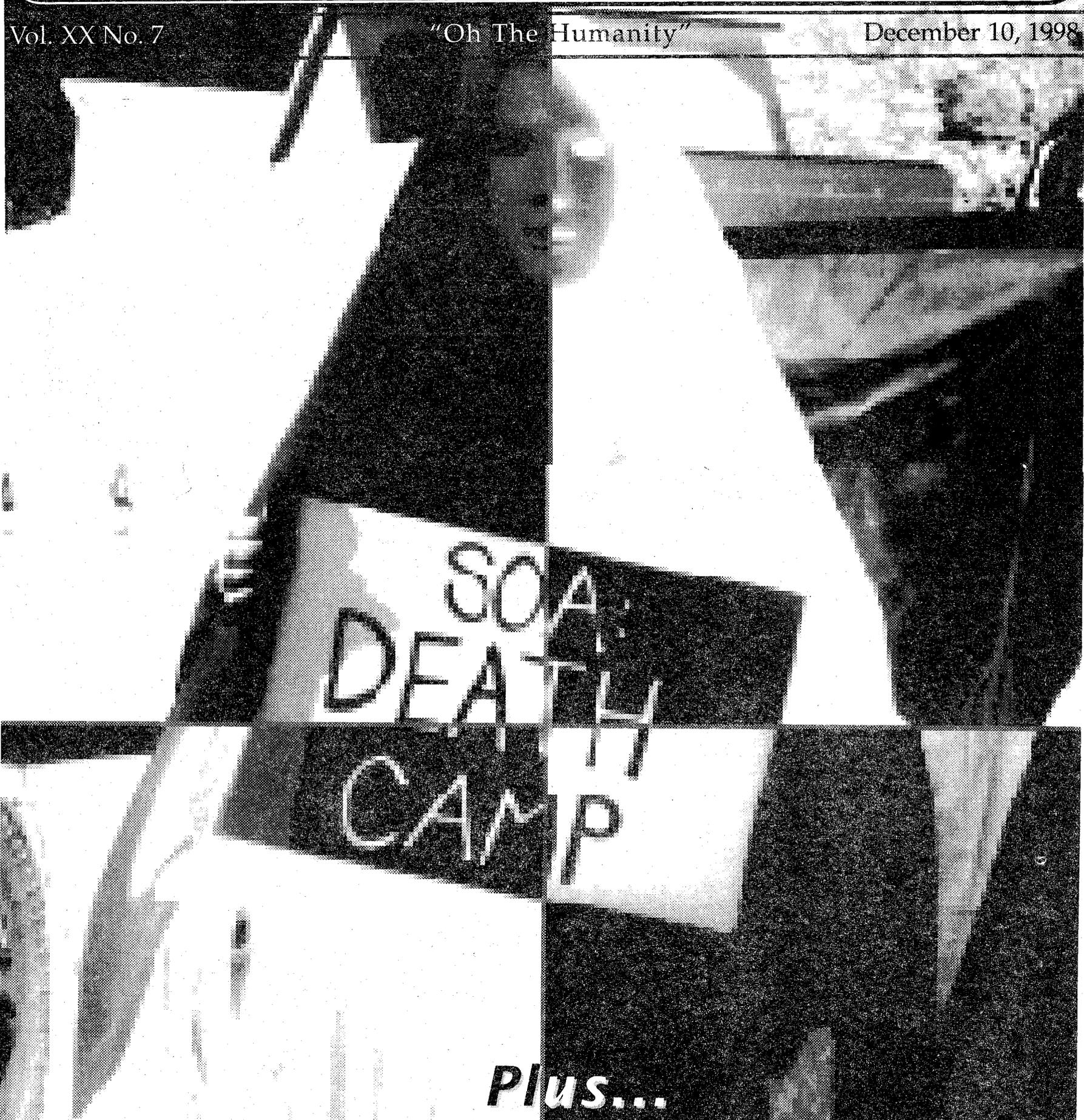


THE STONY BROOK PRESS

Vol. XX No. 7

"Oh The Humanity"

December 10, 1998



SOA:
DEATH
CAMP

Plus...

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A SURVIVOR SPEAKS OUT

As told to Terry McLaren

On October 13, a woman was attacked and raped in the woods between Tabler and Roosevelt quads. She granted us this interview on November 18. We would like to thank her for her courage and wish her all the best. Names and identifying personal details have been changed to maintain confidentiality.

Press: You mentioned you were in the woods by Tabler Quad. Do you mind describing in a little more detail what happened that night?

J: I was walking through a path the students have created. It was a dirt path and then you

"If I CAN SURVIVE THAT, I THINK I CAN SURVIVE ANYTHING."

go down this steep hill over by Roosevelt to get over to the Computing Center. I loved running up that hill because it was such a challenge. It got me very fit. I used to think that was cool. It was the first time I'd ever gone back there at night. I don't know if he was outright waiting for me. I don't know what the situation was. There was no weapon used but it was very, very scary.

Not to demean it or anything, but I think, the attack, yes, it very much disturbs me. But I don't think the attack disturbs me nearly as much as what happened

with the cops. They basically don't believe you and say you're full of shit. It got really graphic at one point during the interrogation. One of the detectives asked "Did he have an erect penis?" and I was like "Yeah." And he asked "Did you give any evidence of struggle?" and I said "No, not really. I just kind of gave up at that point." And he was like "Well you should know that in these psychological situations, they get stimulated by women who are struggling." Basically I was told I was lying. It all came down to it and it was getting really graphic and into detail. It was really hard. If I can survive that I think I can survive anything.

Press: I think so.

J: I just have a real problem. Doug Little looks a lot like one of the detectives and I freak out whenever I see him; I flip out. One of my professors on campus looks just like him. It freaks me out any time I see him. Any guy with a mustache freaks me out now. That's just the way it is because of what happened. I'm getting through. I'm doing what I can. I had to drop below full-time status. There were definitely some problems afterwards. I haven't been attending classes as regularly as I'd like to, but whatever.

"Jennifer": I keep hearing the rumors about me and they don't know they're talking about me like 'she's in the macadamia ranch across the street.'

Press: What?

J: The hospital mental ward. It's called the macadamia ranch. "She's in the nuthouse across the street. She's had psychiatric problems and has had to leave." One person even said I was murdered. I was like 'okay.'

Press: That must be kind of disturbing to hear that you'd been murdered.

J: The rumors are getting really annoying. I'd like to set the record straight and I was thinking even earlier about coming out at the meeting tonight and simply saying 'Okay, I was that person.

I just want you all to know that I'm alive and well. And also I wanted to tell my real thoughts to Shirley and to everyone about what happened. I don't know if I want to or not.

Press: Well, we've only heard very limited information about exactly what happened. Public Safety is, of course, not giving details, which is understandable. So I was wondering if you might describe the situation.

J: I called the police approximately 24 hours after it happened and two campus officers came. One was a woman. They said that it would be in my interest to go over and get an evidence kit done and check it out more thoroughly. At first, after the attack, I came back to my room and I was really shaken up but it felt like it didn't happen. It was very, very bizarre. I took a shower and everything. And the next day I decided to call the police and everything. We went over to the hospital shortly thereafter to have the evidence kit done.

Press: How quickly did the officers respond when you called them?

J: In five minutes tops.

Press: Would you say they were very good when they dealt with you?

J: The University Police have been excellent. They've been excellent in dealing

with me in this case. They even spoke to me today. I spoke with Doug Little several times today about whether or not I should come out and discuss this. And I have nothing but the utmost respect for them. Suffolk County's a different story.

Press: Really?

J: Oh yeah. Campus Police were great; Detective Varga, Detective Benedetto, Officer Smith and Detective Hotmer. Some very great people responded to my case. I loved Officer Smith, she was great. They were sympathetic to my situation, and that was what mattered. I was allowed to bring someone with me to the hospital. I chose to bring my old RA who is also a good friend of mine. Suffolk County kicked her out after about an hour.

Press: They did?

J: First of all VIBS was never called. [Victim's Information Bureau of Suffolk which runs an emergency room companion program.]

Press: They were supposed to call VIBS?

J: Someone was supposed to call VIBS. And I wasn't thinking right then and there I want to call VIBS. I didn't even know VIBS was available. It wasn't until much, much later when I was confronted with a very terrible situation that I suddenly realized "Shit, I need an advocate in here." So my friend was there, we were sitting around talking and then the detectives got there. This was before the evidence kit was taken. They walked right into the examining room. Without so much as even a "Hi, hello," whatever, they just walked right in the room and started asking questions. Very insensitive, beyond comparison. Two men, late forties, early fifties. Terrible, I mean you would have thought these men had no heart whatsoever. I mean you would have thought they were Hitler's offspring. It was beyond belief, like nothing I'd ever experienced before. They left so the doctors could take the evidence kit. And while they were taking the evidence kit one of the nurses came up to me and said "Now you know why people never call the police." And

she meant that in a kind way towards me. She meant...

Press: The officers were being jerk-offs?

J: Yeah, like "They're going to treat you like shit." That was her attitude, "They're going to treat you like shit here tonight." And I didn't really think to call someone. At the time the evidence kit was being taken the two detectives from the Suffolk County Police Department spoke with her and encouraged her to leave.

Press: Your friend?

J: Yeah, encouraged her to leave the emergency room. They said "Oh don't you have something better to do tonight? Are you sure you don't have any homework you have to take care of?"

Press: I can't believe they said that to her.

J: Oh yeah. So they basically told her "We don't want you there. You could hinder something." So finally she decided she wasn't going to be where she wasn't wanted. So she left and the second I was done with the evidence kit it was like "Where is she?" It was creepy.

I asked to leave the room for two minutes and I was denied that. I was denied the right to use the restroom. I don't know what their thing was. Then the detectives from Suffolk County decided they wanted to come back in and talk to me. They said "This will only take a couple of minutes." An hour later...

Press: Oh no.

J: I ended up being interrogated for an hour. The story was turned around, turned upside down, back and forth, everything to try and get me to lie. I guess that was their whole thing. They didn't believe me. They continuously didn't believe me. They didn't believe me all night. The fact was I'd made indiscrepancies in the case. I'd talked to my boyfriend earlier that day and I had told him the attacker was already arrested. You know how men are. You don't want to sit there and freak them out and have them drive out an act like psychos, you know? So I figured I'll tell him that and it'll just make things a little bit easier.

Press: I can understand why you did that.

J: So the cops called him and asked him "What did you hear about the case?" and he said "Well I heard that this had happened and that the guy was already arrested." They came back in the room and they were like "Jennifer, you have a very high IQ, blah, blah, blah" sitting there patronizing me, then they're like "So why'd you lie? Because, you see we talked to your boyfriend and we heard this, and we heard that." Then they told me he said that this guy had a knife. And they did all this stuff to turn the story around to continuously see if I was lying. And it was just like "We're kind of concerned that you're mentally unstable, if there's a mental instability here and maybe you're just making this up or embroidering this whole story. And towards the end of that I just zoned out. Every time I tried to speak up in my defense, one of the detectives would do this, basically do a "time out" kind of thing, like chill out. And I said "You have no right to do this to me. I'm angry as hell right now." And I didn't get a chance to speak up for myself at all.

Press: And they made you look like a liar, a hysterical liar.

J: They made me look like a liar. They made me, I mean I felt humiliated walking out of there. I've had nightmares every night for the last month. Every night it's the same thing. It's waking up and hearing a relative, anyone just saying "Well, we heard you said this. We heard you did this." Or a friend saying "Oh I heard you told everyone else that I was a slut" or something like that, something ridiculous. And I say "No I didn't. No I didn't." "Yes you did." It's like no one believes me no matter

"The two detectives from Suffolk were insensitive beyond comparison. I mean, you would have thought they were Hitler's offspring."

ON CAMPUS ATTACK

what, anything I do no one believes me. It's very scary.

Press: Definitely. I just want to let you know that people do believe you and they are very concerned about this. Not everybody's going to be like those assholes in Suffolk County P. D.

J: What happened was they decided they needed the clothes. They needed clothes for the evidence even though I'd done laundry on Wednesday, the day after the attack. So in other words everything was clean. Probably the first thing they said to me after I told them the story, first before the evidence kit was taken was "We're really disappointed you because you didn't call sooner. We're disappointed in you because you didn't do this, we're disappointed you didn't do that. We're disappointed you didn't scratch him. We're disappointed you didn't do this. We're disappointed in you because you didn't get a full description of him." I said "You know what, next time I'll just carry a flash light around and turn it on in front of his face. I'll be like 'I know you're about to attack me, let me just get a good description here. Okay, white...'"

Press: That's terrible.

J: And as soon as I tried to do that the other detective started doing that time out thing. And it just got ridiculous as hell.

Press: Sounds like it.

J: So they decided they needed the clothes after everything was taken care of. I had to wait for forty-five minutes to get some antibiotics taken care of and as I was waiting for that I called one of my friends in hysterics. I called him and said "Mike I need you over here right now. I need someone over here, please come over." So he came over. He's a very kind-hearted soul. So he came over at around two-thirty in the morning.

He walks in and the police start asking him questions. "How long have you known Jennifer? Where do you know Jennifer from?" and later he told me had been asked, "Have you ever dated Jennifer?" or something like that. He also mentioned that he was asked, "Have you ever had a sexual relationship with Jennifer?" and he is very religious. I heard that and I just about cracked up. He finally came in my room. The two detectives decided to stand around the door. They kept the door open and they stood there and Mike's like "Excuse me, could you guys please leave? I need to talk to Jennifer alone." They responded, "No, we can't do that." Well, finally Mike just started talking about them, like "What a bunch of assholes." Right in front of them. They acted like they didn't know what was going on, but they heard it all.

It was hard. I continually asked the police during the interrogation "Can I please have my friend come in?" and they just flat out said "No. We'll be done in a couple of minutes." And finally at the very end of everything I got back in Officer Smith's car to come back to campus. She took my friend Mike back with me. And they followed us, the detectives from Suffolk County. And as soon as we got to, they wanted to go back to the crime scene to check it out. And I was willing to cooperate there. I just really needed some support there with me.

I got out of the car and Mike got out of the car at the same time. And the two Suffolk County detectives said, "Mr. Ford, you go back to the car and you stay in there." And he said "No I'm trying to support my friend." And they were like "No, you get back in the car." And he replied "No, I'm going to stand right here. If I could I'd walk there, but obviously you guys don't think that I can handle it."

So we go back there and finally I'm just freaking out. I was like "Oh my God. I really don't want to be here. Can I please go back?" The two Suffolk County detectives motioned that they want-

ed me to stay there, but Detective Varga from University Police said, "It's okay, you can go back." I said "thank you."

We went back to my room to pick up the clothes and the other officers stood out in the hallway while one of the detectives from Suffolk County decided he was going to walk right into the room.

Press: Oh that's wonderful.

J: Yeah, my roommate's there sleeping, it's four in the morning and he just walks right in and starts checking everything out. Looks around my room to see how crazy I really am. So I had a very sleepless night.

Press: I can imagine.

J: I stood around and talked to my friend for a couple of hours and then he left. Then I just could not sleep. I finally called campus police again

around five-thirty in the morning and said "I want to drop the case. I am so nervous about these detectives and they are pushing me so hard. I don't think I could ever go through this again. I want to get a lawyer. I just want to drop this case." And they said "Sleep on it, please." When I woke up five hours later I felt a lot better. But it was hard because word started spreading right then and there about what happened. The police advisories ended up all over the place and I knew it was going to be a spot of contention, that people were going to know about it and it was going to be public. And it was hard.

Press: Did they speak to you before they put out the police advisory, to let you know it was going out?

J: They didn't however I think they just sort of assumed that I would know, that it would become public information. It didn't have my name or anything on it, obviously. But I remember my RHD saying, "Well I just want you to know," She said, "Here's the advisory right here." She knew what had happened because my RA was required to turn that information in to her. She said, "I just want you to know this is what's going to be coming out, and it's going to be coming out in the next few hours, so be prepared when you see it." And I was grateful to her for that.

Press: But they didn't say "By the way we're going to be distributing an advisory?"

J: I don't remember those exact words, but I do remember something. I remember thinking "Wow, this is going to become public and we're going to warn the other students. And I had no problem with that, I mean why else would I come to the police?"

Press: I was just wondering if maybe they'd reviewed the content with you before it went out.

J: The content was appropriate. It was what it was.

Press: It was kind of odd though, at least personally, when I read the advisory it said that the victim was assaulted and I was wondering "assaulted in what manner?" I didn't know if they just meant a physical assault.

J: It was hard to see those later on because I walked into Douglas to visit a friend of mine and there was a big yellow sign on the door that said "police advisory" and someone had scribbled right in the middle of it in bright red "rape" with a big exclamation point on the end and at the bottom it said "dirty whore." And it was just like "Do I need to deal with this?" and there were signs all

over there. And people didn't know it was me. It was hard, it was really hard to see that kind of stuff, to see the word rape splattered right in the middle of it. And it was like "Okay, you don't want to start being insensitive."

My parents have been wonderful. I'm from out of state and it's so hard, but they've been able to offer a really good amount of support. I did think seriously about going home right after it happened. I thought about catching the next plane. I finally realized what my justice is. I know I may not get justice in a legal form, but I've gotten real justice when I walk around on this campus. And I know this man is on this campus. I walk around here. I live here. I go to class here. I will sit in his classroom. I am going to eat in his cafeteria. I am going to sleep in his dorm. I am going to be around him. I'm going to walk by him on my way to class, on my way to

"ONE OF THE DETECTIVES ASKED, 'DID HE HAVE AN ERECT PENIS?' ...AND HE WAS LIKE, 'WELL YOU SHOULD KNOW THAT IN THESE PSYCHOLOGICAL SITUATIONS, THEY GET STIMULATED BY WOMEN WHO ARE STRUGGLING.'"

functions. And it's going to haunt the hell out him. I hope it does. That's my reasoning. Because if I left, boom, that's automatic satisfaction right there.

Press: Good for

you.

J: So that's my attitude. And so I'm not going to rest until certain situations are taken care of. I want that path permanently blocked off. I want those woods either cut down or I want something done with that area. I'm not going to rest until I see improvements made on this campus such as more lighting over by Tabler Quad and making those back paths nonexistent. I'm not going to, I mean my life has been changed forever by this and I'm not going to make it be changed in a bad way, it's going to be changed in a good way I'm getting a lot stronger because I'm getting a lot stronger because of it.

Press: Definitely. You seem like you have the only attitude that can help you get through something like this- to be active and be strong.

J: I'm also hoping to form a service kind of like VIBS only on campus and for college students. That way if something does happen... We're going to try and do a beeper program where three or four of us would be trained and each carry a beeper one day a week or whatever. We were originally talking about the hotline thing, but the hotline thing doesn't work because no one calls the hotline. You could sit in front of a phone all night waiting for it to ring and it wouldn't.

Press: I really appreciate you coming and talking to us. I know this must be really hard for you.

J: It's hard but it's gotten to the point where if I don't say anything to anybody it's just going to get worse and worse. I'm not a shy person by nature. From what I've heard, I guess I'm not supposed to be talking about this openly. But the counselor I've been working with told me that each and every person reacts differently towards a traumatic situation, and for me I feel better talking and getting this "out of my system". However, at the same time I don't want to be looked upon as a victim. I want to be known as a survivor. I survived a traumatic situation it's time for me to get on with my life. I know that hard work and perseverance has paid off my whole life, whether it be getting a scholarship to go here or whatever it was, with sports or academics I just learned that you're more successful this way. It's a setback, just a temporary setback. That's what I call it because that's what it is. It's a setback; it's not a permanent limitation.

