) which starts at 8pm. It isn't a full season, just 4 two-hour specials, so continually be on

Top 10 Soap Operas

- 10 - *As The World Turns* 2pm (channel 2)
- 9 - *Loving* 12:30pm (channel 7)
- 8 - *One Life to Live* 2pm (channel 7)
- 7 - *Guiding Light* 3pm (channel 2)
- 6 - *Bold & the Beautiful* 1:30pm (channel 2)
- 5 - *Another World* noon (channel 4)
- 4 - *Young & the Restless* 12:30pm (channel 2)
- 3 - *Days of our Lives* 1PM (channel 4)
- 2 - *General Hospital* 3pm (channel 7)
- 1 - *All My Children* 1pm (channel 7)

the look out for them. They are as good as the movies. 9pm - 10pm : *X-Files* (channel 5) You've made it to Friday, and

here is your reward, the best scifi on TV. So chow down on your newly bought food. Great stories and Scully is the hottest babe on TV.

10pm - 11pm : nothing

turn off your TV. After that emotional and spiritual high, you need to rest. Unless you really like *Homicide* (channel 4).

SATURDAY

7pm - 9pm : *Mystery Science Theater 3000* (Comedy Network)

Cheesy movies with two robots and one guy making fun of them by adding comments. The ultimate in cult shows, with so many bizarre references to things only the writers of the shows know about. But if you happen to get one of the jokes, then it seems to be the funniest thing every in the history of the world. If you can't

Top 10 Talk Show Hosts

- 10 - *Jenny Jones* 1pm (channel 9)
- 9 - *Richard Bey* 11am (channel 9)
- 8 - *Maury Povich* 4pm (channel 4)
- 7 - *Rolonda* 10am (channel 7)
- 6 - *Sally* 3pm (channel 4)
- 5 - *Rikki Lake* noon (channel 9)
- 4 - *Donahue* 4pm (channel 4)
- 3 - *Montel Williams* 10am (channel 5)
- 2 - *Geraldo* 4pm (channel 2)
- 1 - *Oprah Winfrey* 4pm (channel 7)

[Note: if you like trashy Richard Bey moves to 1 and Rikki Lake to 2]

watch it, come to the Press and I'll lend you a tape of the show. I will need to see two forms of ID though. If you don't want to, you can always watch reruns of *Star Trek: The Next Generation* (channel 11) at 7pm. 9pm - 11pm : nothing

Get a real life, you've been watching TV all week.

"I hate television. I hate it as much as peanuts. But I can't stop eating peanuts." - Orson Welles (1956)

Top 10 Other Shows

- (either they don't fall into one category, or on different times on different days)
- 10 - *Josie & the Pussycats* (Comedy)
 - 9 - *California Dreams* (channel 11)
 - 8 - *Carmen Sandiego* [Gameshow] (channel 13/21)
 - 7 - *Graham Kerr* (Discovery)
 - 6 - *Mighty Morphin Power Rangers* (channel 5)
 - 5 - *Kids in the Hall* (channel 2/ Comedy)
 - 4 - *Muppet Show* (NIK)
 - 3 - *Beakman's World* (channel 2)
 - 2 - *Monty Python* (Comedy)
 - 1 - *Liquid TV* (MTV)

Top 10 Shows After 11pm

- 10 - *Quantum Leap* midnite (USA)
- 9 - *Beyond 2000* 2:30am (Discovery)
- 8 - *21 Jump Street* 3am (channel 11)
- 7 - *Tonight Show* 11:30pm (channel 4)
- 6 - *Late Show* 11:30pm (channel 2)
- 5 - *Honeymooners* 12:30am (channel 11)
- 4 - *Sportscenter* 11:30pm (ESPN)
- 3 - *Cheers* 11pm (channel 11)
- 2 - *M*A*S*H** 11:30pm (channel 5)
- 1 - *Jon Stewart* 12:30am (channel 9)