

1979-1999 THE STONY BROOK PRESS - THE UNIVERSITY COMMISSION

**20**  
*years*

# THE STONY BROOK

Vol. XX No. 10

# The Revolution Will *Not* Be Televised

February 24, 1999

# Racism

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# The Surgeon General Visits Stony Brook

# Affirmative In-Action at Stony Brook

# The History of the Africana Studies Department

# No SHIRLEY HERE

## THE FIRST ANNUAL MS. STONY BROOK BEAUTY PAGEANT

By Marlo Allison Del Toro

An hour late, the lights lowered and music played as three dark and muscular men, dressed in white sheets and white masks, walked on stage and posed: One on a pedestal, the others on marble-looking benches. A barefoot woman in a long brown dress crossed the stage, grabbing flower petals from the basket she carried and tossing them onto the floor.

Beforehand, a crude video entitled, "What is Beauty?" played. Its equally crude, poorly done sequels played later on. Someone didn't tell the actors that sounds are magnified on video, that you need to speak clearly to be understood, and that editing is your friend.

The one clear statement, said during two of the "What is Beauty?" videos, was that a beautiful girl needs to be "light-skinned."

Welcome the first annual Ms. Stony Brook pageant.

The music played on, and the men stood firm, as the seven contestants, barefoot and dressed in white sheets, danced onto the stage. The men ran off the stage, and hosts Maha Osman and Wayne White joined into the fray.

"What is Beauty? Part II" played, and one of the all-black and Hispanic group of guys said something to the effect of, "Would you be with some ugly chick if she catered to you?"

Ugly chicks can be 'beautiful' in their own way, if they're slaves to men.

Then Derrin Maxwell came on stage, beginning his act with a monologue entitled, "Can You Hear Me." He continued by saying, "Can I borrow your silence?" and went on to recite two of his poems. The first mentioned a "beautiful woman of color."

He spoke well, with strong pauses and intonations, about love and loneliness.

Personal Style Segment: Well rehearsed answers to, What do you plan to do after today? In school, in life.

Ms. Minorities in Medicine, Sofia DeLaCruz—navy blue, knee-length long-sleeved dress from her native Peru, with a hat and patterned shawl, and carrying what seemed to be a stuffed llama. Wants to be a cardiologist.

Ms. Langmuir, Catherine Reid (also a member of Black Womyn's Weekend)—off-white jacket and pants, black tank-top and shoes. Wants to end all suffering of the people around her.

Ms. Caribbean Students Organization, Persephone Da Costa (also a member of the Commuter Student Association)—maroon pant-jumpsuit, black strappy high-heels. Plans to double major for her Master's degree in history and political science.

Ms. Hendrix, Kamilah Francis—pink short-sleeved shirt, long gray skirt with high slits on the sides, shiny gray strappy high-heels.

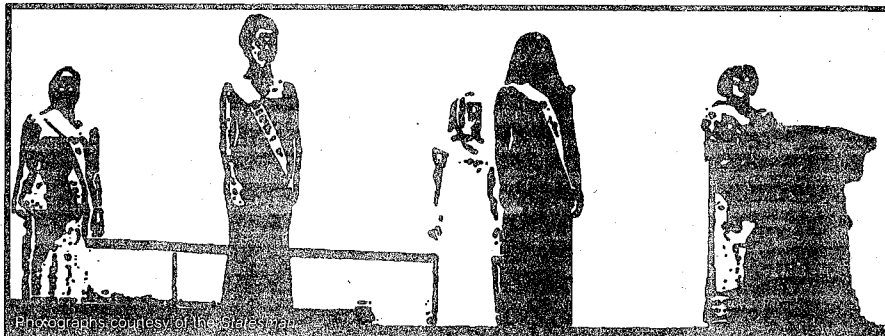
Ms. Sigma Lambda Gamma Sorority, Inc., Anabelle Mejia—light-brown belly shirt and miniskirt with tassels, with a feather in a headband, and barefoot, in what Wayne called a pre-Columbian (pre-Columbus) outfit from her native Columbia.

Ms. Commuter Students Association, Claudine Stuart—clingy red long dress with

spaghetti straps, silver strappy high-heels.

Ms. Black Womyn's Weekend, Tamika McIntosh (also a member of Caribbean Students Organization)—baby blue jacket, thrown over shoulders and taken off during walk, halter top and long skirt with high slit up the back, barefoot.

Their answers tried to make them sound good, but some of them failed, including: The one who wants to get a Ph.D and a Bachelor's degree, presumably in that order; the one who "sussessfully" taught a 6-year-old with learning disabilities to read Dr. Seuss books; and the one who plans to become a university professor with a Master's degree, who apparently didn't know that you need a Ph.D to become and be called a professor.



Creative Expression part one: "Singing, dancing or whatever," according to Wayne White.

Ms. Minorities in Medicine—black short skirt and jacket set, black closed-toe high-heels. Violin played with a tinge of nervousness, to the rude heckling of the audience.

Ms. Langmuir—dark-brown long dress with a slit up the back, barefoot. Strong voice, vocal and physical interpretation of Maya Angelou's poem, "Grandmothers." Rubbed her neck sensually while reciting "to God."

Ms. Caribbean Students Organization—shiny brown, long-sleeve, knee-length dance dress, barefoot in stockings. Chair and teddy bear as props. Dance interpretation



of an unnamed Mariah Carry song. Did a split, like the women in the dance-athletics competitions on TV. Sat, spread-legged on chair, showing the audience her underpants, to the line "can't you see?" At some point, a male audience member yelled to her, "I love you."

Then came the dedication ceremony, where the pageant coordinators, Joyal McNeil and Sonjie DeCaires, paid "homage"—with a pronounced H—to women leaders on campus by giving some of them award certificates; they admittedly didn't list all women leaders.

It was still odd that none of the officers from the Center for Womyn's Concerns were mentioned, and that although the editor-in-chief of Blackworld and the managing editor of the Statesman (who was the only recognized

white woman mentioned) were honored, none of the Press' three executive board members/women—including the managing editor—were mentioned. And neither was I, the Hispanic woman president of the Stony Brook chapter of the Society of Professional Journalists.

After the dedication there was a return to creative expression.

Ms. Hendrix—(they called her three times before she came on stage) black, long flowing dress with spaghetti straps and a white waistband, barefoot. Vocal and physical interpretation of Maya Angelou's poem, "Phenomenal Woman." Raised her voice when she recited, "don't have to talk real loud."

Ms. Sigma Lambda Gamma Sorority, Inc.—wore something black, but, even though extension cords are cheap and easy to obtain, she was shoved into the corner to play "My Way" on a keyboard. She was distracted by technical difficulties with the audio equipment.

Ms. Commuter Student Association—black, long dress with see-through long-sleeves, black high-heels. Played an oboe with the accompaniment of a cassette tape, and finished before the cassette, although the cassette continued to play. People could be heard talking on the tape.

Ms. Black Womyn's Weekend—(was the only participant called a "special treat" by Maha, and was not ready on time) white, short-sleeved shirt, black, patterned skirt tied at and open to waist. Cell phone and other, non-descript props. Got on her knees to sing Lauryn Hill's Tell Him.

Maha and Wayne discussed up-coming SAB events, while waiting for the women to ready themselves for the next event. Maha mentioned that the next Battle of the DJs would be dedicated to slain SAB member Damien Corrente, however, she mispronounced his name the first and second times she said it so that it sounded like she said Cortez.

Then Michael Pinnock came on-stage to play one "Musical selections." It then became evident that all of the performers at the Ms. Stony Brook pageant were men.

When he left the stage, the lights dimmed and still photos, video-taped on a non-still camera, came on screen. Baby and little girl pictures of the contestants.

With the first one up, one of a white child, Maha said to the audience, "Do you know who this is?" Of course they did; there was only one white contestant, even though about half of the university is white.

There were also more technical difficulties: The film was turned off before the last picture had a name put to it, and it was the blurriest of the pictures.

Formal Question: Formal wear. With, as Maha kept saying, randomly chosen questions.

Ms. Commuter Student Association—sparkling white, somewhat see-through long dress with spaghetti straps and panty lines, white high heels. What role have you taken in your sponsoring organization?

Ms. Langmuir—red, sleeveless long dress with panty lines, gold high heels. If you could choose any woman, living or dead, to be woman of the year, who would you choose and why? "None other than my mother."

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# A RATTLING OF BONES

ISSUES

By Chris Sorochin

On Thursday, February 4, the Labor Relations and Employment Law Society of St. John's University School of Law held a colloquium of Catholic teaching and corporate responsibility to address the growing concern over the use of sweatshop labor in the manufacture of many consumer goods, especially clothing and sporting goods.

Reverend Paul Surlis, a professor in the Theology Department known for his expertise on Catholic doctrine as applied to social issues, supplied the intellectual background. He offered a his-

overworked, underpaid and abused Third World women, he was rebuffed and eventually told, in May of 1998, that he had two choices: to either wear Nike and drop the issue, or resign his coaching position.

Keating did the honorable thing and resigned, but he has not remained silent on Nike or what he characterizes as unfair and dishonest treatment by the university.

University spokespeople have labeled Keating a self-promoter, but it's hard to see what kind of overblown ego would chuck the limelight of a promising career coaching one of the most successful soccer squads in the country for the obscure

and often thankless world of labor advocacy.

**"Some centuries ago, old St. Tom came up with a little cop-out called the 'Just War Theory,' which has given aid, comfort and legitimization to generations of Catholic warmongers."**

tory of relevant papal encyclicals and episcopal statements on the rights of workers to decent wages, hours and conditions and the obligation of capital to treat workers with fairness and dignity.

The main event of the evening, though, was the personal testimony of Jim Keating, an M.A. student in theology who was hired as an assistant coach of the men's soccer team in 1997. In the course of Keating's studies, he did a research paper on Nike, Inc. and its contracting with manufacturers in Indonesia and Vietnam that were known to commit serious abuses of their mostly teenaged female workers.

What had started as an intellectual exercise soon turned into a test of character for Keating, when St. John's signed a \$3 million plus contract with Nike. When he voiced concerns about a Christian institution doing business with a corporation that makes billions in profits on the backs of

The university has also stooped to the petty tactic of forbidding the high school team that Keating now coaches the use of St. John's facilities for practice.

As I listened to this, I couldn't help but think of a similar story from another Catholic university. In early 1991, the United States military was busily showering Iraq with more tons of bombs than were dropped on all of Europe during World War II. Back here on the "home front," people were encouraged to cover every available surface with yellow ribbons and US flags, lest their patriotism be suspect. A nasty, aggressive jingoism gripped the nation. The controlling forces behind many athletic teams decided to demonstrate their support for the bombings by ordering US flags attached to the team uniforms. This was done at Seton Hall, where the basketball team, at that time, boasted the talents of one Marco Lokar, an exchange student from Italy on a sports scholarship. Lokar didn't care for the bombings and

didn't care to be a dribbling and passing billboard for the genocidal foreign policy of the United States.

So he refused to wear his US flag patch. I don't know what became of Marco Lokar. I suspect that he, like Jim Keating, was relieved of his spot for refusing to be a "team player" when it came to his moral standards. I'm sure that he paid for his stand by having to endure a good deal of abuse and harassment, including invitations to "Love it or leave it," from many of the good Christian folks at Seton Hall.

During the discussion that followed, some of the assembly questioned the practicality of trying to screen organizations with which the university deals. By way of illustration, someone gave the example of the dilemma that would be posed by Planned Parenthood offering an endowment. This hypothetical situation was intended to arouse a sense of moral revulsion, but I couldn't help reflecting that St. John's already violates Christian ethics by allowing an Army ROTC program on campus.

Yes, training young people to kill other young people at the behest of the government is not exactly what Our Lord and Savior had in mind when he commanded us to love our enemies. (That creaky, rattling sound you are probably hearing now is that of the bones of Thomas Aquinas being dragged from the crypt one more time. Some centuries ago, old St. Tom came up with a little cop-out called the "Just War Theory," which has given aid, comfort and legitimization to generations of Catholic warmongers.) I suggest, then, that the university go all the way in any sort of ethical cleansing, and refuse to have any intercourse with any organization, corporation or institution that is destructive to human life or robs human beings of their innate beauty and worth.