President Kenny Bows to de Russy

Shirley Strum Kenny is a poor excuse for a president. She lacks vision, charisma, knowledge of the very university she is charged with leading, and a spine.

But her reactionary spinelessness has never been as dangerous to the campus as when she bends and contorts in order to keep the powers that be in state government placated. Case in point, the recent "furor" over the November Diversity Month calendar.

We'll get back to Shirley in a moment. A little background first: A recent story in *The New York Post* detailed supposed outrage over a number of programs sponsored by the Committee to Celebrate Diversity and listed in the November calendar.

November has been designated as the Diversity of Lifestyles and Relationships month, and most of the month's events dealt with not only sexuality issues, but also with identity and other lifestyle issues. Titles such as "Hot Sex On a Platter," "Sexual Squares," "Omnivore, Herbivore, Carnivore?" made up the bulk of the highlighted events.

As anyone who has been through R.A. training can tell you, the Division of Campus Residences encourages program planners to make their program titles as inviting as possible, in order to attract a busy and jaded student populace to attend the programs.

It's a tried and true tactic. It works, and up until now, no one has complained.

Enter uber-conservative SUNY trustee Candace de Russy. Readers of this paper will most vividly remember Candy as the leather-clad strumpet whose attempts to "hog-tie and gag" intellectual debate made the evening news last year when she tried to oust SUNY New Paltz president Roger Bowen because of the content of a conference on sexuality entitled "Revolt Behavior: The Challenge of Women's Sexual Freedom."

To paraphrase Frau de Russy: How dare students and faculty discuss SEX on a COLLEGE CAMPUS?!

Well, she's at it again. And what better

way for a sexually repressed bureaucrat to attack that which frightens (and titillates?) her than to fabricate an "outcry" against the calendar?

And once again, the story is broken by that bastion of responsible journalism, *The New York Post*. Fred Dicker, the *Post* reporter who wrote the story, said he was contacted by someone who purported to be a professor at Stony Brook and who complained about the calendar. Why a Stony Brook professor would contact a *Post* reporter who is based in Albany, Dicker didn't explain. He did say that when he

contacted de Russy, she hadn't seen the calendar and asked to be faxed a copy. Ditto Governor Pataki.

Voila! The *Post* had another "hot" story. "This is a hot contemporary issue," Dicker said. Almost instantly, the local news broadcasters hopped on board. When all was said and done, they had secured promises from Shirley Strum Kenny that the calendar "didn't go through the proper review process," and that "the mistake wouldn't be repeated in the future." Translation: [read in a fake-soothing Texan accent] I will make sure students don't sponsor any

programs that would upset even the most conservative elements of the SUNY Board of Trustees.

That's why Kenny is dangerous. A calendar which has never drawn one complaint from anyone at Stony Brook in the past now faces prior restraint by Kenny because it has angered Pataki and de Russy, whose de facto missions is to downsize SUNY and the impact public higher education has on the state's less financially fortunate.

Kenny [or, more likely, one of her administrative goons] will now "review" all program proposals to be included in the Diversity Month Calendar. Anything deemed to have the potential to upset these groups will no doubt be purged from the list. And academic and intellectual freedom take another blow on the chin thanks to the Pataki-de Russy one-two combo.



Pataki and de Russy won't hesitate to whip President Kenny into submission

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TO THE EDITOR

Education or Corporate Indoctrination?

We are submitting to the Stony Brook Press an abridged version of an Open Letter which we circulated recently in the Writing Program, the English Department, and to the University Administration. It has been necessary to write such a text because of the increasing intellectual and institutional harassment of us, as workers and intellectuals, which is the shocking result of our pedagogical commitments to introducing students to knowledge which allow for a more complex understanding of the world and its cultures today.

But the incidents our letter documents and theorizes are not isolated events. In fact, we are submitting our letter to the *Press* as a contribution to the public discussion over the role of education in a democratic society that was inaugurated by Michael Yeh, in his article, "Humanities in Trouble?" (October 21, 1998). For what is at stake in the harassment of us is the fact that, as Yeh argues, "The notion of a liberal education as the base of knowledge expected of all educated citizens in society has been traded for more practical courses of study". Along these lines, the Writing Program administration has maintained that students at SUNY Stony Brook should only learn the most practical skills-oriented model of writing—one that sees writing as a neutral "instrument" of communication—and has taken punitive measures (which we explain below) against those instructors who insist that students should be provided with the advanced knowledge of writing widely taught in private institutions. In doing so, it also participates in a wider trend in U.S. public education which legitimates a two-tiered model of education in which advanced conceptual knowledge become the preserve of those who can afford them.

These incidents, which mark the University

and by extension the Writing Program here as a growing corporate annex, are in fact representative of the "new" face of education in the neoliberal corporate world order: A "skills" oriented model of learning that deprives students of access to knowledge necessary for a critique-al citizenry, and which legitimates itself through the harassment and intimidation of those whose work represents a direct opposition to this corporate cultural agenda.

We hope that you will publish this letter and our abridged Open Letter in order to keep open the space of public discussion over issues that affect all students.

Anyone who would like a full copy of this open letter or the open letter which preceded this joint text should contact either Ms. Kimberly DeFazio (kdefazio@ic.sunysb.edu) or Ms. Amrohini Sahay (asahay@ic.sunysb.edu).

Amrohini Sahay
Kimberly DeFazio

Death to Shepard's Killers!

From birobsb@juno.com Sun Nov 29 15:46:17 1998

Date: Sat, 21 Nov 1998 12:59:02 -0500

I was glad to read that nice article by Danny Campbell, on the Matthew Shepard murder. I wish I was at that heroic demonstration that was trampled by the New York City Pigs. In the past I was opposed to the death penalty but in this case I would love to pull the switch on those two guys myself, and I would have a big smile on my face when I'm doing it, and when those mother fuckers bodies are frying I'd be cumming in my pants.

Robby Quartz

Mainstream Media Ignored Doherty's Release

I was reading the Irish Voice on the train yesterday and I found out that Joe Doherty has been released. Joe Doherty was the IRA man who was arrested in New York City and held in "administrative detention" for 8 years with out being charged in the United States, the government was holding him as he was fighting deportation to stand trial in front of a British court for the killing of a British officer in Northern Ireland in a war situation. Joe Doherty was fighting for political asylum in the U.S. and won many ruling but all favorable ruling were challenged by the Reagan Administration until Reagan got a supreme Court ruling sending Joe Doherty back to stand trial in a British Court, Ronald Reagan denied Joe Doherty His right to political Asylum, and had him held for 8 years without charge, a political prisoner in the United States. Joe Doherty was recently released and I didn't read about it in *Newsday*. I read *Newsday* every day: I know they ignore the issue of political prisoners in the United States all the time. You will never read about Mumia Abu-Jamal or Leonard Peltier, two internationally well-known U. S. political prisoners, but Joe Doherty was a big story and got a lot press coverage, so I'm surprised *Newsday* didn't cover it, or gave it scant coverage to the point that a regular reader, like myself missed it.

Rob Gilheany

Giuffo's Da Man!

Kudos to John "the X-Pressor" Giuffo, former *Press* managing editor for his Nov. 14th article about the recent campus rapes. The story got the ball rolling for the broadcast media scrutiny which forced administration to address the issue, and enact the first real security improvements in recent memory. The university owes John a debt of gratitude.

Sincerely,
Xiao Wei Lung

Polity Should Focus on the Real Issues

At the start of the semester, Polity President Aneka Gibbs called a mandatory meeting of all student clubs. This meeting was called to discuss issues important to all students. Questions were raised, solutions bandied about, committees formed, and, ultimately, petitions drafted.

This last part was spearheaded not only by Aneka Gibbs and the council, but also by the President of the Commuter Student Association, Claudine Stuart, and other commuter Senators. It seemed that for once, students were acting with a unified voice to fight for student rights.

Then something happened.

Today, while the eight member Polity Council seemed to be able to function efficiently, the Polity Senate, which is the Legislative and more representative group of the student body at large, seems to be caught in a battle of semantics and interpretations and, ultimately, power between the Council and Senate.

It isn't enough to say that Council and Senate need to get over their petty squabbles and move ahead. They need to understand that power can be shared and that a resolution passed by both bodies will carry more weight. They need to understand that both groups have legislative functions, but that the Senate clearly is the more democratic representation.

Even the most cursory study of Democracy and Democratic forms of government will show how important it is to have a functioning and representative legislative branch of government. The issue, therefore should be how easily the Senate can reach and maintain quorum

while still representing the student body at large. So whether or not a Polity Senator is also an officer of a LEG should not be viewed as a problem. The fact that the Senate seat gets filled is a good thing.

The students need a functioning senate that represents them and their interests. There is nothing to make one believe that the President or Secretary of a college LEG, and the Commuter Student Association is a college LEG for nonresidents, should not be allowed to be a Polity Senator. Why would they not be suited for the job of bringing concerns from their constituency up at Senate and bringing a report from Senate back to their constituency.

Another problem Senate seems to face, besides the red herring of who is and is not a Senator, is in how the meetings are run. Currently Senate is run by Polity Vice President, Sayed Ali. It must be pointed out that, like those mentioned above, Ali is an asset to students and in his role as Vice President is a fighter for student rights and student issues. However, we feel that in his role as Chair of Senate he is a detriment. He is ineffectual and when he does start to assert himself takes it to the other extreme of being almost dictatorial. The Senate might run better if someone else, perhaps a Senator, was the Chair of Senate.

Except with issues of who has what power (and here everyone involved needs to go back to Romper Room and learn how to share and how to play nice with the other children,) the example of the first two paragraphs shows that we are all able to work together for the issues that really matter. So now lets all start to work on things like safety, meal plan, tuition, equal access and intellectual freedom.

The Meal Plan Committee recently voted 4-3 to lower the cost of the student meal plan by \$100. Starting next semester, students would pay \$1,100 instead of \$1,200. Kudos to Steve Preston and Frank Santangelo, the student representatives who have fought for this since last year.

WHAT CAN WE DO TO FIGHT HUNGER?

By Joanna Wegielnik

"Some folks live in water tanks, some folks live in red brick flats"

-Midnight Oil

The statistics are frightening. 4 million New Yorkers are at risk of hunger each month. Approximately 120,000 New Yorkers are homeless. Children are the largest segment of the state's hungry population. Children are almost twice as likely to be poor as any other group of Americans, including the elderly. More than one in four children in New York State lives in poverty. Almost 5 million working mothers maintain their families alone and 23.5% of them live in poverty.

Soup pantries and kitchens are one of the only means the homeless and poverty stricken have to avoid hunger. On Long Island, twenty soup kitchens feed over 1,500 people daily. In Port Jefferson, St. Gerard's Church operates a soup kitchen on Thursday night. It serves between 70 and 80 people each week. In New York City, hundreds of thousands of people use soup kitchens yet 400,000 families and individuals are being turned away each year. The great demand for a hot meal unfortunately outweighs the supply. There simply is not enough food to serve everyone.

Now think about that for a second: not enough food. What a foreign concept to most of us. When was the last time you went hungry? How many times have you thrown out food just

because you couldn't finish it? How about your friends? Ever walk past the conveyer belt at the SAC? Those of you who live in cooking buildings, how many unopened cans of soup or spaghetti or whatever are sitting in your closet? You know you're never going to eat them, why not donate it to some organization that's involved in homeless outreach? What organization, you say? NYPIRG, the New York Public Interest Research Group, has just the program you're looking for.

Each year around this time, NYPIRG sponsors the 'Homeless Outreach Project'. Simonette David is the current project leader for this program. "Basically our goal is to collect as many non-perishable goods as possible; cans of food, used clothing, etc. We're also working in conjunction with many of the fraternities and sororities on campus to collect goods for the victims of hurricane Mitch. We're in need of basic necessities like water, batteries, baby food, etc."

Thus far, the reaction from the campus and surrounding community has been encouraging. According to David, "At first, the response was slow. Then it picked up, and we were simply overwhelmed by the donations received, especially from the surrounding community."

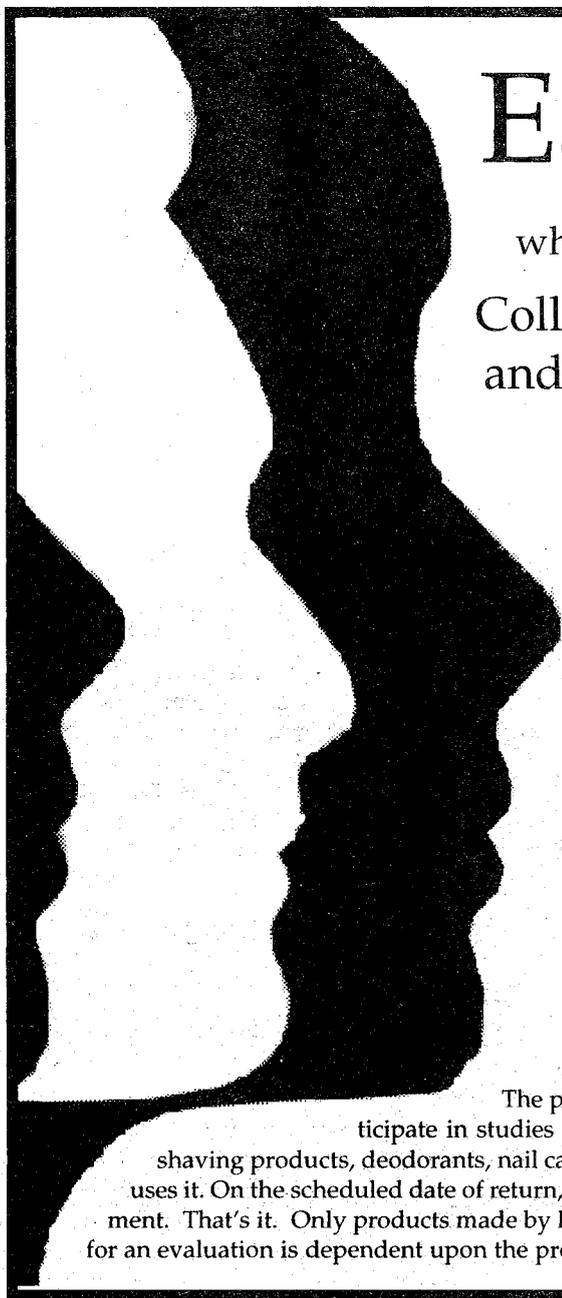
In conjunction with the outreach program, David is also drafting a proposal to various corporations such as Waldbaum's and Edward's to donate not only food to pantries, but also participate in the 'Peanut Butter and Jelly Drive.' The goal of the drive is to make sandwiches with the donated goods as well as raise awareness about the program and inform the campus community

of the ongoing effort to battle hunger and poverty in our area. "We want to get the students on our campus involved and this is a great way to do it. Last semester, we made approximately 1,000 sandwiches. It was a big success and we're going to try and top that this semester," said David.

"Aside from the great response we've received from the surrounding community, the student body is really beginning to realize how blessed they are to be here and how important it is to spread their good fortune to others," said Todd Stebbins, Stony Brook's NYPIRG coordinator.

The food collected on and off campus is donated to St. Gerard's Soup Kitchen and The Greater Port Jefferson Ecumenical Food Pantry. The pantry was established 3 years ago to provide for the long and short-term needs of individuals living in the Town of Brookhaven and surrounding communities. MaryAnn Bell, the pantry director, said that the numbers of households seeking assistance rises daily. "The campus and off-campus community responds overwhelmingly during the holiday season," said Bell. "However, when January and February come around, we get very few food donations yet the families still need food and warm clothing. I just hope the benevolence will extend far beyond December," she said.

If you would like to donate clothing, food, or if you'd like to get involved in the outreach program, please contact Simonette David at the NYPIRG office or call 632-6457.



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The purpose of Collaborative Connections, Inc. is to provide manufacturers with qualified panelists that can participate in studies on personal care products such as body lotions and creams, cosmetics, perfumes and colognes, hair care, shaving products, deodorants, nail care, etc. Each panelist simply comes into the office by appointment, picks up the product, takes it home, and uses it. On the scheduled date of return, the panelist brings the product back to the office, fills out a questionnaire, and receives their evaluation payment. That's it. Only products made by leading, prestigious manufacturers are evaluated. All of the ingredients have been FDA approved. Payment for an evaluation is dependent upon the product, how often it is applied, and the length of the study.

I JUST LIVE FOR THIS SHIT

By Chris Sorochin

The Foreign Policy of the United States Since World War II

Major factors underlying American [sic] foreign relations with various regions; emphasis on the leading role of the United States after World War II in the preservation of world peace.

-from the listings under "Political Science" in the college catalogue of St. John's University

What a refreshing change from the usual bland course descriptions—truth in advertising. Unless this is postmodern high satire, the discerning potential student can immediately tell that s/he is going to be subjected to nationalistic propaganda. Said student will not be hearing from anyone in Latin America, Southeast Asia, Iraq, or any of the other myriad places to which the US has brought its own special brand of "peace." Nor will there be offerings from Noam Chomsky or Martin Luther King, Jr. ("The US is the greatest exporter of violence in the word today.")

HANK: Hank is a really great guy. You grew up together. You pledged together. You went through the same intern program. During the infamous "copy machine" incident, Hank took the heat. Yes, you've laughed with Hank. You've cried with Hank. But if Hank gets the job you want, you're taking Hank out."

-from Macy's' annoying "Time to Get Dressed" ad campaign.

I would assume you're not "taking Hank out" for drinks or dinner. There are names for someone who would put a job before a lifelong friendship, just as there are names for those whose attitude is

that it's appropriate to deck someone who gets something you don't. None of these names is very complimentary. Maybe Macy's has done some heavy market research and determined that the Asshole demographic is a vast and lucrative pool waiting to be tapped.

"What's to prevent Spain from extraditing Henry Kissinger, who was involved in the coup? What's to prevent Spain from ruling the world? The whole thing seems to be leading to chaos, with every country sitting in judgement of the revolutions of other countries. That strikes me as undemocratic."

-Alfred Rubin, professor of international law at the Fletcher School of Diplomacy in Boston, quoted in a New York Times story on the Pinochet extradition ruling and how US officials are worried about "the potential power of a Spanish judge to transcend international borders in the name of international law."

(November 26)

I hope they don't pay Professor Rubin too much for whatever he does. Someone in his position should recognize the "undemocratic" nature of a coup that destroyed a democratic government. As to trying Kissinger for war crimes, I say, "Amen" and "About time." I guess Rubin was absent the week the US "extradited" Manuel Noriega by bombing Panama City and killing thousands of innocent civilians in the process. The list of countries whose internal politics the US has "sat in judgement" of is too long to list here, but it's kind of amazing that highly-paid and supposedly intelligent professionals could mouth and report such transparent malarkey with straight faces.

Dr. Wechsler to the Rescue Again!

Dr. Henry Wechsler of Harvard University is another highly-paid "expert" whose job it is to manage public perception. We have Dr. Wechsler

to thank for popularizing the term "binge drinking." For those of you who don't know, binge drinking means five or more if you're a guy and four or more if you're a gal. In other words, someone paid the good Dr. Wechsler a lot of money to come up with a clinical-sounding term for "getting drunk."

Not one to rest on his laurels, Wechsler has just recently done some more pseudosociological probing and come up with yet another alarming (alarmist?) statistic: smoking is up a shocking 28% among the college population, in spite of (or thanks to) the newly-minted quasi-criminalization of tobacco.

Grand Inquisitor Wechsler is currently a busy bee studying how effective various campuses are in making it difficult for students to smoke.

I'd part with a testicle to know a couple things about the Divine Dr. W. For instance, who pays him (and how much and does it come out of my taxes) to stick his snout into people's private lives? And why? Why is he so bent and determined to find pathology among college students? I don't notice any studies about those in the 18-24 age group who don't go to school but work. They must smoke and binge drink a good deal more than students. Doesn't their health count?

I once saw Wechsler on 20/20. He's rather rotund, to say the least. I therefore propose a study of obesity in middle-aged academics and some concrete suggestions for campus eateries to make it harder for those in this highly at-risk group to have access to fattening foods.

In the meantime, look for the kind and concerned folks running the show here to devote serious effort to helping you make your own decisions—as long as that decision mirrors what they've already determined is best for you.

WHEN WE FORGET, ANGUISH IS OFTEN BURIED ALIVE

By Norman Solomon

How important is the pain of the past? Should people strive to confront it or try to forget it?

Such questions routinely underlie news stories and media debates. Depending on the spin, history can seem crucial or irrelevant to the present. In deep ways, the past is far from over. But commentators often claim that we should just move on and let bygones be bygones.

Lately, world attention has been riveted on former Chilean dictator Augusto Pinochet and the possibility that -- a quarter of a century after he seized power from Chile's democratically elected government -- the general may face prosecution for his crimes.

Since Pinochet's arrest, news outlets in Chile have been delving into horrible truths about the 17 years of his brutal regime. Meanwhile, the media discussions in the United States have been more restrained.

The political repression overseen by Gen. Pinochet --including widespread torture and the murders of more than 3,000 Chilean people -- did not only result from the policies of the junta in Santiago. Top officials in Washington were also directly responsible.

A recent New York Times article mentioned "some uneasiness in Washington with the idea that former government leaders can be held responsible by foreign courts." According to the news account, a

Boston-based law professor worried aloud: What's to prevent Spain from extraditing Henry Kissinger, who was involved in the coup?"

A few days later, Times reporter Barbara Crossette observed that "efforts to subordinate national sovereignty to internationalist notions of universal crimes are especially tricky for the United States." She added: "Suppose Cambodians decided to indict Henry Kissinger on charges of ordering the bombing of their country during the Vietnam War?"

Those kinds of scenarios are far-fetched nightmares for many in the U.S. media elite -- such as Ted Koppel, who long ago declared himself "proud to be a friend of Henry Kissinger." The ABC newsman has ranked his pal as "certainly one of the two or three great secretaries of state of our century."

Likewise, for the past three decades, Washington Post Company owner Katharine Graham has counted Kissinger among her closest friends. Any detention of Kissinger on charges of war crimes would probably also distress the movers and shakers at CBS, where he has served on the board of directors.

It's easy to toss off platitudes about people in another society -- how they should face up to their past. But it's always much more difficult to implement such principles closer to home. So, Kissinger has never been compelled to answer for his role as a key architect of policies that caused a total of more than 1 million deaths in Chile, Vietnam, Laos, Cambodia, East Timor and elsewhere.

Kissinger, of course, remains free to live in luxury and travel as he pleases.

Shortly after Pinochet's arrest, the Chilean writer Ariel Dorfman penned an open letter to him that appeared in the Spanish newspaper El Pais and has now been excerpted in the December issue of The Progressive magazine.

"What I have wanted to see for 25 years now -- and I still have a hard time believing that it might be about to happen -- is that before your death you will be forced to look with your blue eyes into the dark and light eyes of the women whose sons and husbands and fathers and brothers you made disappear, one woman after another," Dorfman wrote. I want for them to have the chance to tell you how their lives were fractured and torn apart by an order that you gave, or by the 'action' of the secret police that you chose not to stop. I have asked myself what would happen to you if you were forced to hear day after day the multiple stories of your victims and to acknowledge their existence."

Here at home, in the United States, we may cheer about Pinochet's belated legal difficulties. But we could render a valuable service by demanding that the news media finally expose a wide range of deceptions that have never been given a proper burial.

Norman Solomon is co-author of "Wizards of Media Oz: Behind the Curtain of Mainstream News" and author of "The Trouble With Dilbert: How Corporate Culture Gets the Last Laugh."

FRESHMAN COMPOSITION: ACADEMIC

Writing program at SUNY Stony Brook Threatens to fire TAs who go against the interests of big business in teaching "writing".

By Kimberly DeFazio and Amrohini Sahay

ONE

The Writing Program at SUNY-Stony Brook has become a corporate annex. Instead of educating complex thinkers who can with self-reflexivity and conceptual awareness deploy "writing" as a resource for critique-al citizenship in a democracy, it has accepted the agenda of big business and teaches "writing" as a skill which can serve the interests of corporations.

In an effort to represent its practices in the "interests of students" and mystify its alliance with the anti-democratic practices of big business, the Writing Program has not only systematically repressed all new knowledge in the teaching of composition but has made it clear to all who even contemplate re-understanding "writing" in new terms that they will have no place in the Writing Program.

TWO

In order to justify its own reactionary practices which serve the interests of big business and not students, the Director of the Writing Program, Professor Kay Losey, has found a new "boogiemán" to scare and frighten the progressive teachers of composition at SUNY-SB — the boogiemán of "parents" (as in "Parents of students are calling and complaining about the way you are teaching their children"). As always, the boogiemán is the naturalized, vehicle of a very un-natural "ideology" and as such it is deployed to scare into submission the teachers who have attempted to teach "writing" not as a requisite skill for a made-to-order workforce capable of performing the profit-making tasks for big business, but as a mode of critical knowledge necessary for building a democratic society of equal economic access for all.

What Professor Losey is representing as "parents' views": that, for example, to teach students poststructuralist and postmodern theories of "writing" is to "indoctrinate" them demonstrates that these parents (assuming that they exist for the sake of argument, since Professor Losey has to date never provided any textual evidence of "parents'" "complaints") are still living in the era of the "cold war" and are using a "cold war" frame of reference and rhetoric to understand advanced knowledge in the global university. Parents (and those who appeal to this boogiemán in order to appease the corporate agenda) do not seem to know that the very understanding of "writing" has, in the last two decades or so, changed and changed radically.

The very notion of "writing" — as part of the re-mapping of all the humanities over the past two decades — has been irrevocably transformed. Whereas previously writing used to be conceptualized as an "instrumentality" — a means for "reflecting"/"conveying" the "thoughts" of one sovereign subject to another without in any way allowing itself to get in the way, today we know that "writing" gets in the way and in getting in the way produces cultural imaginary and political representations whose effects exceed the intention of the "author"-speaker. We now know that writing is the pro-

duction of DIFFERENCE/DIFFERENCE and she who teaches writing must take account of this. She must teach writing not as an "instrument" of an already shaped thought/meaning but as the very mode of formation of that thought/meaning. These knowledge defy simplistic, naturalistic ideas about "education." They require a more complex understanding of the world, its economies and cultures. The teacher of writing now, in other words, has to engage theoretical issues about language, textuality, intention, subjectivity, representation, cultural politics, ideology. . . . If parents regard this to be "indoctrination," then one should say without hesitation that the parents are already indoctrinated and are themselves in need of new knowledge to de-indoctrinate themselves. Do parents want their children to be taught the merely "useful" skills that (might) get them a mid-level job, or do they want them to be educated into the complexities of writing, through which they will gain a conceptual understanding of the layered cultures of the global metropolis?

"DO PARENTS WANT THEIR CHILDREN TO BE TAUGHT THE MERELY 'USEFUL' SKILLS THAT (MIGHT) GET THEM A MID-LEVEL JOB, OR DO THEY WANT THEM TO BE EDUCATED INTO THE COMPLEXITIES OF WRITING...?"

One of the other subtexts of "parents' concern" is, of course, the un-said of petty consumerism. In other words, the new boogiemán is evoked to scare progressive teachers by declaring that the university is a "marketplace" of skills, and the consumers are the final arbiter. But the slightest familiarity with the ideology, theory and history of consumer society makes it clear that consumers have never been the "arbiter": they have thought that they were

because they were represented to themselves as such by those who own and control the means of representation. The "choice" of consumption has been made by them only in the sense that they have paid for it! What is chosen is always already chosen by the ruling production relations — the rate of profit. To see that the "parents" are really not the choosing consumer but consumers for whom things are chosen, one has only to look at the way the so-called "concerns" of parents about what is being taught to their children in "writing" classes coincides with the interests of big business! Both want to reduce "writing" to "basic skills" training!

Without an open critical inquiry into ideas, the university becomes a place governed by the private interests of those who can pay and not a public institution governed by the free and open production of knowledge. The university, by virtue of the very fact that it gives "tenure" to its faculty, is supposed to be a critical space protected from the pressures of "private interests" — whether that "private interest" is masked as "parents," "tobacco lobby," "AT&T" It is not up to parents to decide the way the university conceptualizes knowledge because quite often there is a conflict between the university and the city, which is controlled by the most powerful of all powerful "private interests": commerce. Instead of using "parents'" views to intimidate progressive teachers, Professor Losey should invite these parents to take a course or two in the university in order to engage in the study and informed debate that most effectively achieves its aim — clarification of consciousness — when the positions and participants are many. In the process, these parents might re-orient their own conceptual universe towards a more layered understanding of knowledge, culture and international citizenship. Any professor who simply defers to parents' "opinions" or to those of administrators or "private interests" therefore simultaneously defers to and propagates the cynical view that when citizens pay taxes and tuition, they are burning money. The narrative of "parental concern" as put forward by Professor Losey is ultimately a deployment of the same (old) narrative of the University as an "ivory tower" and a site of "wasteful" speculation. As we have said, Professor Losey's tale of "parents' concern" is little more than a tactical device to privilege the interests of corporations which have no use for critical knowledge in their workforce. They look for a compliant workforce which is denied the conceptual tools necessary to participate actively in the production of knowledge, and critique is an intervention into that passivity.

THREE

Writing Program Professors Losey and Frost — and now Professor Edelman, the new Chair of the English department — have shown by their repressive practices (which we will shortly document) that they have already decided that the University Writing Program should not be used to educate critique-al citizens who can conceptualize the uses to which they are

"THE WRITING PROGRAM AT SUNY STONY BROOK... HAS ACCEPTED THE AGENDA OF BIG BUSINESS..."

being put and thereby act to intervene in the command of their labor-power by the few who own the world's means of production. Rather, they have decided that the University Writing Program should be used to manufacture skilled workers who will not question that they are produced to be slotted into niches in the job hierarchy, but will simply slip into their predetermined places compliantly — as they have been trained to do by a program that unleashes its full violence on those who see the necessity of. . . raising questions!

PREPARATION OR CORPORATE TRAINING?

Of course, these administrators represent themselves as not only speaking to the best interests of students but as "open" to "different views." However, if this is the case, why have both of us been repeatedly subject to Professor Losey's harassment based on our intellectual ideas? Why, for instance, has one of us, Amrohini Sahay, been actively prevented from publicly articulating "questions" about the program and the rule of utter arbitrariness in matters of grading, reviewing, and teaching which are operative in the Program? (We refer here to a Writing Program meeting on October 20 during which A. Sahay, after not only raising her hand to speak during the entire meeting, but after specifically requesting to have her concerns addressed, was simply "passed over" by the Director due to an ostensible "lack of time" during a scheduled meeting which she cut half-an-hour short.) Why, if the administrators are indeed committed to different and contesting views within the Program, was one of us (Kimberly DeFazio) subjected to institutional and intellectual harassment by Professors Edelman, Losey, and Frost after the distribution of DeFazio's open letter critiquing the Portfolio System and the practices of the Writing Program administrators? Further, if the administrators are committed to "dialogue" and "academic freedom" why, in the aforementioned meeting (which is documented in a formal complaint filed by DeFazio), did these university administrators immediately subject DeFazio to a relentless and violent attack during which she was not allowed to articulate her position and argue her case, and during which she was also told directly by Professor Edelman that since she was not fulfilling the "requirements" of the Writing Program (requirements which, by the standards of Writing Programs across the nation which do not programmatically reject the last 30 years of innovative scholarship in composition studies, are—to say the least—theoretically vague) the University was therefore in a position to terminate her contract? Why did Professor Edelman attack DeFazio verbally and try to intimidate and silence her by repeating this threat, by intimating that she was intellectually incapable, and repeatedly using threatening gestures to silence her efforts to speak? Why, since important contestations regarding the purpose of a university

education and university writing instruction have become visible, have both of us been removed from classroom teaching for the next semester— WITHOUT THE SLIGHTEST RESPECT FOR DUE PROCESS — and assigned non-classroom work as writing tutors? In short, if the administrators are not simply interested in a "show" of democracy and concern for academic freedom to secure institutional respectability, why have their practices repeatedly served to undermine open and democratic exchange and marginalize those intellectual positions to which they are opposed?

"What these ADMINISTRATORS are advancing in their representation of what undergraduates "NEED TO KNOW" and...(the ability to write about "personal experience") is in fact a way to legitimate a TWO-TIERED MODEL of education..."

The administrators claim that students need to be able to "model" experiential (i.e. instrumental) writing, because it is in the best interests of the students, and that to teach students advanced understandings of writing is to "deprive" them of what they "need to know". Such an argument, however, is only a legitimization of depriving students of the conceptual knowledge they actually need in order to deal with future university work and complex realities of the 21st century as informed and active citizens in a transnational democracy. In other words, experiential knowledge are NOT in the "best interest" of students — and it is ridiculous for administrators of a research university in the U.S. today to claim that it is.

What these administrators are advancing in their representation of what undergraduates "need to know" and "model" (the ability to write about "personal experience") is in fact a way to legitimate a two-tiered model of education: "experience" is the code word for denying students at an institution like SUNY-Stony Brook — which is attended primarily by lower- and middle-class students — knowledge which would enable them to critically participate in the global metropolis.

FOUR

Instead of allowing us to introduce necessary and complex topics to our classes and raise issues in the Writing Program so that this now intellectually out-dated program can be reconceptualized, and its intellectual standards raised, at the very least, to the level of contemporary NORMS in freshman composition courses nationally—we find ourselves, as women graduate students in English, in a University which — although according to its mission statement is dedicated to the search for truth — threatens us with the loss of the professional experience and even the loss of the financial resources necessary to support ourselves if we in fact search for truth. That is to say, if we search for a truth that is different from the one purveyed by Professors Losey and Edelman, who hold institutional power.

Instructors who bring new and complex knowledge into the university should be WELCOMED at SUNY Stony Brook—they should not be harassed and intimidated into silence. The university should be a place where different theories of writing and different views of pedagogy can be discussed in an OPEN and DEMOCRATIC exchange of ideas—without the threat of institutional violence and retaliation. It is time to stop the persecution of intellectuals who dare to go against the institutionalized truth and return the university to its rightful place: a place of unfettered thinking, research, writing, and teaching.

We call upon the university community to defend the the university as a place of free thinking and democratic exchange, not a university-as-trade school; to restore a liberal education to its foundation, which is not a factory of functional "skilling" but a place of higher learning.

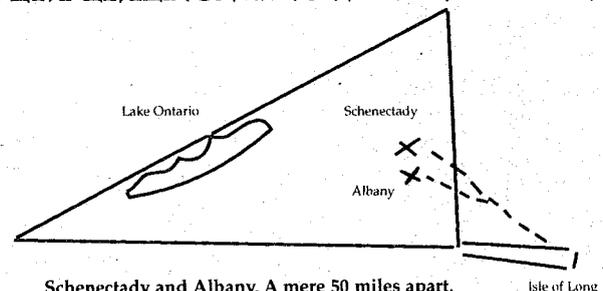
THE STONY BROOK PRESS WOULD LIKE TO BID AN ADIEU TO TWO BELOVED PRESSERS WHO WILL BE LEAVING US AT THE END OF THE SEMESTER. ARTS EDITOR MATTHEW VERNON XAVIER WILLEMMAIN AND STAFFER DH CAMPBELL ARE LEAVING THE PITS OF STONY BROOK FOR THE GREENER PASTURES OF UPSTATE NEW YORK. WE WISH YOU BOTH THE BEST OF LUCK IN ALL YOUR FUTURE ENDEAVORS. ITS BEEN QUITE AN EXPERIENCE KNOWING YOU GUYS.



"Johnny Shortwave"



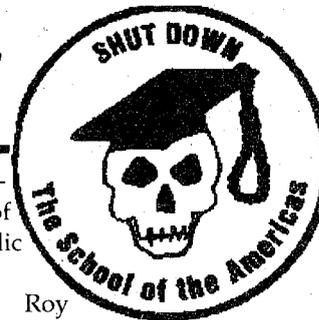
"Little Slugger"



Schenectady and Albany. A mere 50 miles apart. Coincidence? Ha! I DON'T THINK SO!!!!!!
Be afraid, gentlemen, be very afraid.

THE FORCE WILL ALWAYS BE WITH YOU.

SACRED PRESENCE: THOUSANDS



By Michael Yeh

The funeral procession entered the gate, winding its way down a long curved path as far as one could see. The mourners walked four abreast; some bearing coffins, others holding crosses, and many blinking back tears. Others waited anxiously outside, watching silently in solidarity.

But at this funeral, there were not enough coffins for all of the dead.

And beyond this gate in Fort Benning, say the mourners, is the cause of the pain and suffering.

The U.S. Army School of the Americas (SOA) has trained more than 60,000 Latin American soldiers over the last 52 years. Originally established in Panama, the U.S. military claims the school teaches democratic values to foreign nations. Critics argue that it teaches troops how to torture and kill innocent people in order to prop up right-wing dictatorships backed by the United States.

Every year, activists from around the world gather in Fort Benning in honor of the victims of paramilitary death squads and repressive regimes south of the border. Many of them are Catholics, a group that has often been terrorized by graduates of the school.

"I know people who would tell stories that would curl and uncurl your hair," said Sister Mary Ann Donovan of Berkeley, California, who has ties to victims in El Salvador.

Sister Theresa Lardner, of Blauvelt, New York, saw the effects firsthand as a member of a commission to study human rights violations in Guatemala and El Salvador. "When I met people in the barrios, the people always asked us to tell the world about them," she said. "As an American, I'm not afraid of the U.S. soldier. But the people in Central America are terrified of military men. If they're getting the same training, how can we have such different reactions?"

A BLOODY RECORD

The reason for this fear, say activists at the School of the Americas Watch (SOA Watch), is the dismal record of U.S. trained soldiers in human rights violations in Latin America.

In 1993, the United Nations Truth Commission Report on El Salvador cited more than 60 officers for the most brutal acts of the Salvadoran civil war. These include the assassinations of Archbishop Oscar Romero, 6 Jesuit priests, 4 American church women, labor union organizers, and the infamous massacre of over 900 innocent villagers at El Mozote. Even so, this report does not include the undocumented cases of people who were "disappeared," that is, kidnapped by soldiers and never to be seen again.