## POLITY PROGRESS AND OTHER OXYMORONS

By Adrian Gell

After the embarrassment of last semester, Polity appears to have pulled itself together, for the time being at least. To recap for those who are new to USB or haven't followed last semester's goings on, Polity, the organization responsible for the use of your student activity fee, was crippled last semester by massive internal problems. Personality conflicts within Senate, an unclear set of bylaws, and conflicts between Senate and Council effectively prevented Polity from meeting its responsibility to the students. The only significant progress in the course of the semester was made in September, undone a week later due to a technicality, argued about for three months, and then passed again in December.

Fortunately, Polity has been blessed this semester with a group of motivated people who have been working better with each other—so far, at least. Some came to the first meeting already prepared with amendment proposals to the Senate Bylaws, which were the largest source of argument in the past. A new Constitution Committee has also been formed to correct some of the problems that kept Polity from being productive in the past. The new committee is completely made up of volunteers, and all undergraduate students are encouraged to express their concerns. (Meetings are Thursdays at 7 p.m. in Harriman 112.) The largest issues dealt with by Polity this semester have been a request by a student for certain phone records, and discussion about the financial loss SAB suffered in the recent 112/Wayne Wonder/Mr. Easy concert.

Due to several factors, a relatively simple request from a student for certain Polity records turned controversial for several weeks. The initial

request was made on *Statesman* letterhead for copies of the phone records of every Polity phone line (81 in all) since 1994. The Polity lawyer, Leonard Shapiro, explained that this would be a stack of papers taller than the average student is and that the time and money involved with copying these would be extensive. These costs would be paid for out of our student activity fee if no one else took responsibility. Also, *Statesman* is not a Polity organization this year, and so their right to these records in the first place was in question. According to Council, a decision was not made at first because they were not sure of certain details of the request, primarily whether *Statesman* was willing to take responsibility for the costs associated with it. A similar request was made simultaneously to the Senate, which holds the power to force Council to either turn over or withhold the records. This request stated that it was from an individual not affiliated with *Statesman*, but still didn't address whether this person would accept the financial burden or if they would be willing to limit the scope of the records requested. Senate refused to make an issue of it until these questions were answered. *Statesman's* response was to take advantage of a mailing list used for distributing meeting agendas. The *Statesman* sent an e-mail message to each Council member and Senator, pressuring them to release the records. The next week, Senate rejected the matter altogether, leaving it for Council to sort out.

The latest news is that *Statesman* will pay reasonable costs, and the request is now limited to the phones in the Polity Suite. The actual phone numbers of persons called will be kept private; *Statesman* is interested mainly in how much the Polity suite phones are used to call out of state and overseas, and is only requesting the location called and the duration

of each call. Council has not passed a decision yet.

A few days before the 112 concert on the 13th it was brought to Council's attention that Student Activities Board stood to lose a great deal of money on the concert because ticket sales were low and the concert could not be cancelled. In response, Senate considered legislation requiring SAB to get Senate approval before signing any further contracts that included a "no-cancel clause." The following week, representatives from SAB were available to answer questions. Their feelings on the matter were that such a restriction would cripple SAB's ability to do their job properly, and that SAB is not intended to make a profit. Rather they accept a loss at every performance, even if they are sell-outs, in order to bring the students quality performers. Maha Osman, the executive chair of SAB, also pointed out that SAB event planning meetings are open to all students and that if individual Senators or Councilors had concerns about these concerts, they could have attended these meetings, held Tuesdays at 10 p.m. in SAC 308. After questions were answered, a vote was taken that would have given Senate final say on all contracts valued at over \$10,000. The measure passed by a single vote. However, the chair decided that the vote of a Senator who left the room briefly after giving his vote, should be disregarded as the bylaws read "No one may enter or leave the chamber during a vote." The tie-breaking decision fell to Polity Vice President Sayed Ali, who voted against the motion. There was some suggestion that Sayed had abused his powers as Chair to turn the vote around, but it did not have the support needed to overturn his decisions.

Senate meetings are Wednesdays at 8:30 p.m. in SAC 302, and have traditionally been televised the following Tuesday evenings on 3-TV.

## THE LIE OF "CAMPUS DIVERSITY"

It's time to begin a serious discourse about race and ethnicity on our campus community. Although administrators love to boast about our "diversity" in every piece of official propaganda, there is little substance behind this claim.

Students must lead the effort to take advantage of our ethnic diversity, and to confront larger issues at stake in our educational system and society. Yet many so-called cultural clubs appear not to promote public understanding of their cultures, but to serve as exclusive havens where students hang out with people of their "kind."

In this demented system of self-segregation, a "cultural event" is often nothing but a party thrown by a group for itself using Polity money. That is a waste of student money, and it serves no purpose in educating the public.

The key to successful public outreach is not just to coordinate events, but to create events in which all students can participate and learn in meaningful ways. For example, each group can identify specific issues to address every year.

A Latino group might sponsor discussions and campaigns on American military and corporate interests in Latin America. An African-American club may want to investigate discriminatory practices on the local level, or organize students to help free Mumia Abu-Jamal. Likewise,

the Asian groups can speak out on the effects of globalization on the working people of Asia, or on the human rights problems in Indonesia, China, and North Korea.

Student groups can work with academic departments to host guest lecturers, create public forums, and coordinate campaigns to foster learning and understanding between groups.

But these activities must be carried out in a manner conducive to civil intellectual discussion. In the past, some well-meaning groups hosted forums in which students with dissenting opinions were ostracized by the majority. Political ideologies are so deeply ingrained that it is difficult for students to question the fairness of affirmative action without being branded as racists by some. Similarly, those who criticize the status quo are often labeled as radicals and therefore deemed to be unworthy of serious consideration.

There are no easy solutions to solving racial problems in our society. But by discussing our views and prejudices with others, we can understand our differences and identify common goals. By engaging in progressive activism, our cultural clubs will give students a real reason to get involved.

## THE GREAT LEMMING HAZE

There are a lot of excuses people give for doing the wrong thing.

- 1) "There's nothing else to do."
- 2) "They have free alcohol, so why not?"
- 3) "If you want to have a good time on Thursday nights, you have to join one."
- 4) "They also do charity work."
- 5) "All my suitemates joined, and I don't want to get left out."
- 6) "It helps you with your academics, because in order to stay in it, you need to maintain a good G.P.A."
- 7) "They don't really haze anymore."
- 8) "It's not like you're really paying for people to be your friends, the dues go toward fraternity/sorority functions."
- 9) "They get laid all the time."
- 10) "They do blood drives."
- 11) "They fundraise for 'Tis the Season."
- 12) "It gives you a sense of belonging."
- 13) "All the cool kids on campus belong to one."
- 14) "It teaches you leadership skills."
- 15) "You learn how to run an organization."
- 16) "I heard they hang out with [insert name of sorority with sluts here], and those girls suck dick for BEER!"
- 17) "It teaches you about culture."
- 18) "It makes you well-rounded."
- 19) "It helps you to get a job after you graduate."
- 20) "It teaches you how to be a strong individual."

But they don't consider the facts when choosing to join a fraternity or sorority.

- 1) There are a myriad of clubs, groups and organizations on campus that can fill a student's time, without having to play whatever version of "Ookie or the Cookie" is hot with the Animal House crowd this year.
- 2) Supermarket beer is cheap. And it comes without the big-haired bitches.
- 3) See #1. Also, for anyone other than a Melrose Place devotee, The Bench on Thursday is like being anally raped by a midget with chronic halitosis.
- 4) For the most part, the charities that Greek organizations raise money for are innocuous and non-controversial. When is the last time you saw the TKEs raise money for Millions for Mumia?
- 5) It's good to see that Stony Brook is producing free-thinkers.

6) If there is one thing we at the *Press* can't stand, it's when the "Zebees" take over the study halls at the library and study for hours on end, preventing everyone else from excelling academically.

7) Yes, so we've heard. They also don't objectify women and encourage ape-like behavior. Keep those thumbs clean for the elephant game.

8) We at the *Press* will be your friends for half of whatever the Psi Gammas are charging.

9) This is college. If you aren't getting laid, you're either not trying, you have unreasonable standards, or you need to get thee to a nunnery.

10) See #4. While blood drives are a good enough cause, and Long Island is chronically short of blood supplies, it seems to us that fraternities and sororities are picking up the slack that Suffolk's VFW halls are leaving, and it's the GMHCs of the world that suffer as a result.

11) See #4. Besides, fuck Christmas.

12) So do the Crips, prison rape gangs and NAM-BLA.

13) [Fits of laughter, tee-heeing, uncontrollable giggling and chortling.]

14) In the land of the swollen cocks, the one-eyed, 265 lb., football-lovin', date-rapin', Hooty-listenin', cock is king.

15) True 'dat, but the market for accountants able to keep tally of the number of Buds poured down the funnel is fast dwindling.

16) Yeah, this part is true. Don't you love it when someone shoots him or herself in the rhetorical foot during a debate?

17) So do McDonald's Black History Month cups.

18) If by well-rounded you mean able to pretend you like someone just because they are a "brother," while at the same time playing quarters, getting your ass paddled, and gaining an appreciation for fine fashion emblazoned with neon Greek letters.

19) "Well, Johnny Tapakegga, it says here on your résumé that you've never worked with dense metals, that you have no experience using a CX-R13 chromatograph and that you type 5 words a minute. But, wait I see here that you successfully joined the Stony Brook chapter of Sigma Alpha Mu—the same fraternity I belonged to at Duke in '73! I think we've found our new vice president!"

20) ...

So there you have it kids. *The Stony Brook Press* says, "Don't be a dick."

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# TO THE EDITOR

## An Open Letter to the Campus Community and A Call for Involvement

Last October, a diverse group of students, faculty and staff participated in a Summit on Race in New York City entitled "Why can't we talk about race?" It's part of a national project initiated by the Association of American Colleges and Universities called "Racial Legacies and Learning," and Stony Brook was one of the four institutions that co-sponsored the New York City Summit at City College through a grant from AAC&U.

Currently, the same group that attended the Summit has been meeting to develop new initiatives to address this important issue on the campus. As the group's chair and on behalf of the committee, I want to invite students, faculty and staff to become involved in the follow up project that we are designing, which has several goals: to assess the state of racial/ethnic relations on campus; to report the findings to the university community; to develop an action campus; to report the findings to the university community; to develop an action plan and implement strategies, with the support and backing of President Kenny, designed to bring about positive changes in the campus climate and culture. Though the committee feels that Stony Brook has made some significant strides over the past few years in a positive direction, we believe there is much more to be done. This is an opportunity to become involved and to be instrumental in making changes happen.

We need your help with the first phase of the project, assessing the campus racial/ethnic climate. We will ask groups of students, faculty, and staff to come together in small focus groups and answer a few questions about their perceptions of race and campus climate. It's really important to get as broad a cross-section of our campus community as possible, and as much honest input as we can, since these issues affect everyone on campus.

If you're interested in volunteering to participate in one of the focus groups, please contact Carmen Vazquez, committee member, at 632-7320, or email at [cvazquez@notes.cc.sunysb.edu](mailto:cvazquez@notes.cc.sunysb.edu). It will help if you identify yourself as a student, faculty member, or member of the staff.

At a later point, we may need more help with other aspects of the project.

We aim to keep what we are doing results-oriented. Thanks in advance for your help.

Sincerely,  
George Meyer

### To the Editor:

I always enjoying reading your paper, when it surfaces over here on our side of the street. This month's issues carries some very important issues. Let me make a couple of comments.