Of these officers, more than two-thirds were graduates of the school. In Colombia, 124 out of 247 implicated in human rights violations were also trained there. And the list goes on to include former Panamanian dictator Manuel Noriega; former Argentine leader Leopoldo Galtieri, who invaded the Falkland Islands; and Mexican generals involved in drug trafficking.

Under pressure from watchdog groups like SOA Watch, the Pentagon reluctantly released seven Spanish-language training manuals used at the school until 1991. These manuals clearly outlined the use of torture, execution, blackmail, and arresting the relatives of those being questioned to extract information. The *New York Times* and the *Washington Post* published editorials urging the closure of the school. The human rights group, Amnesty International, released a resolution denouncing the school and

calling for it to be shut down.

Congressman Joseph Kennedy (D-MA) has introduced legislation to cut the estimated \$20 million of taxpayer money required to run the school every year. Currently, the House of Representatives are almost evenly split over the issue.

But closing the school is just the first in the protestors' list of demands. "We can close this school, but that is not enough," said Jack Nelson-Pallmeyer, author of the book *School of Assassins*, which describes the activities of the SOA. "The School of the Americas is not on trial. The U.S. Armed Forces trains soldiers in 110 countries. It is U.S. foreign policy that is on trial."

KEEPING VIGIL

More than 7,000 people attended the three-day protest this year starting on Friday, November 20. Guest speakers including formerly imprisoned protestors, grassroots organizers, human rights workers, and witnesses of the death



Protestors attempt unsuccessfully to bring coffins to Army-sponsored debate

squads addressed the crowd.

Participants came from all 50 states, and from distant countries like Guatemala, Japan, El Salvador, and Pakistan. College students and elderly clergy joined together in their common purpose to shut down the SOA.

"The SOA is such a good target and symbol of U.S. foreign policy," said Jim McKenna of Dallas. "It's really important that the young folks catch the message."

Many of the activists had previous experience working in Latin America or had ties to people there.

Marty Miller of the Bronx stayed with friends in El Salvador during a visit. "I saw where the Jesuits were killed," he said. "Then I saw where Archbishop Romero was killed. I was very angry."

Sister Camille D'Arienza, professor emerita of Brooklyn College, had a chilling experience when she visited the site. "Two years later, I went to the place, and the death squads followed us around," she said.

And then there was Allan Nairn, the roving reporter for *The Nation* who has gotten into his share of terrifying situations perpetrated by U.S. backed regimes. In 1991, he was arrested in the troubled breakaway Indonesian province of East Timor. The Indonesian soldier who detained him boasted of being an active member of the U.S. intelligence, trained at Quantico, Virginia.

Nairn glanced at the yellow tape strung up by military police behind the stage. "It says, 'crime scene, do not cross,'" he said. "Let's think about it tonight, and we'll see what we'll do tomorrow."

SILENT WITNESSES

Fort Benning officials offered to discuss

the controversy surrounding the School of the Americas in a public forum on Saturday.

Father Roy

Bourgeois, the founder of the anti-SOA movement, accepted the offer on one condition: the dead shall speak.

This offer came after the Army canceled a previously scheduled debate between SOA Watch activists and school commandant Col. Glenn Weidner sponsored by a history class at Columbus State University. Post Commander Maj. Gen. Carl Ernst, who arranged free transportation from the protest site to the Columbus Convention and Trade Center, said the rescheduling would allow more people to attend the debate.

Bourgeois was not formally invited, however, and opponents of the school denounced the offer as a ploy to weaken the protest. "It was very insensitive on their part," he said. "It's about death. It's about men with guns. That's the point of the debate."

"This is an effort to draw people away from the commitment to be at this place," said Carol Richardson, director of the SOA Watch.

When the white Army buses pulled up at exactly 11 o'clock, they were greeted by a row of cardboard coffins borne on the shoulders of "prisoners of conscience" — activists who were jailed for repeated demonstrations in Fort Benning.

"This is a solemn time for us," said Bourgeois. "It is a time for us to remember the victims of the violence of graduates of the SOA. We want to bring the coffins to the debate to stand in silent witness."

They didn't make it.

A frowning Army officer stood steadfastly in the open door of the bus, ready to suppress any attempt to bring the coffins aboard. The group in front held up a white child-sized coffin to no avail. Bourgeois bowed his head in prayer, and for a moment, time stopped.

Bystanders crowded nervously around the stand-off, craning their necks for a peek. The pallbearers stood solemnly while the tension mounted with each passing moment.

The door slammed loudly, and pungent, black diesel smoke beached onto the coffins and into the faces of the mourners as the bus zoomed away.

There would be no justice today.

HOSTAGES OF SPIRIT

Lester Kills The Enemy knows the pain of oppression well. As a member of the Lakota tribe, part of the Sioux Nation, many of his ancestors were driven from their homeland by foreign settlers.

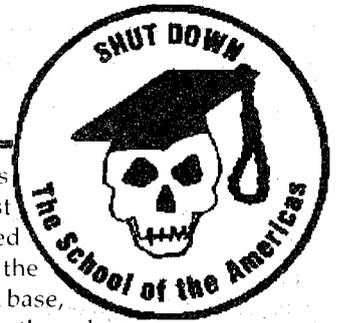
Many indigenous tribes in Latin America face the same kind of uprooting, as their nations scramble to modernize at the cost of the working people. "The oppression they face today is the same oppression we faced in the past," said Kills The Enemy, a member of the South Dakota Peace and Justice Coalition. "They used the same tactics to terrorize our women and children."

"Multinational corporations are doing what Cortes and Pizarro could not," said Sister Rita Steinhagen, 70, who recently served a six-month sentence in federal prison for repeated protests on school property.

The Lakota delegation shared their prayers and sacred ceremonies with the other protestors. Their songs, which featured calm moments interrupted by booming drumbeats, signify the trauma of the people from past generations.

"We lived in harmony with nature," said

SPEAK OUT FOR THE SILENCED



Kills The Enemy. "Now we have to live in a land that is not very productive. We're hostages of spirit."

"It's far away from home, but very close," said Rosalie Little Thunder of the atrocities in Latin America. "We don't want wealth; we don't want power. We just want to live in peace."

A LESSON ON DISOBEDIENCE

To say that the South Columbus United Methodist Church was crowded on Saturday would be an understatement. The crowd was so huge that the pastor worried about whether the wooden balcony would survive.

Protest organizers conducted several non-violence training workshops for those who planned to participate in the silent funeral procession that would "cross the line" onto Fort Benning property on Sunday morning. Participants would be arrested by military police and be issued a ban and bar order prohibiting them from re-entering the installation within a certain period of time.

To many activists, sending the message was worth the trouble.

"One of my Ursuline sisters, Dorothy Kazel, was murdered, and another sister was tortured," said Sister Margaret Johnson of Moscow, Idaho. "What touched my heart was their stories. I don't want my tax dollars going to fund a school of murderers."

In the past, second-time crossers were charged with unlawful re-entry and criminal trespass, a misdemeanor that can bring fines and imprisonment. In 1997, 35 protesters were sentenced to 6 months in a minimum security prison and fined \$3,000.

"You don't do it twice without a lot of money," commented Gil Marshall of the Florida Coalition for Peace and Justice.

"Why is it that when peaceful, gentle people make a simple request to their government, they are sent to prison?" asked Sister Steinhagan. "It is so un-American! We can do better, and we will do better."

Yet 75 people plan to become "second-timers" this year.

"There are people who are willing to embrace that in solidarity with our sisters and brothers who were silenced," said Father Bourgeois.

"All the people they're sending to prison are the best citizens in the country," said Father William Brennan, who spent 25 years in Latin America and currently works in a Hispanic parish in Los Angeles. "You have to swallow pretty hard when you think of the six months."

There were so many people who wanted to participate this year that SOA Watch had to schedule extra training workshops at the last minute. The plan was simple; the protestors would walk in a slow procession to the beat of drums. Second-timers would lead the march by carrying cardboard coffins of various sizes, representing the innocent people of all ages who were killed by graduates of the school.

But the most important and respectable aspects of the march is the participants' commitment to nonviolence. Under no circumstances were they to break out of formation or disrupt the procession. Specially trained "peacekeepers" were on hand to settle any disputes during the march.

"We must not let anger consume us," said Father Bourgeois. "It is our compassion, our hunger for justice, that brings us here today."

CROSSING THE LINE

When Sister Frances Mary Page first learned of the atrocities committed by U.S. trained soldiers against Catholic missionaries in Latin America, she knew she had to act.

So she decided to break the law.

The 85 year-old, gray haired nun from

Bellmore risked arrest with more than 2,000 other protestors by taking part in the annual funeral procession on Fort Benning.

"I want to speak for those who can't speak for themselves," she said. "We have to speak for justice for all."

But today, the protestors did not have to raise their voices. Their mere presence spoke volumes.

Although the crowd appeared to be a mixture of unlikely allies at first glance, all of them shared the common goal of shutting down the school. Priests and nuns with rosary beads stood side by side with high school and college students with brightly dyed hair. A group of Buddhist monks in saffron robes shuffled by slowly. And ten year-old Bernadette O'Neill of Raleigh, North Carolina, was determined to cross the line because "a lot of children are being tortured."

"We honor our Army, we respect their mission, but this is not part of that mission," said actor Martin Sheen on the killings. Organizers hope that Sheen, who agreed to lead the procession, would draw more attention to the cause with his fame. "I am faithfully following the call of Jesus Christ, who calls us to nonviolence, to feed the hungry, to house the homeless," he said.

By Stephen Preston

We had been standing at the top of a small hill, waiting for the opportunity to enter Fort Benning. In front of me were three senior citizens, members of Veterans for Peace. Behind me was a large, enthusiastic group of students from Minnesota. Nuns in civilian clothes stood on either side of me.

White crosses, with names of Latin Americans who had been killed by SOA graduates written on them, were all around me. The only people I saw without them were a man with a yarmulke and myself. Martin Sheen had told us in his speech that to him, the event was something of a religious service, a pilgrimage of sorts, and most people seemed to agree. Despite my reservations, I appreciated the religious overtones, if only because they earned us some respect from people who wouldn't ordinarily support a leftist political cause.

One of the seniors asked me the time. He had left his watch with somebody else. We had been warned not to bring keys, watches, or pens, because they would be confiscated. It was 11:00, but still cool and cloudy. The singer announced, "We'll keep singing until the sun comes out." And after several verses, the sun reluctantly appeared. We had experienced our first victory of the day.

At noon, the crowd finally began to move. We linked arms and marched in rows of four. A man and a woman on stage chanted names of people murdered by SOA graduates; to each name, we responded "Presente." We marched past the line and continued for what seemed like a half-mile or so, until we could no longer hear the names. The march eventually fell silent. And suddenly we heard cheering, a thunderous sound of five thousand people clapping and stomping on the ground, which seemed to last for about half an hour.

Eventually we reached the Army's blue buses, which were waiting to take us to Fort Benning for processing. Military Police began loading protestors onto the twenty-four buses, but

All was silent as the first coffins approached the line marking the boundary of the base, freshly repainted the day before by the Army. Sheen stood at the head of the procession, clutching a small wooden cross in one hand and blinking back tears in his eyes.

He paused briefly, took a deep breath, and stepped inside gingerly.

On the stage at the vigil site, a lone volunteer chanted the names of the victims. The voice was clear and resonant, projecting far into the trees beyond the gate. As each name was read, the marchers struck makeshift plastic drums with sticks and simultaneously chanted the Spanish word "presente," to affirm their presence.

The effect was reminiscent of a religious sacrament; stern yet devoid of hostility. The road into Fort Benning became a sea of small white crosses bearing the names of those who perished at the hands of American trained soldiers. Others carried portraits of the deceased, homemade signs, and occasionally, a Star of

continued on next page

these buses only had room for about half the crowd. The rest of us sat at the side of the road and chatted for a couple of hours, until finally the buses came back to get us. Even as the buses drove out of Fort Benning, past the local shopping centers, and into the Municipal Park, we still believed we would be detained, identified, fingerprinted,

and threatened with arrest.

But they let us go. They gave us form letters telling

Crossing The Line



Our roving reporter, Steve Preston

us not to reenter the Fort, and gave us directions to walk back to the main gate (about a mile away), where the other protestors were waiting. We marched back, passing homes of people whose jobs were presumably in the Fort, singing folk songs and waving to everyone we saw. Residents were surprisingly supportive; we had expected most of them to resent our presence, but even some of the soldiers-in-training and local police were quite friendly. As we arrived back at the main gate, those who had stayed behind lined the street and congratulated us.

Carol Richardson, Director of SOA Watch, later lamented the fact that no arrests were made. She believed the Army had been lenient in order to take the momentum out of the protest. But my belief is that the

Army had fully intended to detain all of us, and to arrest the seventy "second-timers" who had defied the ban-and-bar order. For example, people who had entered the fort accidentally on the previous day were detained, given ban-and-bar letters, and threatened with arrest if they re-entered. And if the Army was really hoping to improve its image by showing lenience, why all the threats of "zero tolerance" right up to the day of the march? Why was the Army still pressing the courts for harsh sentence for last year's "second-timers"?

No, the Army simply couldn't handle us. Our victory was in our numbers, and that was really all we had wanted. We had more people there than crosses for the dead, for the first time in eight years. And I think in our numbers, we managed to speak for those who could not speak --which was the point all along.

David. All was solemn and calm.

But when the last marchers crossed the line, the atmosphere erupted. Everyone cheered as Carol Richardson held up a sheet of looseleaf paper that read, "2,319": the tally of the protesters who participated. Grinning from ear to ear, Father Bourgeois raised the paper above his head and danced jubilantly in circles on the stage to the beat of the Lakota drummers.

Now all they could do was wait.

THE MAN BEHIND IT ALL

Roy Bourgeois had reason to celebrate today. Since 1983, he has made one of the most well-kept secrets in the military into one of the most hotly debated topics in American foreign policy.

The campaign to close the School of the Americas began 15 years ago, after the assassination of Salvadoran archbishop Oscar Romero, an outspoken voice for the country's poor, by government troops trained in the United States.

Wearing a camouflage suit purchased at a military surplus shop, Bourgeois slipped into Fort Benning and climbed a tree facing barracks housing Salvadoran soldiers in training. Using a rope, he pulled up a boombox, and as they snoozed, he blasted Romero's last sermon urging the military to stop killing innocent civilians. Spooked from their beds, troops ran into the night.

This stunt landed Bourgeois in federal prison for 18 months. But he had faced even more difficult situations in the past. In the '60s, he volunteered for duty in the Vietnam war, believing fully in his mission to stop the spread of communism. In Saigon, he was inspired by a Canadian priest who ran an orphanage for war victims. He knew then that missionary work was for him.

After he was discharged from the Navy, Bourgeois joined the Maryknoll order and became an ordained priest. In 1972, he was sent to Bolivia. Working in the slums of La Paz, he helped organize literacy, health care, and day-care programs for the poor. He visited the families of political prisoners, which angered military junta officials.

They told him to go home, or else.

But the threat of violence did not stop Bourgeois. In the early '80s, he set off for El Salvador, interviewing friends and family of those who were tortured and killed by the military. In a move that worried his friends and family, he spent two weeks in remote areas controlled by leftist guerrillas. Eventually, American embassy officials told Bourgeois that he was being targeted by the junta's death squads.

The years in Latin America gave Bourgeois a taste of the consequences of U.S. foreign policy that few citizens know, and he was determined to spread the word.

"The reality is that of poverty and death," he said, "day in and day out."

Following the massacre of six Jesuits in 1989, Bourgeois rented a house just outside Fort Benning to keep an eye on the school where the perpetrators were trained. His SOA Watch keeps track of graduates cited for human rights violations, and coordinates demonstrations and lobbying campaigns. Since then, he has been arrested three more times for protesting on the base, and has spent approximately four years in prison.

"This school is not about peace and justice," he said. "This school is about violence and death. It has got to stop."

Rev. Timothy McDonald of Atlanta, who remembers the early days of the movement, was surprised by the large turnout this year. "When I first came, there were maybe ten of us," he said. "In 1989, there were 100. And just look — now we've got thousands."

The movement has earned so much attention and support that on September 18, the day Bourgeois was released from his latest prison term, his wish almost came true. The House of

Representatives almost passed an amendment to a bill that would eliminate funding for the School of the Americas, with a difference of only 11 votes.

Still, he's getting closer.

SPREADING THE WORD

Maryann Bell beamed with pride and joy as she watched the funeral procession from outside the gate. As the director of the Peace Center at the State University of New York at Stony Brook, she has played a key role in publicizing the issue in the Tri-State region.

"In 1991, I wrote to Roy Bourgeois, who was then in prison," she said. "He was very agreeable to come and speak."

Working with Bill McNulty, a retired teacher and carpenter who hosts a radio show at the university, she scheduled 37 appearances for Bourgeois in New York, New Jersey, and Connecticut. Except for Adelphi University, Bourgeois addressed students at every Long Island college.

"That was really the start of the movement



Sister Frances Mary Page, 85, of Bellmore (right) crossed the line this year

in the metropolitan area," Bell said.

Bell also runs the Greater Port Jefferson Pantry, which serves many who sought refuge from repressive political and economic conditions in Latin America. "One of the reasons they're coming is that they can't rebuild their land," she said. "I'm not saying that they should not come to America, but a lot of them want to stay there but they can't."

"Being a Catholic, I was always embarrassed at the lack of information from the church about this issue," said Bill MacDevitt, a Stony Brook resident who has audited courses at the university for 11 years. "I'm kind of moved by the whole thing. I get wonderful feelings from the people here."

Cristina Ling, a graduate student of political science, was amazed by the orderly nature of the protest. "It's really amazing," she said. "Everyone's so helpful to each other."

But Ling would like to see the movement expand to include a more diverse group of participants. "The only disappointing thing is that it looks like mainly a white group," she said. "I don't see a lot of minorities here."

Thanks to the efforts of local peace groups, word is spreading fast on Long Island. Most local congressional representatives support efforts to close the school.

The only exception is Rep. Peter King (R-Seaford), who called the controversy propaganda from "leftist Catholics who substitute

psychobabble for theology" in an interview with *Newsday* last year.

Gary and Agnes Kelly of Massapequa Park, a part of King's district, are trying to change his opinion.

"We hope to come down every year until they close," Gary said. "I'm a veteran of the Korean War. I'm ashamed of my country here. But I'm not angry at the soldiers here; I'm sure many of them would agree with me, but they're just not free to say so."

Many other local organizations including the Massapequa Peace Smiths, the Sisters of St. Joseph, the Long Island Alliance for Peaceful Alternatives, and even a local chapter of SOA Watch are bringing the issue home for Long Islanders.

Film professor Linda Longmire of Hofstra University, who is also a member of the local SOA Watch, suggested the topic as a term project for her students last year. "Last year, we came to film the event," she said. "This year, I just feel the need to express my solidarity. It's important to be part of a movement that's so conscientious and loving."

Argentine native Mara Bard, a research scientist at the State University of New York Health Science Center at Brooklyn, remembers the pain of living under military rule. "The military took over, and the killing was terrible," she said. "Anyone that was concerned with human rights, they attacked."