The social security piece is very thorough. It will be useful in my class in health policy and management. Let me tell the author that for a more complete discussion he may want to include some policies issues attached to some of the suggested "remedies." For example, Upping the retirement age will cause great problems in employment of younger people. It has already been moved from 65 to 67 for people younger than me. In Europe, the lower retirement age [this is now changing due to IMF pressure] was to make sure there is a smooth flow of workers into the workforce. Another problem is that it assumed that older workers will find work or comparable work that it assumed that older workers will find work or comparable work to what they were doing prior to their reaching 65, 66, and on to 70. Age discrimination is a major problem which should have been discussed in regard to this alternative. Also, most times older workers, laid off from professional "white collar jobs" are forced to take on jobs that

are far too dangerous.

"Means testing" [is] a very dangerous route to go. In Europe everyone is IN, that means everyone has a stake in the outcome. Dividing the workforce up between the haves and have nots appears to be fair, but it will cause the same societal hatred of social security that we now have with Medicaid. This would be a major mistake.

Lastly, upping the payroll cap would not go far enough. Let's "scrap the cap" completely. That makes the most sense. If people think that the rich should not get soc. sec....[which I reject and it will be rejected] then let them pay their fair share....No cutoffs at any salary or wage. That will solve the problem.

The article on Cuba has many good points, but, I guess being a "travel" article it was not meant to be a serious discussion of Cuba and the U.S. embargo. That is a shame. Such a discussion would be quite valuable.

I would suggest to the "traveller" to consider the reasons why the Cuban government remains able to provide the health, education, housing and jobs for its citizens given a 38 year long economic boycott of the Island. The statement, "The embargo doesn't affect Cuba," couldn't be further from the truth. It has and still has a devastating impact on the country. The social problems targeted by the writer are a direct outcome of that economic boycott.

Focusing the article on Fidel Castro does a disservice to the full leadership of the country and more importantly the people in the country. There seems to be an obsession with Castro by the writer. It seems like a Barbara Walters type thing. Some of the sex related issues seems more like a Ken Starr expose' than an academic report. But, since this is a travel document, maybe the traveller was looking for the same things as the people he ended up interviewing.

On the whole the report does have value and I am glad the paper chose to print it. Good luck with your publication.

Frank Goldsmith

## AND NOW... ANOTHER EPISODE OF "MEDIA JEOPARDY!"

By Norman Solomon

This year has already given us plenty of material for "Media Jeopardy!"

You probably remember the rules: First, listen carefully to the answer. Then, try to come up with the correct question.

The first category is "Spinning the Foreign News."

\* American media outlets often point out that the Iraqi government has a history of torturing and massacring them. But we rarely get information about the fact that they're still being tortured and massacred by the U.S.-backed Turkish government.

Who are Kurds?

\* These international lending institutions demand austerity measures that mean higher food prices for the hungry. News reports provide images of wise economists seeking reform, but "global loan sharks" would be a more apt description.

What are the World Bank and the International Monetary Fund?

Now, a question about "Spinning the Domestic News."

\* In contrast to the upbeat reporting when stock prices go through the roof, many journalists fret about "inflationary" pressures when this happens.

What are wage increases?

Our next category is "Hot Airwaves."

\* A current full-page ad for this network TV newscast proclaims: "It's all you need to

know."

What is the "NBC Nightly News" with Tom Brokaw?

\* In a report issued a few weeks ago, the Federal Communications Commission said that advertisers are discriminating against these stations.

What are radio stations that are minority-owned or mostly heard by African Americans and Latinos?

\* The news department of this network now airs an hourly "Business Update." But despite the fact that it claims to be engaged in "public broadcasting," the network has no intention of airing a "Labor Update."

What is National Public Radio?

Moving on to Double Jeopardy, our next category is "New Frontiers of the Internet."

\* USA Networks Inc. recently merged with Lycos (one of the biggest conglomerates of Web sites) to form a \$20 billion TV-Internet firm called USA Lycos. Out of the 15 sites with the widest reach on the World Wide Web, this is the number of Web sites now remaining independent of large corporate ownership.

What is one?

And now, we're ready for Final Jeopardy.

\* Less than a dozen companies now control most of the news and information flow in the United States. A single corporation's empire includes key book publishers, home video firms, cable TV franchises, CNN and other major cable channels, magazines such as Time,

Life, Fortune, People, Sports Illustrated, Money, Entertainment Weekly and In Style, and Warner Brothers television, music and movies.

What is Time Warner?

But let's conclude on a more upbeat note. Here's a bonus category: "Unconstrained Media."

\* One calls itself "the Consortium for independent journalism," the other is a global information source that emphasizes social justice, and both are free on the Web.

What are [www.consortiumnews.com](http://www.consortiumnews.com) and [www.oneworld.org](http://www.oneworld.org)?

\* A lot of people complain about advertising, but few do much about it. This exceptional Web site, known as "culture jammers headquarters," is part of the effort by the Adbusters Media Foundation to "galvanize resistance against those who would destroy the environment, pollute our minds and diminish our lives." It includes ad spoofs and "un-commercials" along with detailed analysis of commercialism run amuck.

What is [www.adbusters.org](http://www.adbusters.org)?

\* It's the kind of question that many advertisers and news programmers try to answer, but we can only resolve for ourselves.

What really matters?

Norman Solomon is a syndicated columnist. His most recent books are "Wizards of Media Oz" (co-authored with Jeff Cohen) and "The Trouble With Dilbert: How Corporate Culture Gets the Last Laugh."



# SURGEON GENERAL BATTLES RACIAL DISPARITIES

By Terry McLaren

"You don't have to take anything away from one group to help another group," declared David Satcher, MD, Ph.D., US Surgeon General and Assistant Secretary of Health.

Dr. Satcher, who receives thousands of speaking invitations every year, graced Stony Brook with his presence on Wednesday, February 10. He said that deciding where to speak is always difficult, but that Stony Brook was a venue he couldn't pass up. The third speaker in the presidential lecture series celebrating diversity, Satcher acknowledged the importance of the series' theme.

Satcher's role as Surgeon General is not politically based. He is charged with speaking directly to the American people about public health, based on the best public health science available. He admits this sometimes has led to conflict with the government.

The position of Surgeon General has "always been a struggle," according to Satcher, between concern for public health and the constraints of the government.

An enthusiastic and considerable crowd gathered at the Student Activities Center to hear the talk, entitled "Eliminating Racial Disparities in Health: It's Not a Zero Sum Game."

Satcher opened his speech with a story about a rookie basketball player. The young man hadn't gotten upset when he only scored 1 point during his first NBA game, while Michael Jordan had scored 60—he was delighted that he and Jordan had combined for 61 points that night. The anecdote illustrated the importance of combining with outstanding people to achieve important goals.

Recognizing that diversity is our nation's great-

est strength, and also our greatest challenge, Satcher says the Clinton administration has committed itself to "eliminating disparities in health in this country."

In order to eliminate these disparities, Satcher is targeting specific areas, including: infant mortality, HIV, immunization, cancer prevention and treatment, and diabetes and its complications, such as blindness.

An African-American baby born today is two times as likely to die before age one than a Caucasian baby, and a Native American baby is one and a half times as likely to die. A Vietnamese woman has a rate of cervical cancer that is five times higher than the national average. These problems need to be addressed.

"When we target disparities, we improve everyone's health," Satcher said.

With regard to the AIDS epidemic, Satcher said the only thing that comes close to this devastating disease historically was the bubonic plague. 16,000 people worldwide get AIDS daily, and AIDS mortality rates among females and minorities are rising the fastest. 44% of new AIDS cases in 1997 were

young women and 22% were Hispanics.

"New partnerships in health" are being formed

in minority communities across the country, according to Satcher. Defeating the health care problems that plague minority communities would not be possible without the help of the new partners, which include churches, schools, and Native American groups. These organizations

provide access to these previously hard-to-reach populations and allow the public health care system to provide children with immunizations and give expectant mothers prenatal care. With the help of these new partners, breast and cervical screenings are also being given to more

women than ever before.

Barriers to quality health care must be removed for everyone. Right now, 43 million Americans are uninsured, up from 33 million in 1992. Of those 43 million, 11 million are children. Many American children are eligible for Medicaid but are not enrolled. In Washington D.C., 35% of pregnant women didn't see a doctor in their first trimester. It is Satcher's goal to change these appalling numbers.

A balanced community health care system has to be achieved in order to eliminate these disparities. This would include health promotion, disease prevention, and early detection and treatment.

Satcher asserted that a different attitude toward mental illness is crucial as well. Just as the heart and lungs sometimes don't function correctly, the brain can go awry too. There should be no stigma attached to seeking treatment for a psychiatric problem.

Environmental hopelessness in the urban poor too often leads to reckless behavior, violence and suicide in youth. Satcher named this as another one of his targets. The suicide rate among African-American teens has doubled since 1980, a strong indicator that a public health approach to suicide prevention is needed.

We have a responsibility to create a safe environment for everyone, and we can't let the most vulnerable of our sisters and brothers down. Children, the poor, and the under-represented are just as deserving of quality health care as Mr. and Ms. middle-class America. Satcher made a plea for a resurgence of community in this country,

**"An African-American baby born today is two times as likely to die before age one than a Caucasian baby, and a Native American baby is one and a half times as likely to die."**

emphasizing its crucial role in improving health care. His speech did not fall on deaf ears at Stony Brook. Hopefully the rest of the nation will also absorb his message and help do something about this pressing problem.

## CAMPUS RACE DYNAMICS

By Daniel Yohannes

When I think about the state of race relations on this campus, I am saddened. We are not experiencing the honest but confrontational relations of the '60s and '70s, but instead a self-defeating segregation. The sad part is that there is no external force driving this segregation.

The phenomenon is not in itself destructive. There are many reasons why a person would prefer to hide among his/her racial and/or national background. The phenomenon becomes destructive when applied microscopically.

Within racial groups, division is often the rule. Americans from Caribbean country A dislike Americans from Latin-American country B, who dislike Americans from Central American country C. Each micro-group propagates stereotypes and prejudices about other people from the same macrogroups but a different microgroup. Racial prejudices are sometimes at the root of this intragroups division. Other divisions are

historically linked to acts that occurred hundreds, and in some cases thousands, of years ago.

Here at Stony Brook, we should focus on the positive. We should know better. Our only strength is in our numbers. On the whole, minorities do not have an economic power base with which they can affect change. But we do have numbers.

**"Africana Studies was only given departmental status this year. I am ashamed that it took my future alma mater 40 years to give this area of study the recognition it deserved."**

We have several organizations devoted to nationals of African or Afro-Caribbean descent. How many members would an umbrella group have? How many does each group have now?

As a student body, we have no cohesion. Within the minority community at Stony

Brook, we are even more disorganized. Each of us is here to learn, grow and better him or herself. But we do not think of ourselves as one of many.

Africana Studies was only given departmental status this year. I am ashamed that it took my future alma mater more than 40 years to give this area of study the recognition it deserves.

Cuts in higher education funding and financial aid are shots fired directly at the minds of the minority community. Collectively, we do nothing when the attacks are made as if we don't care about how our children and our brother's children will be educated. Maybe some of us genuinely don't care.

Maybe the indoctrination worked; we have successfully learned to hate our brown skin and the skin of our brothers and sisters as much as the racists who hate us. If we continue on this destructive path, only more dissension and destruction lies ahead. If, on the other hand, we learn to love and nurture one another, our community will not only prosper, but heal as well.

# FREE MUMIA! DEMAND A NEW TRIAL!

## Compiled by Millions for Mumia

*Mumia Abu-Jamal, an African American activist and award-winning journalist, is imprisoned on death row in Waynesburg, PA. He is one of dozens of political prisoners in U.S. jails.*

### Why is Mumia on death row?

On Dec. 9, 1981, Abu-Jamal was driving a taxi when he saw that police had stopped his brother. He got out of the car to make sure police were not violating his brother's civil rights.

In the altercation that followed, Philadelphia Police Officer Daniel Faulkner was shot and killed. Witnesses saw a man flee the scene who did not look like Abu-Jamal. But when police arrived, they arrested Mumia Abu-Jamal, who had also been shot.