"I think many Americans don't know," Bard said, shaking her head sadly. "They think the 'help' provided by this institution is good. They're being deceived. All money given with good intentions never reaches the people."

A TRIUMPHANT RETURN

Shortly after the marchers crossed the line, the Army announced that several protestors who entered in wheelchairs would be escorted back to the entrance.

They refused to comply. Instead, they formed a circle within sight of those keeping vigil at the gate and prayed.

The commanding officer, a Colonel Jones, had refused to grant them access to bathroom facilities. He did offer to let them leave the base to use the portable toilets set up by protest organizers, but he threatened to press charges against them if they attempted to reenter.

The protestors decided to send back Abigail Smith, a student at Goshen College in Indiana, to break the news to the waiting crowd. At two o'clock, everyone burst out in cheers as Army official unexpectedly allowed the protestors to be wheeled back to the entrance.

But soon enough, there was even better news.

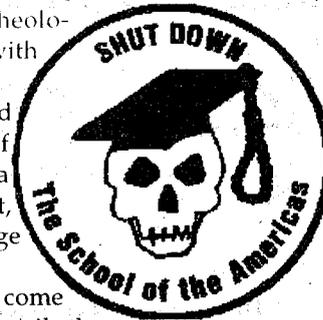
The turnout of 2,347 was much higher than Bourgeois and the Army had expected. Fort Benning officials were so unprepared to deal with such a crowd that they couldn't even take down any names.

"They're cutting them loose!" shouted Bourgeois.

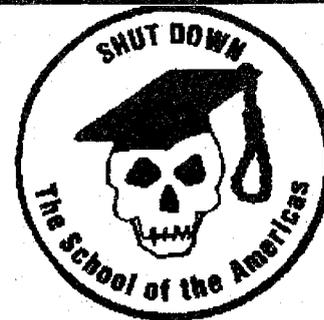
Army buses took the participants to a nearby park, where they were handed form letters warning them not to trespass again. All marched back in triumph, to the delight and cheers of their waiting comrades.

They had made history today. But this, protestors say, is only the beginning.

As people congratulated and hugged their friends and loved ones, an elderly man wearing a Veterans for Peace hat started a chant. It was contagious, spreading quickly down the line until all voices joined in unison: "We will close the SOA, but we will not go away!"



FAMILIES OF THE DISAPPEARED



By Terry McLaren

The School of the Americas Watch held a solemn press conference on the lawn in front of their headquarters on November 21. Speakers detailed the crimes of graduates of the School and spoke of the impact these crimes had had on their lives and families.

Rosalie Little Thunder of the Native American Lakota Nation told of the U.S. Army's history of broken treaties, massacres and repression against indigenous people. She spoke powerfully about the massacre of her family and the genocide of her people at the hands of the army. Littlethunder begged the U.S. not to allow the same things to happen to her "relatives to the south." There was a strong Native American representation at the protest; support and solidarity were shown for those currently facing the annihilation. Our indigenous cultures have already suffered.

In 1973 a U.S.-backed military coup of the democratically elected government of Chile brought dictator Augusto Pinochet to power. The country was under his rule for the next seventeen years. Roberto Leni was eleven years old at the time, and was preparing for school the morning soldiers seized his house. His four older brothers were taken away to concentration camps and military schools. They were beaten and tortured. One brother, Ruben, was so badly disfigured that he was unrecognizable when he was finally returned to his family. Raul Leni, another brother was told he would be unable to walk after the torture he'd been subjected to. Fortunately, he has received treatment in Denmark through a program for survivors of torture.

Leni's father was imprisoned and tortured for 1,000 days. Throughout his ordeal, he had no idea if his family was still alive. Leni's father was suspended from a jail ceiling with a stick between his knees. He was subjected to electric shock to the testicles and other body parts. He was also the victim of mock executions, where he was blindfolded and told he was going to be shot. The soldiers would then fire into a wall and laugh at their terrified victim.

Leni implicates the School of the Americas and its students in the destruction of his family. One third of the Chilean officers accused in recent cases of crimes against humanity during Pinochet's reign of terror were SOA graduates. Pinochet's ceremonial sword has also been displayed in the SOA commandants office.

According to Mr. Leni, "The School of the Americas, known throughout Latin America and the Caribbean as the 'School of Assassins, has been responsible for training cruelty and murder-- the kind of inhumane torture that my father and brothers had to endure. The training of violence must end."

Leni called upon the American people to stop this taxpayer-funded killing, saying, "I know that a great majority of people in this nation would never support the kind of atrocities committed in their name."

"I would like to introduce you to my family," said Adriana Portillo Bartow, a Guatemalan human rights worker. She then pointed to pictures of her daughters, age nine and ten, her father and baby sister. They were kidnapped and "disappeared" along with Bartow's stepmother and sister-in-law, by Guatemalan security forces in two separate but simultaneous military actions on September 11, 1981. For the last seventeen years Portillo-Bartow has had to live without knowing the truth about her disappeared family. She was able to escape with her two surviving daughters

and their father with the help of U.S. religious organizations.

"I am here to share with you the high human cost of the immoral foreign policies of the U.S. towards Guatemala," said Portillo-Bartow.

The architects of the counterinsurgency campaign which devastated Guatemala on all levels were all SOA graduates. Members of the SOA "Hall of Shame" and Guatemala's Minister of Defense, another trainee, were instrumental in carrying out attacks such as those suffered by the Portillo family throughout Guatemala.

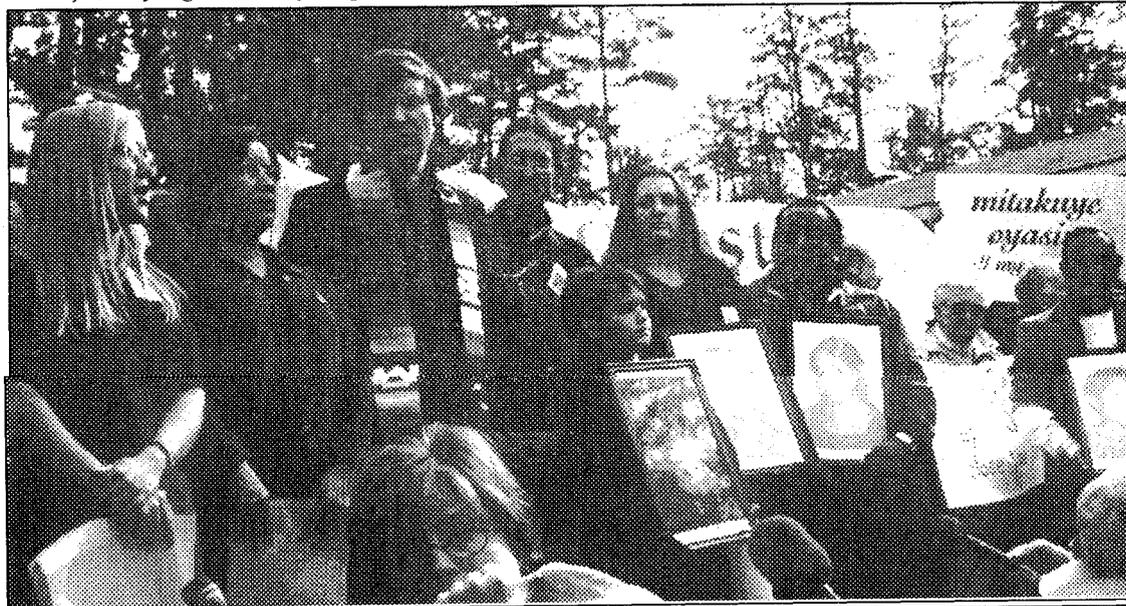
The SOA Watch prisoners of conscience, those who had served federal prison terms for crossing the line a second time, were represented by Randy Serraglio, a lobbyist and environmental activist. Serraglio said, "We went to prison for what was in our hearts after hearing stories like that. We have heard these stories and there is anger and outrage in our hearts." In a country where every voice supposedly counts, the voices that have counted the least, according to Serraglio are those of the indigenous people who are victims of the SOA's organized terrorism. "I'm a U.S. citizen and it's not just my right, but my responsibility, to stop

in Guatemala. Harbury has received three versions of her husband's murder, all of them horrible.

"This case is painful to me, of course, personally. And yet it is made all the more painful by the fact that it is neither shocking nor unique. Instead it is merely typical of what hundreds of thousands have suffered throughout this hemisphere at the hands of U.S.-backed military dictatorships. What has the School of the Americas to do with my husband's long torture and eventual murder? Everything, indeed."

In July of 1993, an SOA graduate, Col. Julio Roberto Alvarez, was seen by a witness taking notes as Harbury's husband was being brutally tortured. Other SOA graduates were involved in Velasquez's kidnap, torture and murder.

"My horror and outrage is only magnified by the stories of my many friends throughout Latin America who have suffered similar abuses under the graduates of this institution. One has only to read the alumni list to find the intellectual authors and engineers of the worst reigns of terror in this



Members of SOA Watch hold pictures of the "disappeared" family of Adriana Portillo-Bartow

this institution from doing what it does."

Fr. John Dear, a Jesuit priest representing the interfaith Fellowship of Reconciliation peace organization, attributed the anti-SOA movement to ordinary people who've had it with the School of the Americas. "We are sick and tired of the killing going on in our names," Dear declared. Nineteen of the twenty-six soldiers convicted of the executions of six Jesuit priests in El Salvador in 1989 are SOA graduates. The Salvadoran death squads message was very clear to Dear. "If you speak out against injustice, and war, and poverty in El Salvador, if you think about reality, this is what happens to you," Dear eulogized the massacred priests, whom he had lived and worked with, calling them "beautiful, generous Christians." Echoing the sentiments of everyone gathered around him, Dear said "The killing has to stop... That's what we're here for and we're going to keep on coming back until it's closed."

The final statement was from Jennifer Harbury, an SOA Watch volunteer. Harbury could not attend the protest because of an appearance at an international trial of SOA graduates in Costa Rica. Her co-worker, Deborah James read her statement. In 1992, Harbury's husband, Efraim Velasquez, a Mayan resistance leader, was captured, tortured for at least a year, and assassinated

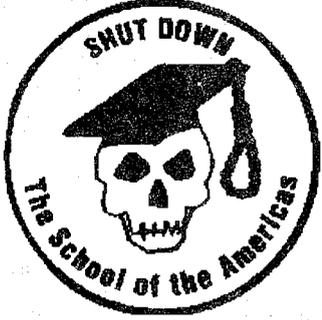
hemisphere. Can it be mere coincidence? Certainly not. No other military institution has ever turned out close to such a number of horrors. A mere coincidence here would violate the laws of probability."

Harbury's statement later mentioned the Spanish language training manuals used in the SOA. Their message is plain enough. "The end justifies the means. Violate human rights at will."

In the question and answer session that followed, Heather Dean of SOA Watch pointed out that the movement to close the SOA spans many countries, including Canada, Italy and Spain as well as numerous Latin American countries.

When asked if Pope John Paul II has spoken out against the SOA, someone from the group answered "Not yet, but he will."

It was also pointed out that Mexico has stepped up its training of military leaders at the SOA in recent years. Indigenous people there, especially in the state of Chiapas, have been slaughtered with the support of the Mexican government in response to the 1994 Zapatista uprising. Statements have been made to the effect that the SOA has done bad things in the past but has mended its ways. The crowd was reminded that this is not true and that Mexico could turn into the next Guatemala or El Salvador if this government sanctioned killing is not stopped.



STUDENTS SAY "CLOSE THE SOA"

By Terry McLaren

Hundreds of college students from all over the country spent an atypical weekend November 21-22. They gave their valuable time and spent their limited funds to show the U.S. that the School of the Americas needs to be closed. Many drove or took buses for up to 24 hours to get to Fort Benning in Columbus, Georgia, site of the School. They also paid out of their own pockets to make the trip.

Over ten percent of the Warren Wilson College student body journeyed from North Carolina to Columbus. The small Presbyterian school was the best represented of the over twenty colleges and universities at the protest.

Eighty-four of Wilson's approximately 750 students made the trip, with a brave 50 or so crossing the line. Some of these 50 risked arrest on the 22nd for making their second crossing onto the Fort in protest. The school, which made its first fifteen-student trip to the protest last year, did all it could to support the student activists. The college's dining service donated food, and fellow students contributed money to subsidize the trips expense.

When asked for comment on the crowd gathered outside of fort Benning, Brian Scheid of Boston College said, "It's amazing to see that it's not just college students here. It's a real cross-section of society." Scheid thanked his father, who is in the Air Force, for giving him insight and encouragement to speak out against SOA-related atrocities.

Boston College sent a delegation of 37 concerned students. Many others had wanted to go but couldn't because of prior commitments for the weekend. Over 300 people showed up to send off the SOA protesters. The Jesuit priests of B.C. have been vocal SOA opponents and a campus lecture series earlier this semester helped convince many students to attend the protest. B.C. students filmed a documentary of the weekend, which The Press hopes to obtain a copy of and show on campus.

I considered joining the line-crossers along with Ariel Vegosen, of Valley Stream, NY. She attended the protests with friends from the University of Maryland. Vegosen joined the trip last minute after hearing about the protest the night before it began.

She also decided to cover the weekend's events for her university's newspaper, *The Diamondback*.

Students from Miami University experienced their first SOA protest this year, thanks to a group called Students for Peace. Many had read *Massacre at El Mozote*, by Mark Danner, for a class on violence.

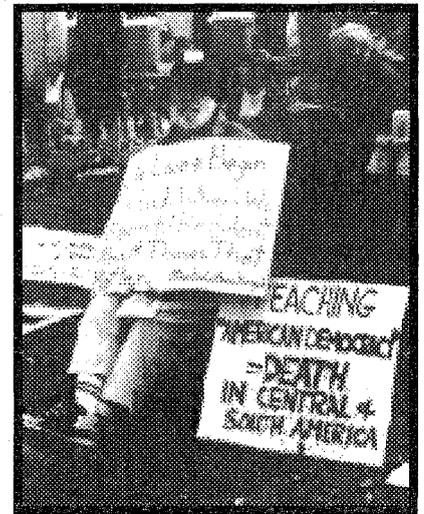
Heather Blackburn of Miami U put the weekend's activities into perspective. Referring to Adriana Portillo-Bartow of Guatemala, who had six family members "disappeared" in 1981, she said, "They can close the school, but how can they heal that woman's pain?" The tragic thing is that nothing can.

Other schools that were present at the protest included St. John's University in Minnesota, Antioch College, and Eastern Mennonite University in Virginia. Oberlin College in Ohio reportedly had fifty students present. Most, however, were on the roof of a building adjoining the fort viewing the protest scene and were unavailable for comment.

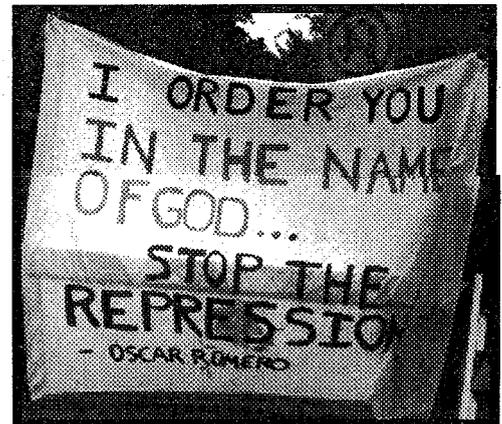
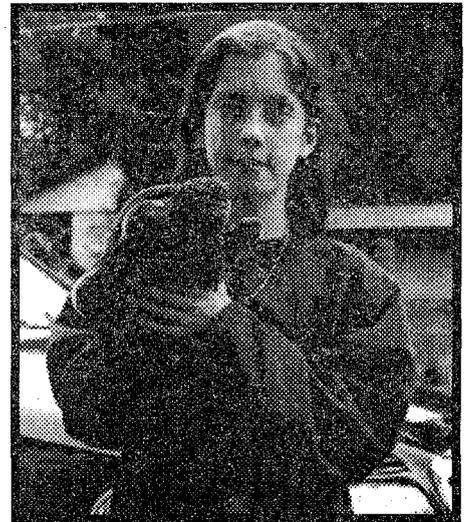
Several students from Loyola University in Chicago made the brave decision to cross the line into the fort. When asked for his feelings the morning of the procession, Tom Sprunk said, "Yeah, I am nervous. I'm also really excited though. I'm looking forward to it." Sprunk had heard about the SOA through classmates and the issue appealed to his interest in social justice.

"I feel really good at this point. Before I felt really nervous about it, but now I think I've found my peace with it." said fellow first-timer Lisa Hinton. When Hinton heard about the SOA grads' atrocities, she felt she had to get involved.

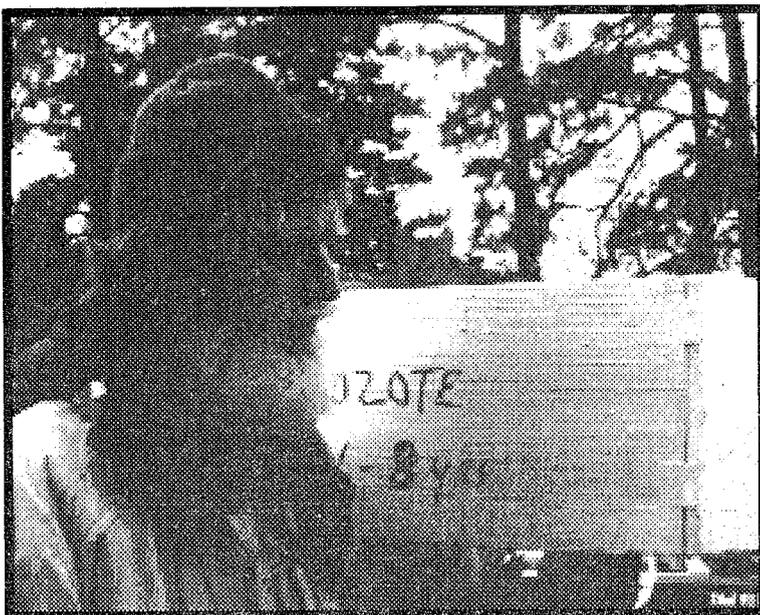
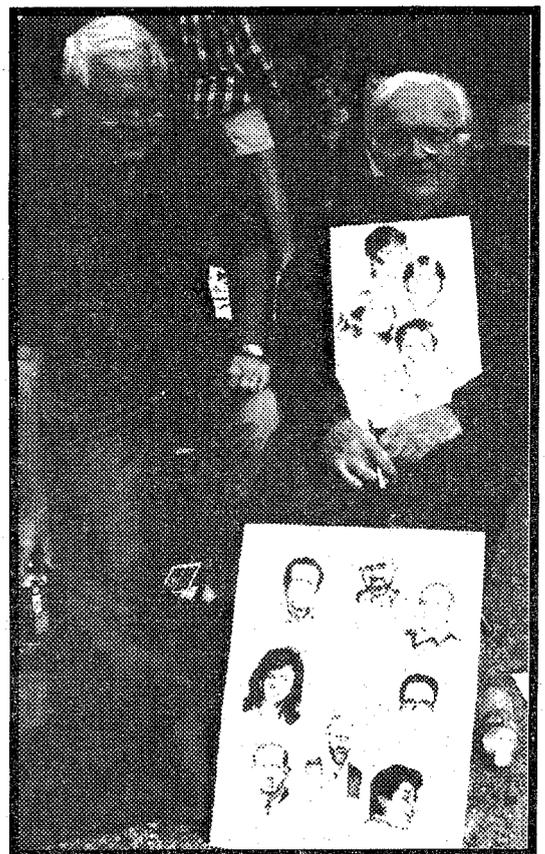
Among the over 7,000 protesters, the college students certainly stood out. They were the ones with pierced tongues and green dreadlocks, standing shoulder to shoulder with Catholics nuns and Grandmothers for Peace in a refreshing show of solidarity. The older radicals of the anti-SOA contingent made a point of passing the torch of truth to their younger brothers and sisters. They showed today's college students how to stand up and make a difference. Judging from the strength and energy of the students present at Fort Benning, the future of this important movement is in capable hands.