Ballistics reports prove that the gun found on Mumia Abu-Jamal, a .38 caliber weapon, was not the gun that killed Officer Faulkner. He was shot with a .44 caliber weapon. Police did not even test Abu-Jamal's weapon to see whether or not it had been fired.

Eyewitnesses who were not called to testify in 1982 have come forward. They say Mumia Abu-Jamal was not the shooter. Eyewitness Veronica Jones says police threatened to jail her if she testified. Other witnesses, who testified against Abu-Jamal in the original trial, have changed their stories, saying police threatened and intimidated them.

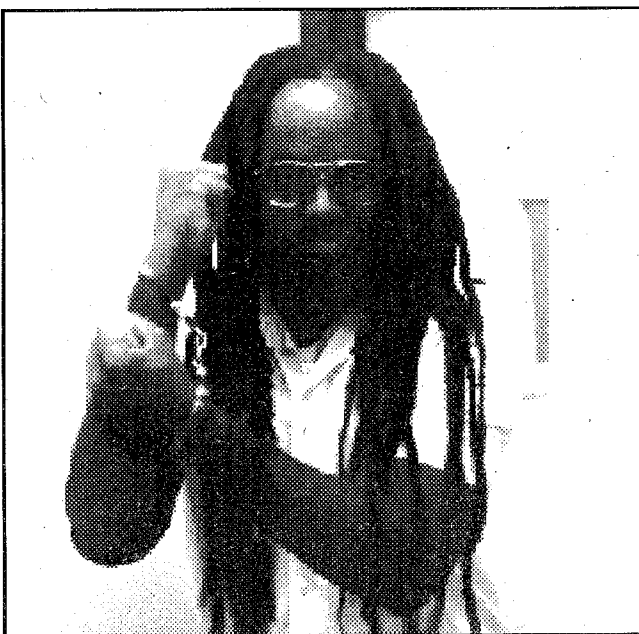
### Why should Mumia get a new trial?

Judge Albert Sabo presided over Abu-Jamal's trial in 1982. Judge Sabo has sent more people to death row than any other judge in the United States, most of them Black and Latino. There is a higher proportion of Black people on death row from Philadelphia than from any other city.

Judge Sabo is a member of the Fraternal Order of Police and was openly hostile to the defense. He prevented Abu-Jamal's court-appointed attorney from getting the money necessary to investigate and prepare a defense. Sabo also refused to let Abu-Jamal represent himself.

The prosecution used what have since been ruled illegal means to keep black people off the jury. Only two black jurors served on this case, in a city that is 40 percent black.

The prosecution's case centered on condemning Abu-Jamal for having been a member of the Black Panther Party, which they falsely portrayed as a hate group.



Pennsylvania's Supreme Court reviewed the evidence. But on October 30, the Court refused to grant Abu-Jamal a new trial. Mumia Abu-Jamal's legal team is now appealing the case to a Federal court.

Time is running out for Mumia Abu-Jamal. Although he is innocent, Abu-Jamal faces execution this year. Pennsylvania Gov. Thomas Ridge, a right-wing Republican who won re-election in 1997 with police support, has vowed to sign a new death warrant.

### Who is Mumia?

Mumia Abu-Jamal joined the Black Panther Party in 1967, at the age of 15. He went on to a distinguished career as a radio journalist. An untiring opponent of racism and police brutality,

he earned the wrath of the notoriously racist Mayor Rizzo and the Philadelphia police department.

At the time of his arrest, Abu-Jamal was president of the Association of Black Journalists in Philadelphia. Because of his advocacy for Philadelphia's black community, he was known as the "voice of the voiceless."

Mumia Abu-Jamal has always maintained his innocence. His lawyers and supporters say Abu-Jamal made a convenient target for a frame-up.

Abu-Jamal has continued his work on death row, exposing the racist character of the death penalty and inhuman conditions in the prison system through articles and radio commentaries. He is the author of two books, "Live from Death Row" and "Death Blossoms."

### What can I do to support Mumia?

Attend the Town Hall Meeting for Mumia Fri., February 26 at 7 p.m. in the Town Hall, located at 123 W. 43rd St., NYC. Guest speakers will include: Ozzie Davis, E.L. Doctorow, Mumia's attorney Leonard Weinglass, Esq., the Rev. Al Sharpton, Pam Africa, former Attorney General Ramsey Clark, Pete Seeger, Leslie Feinburg, Dick Gregory, Youth for Mumia, Geronimo Ji Jaga (Pratt), Dennis Rivera, Monica Moorehead, Safiya Bukhari, and Ashanti Chimurenga. For tickets call (212) 633-6646.

There will be a Student Walk Out on Thurs., April 22. Join students and professors around the country in a national walkout. More information about this campus-wide event will be available soon.

Join the "Millions for Mumia" campaign. On April 24, massive demonstrations will be held in Philadelphia, San Francisco and worldwide to demand no execution and a new trial for Mumia Abu-Jamal.

**Millions for Mumia Meetings: Every Monday at 4 p.m., in the SAC third floor lounge. For information: 216-3304 or email [mumiasb@hotmail.com](mailto:mumiasb@hotmail.com).**

## GEETCH'S RACE WEB PICKS

By Donald "Geetch" Toner

The issue of race and how those of different races "get along" has been circulating for hundreds of years. Although dealing mainly with the relation between, and I hesitate to use these words, blacks and whites, there are many other races out there that are discriminated against grouped by skin color, sex and religion.

The first site I came across was [www.ceousa.org](http://www.ceousa.org). This is the site of the CEO, the Center for Equal Opportunity. The site itself is broken up into a series of indexes which each give you a brief summary, usually a sentence or two, about the link to follow. The site encourages people to email them with their own experiences dealing with equal opportunity. Also, this site gives you an opportunity to join the CEO and help in its fight to put an end to racism.

Next I went to the National Association for the Advancement of Colored People's website, at [www.naacp.org](http://www.naacp.org), to see what they had to say on the subject. The site took an extremely long time to load (almost a minute) but did contain diverse

information. There was a brief history of the origins of the NAACP, and a list of what they have done lately. The site has a comprehensive breakdown of everything the site contains, which is easy to follow but is quite extensive. If you want to join the NAACP, a page is located for you to give the information they require over the net or another page which lists local offices around the US for you to visit or mail.

The third site I found is [pantheon.cis.yale.edu/~colmonte/](http://pantheon.cis.yale.edu/~colmonte/). This is the site of WORFED, the World Federation for Uniracial Activism. Even though the site says it is still under construction, it was the best one I found. There was more information contained on this page than all the others I went to combined. Although there was no page for you to send information to if you wished to join their organization, they did have a list of the membership requirements. They had a section on their page, near the end, almost as an afterthought, for you to send comments to them. If anyone actually needs a plethora of information on this subject, this is the site to go to.

The final site I located worth mentioning

was [www.hatewatch.org/](http://www.hatewatch.org/). When you first log in to the page, the image of a KKK member is there to greet you. I thought I had been linked to the wrong page for a minute, but when I continued I discovered that it was indeed the correct page. The site has been established to restrict hate groups on the Internet. They are not trying to censor them, or tell them they can't be on the web, just to isolate them from everyone else. It is a very easy to follow page. The page gives listings of the hate groups in question, has links to their sites, and bios of the people who are involved in the hate groups. They give every side of the issue that they possibly can and add a few sides after that. As the other sites had, this one also contains an area to join them, send donations or just to contact them and give your opinion.

Discrimination is everywhere, including the Internet. It is about time that it stopped, and it comes down to us to stop it. Our generation will be the leaders of the world—if it lasts long enough—and it is about time that we just got along.

# WHITE MAN'S BURDEN

By Chris Sorochin

I'd like to begin with an apology on behalf of European-Americans to our African-American brethren whom we've subjected to more than 350 years of combined slavery, genocide, lynchings, and economic and political disenfranchisement. The icing on the dog biscuit is that the great minds who decide such things have decided to make things better by tossing you February—the shortest month with the foulest weather—to commemorate black history. Since race is the great untalked-about American obsession, and since this country is very much built on racism, this issue must concern us all on a regular basis.

Like crabgrass, racism persists, despite all kinds of efforts to eradicate it. On the educational front, the past thirty years have seen a proliferation of courses focusing on the history and culture of Africa and its diaspora. These efforts have had a great and positive effect on the African-American community by shattering pernicious myths and "uplifting the race."

But this is only half the battle. There's another race that is in desperate need of uplift, and few of its members even suspect it. I'd therefore like to propose the institution of courses in "White Studies."

Now, before anyone gets upset, I'm NOT suggesting a sort of white, Aryan power hogwash; plenty of that stuff goes on subtly hidden in much mainstream academia and the media. Nor am I advocating some White=Evil guilt trip. This approach seems mainly to breed defensiveness and denial. All effective race studies courses should be empowering in a genuine way, unlike the fool's gold promises of "white power."

The first order of business will be to point out that while people of all ethnicities are capable of some pretty cold thoughts, words and deeds toward those they perceive as "other," it's undeniably Europeans who've taken racial prejudice and made it into an art form, by weaving it into the economic and ideological fabric of Western culture.

After all, the Africans didn't just wake up one fine morning, breakfast on groundnut stew and

millet, and say, "Hey, why don't we go mess with those weird-looking folks with the pale skin and pointy noses?" No. It was quite the opposite, as the European empires saw Africa as a source of natural resources and cheap labor, and invented a justification of racial superiority so they could go in and exploit them.

It is also essential to emphasize the concept that "black" and "white" are fluid and arbitrary categories. Many students of Euro backgrounds may experience a moment of epiphany when they realize that their respective groups were once consigned to the "black" or "non-privileged" sector of the social universe here in the US, and were only later, and out of political expediency, allowed to join the "white" or "privileged" enclave. Noel Ignatiev's *How the Irish Became White* could serve as a useful text in dispelling

**"...while people of all races are capable of some pretty cold thoughts, words and deeds towards those they perceive as 'Other,' it's undeniably Europeans who've taken racial prejudice and made it into an art by weaving it in to the economic and ideological fabric of Western culture."**

the myth that entire groups can "work their way out of the ghetto" without permission from the ruling elite.

I can hear the weary protestations now: "But that was a hundred years ago!" But the course will mainly focus on "Racism in Everyday Life." So there won't be a lot of time spent on the Ku Klux Klan, or the neo-Nazi skinheads, or even police departments. Not that these entities aren't important, but when people think they can slough racism onto specific, highly visible groups, they tend to forget that they, too, have a hand in perpetuating racism and can even indulge in some moral superiority, since they're obviously so much more enlightened than these inarticulate clods.

And of course it's extremely important to develop an understanding of the institutional nature of racism, but this is already being done and again, people abdicate responsibility when they think something is so big and superstructural that they can't even begin to have an effect on it.

Institutions have to be changed one molecule at a time and students in my "Antiracist Empowerment" class will discuss methods for combatting racism in everyday interactions, which, unless I lead some sort of charmed life, are depressingly frequent. Like when some cementhead occupying the next bar stool starts to go off about how Group X, Y or Z is destroying civilization as we know it by failing to conform to some vaguely defined standard of propriety, or maybe even by merely presuming to breathe the same air.

Or when you're the guest of family or family of friends, lovers, etc., and they proceed to entertain you with ethnic slurs and nasty and unfunny racial "humor." (Especially after they've treated you to a soul food restaurant/blues club, and embarrassed you by patronizingly squawking, "That's my man!" at the waiter—I shudder to think what he must have done to the collard greens back in the kitchen. Didn't these people ever read *Animal House*?)

Or explaining to your mother that it's not valid to frown upon interracial marriage because she "feels sorry for the children," because the fault lies not with the parents, but with the bigots who would make those kids' lives difficult.

Or getting through to your white-and-uptight coworkers that because certain shades of people aren't offered jobs in your de facto segregated workplace is not proof that they're lazy.

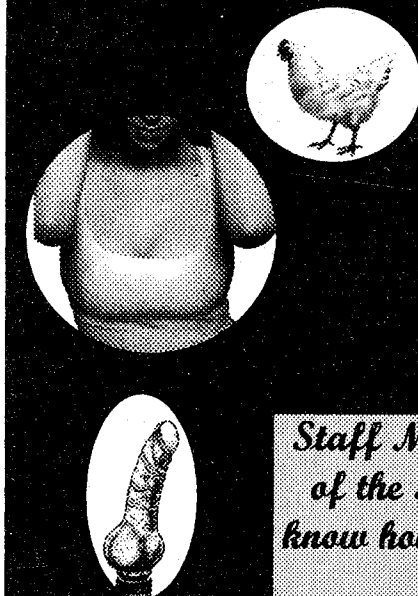
Or clueing in foreign visitors, and recent immigrants (even some from black countries!), that dumping on African-Americans is not the best way to "act American."

You get the idea. Ideally, upon course completion, students will have taken the first steps in becoming healing antibodies fighting the virus of racism in the diseased body politic of white America. I can hear some of the more Afrocentric readership fuming, "Why does everything wind up being about white people?" But that's precisely the point: White people, no matter how well-intentioned, are the ones who both benefit from and perpetuate most of the racism in this society and it's white people who have to do most of the hard work of changing it.

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*Staff Meetings are Wednesdays, 1 p.m. in Room 060 in the basement of the Student Union. We welcome your comments and input; let us know how we're doing! Email us at [sbpress@ic.sunysb.edu](mailto:sbpress@ic.sunysb.edu) or check out our webpage at [www.sbpress.org](http://www.sbpress.org).*





"Ms. Stony Brook" continued from page 2

why? "None other than my mother."

Ms. Hendrix—black long dress with spaghetti straps, black open-toe high heels. If you could improve the learning environment, what would you do, and why? (Maha also defined learning environment for her.)

Ms. Sigma Lambda Gamma Sorority, Inc.—black and gray vertically-striped long dress with spaghetti straps open-toe shoes. Which student leader, faculty or staff member has benefited the campus the most, and why? She began her statement by saying, "From my point-of-view," as though the audience expected her to give someone else's point-of-view. She said her sorority's advisor was the person who most-benefited the campus, but didn't say that the advisor had done anything for anyone on campus outside of her sorority.

Ms. Black Womyn's Weekend—slinky long purple dress with a slit on the side, silver open-toe shoes. What is the most important piece of information for people entering the college for the first time? In true conspiracy theory form, she said that people needed to be aware of people who are out to get you just because they want to hurt you.

Ms. Caribbean Student Organization—brown, two-ply long dress with slits on the sides, closed-toe high heels. Who is the single-most influential person in your life, and why? My father, she said.

Ms. Minorities in Medicine—

blue long dress with radial spaghetti straps going down the back. If you were given money to give to any program benefiting the university, or creating a program to benefit the university, which program would you give money to and why? She said, "...cultural internship diversity," a program she defined as paying for students to travel anywhere in the world, even if the student didn't have a good G.P.A.

There was more talk by the hosts as the judges tallied their votes. Then the women were brought back on-stage.

Ms. Commuter Students Association was placed in the middle of the line of contestants, and white skin and blond hair made her stand out like Barbie standing among all of her dark-haired friends.

Eric Garzon and Chi Chi serenaded them, in a well-done duet of Gotta Be by Jagged Edge.

And the second runner-up is...Ms. Commuter Students Association. One columned trophy and bouquet.

And the first runner-up is...Ms. Langmuir. Two columned trophy and bouquet.

And the new Ms. Stony Brook is...well, the announcer thinks that the other women should be given their bouquets before Ms. Stony Brook is crowned, but Ms. Caribbean Students Organization doesn't need hers yet.

The new Ms. Stony Brook is Ms. Caribbean Students Organization. Four columned trophy, bouquet, sash and crown.

## SKRU'S VIEW

By Jermaine LaMont

### What is the Big Race Issue?

As a brother of Delta Sigma Phi Fraternity Inc., I live, feel and breathe diversity. No one is pure anything. A majority of the world is mixed. Never call me a minority. There is nothing minor about my essence. In fact, devoting my life to The Diverse Brotherhood is one of the major stands I've taken in life. Many people have a fear of a united planet. People who associate themselves with one specific group (ethnic or other) are isolating themselves from the rest of the world. They're hindering their mental, emotional and spiritual growth.

Expand your mind beyond the realm of mere contemplation and speculate the situation. Racism—what is the root to frivolous animosity? It can't hurt to experience foreign cultures. When people consider diversity, they may think they would have to conform to the beliefs and ways of life of another culture, or lose their identities. No. The vital fact is to be open minded, to learn from others. Diversity stems farther than skin color. There is diversity of religion, personality, etc.

Respect, love and know your background, then bring the beauty of your culture (struggles, triumphs, etc.) to the melting pot.

Stony Brook is very diverse but everyone stays in their own clique. Rarely, will you see groups intermingle. The first truly diverse event I've experienced at Stony Brook was the "Black and White Unity Extravaganza." I wish to see future events such as this one.

It is possible for all ethnic groups to live in unity. In my world—Delta World—we are a diverse entity, which makes its presence known on campus.

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## THE FIRST STEP TO ENDING INTOLERANCE: JUST SAY IT!

By DH Campbell

What would the world be like if everyone was thinking something, yet gave a completely disingenuous answer to every question asked? Or, even worse, what if they refused to give an answer because they believed that it didn't hold up to some sort of societal standard of acceptability? We can debate indefinitely and create scenarios to find the overall answer to these problems. Clearly everyone can agree from the onset that important issues would go undisclosed and society would be unable to solve any type of problem that required cooperation and honesty. Good thing that this is just a hypothetical, right? I mean in America everyone can say what he or she feels, right? Well, they can, just as long as they say it in a Politically Correct, dishonest fashion.

At the beginning of the 1990s, the Politically Correct movement began to take shape and started to invade almost all areas of our society. The basic idea behind this movement is that it is politically incorrect or insensitive to use certain phrases or expressions. You know some of the logic behind this idea and the intent was to allow a more, shall we say, tolerant atmosphere for everyone. And even I agree that there are certain phrases and words that shouldn't be used in any sort of discourse. I also agree that people should be made aware of phrases, words, and ideas that may in turn hurt or offend others.

However, the movement has taken a nasty, or rather, scary turn. A movement aimed to foster tolerance has now become one of the most oppressive and destructive movements to free and

honest communication. The most disturbing effects being, the damage that it has done to the communication about race between the races, and the creation of modern racism.

Everyone will agree that open and honest communication helps solve any sort of indifference or hatred. Now, I am not asserting that it works every time to solve a problem, but I am asserting that communication works a whole lot better than violence and prejudice. But the Politically Correct movement hasn't allowed this to happen! People, and more importantly students, no longer feel that they can voice their opinions or raise questions without being insensitive or un-PC. Instead of learning something via a question (even if it was based on a stereotype), they remain in ignorance, afraid to ask about what they do not understand.

People are also afraid to engage in open, honest communication about differences. They feel that they now have to give the "right answer" to a question, rather than an "honest answer" to a question. Where does this get us in society? Where does it lead us in regard to racial conflicts? The answer is that it leads to something called modern racism.

What this term refers to is the idea that people still hold racist or prejudice notions but don't voice them. Rather, they choose to act in more covert ways. Examples include engaging in unfair hiring practices, selectively showing real-estate to minorities, or providing sub-standard educational opportunities to some races. I hear you saying, "Isn't that illegal?" The answer is that yes, it is, but it still goes on. More importantly it

still goes on without being so strictly scrutinized because our society believes that racism and conflict between the races is over because people seem to be tolerant and accepting. The movement breeds this sense of false security. This false sense of tolerance has led to actions such as the call to end affirmative action, failure to educate children adequately, and racist actions by our government in regards to welfare policies. All of these are now acceptable because everyone seems to be much more tolerant in public, largely because people are doing what they think they should do rather than what they really want to do. But it will all catch up with us sooner or later, won't it?

My question is, what happens when the people you depend on, because they seem so tolerant, are the same people waiting to beat you up in an alley when the public is gone? The Politically-Correct Movement has caused this problem. Instead of fostering communication between different races, it has ended it. Perhaps people will say I have oversimplified the issue of race dialogue, and perhaps they are right. Though, I know that someone has to voice a different opinion to get an effective conversation—and it just ain't happening. Like a wise old person once said, "I am more afraid of what I didn't hear, than any of the hate that is spoken."

People must speak out, no matter how un-PC their thoughts may sound. Perhaps it won't be what people want to hear, but at least it will be something that we have to hear. I would rather know where I stand, wouldn't you?

## WAKE UP AND SMELL THE SYSTEM

By Daniel Yohannes

Racism is no longer in the northern United States. The cry of racism sells papers, increases ratings, incites the public, and obscures a disease behind its symptom—hostility among racial groups.

The importance of race has historically been marginalized by the importance of class. Today, in America, as it always has been, your position in society is more defined by your economic status than by your skin color. Nobody questions Michael Jordan or Denzel Washington as they try to enter the Waldorf Astoria Hotel, but I would wager that if a very poor white family strolled in, they would be quickly strolled out.

Money can buy the best educations that lead to the best jobs that lead to wealth. As long as you start rich, it doesn't really matter if you are black or white.

The wealthy benefit from having several class distinctions. Everyone serves them, while most of the classes below them have a servant class that also tends their needs. Only the very poor aren't exploiting anyone. Historically, the lowest class has been of a different race, country or religion, but there has always existed a native population of servants who regardless of color, creed, etc. have been the victims of oppression.

Distinctions among the spectrum of shades of black rarely cause strife in Africa. Tribal clashes are based in centuries of war, dominance, positive interaction and tribal history. Skin color was never the basis of strife.

The shades of black in the western world were created when brown and white blood-lines were mixed. The creation of these "new races" began to poke holes in the dominant logic for slav-

ery—that they are savages incapable of civilization. The economic oppression of the Africans was obscured by the belief that black was just as bad as white was good.

If whites deserved wealth and power, and blacks didn't, what was to be done with the children of mixed race, some of whom were remarkably white? Grasping at straws, the economic oppressors allowed some individuals of these "middle races" more property, freedom and power than their blacker brothers and sisters.

Seeing an end to the viability of the theory of enslaving the Africans based on absolute difference, monied powers created a new overlying theory: that of oppression based on shades of skin color. Whites were supreme, and the poorest whites given a higher status than all but the richest of blacks. But, the lighter-skinned blacks were accepted into the society, as long as they had wealth and could help propagate the all-powerful theory of economic oppression.

This phenomenon of distinguishing among the shades of brown continues today, here in America and throughout Africa and Latin America. No longer are Europeans the sole oppressors. While they still controlled the majority of the wealth, they had the shades of black fighting amongst themselves to win the scraps of wealth and power that were left for them. Once a scrap was gained, few would relinquish it or share. Now they fought as oppressors, ensuring that they had a class to serve them as they had so recently served their oppressors, perpetuating the cycle.

As time passed and education disproved the myth of disparities in intelligence among races, the theory of economic oppression based on race began to falter. The enlightened oppressors saw the evil and idiocy of racism, and its overt practice

began to wane.

But there was no attack against the practice of economic oppression. No one would risk a move that threatened their elevated economic status. Free of guilt and grinning smugly at their enlightenment, the economic oppressors continued to do what they do best.

Economic oppression has proven itself to be the one political theory that endured throughout history. It has taken many faces: racism, religion-based bias, colonialism, communism, capitalism, et al.

The phenomenon we call racism is little more than the modern face of this ancient political force. The power structure must maintain its control. But to call it racism is a mistake. There are many blacks who have no regard for the lives of their black brothers and there are many whites who cherish the lives of others over their own.

Racism is a greater problem among minorities than it is between minorities and whites. European colonialists sowed the seeds of racism in the fertile soils of Africa, the Caribbean and the Americas. Once germinated, we minorities have slaved to tend the crop.