Ten year-old Bernadette O'Neill of Raleigh, N.C. crossed the line with her stuffed turtle.

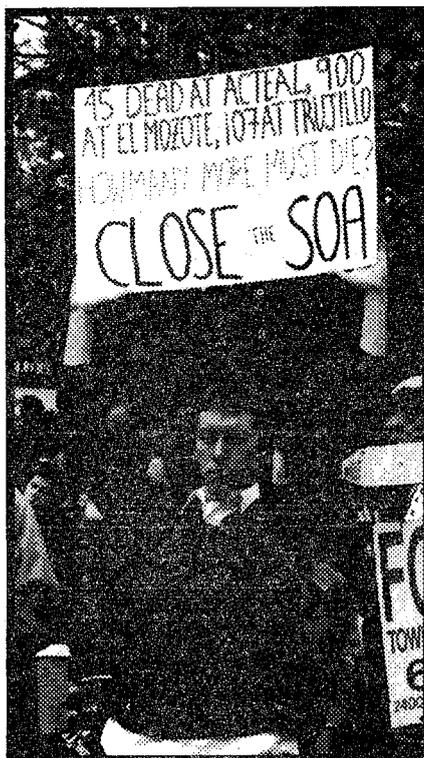


Bill MacDevitt (left) of Stony Brook shares a moment with Fr. William Brennan of L.A.



"When they refused the coffins, they refused to let the reality show through."

-Stony Brook peace activist, radio commentator, and "prisoner of conscience" Bill McNulty



By Chris Sorochin

I was certainly overjoyed to behold the serene and beatific visages of fellow Press staff at the gates to Fort Benning when they showed up at this year's vigil to close the School of the Americas. Attendance was an unprecedented 7,000 or so and a mind-boggling 2,347 risked arrest by crossing onto the base in procession. This year, the Army was overwhelmed and didn't arrest anybody, or even take names.

It was a mammoth and inspiring victory all around and there's much buzz about a new left revival and a Second Coming of the Sixties, etc. I certainly do hope so, and I give credit not only to the SOA watch activists who've worked so hard to build from a pretty small and unnoticed cause into one of the most largest protest movements today, but I also think a lot of it had to do with the newly reborn anti-war movement, whose flashpoint was the sudden outbreak of free speech and dissent at a rigged "town meeting" at Ohio State University last February. This seemingly small event was seen broadcast all over the world and it showed that, with a little determination and persistence, we can extract ourselves from the quagmire of prepackaged media propaganda.

I would therefore like to propose a new Congressional edict (fat chance) which will recognize February 18 as national Dissent Day and pay homage to those generations of US citizens who've recognized that true patriotism often involves standing against what the country's leaders want to do. Seeing all those folks from all walks of life at Fort Benning, I experienced another rare surge of patriotism; this, I thought, is what we're really supposed to be all about.

I'm starting to get sappy, and that won't do. Since the other Press staffers did really admirable work photographing and interviewing (and after 20 hours on the road, at that!), I won't rehash the day's events. Rather, in my patented oblique style, here are some random and disjointed observations:

There was a tremendous and heartening turnout by students. This is great. However, I was standing next to a group of college-age guys and overheard them say, in response to some uncertainty, "Ask an adult." Now, they did say this in a semi-sarcastic way, perhaps using "adult" as a euphemism for "old fart," but I wanted to inform them that, back in the day when we had freedom, we considered ourselves adults. We never referred to ourselves as "kids." Never. We let the powers-that-be rob us of our adulthood, and I'm ashamed to say, we didn't put up much of a fight.

At the risk of sounding like an old fart, and a paranoid old fart at that, I believe it's all part of a fiendish plot to turn the entire nation into a bunch of overgrown adolescents. They've been outrageously successful so far. Many people remain permanently infantilized right up to the day the Reaper comes to call. It's almost a point of pride with some people that they still have the same immature, conformist mentality that they did in high school. This, of course, is a very effective method of social control. We don't need SOA-type death squads here (unless you count certain police departments) because few want to step out of line in any open or fundamental way. Oh sure, we'll break stupid laws by sneaking around (just like the naughty but adorable kids in the mindless "comedies" Hollywood churns out year upon year), but we won't stand up and claim our adulthood. Adulthood, like freedom, is never just bestowed; it must be demanded and struggled for. S%o just remember: you can vote, marry, pay taxes, join the military and be tried and punished as an adult. The fact that the skulls running the universities have used the liquor laws to drive home the idea that you're "minors" is pure, unadulterated horse shit and should be resisted.

I met up with a couple of the local boys whilst relaxing at the plush lounge that graced my

luxury accommodations at the Howard Johnson's Express in beautiful downtown Columbus, Georgia.

One was a typical redneck type, who opined that Iraqis (meaning any uppity towelheads) deserve to be annihilated if they burn the US flag. "I don't care if they're women or children or whatever, if that's their politics..." The other man was a florid mint julep aristocrat sort, an architect, who was in silly-drunk mode and asked me, upon hearing the reason for my visit, why I didn't have a ponytail. "Are we that bad?" he implored, making the common mistake of confusing the right (and duty) to criticize government policy with contempt for the entire setup. Yet another idea to be resisted is the one that you're somehow not a good, loyal citizen if you make noise about anything other than taxes.

I think this notion springs from the fact that



in the US we don't have a state religion, but we do have a religion of the state. To question the everyday mythology that Uncle Sam is busy circling the globe engaged in doing good, righting wrongs and kicking butt (just like the heroes in the mindless "action" flicks Hollywood also cranks out like hotcakes) is to court hostility because you're questioning a sacred principle. And besides, if people acknowledge that there's something fundamentally wrong with the status quo, they'll have to get off their duffs and do something about it. That could be disastrous for those industries that cater to sloth and idiocy. Minds could be forced open, and where might that lead?

There was a great presence of Indigenous groups, especially a Lakota drumming society from South Dakota. The first crime of our nation was towards these folks, as we nearly succeeded in wiping out both them and their culture. The very last speaker of the day, Dennis Miller of the Tahoma Indian Center in Washington State, threw some needed cold water onto the giddy proceedings by saying, "I hope we haven't been fooled today. I hope we're not being shallow and patting ourselves on the back. I hope we're not leaving here today and being someone else tomorrow."

I couldn't agree more. Now that the movement is popular, it has to remain strong by not becoming watered down. One of the great failures of the Sixties was that once the Left became trendy, it became prey of hucksters, opportunists, and those seeking nothing more than the hedonistic mantra of sex drugs and rock 'n' roll—not that there's anything wrong in a little hedonism, but that's what makes it so easy for the conservative mental midgits of today

SOA WATCH : 2,347

ARMY: 0

to bash the era of "Flower Power" and "Cosmic man." And a lightweight "feel good" activism is merely a cheap substitute for the real thing.

This year's gathering was also attended, for the first time, by representatives of the labor movement—maybe we'll see a revitalized labor movement as well, and maybe it'll be part of a new and reborn progressive tendency.

There were also the ubiquitous socialist fringe groups hawking newspapers, a contingent of anarchists with topiary hairdos and a couple of strapping, hairy-legged drag queens from a queer art commune in Tennessee. Celebrity guests included one of the Indigo Girls, who performed a couple of thematically-related numbers, and Martin Sheen, who led the procession over the line. Sheen had to eat some crow on Sunday after being chastised for alienating portions of the audience by referring to the movement as "Christian."

The SOA movement is still just too white, however. Since it reflects the continuation of 500 years of genocide and oppression, it should be of great interest to African-Americans and especially Latinos.

And perhaps that's related to the other thing I felt was lacking: with 25 people just being released from the maw of the prison-industrial complex, I really expected some linkage of the domestic repression practiced by SOA grads in Latin America and that rampant on the streets and in the prisons of the United States. There was none.

But now I'm preaching and raining on the parade, which means I really must shut up.

Or at least change the subject slightly: although you probably haven't seen much about it in the mainstream media, just yesterday, British Law Lords ruled 3-2 that Augusto Pinochet, former dictator of Chile and overseer of a reign of terror in that country which cost the lives of thousands of people, cannot claim diplomatic immunity from extradition to Spain for his role in the deaths of Spanish citizens during that period. Switzerland, Germany, France and even the US have made noises about trying Pinochet for the deaths of their citizens.

In the case of the US, Chilean intelligence agents killed a former Chilean government official, Orlando Letelier, and his assistant, Ronnie Moffett, a US citizen, by means of a car bomb, right in Washington. However, the US government was right behind Pinochet's coup, which destroyed one of the oldest constitutional democracies in Latin America, so it would be interesting how they'd try him. Probably the same way they tried another former "asset," Manuel Noriega, in a heavily-censored trial.

At this point, Pinochet's extradition depends on the final approval of the British government, headed by Washington's lap dog, Tony Blair. The ray of hope is that British citizens were also killed in Chile and the Blair government might do the right thing to avoid a domestic uproar.

Besides Pinochet, about 30 of his top officers are also named in indictments for atrocities during the dictadura. Ten of them are graduates of ... the School of the Americas! Not only that, the SOA is now also training police personnel from the Caribbean and Africa.

Rather than branching out, the SOA must be shut down, and so must all US training of repressive forces. Foreign militaries are schooled not only at Fort Benning, but at many other bases in the US and in the target countries themselves (like Indonesia's dreaded Kopassus).

"If the people lead, the leaders will follow."

FEATURES

By Lorena Stuart
and Christa Weber

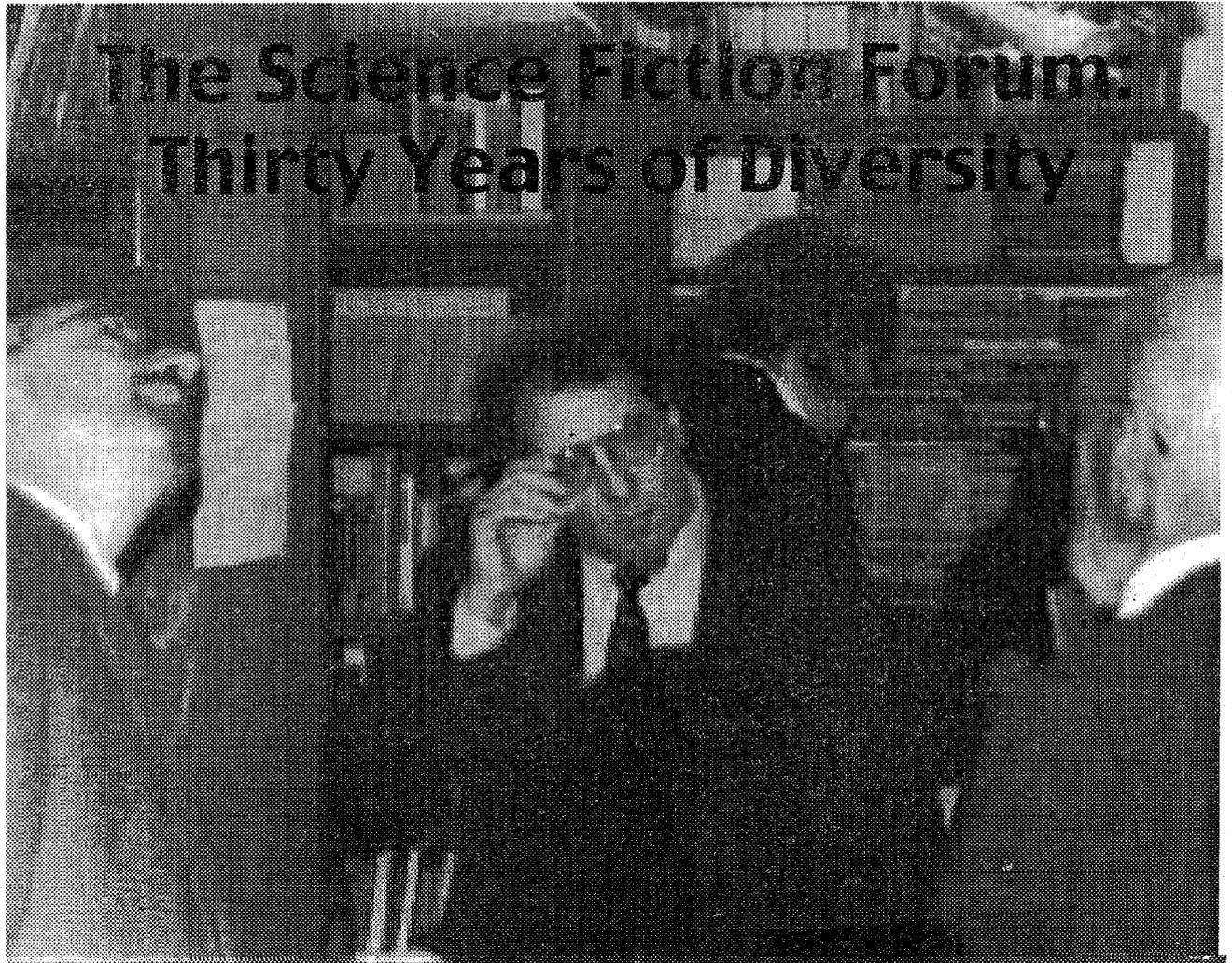
It all started because of two nerdy suitemates and 256 books. In the fall of 1968, a junior named James Frenkel gave into his suitemates pleas and restarted the science fiction club they had belonged to in high school. He contacted a friend from this same club and bought 256 books, the nucleus of what is presently the largest science fiction lending library on the East Coast. Feeling that the word "club" was overused, he decided to name his new group the Science Fiction Forum.

As the years passed, the Forum began to expand, creating many strange rituals, many of which survive to this day. One of the most important is Log (tm), a daily stream of consciousness and history contained in about seventy five notebooks in which the members write their feelings, messages and whatever else they feel is important enough to preserve for posterity. Unfortunately, several of these notebooks have been lost due to various mishaps and misplacements, but on the whole they are carefully preserved.

There is also a display case in the library that contains things such as the beard of a previous Forumite, autographed books, toys, and other objects which hold meaning to the Forum. Another record of the history of the Forum is the Timeline, an incredibly long sheet of paper on which Forumites have recorded momentous events in the history of the Forum, such as the fire of 1986.

The fire gutted the room leaving only two hundred of the Forum's eight thousand library books intact. Ironically one of the only objects salvaged from the fire was a copy of Ray Bradbury's *Fahrenheit 451* (a story about book burning,) which is now preserved in the display case in the library. Another surviving object of note was a pair of underwear belonging to a Forumite named George Chin. Legend has it that anything within a several foot radius of the underwear was untouched by the fire. So today the underwear is preserved in a plastic baggy, and kept in the display case as a charm against future conflagrations.

After of the fire, the Forum moved to the Central Hall, what is now Student Activities Center and began the task of rebuilding. Another result of the fire was the beginning of the tradition of the book burning, a ritual which commemorates the fire. When the Forum began to rebuild, they asked for book donations; consequently many books which were worthless to the Science Fiction Forum (such as romance novels) were donated. To perform the double task of getting rid of these useless books, and commemorating the fire, The Forumites of the time began the tradition of burning all non-science fiction books (including any textbooks that are particularly hated by the members) around the anniversary



Jim Frenkel (center) eyes his handy work, soon his plans will come to fruition, soon the world will tremble

sary of the fire.

Events such as that helped create an array of holidays, myths and traditions. One of the more notable is Sherman Raftenberg Day, usually held in early February. This "Holiday" commemorates the death of a Stony Brook student who fell into a under construction steam vent and was scalded to death. Around this an elaborate mythology involving White Castle hamburgers and a seventeen-second long scream (among other things) has sprung up. They also began the unofficial re-naming of all cockroaches on campus "Fluffy", to validate their squishy deaths. The Easter Bunny Beheading, which celebrates Easter with the symbolic beheading of chocolate Easter bunnies and subsequent eating of the leftover crumbs. The Presarian's (president/librarian) swimming of Roth pond when they step down (a ritual which recent presarian's have been loathe to perform), which began when a past presarian swam the pond on a lark. The designing and building of the Roth Pond Regatta boat the night before the race. The fear of the Syrian Mind Suckers, which live in the couches and suck out all the energy which members would otherwise use to get themselves to class. The Valentines Day singles dinner. These are all the things that made the club diverse enough to last until its Thirtieth anniversary Banquet (and hopefully beyond).

The Banquet

The night started off with a wine and cheese reception in the Forum (which now is located in Harriman Hall), so the old members could meet the new, and warm up to each other in a casual environment. Older members were astounded at the size to which the library has

grown. Here was chance to for the past Forumites to size up the new, and for the new to gaze in awe at those who had been there in the very beginning. Many past Forumites remarked that the faces were different, but the attitudes were the same; and that was evident looking at the crowd of people gathered in the basement of Harriman that night. They had a common bond, the love for science fiction, that had kept the club alive for thirty years.

At 7:00 PM everyone strolled over to the Student Union Ballroom to officially begin the evening. IDs were shown, hands were stamped and finally the crowd managed to shove its way into the ballroom. Luckily, dinner was waiting there, and not catered by Chartwells either.

While everyone ate, a DJ played a current musical selection. At this point everyone was still keeping with his or her own age groups. Tables consisted exclusively of old or new members, but never both. But then the inevitable happened. Following dinner Jim Frenkel got up to make a speech about why and how he founded the Forum. He discussed his love of science fiction, which grew into his current profession, science fiction editor for Tor Books. He talked about the books, and the room switching. Lastly, he spoke of how the administration never changes: they didn't even have his name on the ticket list for this event! This banded the old and the new together, because they all shared a common bond; the Forum, the school, and the love of science fiction.

After a thunderous applause and a lot of cheers for Mr. Frenkel the DJ brought the volume back up, and people started dancing. If you can imagine such a thing, a room full of science fic-

Top Ten Things Overheard at the Science Fiction Forum's 30th Anniversary Banquet

- 10) "Methinks the lady doth eat too much"
- 9) "Jabba? Shirley!?"
- 8) "Loneliness and cheeseburgers are a deadly combination."
- 7) "You know what? In that dress you look like Xena!"
- 6) "Ewoks, Schme-woks!"
- 5) "I went to the Science Fiction Forum's 30th Anniversary and all I got was a lousy case of head lice"
- 4) "MY GOD! WHY HAVE YOU FORSAKEN ME?"
- 3) "That's not a light saber."
- 2) "I know what what's going on here, you're all hippies! Hippies! The lot of you! Playing your sissy-fairy make-believe moron games!"
- 1) "Set phasers to dateless."