Now, 500 years later, we cry racism when 4 white cops shoot a black man in his doorway in the Bronx. But how many young black men have died on the subways, stairwells and street corners of the Bronx at the hands of black men? How many times has a bullet fired from a gun held by a brown hand missed and hit a brown baby?

Racism is a disease that the minority community needs to eradicate from within itself before we can ever fight the economic oppression that is the source of our ills. Here in Stony Brook, as in America and the world, a house divided against itself cannot stand.



# RACE REJECTING WHITENESS

By Debbie Sticher

"In poetry, as in life, surrealism embodies the utmost fraternization and solidarity across the color-line as well as a relentless struggle against the very existence of the color-line, and against all those who enforce it or tolerate it" -Race Traitor

In what perhaps may be seen as a rash decision on my part, I have decided that I no longer want to be white. I don't hate the color of my skin; on the contrary, I was born with this skin, I might as well wear it out. What I want to disseminate is the social construction of whiteness that too often offers me privileges that I do not deserve, defines how I must act, and creates a need for the "other" to be categorized.

As a person placed into a racial category, it is compulsory that I uphold a certain presence. In polite company, I can only make jokes or slurs against my own race, which I find to be hypocritical. I can't "act" or dress like a member of another ethnic group unless I want to be stigmatized as a poseur or as someone who is stealing or satirizing a culture. As a part of certain groups, I can be rewarded or denied certain privileges. As a white person, I might be sold a house in a better neighborhood or prevented from entering a scholarship contest. Most unfortunately, I am seen by many people to possess some sort of a "white" culture or personality traits. All of this comes from the judgments made on my appearance.

Being titled white is absurd. It is an arbitrary description of color. I see my skin color in a surrealist point of view: my skin is the light peach color found on our school's plastic Taco Bell bags. There is no logical connection between my skin and the plastic bags of Taco Bell other than a shared color. It is through this philosophy that I therefore feel that I can relate no better to a Taco Bell bag than to another person of my same flesh tone. If there is no assumption of certain personality traits or philosophies applied to a piece of

manufactured plastic, then why should there be any applied to another person?

I refuse to call myself color blind, though, because I can plainly see when one is a darker shade of brown than I. I have trained my mind so that when I see a color, I immediately begin to parse it into the colors of my palette that would be needed in order to create that color. As a portraitist, I know to mix carmine red, cadmium yellow, burnt ochre, and a lot of titanium white in order to paint my skin color on a canvas, while it is a mixture of peach, light peach, and white when I use my colored pencils. I have let myself completely abandon any associations of color to personality or culture. There is the only one use that I can see behind the classification of color; to replicate an image.

Only within the last few centuries has the notion of race even been developed. For millennia, there have been interactions between "differently colored" peoples, though not at the grand scale it is today. It would seem logical, then, that there might have been an even greater level of definition between these "purer" races. However, many historians don't think that race classification has been around much longer than a few hundred years. The evidence that has been found from ancient times has had more of a quality of observation than an assignment of traits to a "race". For instance, Herodotus, an ancient historian from Roman times, made many matter of fact observations about many racial groups. In his texts, he described the difference in color of eyes and skin between the Thracians of what is Scandinavia today and the Egyptians. He did this without any value judgments assigned to these observations.

The concept of race primarily took shape a few hundred years ago. Slavery itself did not signify the advent of race or discrimination. There is no Greek word for race. Their slaves could have been of any race, depending upon who had been conquered. The concept of separate races manifested with the African slave trade and the

Imperialist age, where flesh tones were used to distinguish between the roles of captors and captured for one of the first times in history. Other "races" joined in the classification game in an effort to separate themselves from either stance. For instance, American Indians only began to call themselves "red" to separate their peoples from the "black" slaves.

Then the stereotypes built onto these labels. Those that did not fit the stereotype were sometimes even excluded, even though their skin color was decidedly "white" or "black". The Jews, the Irish, and the Italians had previously been classified in their own racial categories and have only become "white" over the past few decades. All in all, the history of race classification is based in so much prejudice and vile history that the only real stepping stone to a creation of a "human race" is to abolish these concepts completely.

This is why I no longer can stand to be white. I don't think that I can force anyone to reject their own "blackness" or "redness" or "yellowness"; or any other term that is analogous or as arbitrary as color classification. I can only reject titles placed on me, and refuse to place titles on others. I am a surrealist, and all I want to capture is what the world looks like and how things look like each another. I want to make connections where none already exist and break apart connections that are harmful. From this surrealist point of view, traditional anti-racist strategies like education against prejudice and protests, however important, are not enough to break apart this harmful connection of color to personality. The fact that race is inherently an irrational notion is proof that it cannot be overcome by rational means alone. A surrealist revolution is in order to abolish whiteness once and for all.

*Editor's note: Much of this article was inspired by and researched from Yale's Race Traitor web site.*

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## REFLECTIONS ON THE HISTORY OF

By William McAdoo

While we in AFS have been ready for elevation to departmental status for years, it took an enlightened administration under the leadership of President Shirley Kenny, to bring this to fruition. It also required the determination of students and our colleagues throughout the campus to facilitate this transition. The role of the Black Faculty and Staff Association (BFSA), in the present context and over the last 25 years, has been critical to this historic transformation. But there has been both continuity and change. Troubled days and years, and high points of struggle. And, in the words of one of our gospel songs, "I'm so glad, that trouble don't last always!"

All who enter the facilities of the AFS Department today are greeted by a prominent sign designating the "Department of Africana Studies," followed by the words of that great champion of black liberation, Frederick Douglass: "Without struggle there is no progress." So, it is only fitting on this memorable occasion that we take a few moments to review some important aspects of the history of the Department of Africana Studies—in order to reflect upon the struggles which have brought us to this place today, and which serve as the foundation for future progress. For we owe a tremendous debt to those who came before us—to the sacrifices of tens and hundreds of individuals whose names and roles are unknown to many of us—and we should know and remember the core values which motivated their quest to build a black studies department at Stony Brook. For we stand upon their shoulders.

We were born in struggle. The Civil Rights Movement was in full force during the 1960's, as was the nationwide anti-war movement against the War in Vietnam—the nation was shaken to its very foundations. Social justice was on the immediate agenda of many of this nation's young people. Campuses nationwide were aflame with activism, with intellectual ferment, with organization and struggle to correct the inequities of this society and to bring the fruits of democracy to all people regardless of race, sex, religion or social class.

A reading of the back issues of the *Statesman* for that period demonstrates that the campus at Stony Brook was no exception—in fact, like college campuses nationwide, it was a hotbed of social activism. In 1966 there were just two black students (Mel Brown and Karen Nimmons) on this campus, no black faculty, and only one black administrator. Stony Brook was a "lily-white" campus. However, by 1968 a change had begun to take place in academia. Under pressure from student activists, and recognizing that the systematic exclusion of people of color could no longer be justified or tolerated, many campuses around the nation began to establish mechanisms to recruit what were called "historically disadvantaged" students—blacks, Latinos, and native Americans. New programs called "Opportunity Programs" emerged nationwide in order to facilitate recruitment efforts. Black studies programs and departments were instituted.

Stony Brook's "Special Opportunity Program" was established in 1968. Fifty black students were brought to our campus through recruitment efforts at that time. But, although many Stony Brook administrators had bowed down to the trend of recruiting, "historically disadvantaged" students, they apparently did so under silent protest and without a sincere intent to see

the Opportunity Program succeed. (*Statesman*, 15 October 1968). The promised funding for recruited students did not materialize. In other words this early effort was programmed to fail. However, this group of black students had brought with them a tradition of struggle which grew out of the black liberation and social justice movements of that day. So, in 1968 a new organization, which ultimately gave birth to both AIM and the black studies program at Stony Brook, was formed due to the struggles of its members.

In October of 1968, in what the *Statesman* described as "an extremely tense atmosphere," BSU met with university president John S. Toll, representatives of student government, and involved faculty members, to address "the funding foul-up in the Special Opportunities Program" and to demand that the promised scholarships be provided to the recruited students. (*Statesman*, 25 October 1968). BSU not only made constructive proposals to fix the problems with AIM, but also demanded the establishment of a black studies program at Stony Brook.

By February 1969, with their ranks reinforced by additional recruits, and no longer willing to tolerate foot dragging on the part of the Toll administration, BSU issued a series of five demands which not only laid the foundations for our present AIM program and Africana studies department, but which reverberate even today in 1999. Given the historic significance of these demands it seems fitting to take a few moments to revisit at least the most important of them. Noting the failure of the Toll administration to act in good faith regarding their grievances and "constructive proposals," BSU announced that "after months of patience and good faith we the Black Students United at Stony Brook do make the following demands" (*Statesman*, 11 February 1969):

**"A BLACK INSTITUTE**

We, the Black Students United at Stony Brook,

**"...we owe a tremendous debt to those who came before us—to the sacrifices of tens and hundreds of individuals whose names and roles are unknown to many of us—and we should know and remember the core values which motivated their quest to build the Africana Studies Department at Stony Brook."**

demand a signed agreement by the Administration to provide the necessary resources to establish a Black Institute," a reference to the Black Studies Program.

"The aims, definitions, courses, policies, organization and development shall be decided by a Committee set up by the BSU composed of chosen faculty and outside advisors. That upon receipt of our proposal and signed agreement by the University...machinery shall immediately be set in motion so that the Black Institute will be established as a functioning unit by September 1969."

The aims of this new Black Studies Program were eloquently stated by BSU:

"1. That at this point of History, we feel that the Black experience should become part of the mainstream of [the] American Educational system for Black and White to promote better understanding between both peoples.

"2. To provide Black Students with [the] background and educational standing necessary for them to assume the role of leadership in their community, thus eliminating the Social, Economic, and Political problems in Black America.

"3. That this be a Degree-granting Institute in the areas of Black Studies.

"4. That this Institute enjoy maximum amount of autonomy in the University system. (i.e., Governing body having power in the hiring of faculty, control of finances, etc., subject to the normal good governance of such matters.)"

The BSU document goes on to their second demand regarding the transformation of the Special Opportunity Program:

"Black Students United is aware that the "Special Opportunities Program" (S.O.P.) serves no purpose as it is set up presently, and therefore demand that to make it meaningful, the "Program" satisfy the following needs:

"1. Tuition

"2. Room & Board

"3. Insurance - health & Medical

"4. Fees - (a) preliminary

(b) college

(c) books and materials

"In addition to this, BSU also demands the final approval in the hiring of the Director(s), and all persons responsible in the governing of this program. BSU will also have representatives on the Board of the S.O.P. in all matters pertaining to administration, governance, etc."

The text of the BSU demands, next addresses Stony Brook's admissions policies:

"The members of the Black Students United is intensely aware of the unjustifiably small percentage of Afro-Americans and Puerto Ricans included in the student, faculty, and administrative bodies of State University at Stony Brook. Any people, any institution, which professes to be just, recognizes this deficiency, unintentional or otherwise, to be intolerable, and its continuation to be reprehensible.

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and Puerto Ricans included in the student, faculty, and administrative bodies of the State University at Stony Brook. Any people, any institution which professes to be just recognizes this deficiency, unintentional or otherwise, to be intolerable, and its continuation to be reprehensible.

"Black Students United addresses itself to the immediate rectification

of the under-enrollment of African-Americans and Puerto Rican students on the following basis:

"1. The society of which [the] State University at Stony Brook is a part has systematically denied to Black peoples the education which has been their right and due.

"2. Black students [who are] qualified and motivated to attend Stony Brook University do exist in greater numbers than present enrollment figures presume to indicate.

"The correction of this deficiency is required, and guarantees beneficial results for Stony Brook University, the Black community, and the society as a whole. The Black Students United hold that the principles of justice and equality warrant and demand that by September 1969 African-Americans and Puerto Ricans constitute no less than 25% of the total admissions at State University at Stony Brook."