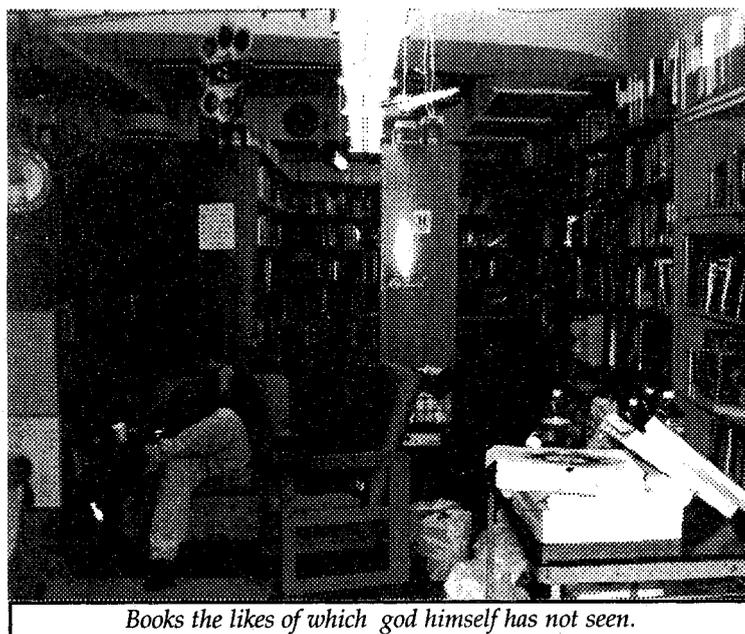
tion lovers getting down and getting funky. Old and new members alike shook their tailpipes until breathless, and when they sat down, another member would take their place.

At some point, a current member managed to calm everyone down enough for the "official" awards ceremony. No previous voting had taken place; the ballots were on the tables when everyone arrived. Basically, it could almost have been considered a competition between the older and newer members. Only because of the larger number of younger Forumites did most of the awards go to current students. Mr. Frenkel received the most prodigious award of the evening. A beautifully crafted glass obelisk, and a plaque, which unfortunately was not available, because of the administration. Upon receiving the obelisk he commented, "This is really neat!"

Then it was back to the dance-floor for those Forumites who were crazy with excitement. During this time Frenkel, allowed himself to be interviewed. He felt that the Forum of today carries on the traditions beautifully. The original Forum was a place to hang out, watch movies, and have parties, all of which he saw in the current Forum. He remarked on how it had grown, and he saw this as a change for the better, in that the library is now larger, and the group bigger. It came as a surprise to him that the club had lasted this long, and that it had grown so much. He thought that it was interesting to see how many of the older Forumites had come to the thirtieth. He told us that he hoped to be invited to the fiftieth, when that came around. Finally, when asked what he saw for the future of the Forum, Frenkel said that

he would like to see all of Harriman Hall be part of the Forum, and a building named after him (yes, he plans to donate).

The evening was a success. The dancing lasted well into the night, and the talking lasted even longer. Sharing memories, or stories of what Stony Brook was really like in the past. But the past isn't everything; today's Forum is full of fun events you can't afford to miss.



Books the likes of which god himself has not seen.

Current Events:

With thirty years of experience, the Forum has a lot of history to look back upon, but that doesn't mean they aren't looking towards the future. The library now contains over 50,000 books and is growing continuously. Field trips to go outdoor rock climbing and white water rafting are in the planning stage, and events which include TV and movie marathons and group out-

ings to see new releases in theaters are constantly sponsored by the Forum.

The Forum has contributed over the years to the quality of life at Stony Brook through numerous events and sister clubs such as: Animated Perspectives (a club specifically for cartoon lovers), the D-6 Gaming Club, Destinies: The Voice of Science Fiction, and Faster Than Light Radio (both aired on WUSB), Infinite Possibilities (a public access science fiction television show), and I-CON (the east coast's largest convention of science fiction, fact and fantasy).

Several Forumites have gone on to achieve greater things. Frenkel is a high-ranking editor for TOR Books, a prominent science fiction publishing company. Spider Robinson, an award winning science fiction writer graced our couches for a time. And we are currently honored by the presence of Darin Brown, a published artist. Countless celebrities, such as Isaac Asimov, Norman Spinrad, Fredrich Pohl, Claudia Christian "Babylon 5", and Nana Visitor "Star Trek: DS9" are members of the Forum, their signatures gracing pictures, walls, books, and, in some cases, other members of the Forum.

The Forum has an unofficial mission to take over the entire campus and eventually the world. With the addition of new books, new rooms and new members, our mission will inevitably be fulfilled. The actual number of Forumites is unfathomable, to become a member, all you must do is enter the doorway, but to become a Forumite, you have to come back.

SUNY Admin Theatre

Johnny Vegas is a tough as nails journalist for a local paper. He also grows Shrooms in his basement



Trebekotron has malfunctioned and is currently running amok in the attic



Conan O'Brien is such a nice guy that he is not going to sue us for using his image in our paper, again.



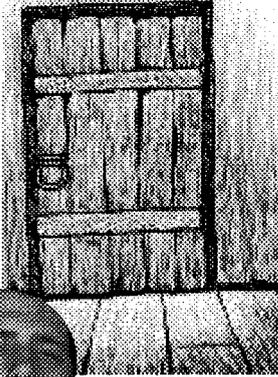
TANK GIRL: She drives a tank, drinks, kills, and sleeps with kangaroos



Milla Jovovich suffered a terrible accident that fused her face to a waffle iron.



back at home though there was an entirely different story unfolding.



KNOCK KNOCK KNOCK



GO AWAY TREBEK YOUR KIND ARENT WELCOME HERE



WHO COULD THAT BE AT THIS LATE HOUR!



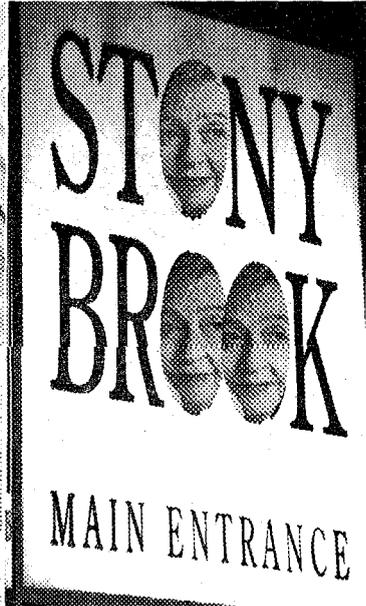
CHRIST ITS THAT DAMN ROBOT HE IS PROBABLY PISSED ABOUT THE HASH



AHHHH!!! MY PRECIOUS FACE, MY PRECIOUS FACE, MY PRECIOUS FACE!!!!



It seemed that the White mans god had not shined his grace down upon our misbegotten housemates, for he had punished them accordingly. Candy was forced to confront her own closet heterosexuality. The Pressure of being a multi-millionaire finally crushed poor Wang. Doug Little lost his trusty gun "Lucielle," defenseless he was sucked in by the overwhelming gravity of Fred Prestons forehead. Shirley Got hers. Ohh yes, Shirley Got hers.



Of course all of this was merely a shared hallucination. Or was it? Regardless the five compatriots found themselves curled up on their favorite rug. Seemingly unharmed, sure little Doug's beer was empty, and perhaps Candace's backside ached, but no real harm done, eh?

I feel so strange. I've never felt such throbbing heat so deep inside me!

MASTER WHY ARE YOU TWITCHING?
MASTER: MASTER?



Where were my ninjas when I needed them most? My money is worthless. I die

Now's my chance! My chance to do the Humpty Dance!



WHERE THE FUCK ARE MY BROWNIES

THIS IS TOTALLY



Get off me rug ya limp-dicks 'for I sod ya.

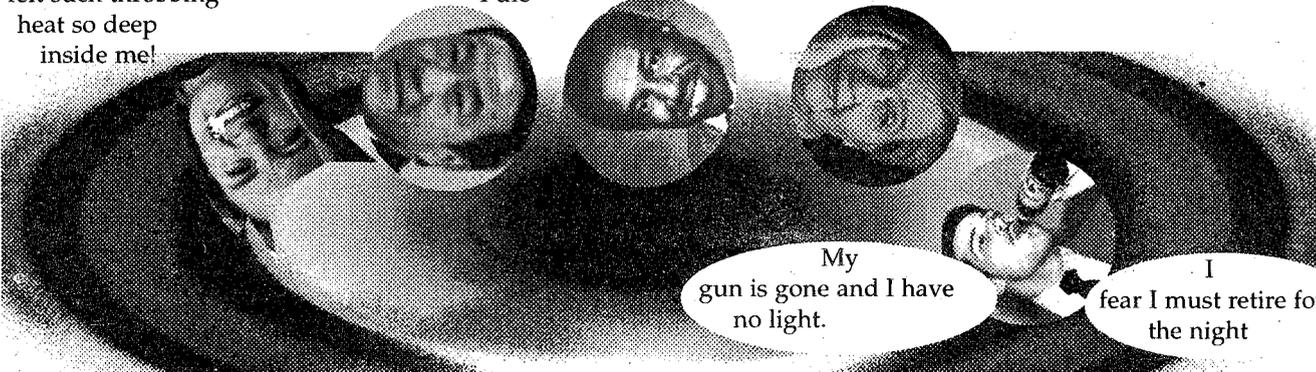
NOW MY FACE SHALL BE AVENGED!
VENGEANCE IS MINE.



I, I, I was in Korea. The girls, the lovely Geisha girls, Oh my!

My gun is gone and I have no light.

I fear I must retire for the night



NEXT TIME: in the next exciting installment of SUNY Admin Theatre the holidays come and go and the house suffers respectively. Kegging on New Years leads to some interesting in house romance. The fireworks don't and everybody chips in to rebuild the rumpus room after Doug's ammo box blows its top! Catch the magic and learn how to prolong you orgasms in next issues episode



To Each His Own: My Take On Bisexuality

By Jennifer Lee Jacoby

Too many people are afraid of their own sexuality. Growing up in my house, sex was "dirty" and masturbation was a sin according to my extremely moralistic Catholic mother. My brother and I came to the conclusion that if she knew of my bisexuality, she would literally have a heart attack.

I don't really like using the term 'bisexual' because it implies that you would be operant towards both sexes on an equal level, which I think is somewhat unrealistic. I consider myself straight, with an interest in women. If my mom asked me if I lived my life in this manner, I would vehemently deny it, for many reasons. First of all, as I stated before, she would probably drop dead. Second, she flat out said that if I were bisexual, I would have to find a new place to live.

The whole argument started over the weekend. I returned to my house after exercising outside and I was sitting in the kitchen with my sister and mother.

I mentioned to my sister that I had seen two lesbians walking by our neighborhood. I just wanted

"A person has every right to be attracted to both sexes, because they are both beautiful in their own way"

to see her reaction. She said, "That's disgusting! Why don't those people go somewhere else?" "Those people," implying that they are some kind of aliens or nonhumans. I told her she was being ridiculous and I laughed at her. I told my mom that some of my friends are gay and bisexual and she said, "Well, they're all weird and there's obviously something wrong with them. I hope you are not bisexual, that's even worse than being gay." And that's how the whole argument started.

Some people believe that if you are gay, then you are automatically attracted to everyone of the same sex, which is ludicrous. This implies that every straight person is also attracted to everyone of the opposite sex whom they encounter. I think this is the reason why so many males are afraid of homosexuals or have a prejudice toward them. In relation to this, I was actually having second thoughts about writing this article because I didn't want my female friends to think that I liked them in a sexual way. Most people are cool with it; some are freaked out, or get freaked out or surprised when I tell them.

I have female friends that are bi one of which I have hooked up with and I have also hooked up with friends that weren't gay or bi, but were open to trying new things. I don't go out and seek girls, it just happens. Just like it happens with guys. One of my male friends refuses to introduce me to some of the girls he likes because he thinks I am going to steal them away from him. I think this is really funny. I explained to him that if he was inter-

ested in someone it's the same as if one of my female friends was interested in someone, guy or girl, I wouldn't go after the person. Also, just because I hook up with females on occasion does not mean I'm attracted to every girl or guy I see.

If someone feels comfortable with themselves and their sexuality, then others should accept them for who they are. People should live their lives in whatever way makes them happy. If you know someone who is not straight, don't judge them based on this, don't judge them at all, just see them for who they are as a person. There is no definition of normal.

My friends differ on this issue, from being supportive to indifferent. Regardless, for the most part they love me for who I am. My family members are a different story. My brother thinks I am hedonistic, just out for the pleasure and getting the best of both worlds. He is the only family member who knows. My sister with whom I am very close despises gay people, so if she knew she would be

disgusted and look at me differently. I value her opinion, but I feel as if she doesn't know the whole of me. I think she knows anyway, or has a vague idea, but she doesn't let on that she is aware. I don't think she wants to believe it, so she probably tries not to think about it. I don't know what my father would think and we already know my mother's viewpoint. This was yet another reason I had second thoughts about this article. If my family gets a hold of a copy of this paper, they will be in for a big shock. But maybe that's what they need: nice rude awakening.

According to John Money, author of *Gay, Straight, and In-Between: The Sexology of Erotic Orientation*, the questions of whether or not some children grow up to be homosexual, while others become heterosexual or bisexual, and to what degree gender identity is determined before birth still baffles people, and have for centuries. Homosexuality has existed probably as long as humans have walked the earth, but the actual term 'homosexuality' was not coined until 1869 and has only been used in the English language since 1905. John Money says that a heterosexual man or woman does not become this way by preference. when he said, "There is no option, no plan." Becoming homosexual is no more a preference than being heterosexual. No one, boy or girl, man or woman, prefers to be homo instead of hetero. Likewise, no one prefers to be bisexual instead of monosexual. He says that one either is or is not bi, homo or hetero.

He also says that sexual preference is a moral and political term. It implies voluntary choice. I ask, why would someone "choose" to be something that many people are against or afraid to accept? John Money states that politically, sexual preference is a dangerous term, because, it implies

that if homosexuals choose their preference, then they can be legally forced, under threat or punishment, to choose to be heterosexual. He goes on to say that the concept of voluntary choice is as much in error here as in its application to handedness or to native language. You do not choose your native language as a preference, even though you are born without it. So also with sexual status or orientation, which whatever its genesis, also may become assimilated and locked into the brain monosexually, homosexual, or heterosexual, or as bisexually, a mixture of both.

According to the 1996 April issue of *Trikone, Bisexuality: Identities, Behaviors and Politics*, human sexuality is indisputably complex. In reference to Alfred Kinsey's, *Sexual Behavior in the Human Male*, a simple framework to interpret the complexity of sexuality provided by the oft-cited Kinsey scales developed in 1948. He says that bisexuality belongs somewhere along a continuum extending from exclusive heterosexuality (0) to exclusive homosexuality (6). A score of 3 would indicate equal attraction to men and women. Importantly, these scales are conducted separately for self-identification, attraction, fantasy and behavior. A 1994 report of research carried out at the Harvard School of Public Health found that nearly 20% of the men and 18% of the women studies admitted to same-sex sexual attraction/behavior at some time in their lives. Some individuals who possess bisexual identities or inclinations have their own notions of what it means to be bi. For many, it means that gender is unimportant in their choice of persons to be attracted to. This may signify an equal attraction to men and women, even though circumstances might dictate that relationships with members of one sex are more likely to occur. For some, there is a preferred sex. For a few, 'bisexual' is a safer way to declare their same-sex orientation than 'gay' or 'lesbian,' especially during the early stages of the coming out process. Bisexuality generally provokes reactions from gay and straight communities that range from perplexity or discomfort, to outright hostility. Common stereotypes about bisexuals include those of the confused heterosexual or homosexual, the opportunistic and promiscuous individual who will hit on 'anything that move,' and the vector who introduces HIV/AIDS into the heterosexual or lesbian community.

A person has every right to be attracted to both sexes, because they are both beautiful in their own way. And you don't have to be equally attracted to both sexes either. I think we should be true to ourselves and not let others reshape our desires for their own benefit. I think being 'bisexual' is possible in every way, shape and form -- mentally, physically and biologically. There are so many different views on the issue; there is no one answer to the question of whether or not someone is born gay or whether it biologically possible to be bisexual. It is too complex a subject to give a simple cut and dry answer. All I have to say is: To Each His Own.

Student Alert!

Special elections for Suffolk County Legislature, representing the Stony Brook community, will be held on Tuesday, January 19th. Students must know this date was picked specifically to muzzle their voices. Please return to campus before 9:00 PM on this date to vote in the Student Union or get an absentee ballot application by calling Suffolk County Board of Elections at 852-4569 or NYPIRG at 632-6457.

This is CUPSIZE

By Marlo Allison Del Toro

"It was like a labor of love," Tara Needham, 25, says of the last issue of her zine, *Cupsiz*. That issue came out in the summer of 1996, right after Needham had been graduated from the University at Stony Brook.

Two years beforehand, during the first summer Needham and her co-publisher Sasha Cagen were working on *Cupsiz*, issues one and two came out.

Needham remembers how much time they spent on those issues, and how difficult it was for them to finish issue three, which they began during a school semester. In the beginning, though, they'd had a lot of steam that they put into producing *Cupsiz*.

Needham, who had written for one zine before, says she started *Cupsiz* "to channel some creative energy," by focusing on the writing, layout and design of the zine.

Writing *Cupsiz* was about feeling empowered and confident, Needham says. She and her co-publisher/friend Sasha Cagen were "taking insecurities and turning them inside out," to form what *The Long Island Voice* referred to as an "intelligent feminist zine."

Needham says the first time she had heard of girl power was when she read the zine *Action Girl*. That zine's articles also told her that girl power could change the world. It was one of her inspirations.

"It was at the very beginning of what was called the girl zine era," she says, when she read

Action Girl and decided to begin *Cupsiz*.

"When we were first starting out," she says, "there was a real feeling of subversiveness."

Going along with that vibe Needham used, in *Cupsiz* the pen-name Emeyle. Eventually, though, she outed herself to the zine's readers.

Cupsiz had five issues, each with a run of 1000 copies. To help pay for *Cupsiz*, Needham and Cagen hosted "relief parties" where they charged a cover and asked for additional donations. They also had an anonymous benefactor, but, "I will not name the corporation that subsidized us unknowingly," Needham says.

Although they preferred trading their zine for other zines, they also sold copies through the mail or in a few New York stores which sold zines.

Cupsiz wasn't about making money, though, and Needham doesn't know if they did make or lose money on the venture. *Cupsiz* was about two friends working on something together.

"The chemistry between us was very unique," Needham says of her friendship with Cagen. They also had a couple of things in common.

"Sasha and I are very large breasted," Needham says, which is why the zine was named *Cupsiz*.

Whatever it was called, though, Needham believes the content of zine has aged well. Her favorite article is one she wrote for issue four, entitled "Tara Emeyle's musings on education. preference: public. but open to suggestions."

"It's the one I was most hesitant to write," Needham says, "and it was the most rewarding."