Clearly, there has been continuity and change over the years at Stony Brook. For we are still wrestling with problems related to the recruitment and retention of "historically disadvantaged" students. Stony Brook's record on the hiring of faculty, staff, and administrators of color has been dismal at best. But there is absolutely no doubt or confusion—nothing nebulous—about



# THE DEPARTMENT OF AFRICANA STUDIES

what was meant by the terms "historically disadvantaged" thirty years ago—both in the mind of President Toll and in the minds of the members of BSU. Why should there be any confusion about this today? The target groups were African-Americans and Puerto Ricans. And it was these groups which joined together to fight for the recruitment of the "historically disadvantaged."

BSU ended its list of demands with what might have been considered by the Toll administration as an ultimatum:

"We expect to receive notice of the approval or rejection of the TOTAL of our demands by the President of the University, and other members of the Administration by February 17, 1969. This reply will be presented in the [Women's] gymnasium where reservations have been made to serve this purpose [sic]. The date of the public presentation will be February 17, 1969, at 8:00 p.m., before the members of BSU and other Concerned Students."

President Toll met with three representatives of BSU (Ms. Hope Notice, Mr. Donald Davis, and Mr. Robert Calendar) on February 10, 1969—a week before the announced deadline—and submitted a written response to the BSU demands, which was printed in the February 14, 1969 issue of the *Statesman*. His response was conciliatory in tone, and he agreed to attend the February 17 public meeting arranged by BSU. Clearly, among his concerns was to prevent the possibility of what he called "contention and disunity within the University" (*Statesman*, 14 February 1969, p. 3; 18 February 1969, p. 9). At the same time, the Council for Student Affairs (CSA) strongly endorsed the establishment of both the black studies program and the AIM program to replace the Special Opportunity Program (*Statesman*, 14 February 1969, p. 1).

This historic February 17, 1969 meeting called by BSU took place in the women's gym and attracted a crowd of 1500 students. The meeting was tense and representatives from student organizations "said that if the demands didn't come through the school would be closed down." A *Statesman* reporter remarked in his column the next day: "Surely Dr. Toll was just as much aware of what had happened at other universities, as the students in the audience" (*Statesman*, 18 February 1969). The *Statesman* reported that, in response to the BSU demands, Dr. Toll outlined plans for the institution of a black studies program, and the reporter further noted that the president explained that a black studies program "involving courses and leading to a degree in Black Studies, could be established if approved by the appropriate University procedures." Toll gave general support to BSU's demand for recruitment of Afro-American and Puerto Rican students without committing to the 25% figure. Concerning the financial aid demands for Special Opportunity Program students, Toll stated that "this is entirely consistent with the university's aims—aid based on financial needs" (*Statesman*, 18 February 1969).

Given their experiences with the University administration of that time, BSU members were not at all fooled by promises to address their demands. One BSU member noted, following the February 17th meeting, that: "After BSU applied a little pressure, the administration went on record to live up to these commitments. However the administration has made similar commitments in the past, so that, as of this date, the situation remains ambiguous." (*Stony Brook Black Voice*, 15 April 1969) An editorial in the *Stony Brook Black Voice*, the first black student newspaper on campus (and the precursor to *Black World*) noted in April of 1969, that it was "obvious that the administration intends to procrastinate as long as possible, ultimately establishing a watered down, white washed, version of the original meaningful concept of a black studies program." The writer further noted that: "The university is adept at

using every [and] all bureaucratic bags to hang us up, and divert our attention from our legitimate demands." He finally admonished his brothers and sisters to "show courage in the face of violence, [and the] lack of understanding, and oppression, but never to surrender" (*Stony Brook Black Voice*, 15 April 1969).

The reference to violence pointed to the racist hostility heaped upon black students at Stony Brook. Organizations like the Aryan Students United (ASU), a Fascist organization, harassed and threatened black students with impunity (*Statesman*, 7 March 1969). One BSU member editorialized: "There is one obvious fact to all black students on this campus. That fact is that some

**"The two decades following the establishment of the Africana Studies Program at Stony Brook were ones of intense struggle for resources, legitimacy and survival."**

of the student body would rather not have us around." He goes on to tell of phoned death threats and other overt acts of racism (*Stony Brook Black Voice*, 15 April 1969). Conditions in the surrounding Long Island community were equally inhospitable.

By March 1969, the AIM (Advanced on Individual Merit) Program had replaced the Special Opportunity Program, but the old problems of funding incoming students remained (*Statesman*, 14 March 1969). It was not until September 1969 that AIM came under the supervision of a full time staff, headed by its new director, Mr. George Bunch.

By May 1969, the Social & Behavioral Sciences Curriculum Committee (which included a number of BSU members) approved the establishment of the black studies program, and instituted a search for a director (*Statesman*, 2 May 1969). In September of 1969, the black studies program at Stony Brook was finally opened with Dr. Anny Mae Walker as Director (*Statesman*, 23 September 1969).

In October 1969, the BSU "Liberated" the Study Lounge in O'Neal College in order to establish Stony Brook's first Black Cultural Center, the precursor to the UNIT II Cultural Center (*Statesman*, 31 October 1969). During this period, BSU also asked the Student Council to join in calling for a moratorium on construction on the Stony Brook campus, since minority groups had been illegally excluded from work crews in violation of state anti-discrimination laws (*Statesman*, 22 April 1969). They were active participants in the anti-war movement. BSU activism also extended to the surrounding community where they participated in the fight for welfare rights and fair employment practices.

The two decades following the establishment of the Africana Studies Program at Stony Brook were ones of intense struggle for resources, legitimacy, and survival. Resource starved and seemingly unappreciated by successive administrations, AFS nevertheless persevered and grew by means of extraordinary efforts by its dedicated faculty, and the enthusiastic support of its students. In 1984 AFS experienced its first five-year review. After a comprehensive on-site review, a team of external reviewers chosen by administration, recommended for the first time that AFS be elevated to departmental status. In their report to Vice Provost, Graham B. Spanier, the external review team noted in part:

"Our over-all reaction is positive. We were impressed by the quality of teaching and scholarship which the Africana Studies Program has developed—all the more so in light of the special difficulties and constraints under which the Program has labored since its inception at Stony Brook. We feel there is no question that this Program fulfills important intellectual and ped-

agogical needs in this and any university with claims to national status. We feel that the members of the Africana Studies program have correctly identified these needs and are pursuing them with dedication and effectiveness" (*Our Review of the Africana Studies Program*, a memo to Vice Provost Graham B. Spanier, 3 April 1984).

The reviewers went on to say: "We are particularly impressed with the strong response Africana Studies has evoked among its students. From all indications, faculty in this program devote more time and energy to undergraduate teaching than the norm throughout the University."

The reviewers were impressed with the multi-racial character of students who enrolled in our courses, fully 60% being white and the remainder students of color. This accords with the principle set forth a decade and a half earlier by BSU, which held that both black & white students could and should benefit by exposure to black studies.

In response to the external reviewers report, Vice Provost, Graham Spanier (who is now president of a major university), in his April 9, 1984 report to President Marburger and the Provostial Council, noted that "The [external review] Committee recommended that the designation of Africana studies as a department was warranted... I support this recommendation and will urge the Provost to change the status from program to department (*Spanier to President Marburger*, 9 April 1984).

However, the Marburger administration ignored the recommendation to elevate AFS to departmental status without even a formal reply to the recommendations. President Marburger simply let the matter die in infancy. But his overt hostility to Africana studies was clearly demonstrated in the infamous 1985-86 Dube affair, when Marburger denied tenure to a South African professor, who was a highly valued member of our faculty, based upon external pressure by bigoted interests outside the University. In the process, President Marburger not only violated the tenets of academic freedom, but he also helped to smear AFS, sacrificing our unit on the altar of political expediency, while at the same time ruining the career of Prof. Earnest Dube.

But again, I say: "I'm so glad that trouble don't last always." For a new administration, under President Kenny, has brought forth a new day at Stony Brook. On November 2, 1998, the University Senate voted unanimous to support our proposal for elevation to departmental status, and departmental status was conferred on Africana Studies on November 16, 1998.

Further, we have been authorized to develop a Masters degree in Africana studies, and we are moving expeditiously to bring this graduate program to fruition.

So, we rejoice today in the knowledge that Africana studies has persevered through storms and dark days—yet, working, often without encouragement—except from our students, a few colleagues and BFSA—working toward the day when we would take our well deserved and legitimate place among departments at Stony Brook. We have kept faith with those who came before us, upon whose shoulders we stand—our brothers and sisters of the Black Students United. We still embrace the core values which guided their worthy efforts. And we look forward to even greater achievements in the future.

Yes! "I'm so glad that trouble don't last always!"

# AFFIRMATIVE INACTION AT USB

By Aldustus E. Jorden

I have vivid memories of the speech given by Dr. McKinley L. Menchen, then Dean of Academic Affairs, during my freshman orientation at Cheyney State College. "Look to the left of you and to the right of you," the Dean said. "By next semester one of you will not be here. When mail is sent to you at this address," he stated in his deliberate Southern drawl "we will stamp it marked return to sender because Johnny or Mary doesn't live here anymore." Those words of warning were not lost on any of us who, for the most part, were both anxious and unsure about our academic futures.

Those same words should not be lost on black faculty and staff at Stony Brook today. Now look to the left and to the right of you. How many Black folk do you see at Stony Brook? How many were here before? How many have resigned? How many have been pushed out? How many did not make probation, tenure, or permanent appointment? How many have to take drastic measures to maintain their employment? How many are anxious and unsure about their employment future?

There is much to learn from history especially as it relates to affirmative action in the United States. What is a woefully lost in the history of affirmative action at Stony Brook is that it exists due primarily to the struggle of black people in this country. The gains made by women and other minority groups are a direct result of the civil rights struggles of the 40s, 50s and 60s. However, when one looks at Stony Brook and elsewhere, blacks appear to benefit the least. Look to the left and to the right.

There was a time when black folks boasted about being the only Negro employed at one place or another. What we have learned is that what was once a boast is now recognized as the by-product of institutional racism. Although some isolated pockets of hope exist on the campus, the faculty and staff at Stony Brook continue to be primarily white and male. What we do know largely though the persistence of the BFSA (Black Faculty Student Association) is that the number of black faculty is abysmal given our "diverse" student body. Staff positions are generally clustered at the lower end of the rank and salary scale. Sharp declines over the past several years have not helped the situation any. While the University

Hospital probably has the largest single numbers, most of the black employees are in the lowest paying jobs. Look to the left and to the right.

The BFSA has always been at the forefront of affirmative action. Since the mid-seventies, numerous studies, recommendations, and initiatives have confirmed the need to address the under-representation of black and Hispanics on the campus. For example, in December 1984 the Black Faculty and Staff Association reaffirmed its position on hiring, promotion, and retention of black faculty and staff on the Stony Brook campus: "We believe that effectiveness in recruitment, hiring and retention of blacks is more than an admission on the part of the administration that things should be better. Rather, we believe that it should mean commitment to do things differently. We do not believe that all that can be done is being done. We do believe that there are those who, wittingly or unwittingly, ignore affirmative action completely".

That same year the BFSA presented six areas of concern and recommendation regarding affirmative action in the academic sector. In the section entitled "Hiring and Retention of Blacks and Hispanics" BFSA recommended the following:

\*The Affirmative Action Office must assess Stony Brook's inability to hire black and Hispanic faculty and change, as appropriate, policies, procedures, and structures that may be impeding progress in this area.

\*Data on black and Hispanic hiring, retention, and promotion must be isolated. We (BFSA) ask that the affirmative action Office begin a differentiated statistical account of the past two years.

\*There is a need to know why minority faculty and administrators are leaving the campus. An "exit" interview process must be developed and implemented.

\*Further, we called for a "Stony Brook Report Card on Affirmative Action." We requested an immediate release of data on hiring, promotion, and retention by ethnicity, job title, and rank over a two-year period for both the core campus and the University Hospital.