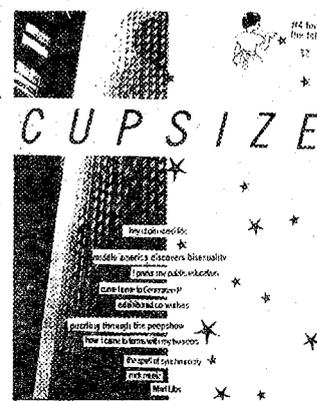
That article also elicited "tremendous reader response," she recalls.

Cupsiz's readership, and those for other zines, are zine publishers, according to Needham. "15-year-old girls publishing from their parents' homes," and others like them, are the ones she envies as the genre's audience. They are the "unsatisfactory intelligentsia" who are sick of the 'How to Get a Boy' articles in mainstream publications.

Even though she hasn't been working on her zine, Tara Needham still works with short-run publications and for that "intelligentsia." She worked at the Huntington Arts Council for two years, and now lives in New York City and works at the Council for Literary Magazines and Small Presses in Manhattan.

Needham says Cagen is still working for a cause; she's now a public relations person working on labor issues.

"There's talk of a sixth issue," Needham says, however, another issue of *Cupsiz* would cause a geographical problem since Cagen now lives in San Francisco. With regard to living on opposite coasts, Needham said "We might have to meet in Chicago."



The Lunatic's Ravings

By The Lunatic

Who are the heroes of our generation? The ones that 30 years from now we will be reading about in the history books? If you are like most of the people I spoke to in the past three weeks your answer will be, "I can't think of anyone." Why? Because we have no heroes. We are Generation X, and so called because we stand for nothing. We also have nothing to stand for.

In our lifetime we have had no great wars, depressions, or great threats. While some might argue with me over this, it essentially is the truth. Vietnam was ending as we were being born. The Gulf War wasn't even long enough to hold our short attention. Communism and the Russian threat ended while we were in grade school and couldn't even begin to fathom what a threat to our way of life they might have been. We had a slight recession lasting maybe four years once again while we were in grade school.

What few heroes we might have had have been taken care of the mighty weapon of the pen and camera. Welcome to the information age where news is transmitted all over the world at the speed of light—where one wrong decision is broadcast in seconds. Heroes aren't perfect, but we seem to think they should be. The first chance to tear them down and gobble it up like sharks at a feeding frenzy. Look at what we did to Thomas Jefferson. He was/is a hero to the nation, our third president and author of the Declaration of Independence. But wait, he fathered a child with his slave. This will not do. Someone spent thousands of dollars to trace his DNA to prove this over 300 years later. Was it that important? We all know the first three words of the Preamble to the US constitution (or I hope we all do), "We The PEOPLE," written larger than the

rest. We also should all realize that there isn't what it meant when it was written. At the time they were slaves, and poll taxes (yes you had to pay to vote), or you had to own a certain amount of land to vote, and women couldn't vote either. We are an imperfect people with high ideals that to this day we are still trying to live up to. But have we sunk so low that 300 years later we have to drag our heroes through the mud for being human? We wonder why shows like Jerry Springer thrive? We hunger for the slime that these shows bring forth.

President Clinton and Clarence Thomas, these men are no heroes, but do we have to drag their past through the mud? Miss Hill, Miss Jones, why didn't you say something when the alleged events took place instead of waiting for them to become important. Oh wait I know, there was nothing in it for you then, but there sure was after they became important. I think people may now be afraid of being heroes because of indiscretions in the past that may be dragged, up, just look at political campaigns: They are not about issues but who can sling mud the best. The worst part is that we, as a society, are responsible for it, because we suck it up and ask for more.

We are a pessimistic society. We seem to have great difficulty believing in the good in people. Everyone has skeletons buried in their closets. We seem to have the need to dig them out. How many times have we heard the words uttered "it seems too good to be true they must be hiding something." So we take what heroes we may have and tear them down. We are more concerned with tragedy than hope. This is in part why the only hero our generation had died.

Princess Diana is arguably a hero of our generation. She did much good while she was alive, and was the only name that came up more than once (actu-

ally the only name that did come up) in my little survey. She died among a crowd of people who thought it more important to get pictures of a tragedy for the world that hungers for it, than to prevent it. So because no one called for help until it was too late, we lost the only hero we may have had. But boy did we hear about it: news reports all over the place; fights; and bidding wars over the pictures, exclusive interviews— who cares? Why were details of her death more important than the accomplishments of her life? Because it's tragedy and pessimism, and even now the tell all books are on their way to the printers. To paraphrase Shakespeare, "the evil that men do live on, the good oft interred with their bones."

So what does that leave us. Fake heroes, and a facade to believe in. I talking about movie stars and sports figures. Ever wonder how they command exorbitant salaries that most of us can never hope to achieve in our lifetime? Because we worship them like heroes. They are incredibly imperfect; they get arrested; they beat their families and strangers; and they do drugs, everything that is the antithesis of being a hero. That, however is not who we see. We see the parts they play, and the feats they accomplish that we can only dream of doing. It is easy for us to ignore who they really are because we believe in the facade that they create when doing their job. Real heroes don't exist anymore.

Or do they? Perhaps the simple acts of kindness that we all perform need to be taken just a little further. Maybe all it takes is the belief in ourselves, and the courage to see our dreams become reality. We all want to make a difference—to be somebody. This is my challenge to you, fellow members of Generation X: become a hero to others and have the courage of your convictions. Tina Turner, I fear you are very wrong; we do need another hero; we need many of them to lead the next generation. Then again this could just be the ravings of The Lunatic.

BATTLE OF THE CENTURY

Marijuana

VS

LEGIONS OF THE UNDEAD

PRO

Makes you giddier than a school girl; is a safe sensible alternative to snorting exhaust fumes; Hemp; Hemp; and more Hemp;



IT'S PART OF THE VEGETABLE GROUP. . .KIND OF.

Woody Hanelson; Kills the weak brain cells while letting the strong ones thrive; the Mr. Wizard-esque heights we strive for in our bong construction; and . . .um. . . I forget the rest. . .

of Philosophy Professors, Hippies. It's illegal ergo expensive. Hippies. Munchies most likely cause of famine in third world countries. Justifies the continued existence of the Grateful Dead, Hippies.

CON

The scent seems to attract hungry cops quicker than a burning punkin Donuts. Contrary to popular opinion it is not an acceptable substitute for deodorant. Legions

PRO

EASILY CONCEALED. MAKE ADEQUATE SUNNY ADMINISTRATORS SUSCEPTIBLE TO THE OLD "KNEEL BEHIND HIM AND HAVE YOUR FRIEND PUSH" TRICK. LARGEST CONSUMERS OF THE WORLD'S EXCESS BRAIN MATTER. PROMOTE A FASTIDIOUS DENTAL REGIME. NECROPHILIA. GOOD SOURCE OF POTASSIUM BENZOATE. KEEPS THE NEW YORK SEWERS SMELLING SPRING TIME FRESH.

CON



NOT PART OF THE VEGETABLE GROUP.

POTASSIUM BENZOATE IS A BAD THING; ANNE RICE NOVELS RARE BUT DRAMATIC INCIDENCES OF SLAUGHTERING ENTIRE TOWNS JUSTIFIES THE CONTINUED EXISTENCE OF GOTHS AREN'T HUMAN. DON'T FEEL PAIN. AND CAN'T BE REASONED WITH HIPPIES' ONCE YOUR HOUSE IS INFESTED THERE HARDER TO GET RID OF THAN REPUBLICANS' JUST CAN'T TAKE A JOKE --JUST LIKE REPUBLICANS.

Who Will Win? You Decide.

E-mail your votes to: ggiven@ic.sunysb.edu

And the Blind Shall Lead Them. . .

by The Lunatick

In today's society we seem rather intelligent compared to our ancestors. We have landed men on the moon, circumnavigated the globe. We have analyzed the depths of the atom, cured diseases that were once plagues. Yep it is with great confidence I can say that we have come a long way in solving one time mysteries. As a species we are not the gullible people we once were. So why do we still cling to the "truths" that our ancestors were gullible enough to believe?

Let's say a man came down from the mountain carrying two stone tablets, and claimed they were the decree of God. He would no doubt be taken to a nut house. If someone today were to say that he (or she) had spoken to God and was spreading his will we would call them cult leaders, unless of course they belonged to the mainstream that believes in Jesus, the holy trinity etc... then we would call them televangelists.

These things happened according to the Bible though. And many people would think a person crazy for saying they spoke to God. Yet these same people go to church, temple or whatever and pray every night. Hello! It sounds to me like you are trying to speak to a deity. If one exists then why wouldn't they answer back on occasion. That doesn't happen?? Well doesn't the Koran or the bible or whatever say it does. Have a few groups of people pulled off the greatest con game in all of history, lasting thousands of years?

Think about it. We now laugh at the Indian, excuse me, Native Americans (how un-PC of me) and their belief in spirits. We refuse to accept the Greek and Roman, or even Norse pantheon of gods. Why? Because they were proven to be wrong over time. So why do we accept other seemingly baseless beliefs?

Prove to me the bible came from god. Prove to me that Jesus was the son of god. Prove to me that Moses spoke to god. Prove to me that Mohammed was visited by angels who removed the evil from him. It's in the various religious documents right? Well, prove to me that they are not exaggerated claims; fables that are handed down as truth.

Play a simple game of telephone. It's amazing how much the story changes in 5 minutes. Multiply that by thousands of years, take into consideration that it could take months for news to travel across an area the size of New York State, and WOAHH; what a yarn could be spun! Look at fishermen; the fish gets bigger and the fight gets longer, and the story gets better every time they tell it.

So why do we believe? It's in the book. So prove to me that it happened. It's in the book. Sounds like circular logic to me. But can you offer one shred of physical scientific evidence. It has nothing to do with science it's a matter of faith.

So why is it that in a world where we have faith in almost nothing, we believe in these fantastic stories? By today's scientific standards these stories are ridiculous, overinflated and exaggerated. Yet

our ancestors accepted them as true.

Our ancestors were very superstitious they believed in many other things that we no longer accept; things like witchcraft, curses, vampires, werewolves. To our ancestors these were very real, but to us they make good movies to waste a Saturday night with. We claim to be an educated people, and not gullible. We look down upon the gullible. We call them cult members or leaders and try to free them of their naiveté; sometimes with violent and disastrous results. Which leads me to wonder: do we fear the consequences of their gullibility on themselves? Are we trying to help them? Or are we merely trying to bury a potentially embarrassing situation? If we allow them to exist, and request evidence from them to prove they aren't insane, are we going to have to produce evidence ourselves? Is gullibility acceptable as long as you believe the right fantasies? If so then wouldn't religion have a more sinister purpose? In the middle ages, many treaties also required the conversion to Christianity of many "pagans". Was it perhaps a plot to take over the world? If so is it still? Are these just the ravings of The Lunatick?

(Some food for thought over the holiday break. Challenge your beliefs, faith is good, but blind faith is dangerous. Happy Holidays. "Now come Pink,y we must plan for tomorrow night.", "Why Brain, what are we going to do tomorrow?", "Same thing we do every night, try to take over the world!")

WUSB top thirty

(Clip and save 'em)

1. Uz Jsme Doma: Unloved World (Skoda)
2. The Rondelles: Fiction Romance, Fast Machines (Smells Like)
3. Marianne Faithfull: A Perfect Stranger (Island)
4. Dusters: Simplicity (Superbad)
5. Beck: Mutations (DGC)
6. Asian Dub Foundation: Rafi's Revenge (Slash)
7. Rory Block: Confessions of a Blues Singer (Rounder)
8. Kate and Anna McGarrigle: The McGarrigle Hour (Hannibal)
9. Bill Laswell's Jazzonia: (Douglas)
10. Oranj Symphonette: The Oranj Album (Rykodisc)
11. PJ Harvey: Is this Desire? (Island)
12. Gang of Four: 100 Flowers of Bloom (Rhino)
13. Emmylou Haris: Spyboy (Eminent)
14. Fatboy Slim: You've Come a Long Way, Baby (Astralwerks)
15. Jon Spencer Blues Explosion: Acme (Matador)
16. Savage Aural Hotbed: Gomi Daiko (TRG)
17. Dr. Israel: Inna City Pressure (Mutant Sound System)
18. The Refused: The Shape of Punk to Come (Epitaph)
19. Macha: s/t (Jetset)
20. Ida: Losing True (Bingo)
21. Talvin Singh: O.K. (Island)
22. Flat Duo Jets: Lucky Eye (Outpost)
23. Placebo: Without You I'm Nothing (Virgin)
24. Wagon Christ: Tally Ho! (Astralwerks)
25. R.E.M.: Up (Warner Bros.)
26. Jello Biafra: If Evolution is Outlawed... (Alternative Tentacles)
27. Anoushka Shankar: (Angel)
28. The Promise Ring: Boys and Girls (Jade Tree)
29. Amy Rigby: Middlescence (Koch)
30. Jim Carroll: Pools of Mercury (Mercury)

Holidays! Good God!
What are they good for?
Absolutely Nuthin!

By Glenn
"Squirrel" Given

Why is America so easily taken in by pure hokum? Is there a single person in this country who actually believes in any of the religious malarky behind holidays? Perhaps we all just enjoy a good joke, and are just going along with it to humor the insane.

Holidays, like Thanksgiving and Christmas, do have some redeeming social value though. On one hand, they provide a reason for a family to come together, even though this may lead to humongous arguments and mass homicides. The values behind both were originally rather noble.

Christmas was used to show mans love for each other, until it was warped into an exercise in greed and the placating of children by bowing down to our corporate masters. Emphasis shifted with the rise of the department stores; from sharing and love to monetary value.

But even that is only the Christian concept of Christmas. Lost are the pagan roots of Yule which existed to show reverence for the annual death of God and the maternity of the Goddess. Instead Christianity buried them underneath a mass of jargon about the birth of the "son of god". What was a day of recognition, was torn out from under its people and forced to fit the theological mold of a cult gone rampant.

Today we worship a new god; big buis-business. Now every December we herd ourselves to the mall and worship it, in hopes that it will shut the screaming mouths of our delinquent children.

Thanksgiving is worse.

From the earliest days of grade school we learn how the pilgrims escaped persecution to come to the New World (ignoring the fact that Native American civilization stretches back just as far back as European). Once they got here they starved, until

the "Indians" came and showed them how to grow maize, and other essential food stuffs. So in an effort of "giving thanks" they threw a big feast. Yee-haw!

Since that fateful day we have

long since forgotten about the generosity of the Native Americans, and we chalk all of our fortune up to Gods will. Native American culture is reduced to feathers in our childrens hair, and whooping it up; every year we pass along this Oh-so-enlightened tradition.

Not that this is much of a surprise, considering the European-American history of cultural tolerance. Considering that this country has made over two hundred treaties with the Native American people and have broken every one, it was par for the course to subvert the last vestige of respect that could have existed. The difference though is that this time we rub it in every year.

Thanksgiving existed even before it was formalized by the Americans. Originally the pagan holiday of the last harvest, "Thanks-giving" was summarily stolen to further the Protestant cause.

I hope this makes you as sick as it does me. Sure, I still participate in each of these holidays; society demands it. That's unfortunate though. We can't just give every once and a while, so as to up the bar on our collective humanity, or even show respect where respect is due. I still go over my best friends house for dinner, and even though they're fanatically Catholic we get along, mainly because I know that the first thing that each of these days represents, is honoring each and every person.

I shed a little light as to our dinners origin, it usually makes good conversation, and even if none of it sinks in I know that the truth was heard. Perhaps if we can ignore the commercials that shove Santa Claus down our gullets, and NOT go out to McDonalds to get [insert-X-mas-movie-here] happy meals for once we could reclaim a little of the nobility of our human form.

Don't play the western movies, or slave over the turkey for some bogus holiday. Do it, but do it for the human contact, the companionship, and the family.

The Spot

Graduate Student Lounge

Located in the
Fanny Brice Theater,
Roosevelt Quad

- 12/9 On the might of princes
Booda velvet
- 12/10 shepherds pie
- 12/11 pumice
- 12/12 HSO soiree
- 12/16 the others
- 12/17 Spider Nick and the maddogs
- 12/18 Madcap
- 12/19 Lounge Music

Polity Progress and Other Fun Oxymorons

A new bi-weekly feature exploring the inner workings of our student government

By Joanna Wegielnik

In light of recent events involving our student government, we present an up close and personal look at Polity, an organization whose budget exceeds \$2 million. Where does the money (collected from the student activity fee) go? Who is in Polity? What do they do? What's the dilly-yo? We've sent one of our senior roving reporters to investigate. Here's the scoop from Wednesday night's student council meeting.

Polity - "An Aristotelian form of political organization in which the whole body of the people govern for the good of all and that constitutes a fusion of oligarchy and democracy."

The Players

the more vociferous of the bunch



Aneka Gibbs - Polity President. Former head of Student Activities Board. Incidentally, Ms. Gibbs was not present at Wednesday night's meeting.



Sayed Ali - Polity Vice-President and all-around good guy. He's kinda of like the Speaker of the House.



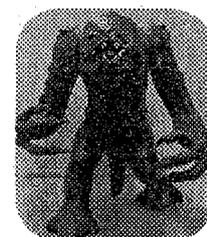
Mike Mordente - CSA Senator and co-chair of the Senate. Is rumored to be the "future" of Polity.



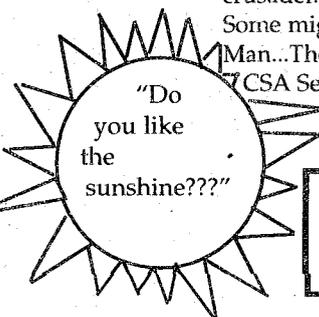
Frank "Triple Threat" Santangelo - No Polity meeting could be complete without the presence of this "campus crusader." Yes, we've all heard of him. Some might have seen him. The Man...The Legend... The one and only CSA Senator Frank Santangelo.



Claudine Stuart - She's president of the Commuter Student Association and also a client. Membership has its privileges, kids.



Michael "Crazy Mike" Kraelik - Senator from Irving. Has been seen around campus carrying a cane and a dead bird on his shoulder. Self-described Republican.



Who is this man of action? Tune in next week, same bat time, same bat channel, to find out.

The Past

can be very ugly



Polity has-beens. After her tenure as Polity President, Annette Hicks was appointed "student liaison" for Aramark. Former resident senator John Giuffo joined the Marines after "graduating." The others' whereabouts are not known. We'll keep you posted on the latest developments.

The Meeting

two hours of my life I'll never have back

"I call the meeting to order."

"Now, now, you and I both know..."

"Frank, Frank, for God's sake....Frank!"

"Ooooooohhh! Magic cards!"

"No one expects the Spanish Inquisition! Surprise is our chief weapon! How do you plead?????"

"Now, now, you and I both know...."

"I've got techniques comin' out my butt cheeks"

"Burn Hollywood Burn! I smell a riot going on"

Can you guess whose smooth booty this is? I'll give you a hint. It's not Super Rob. It's someone we all know and love. Go ahead, take a stab at it. Winner gets to take me out for a beer.

Next Issue:

In the next installment, power attorneys Marina del Ray, Esq. and Steve Fiore Rosenfeld, Esq. discuss the Polity constitution and its flaws. Plus special guest appearances by Ice Cube, Fred Preston and Carmen Vasquez.