History also shows us that the affirmative action structure at Stony Brook continues to be part of the problem. Officially cited abuses in the waiver process, non-enforcement of rules and regulations, and the lack of both a "carrot and a stick" lead a long list of problems generally associated

with the structure. For all practical purposes, what has emerged is a finely tuned process that insures that all necessary paperwork is completed with little or no regard for the principles of affirmative action. All too often the outcome of job searches is entirely predictable--white and male. In short, much of the affirmative action process rests on how to get around it. Look to the left and the right.

Stony Brook lacks an affirmative action policy that is real, comprehensive, effective and enforced. Accommodation and compromise is too often the order of business despite the fact that most areas of the campus have no black faculty or staff at all.

Further, the recruitment pool must go beyond the Three-Village community. The University resides in one of the most diverse metropolitan areas in the nation. The old notion that "we can't find any" is outdated, irresponsible, and inexcusable. Look to the left and to the right.

The BFSA does recognize the positive initiatives advanced under the leadership of Dr. Shirley Strum Kenny. Dr. Kenny has brought a renewed awareness to the campus through administrative change and positive influence. Her incentives for minority faculty hiring represent a bold and innovative step in the academic areas. But affirmative action cannot rest solely within the office of the President. Something gets lost in the translation beyond Dr. Kenny's office. Look to the left and to the right.

A black presence at Stony Brook is essential to the positive growth of the University. Diversity among faculty, staff and students is a necessary pre-requisite for achieving excellence both in and out of the classroom. But the notion of diversity must not become a smoke screen for ignoring the pervasive under-representation of Black faculty and staff at all levels. If the University is to earn the right to lead and teach in the future, it will be necessary to examine its role in perpetuating institutional racism through an ineffective Affirmative Action process which goes generally unchallenged. Look to the left and the right.

The BSFA will continue to be both vigilant and active in insuring that black faculty, staff and students are treated with dignity and fairness. We expect no less from other individuals or organizations. We will continue to work with progressive persons from all areas of the campus to make the campus a better place for everyone.

## WUSB 90.1 FM TOP 30: FEB. 22 (516) 632-5000 MUSIC@WUSB.ORG

1. The Creatures: "Anima Animus" (Instinct)
2. The Kiss Offs: "Goodbye Private Life" (Peek-a-boo)
3. Tarot Bolero: "Vaudeville Rising" (Ace Fu)
4. Peechees: "Life" (Kill Rock Stars)
5. Frontside: "S/T" (Wax Trax)
6. Kitty Kraft: "Beats and Breaks from the Flower" (Kindercore)
7. L.E.S. Stitches: "Staga98LES" (NG)
8. Jawbreaker soundtrack (London)
9. Fifty Tons of Black Terror: "Demeter" (Beggars Banquet)
10. April March: "Chrominance Decoder" (Mammoth)
11. Certain General: "Signals from the Source" (CBGB)
12. Takako Minekawa: "cloudy Cloud Calculator" (Emporer Norton)
13. Trio: "Trio II" (Asylum)
14. Joi: "One and One is One" (Realworld)
15. Burning Airlines: "Mission Control!" (Desoto)
16. "Stop Racism" (Asian Man)
17. Sepultura: "Against" (Roadrunner)
18. Bowling Green: "One Pound Note" (Interscope)
19. Avengers: "Died for Your Sings" (lookout)
20. Quintrone: "These hands of Mine" (Rhinstone)
21. Sick of it All: "Call to Arms" (Fat)
22. KMFDM: "Retro" (Waxtrax)
23. Nanofrog: "Don't Follow our Example" (Vogon)
24. John Coltrane: "Complete Impulse Recordings" (Impulse)
25. Ani Difranco: "Up Up Up Up Up Up" (Righteous Babe)
26. Beta Band: "the Three E.P.s" (Astralwerks)
27. Aerogate and Agent 3: "Newt Soup" (Overtime)
28. Wolfgang Muthspiel: "Work in Progress 89-98" (Amadeo)
29. Nobodys: "Generation XXX" (Hopeless)
30. Gloria Record: "S/T" (Crank)

### Adds:

- XTC "Apple Venus Vol. 1" (TVT)  
Kid Silver "Dean City Sunbeams" (Jetset)  
Prince Paul "Prince of Thieves" (Tommy Boy)  
Paul Westerberg "Suaine Gratification" (Capitol)  
Hummer "Premium" (Accurate)

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# TUBBY-PHOBIA

TELETUBBIES?

THE REV. JERRY FALWELL PREACHES HATRED (AGAIN)

By Marlo Allison Del Toro

Jerry Falwell believes Tinky Winky, the largest of the toddler-like Teletubbies, is gay, and that parents should beware: Tinky and his faggy friends are going to bring Armageddon upon us.

In the February issue of *National Liberty Journal*, Falwell's mouth-piece, a Parents Alert "outed" the childlike star of the cartoon-esque Teletubbies, the TV show created in England that now airs on PBS. The Alert argues that because Tinky carries a red purse, the character must be gay, and, "Now, further evidence that the creators of the series intend for Tinky Winky to be a gay role model have surfaced. He is purple—the gay-pride color; and his antenna is shaped like a triangle—the gay-pride symbol."

Why Falwell's *Journal* refers to Tinky's physical characteristics as "further evidence," when they are immediately evident to anyone who sees the show, even 2-year-olds who are just learning colors and shapes, is a wonder; however, outside of the faulty use of the English language, the crude stereotyping is abominable.

The rainbow and the color purple are gay pride symbols, and both have long been favorites of small children. Boys and girls often choose purple—which is a derivative of the so-called masculine blue and feminine red—as their favorite color, and often choose to wear clothing of that color.

The triangle, too, is an innocent shape that symbolizes gay pride as well as many other well known, and innocent ideas, such as: The family (the three points represent mother, father and child), the food pyramid, and the typical "inverted pyramid" news story.

The argument about the purse is also faulty. Just because Falwell may feel there is some-

thing wrong with Tinky, who the claims "obviously" has the voice of a boy, carrying a purse, doesn't mean that there is.

In the early 1980s, my then 3-year-old nephew carried a purse. If you asked him today, he would most-decidedly say that he is heterosexual. Heterosexual, a label many men who use fanny-packs claim. Heterosexual, what many brief case—think large hand bag—carrying business men call themselves. Heterosexual, the preferred orientation of most of the guys on campus who tote backpacks, double-strapped bags for carrying necessities.

I even know men, straight men, who carry scented hand creams and make-up in their bags.

A purse, even a patent-leather one, is not a sign of femininity in today's society. Not necessarily, not definitely. And anyway, Tinky Winky's bag is a magic bag.

In addition to this failed logic, Falwell's *Journal* has labeled Tinky Winky "a gay role model," while forgetting that true role models are more than just celebrities—they are ideals. A toddler/character on a fanciful show hardly qualifies as a role model of sexuality, especially in a show with no definite sexual references.

*Village Voice* columnist Michael Musto was wrong when he was quoted last year as saying, "Tinky Winky is out and proud," because toddlers seemingly only show pride in their accomplishments and are not aware of the difference between being homosexual or heterosexual.

Psychologist Alan Kintzer was quoted in the *New York Post* as saying, "A cartoon character's sexual orientation is a non-issue to children. The only thing the child sees is how gentle the character is." The only thing the child sees is Tinky Winky being gentle.

Musto was right, though, when he added, "It's a great message to kids: not only that it's okay to be gay, but the importance of being well-accessorized." And many people agree, at least with the first part.

If children are going to be introduced to the varied types of people in the world, it is best done in a non-confrontational manner.

Falwell and his fellow homophobes don't work that way, though. They are in-your-face, and out there when accusing the stars of children's programming of being sinful.

Sesame Street's Bert and Ernie, who are modeled after the Odd Couple, have been accused of being gay. They share an apartment and a room, they vacation together, and Bert has taught Ernie how to sew and garden. Apparently, according to the homophobes, all male gardeners are gay, as are all men who know how to do simple sewing and who can take care of day-to-day chores for themselves.

Years ago, Barney, the large, purple dinosaur, was not only accused of being gay, he was accused of being the anti-Christ because he performed magical "miracles" and children followed him. What Barney's accusers failed to realize is that children will follow almost anyone who tells them several times a day that he loves them, plays games with them and sings songs with them.

Jerry Falwell claims that he did not write the Parents Alert that "outed" Tinky Winky, and that he has not seen the Teletubbies; however, as the publisher and an editor of *National Liberty Journal* he is responsible for the content of the magazine. Even if "other" news outlets have claimed that Tinky is gay, none of them have warned parents about letting their children watch the show.

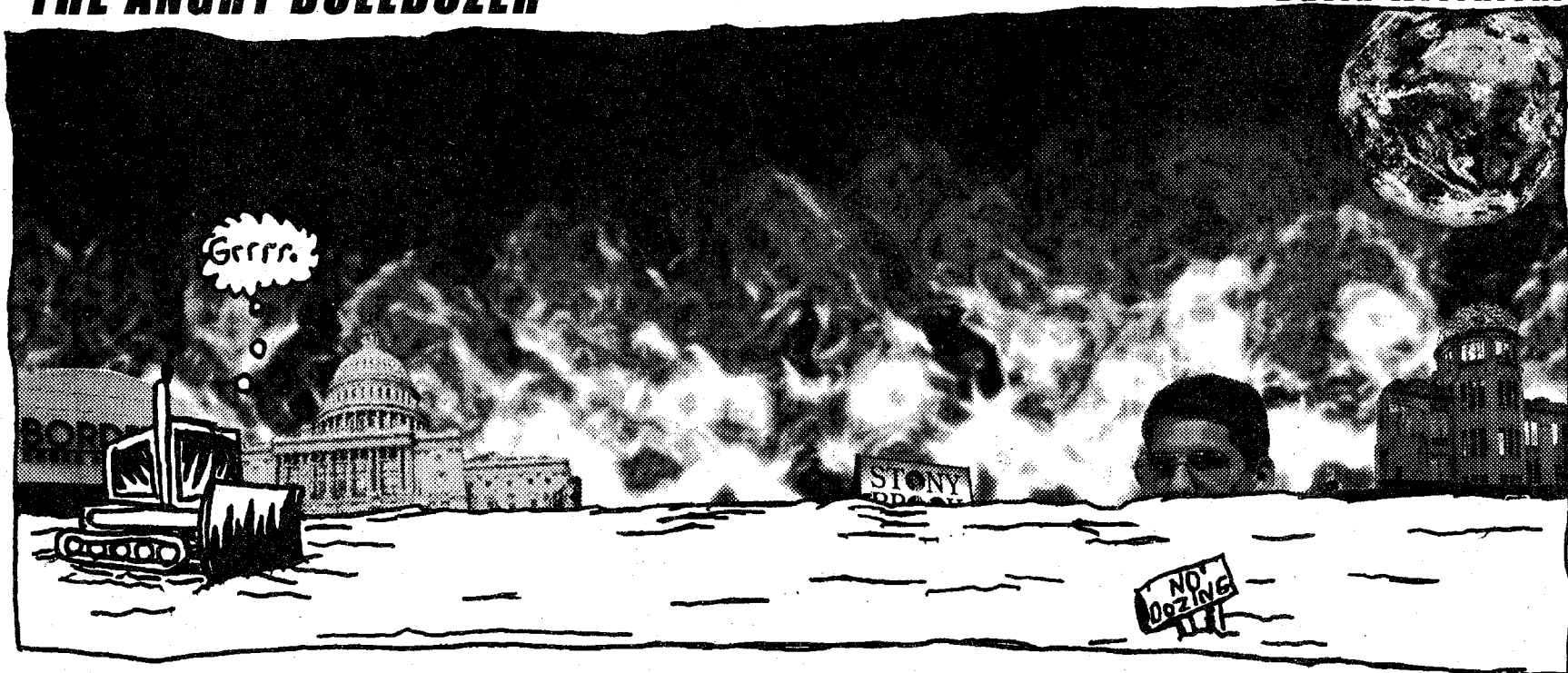
Perhaps Falwell and other homophobes need to be reminded that it is the duty of all Christians to be kind to other people.

In Luke 6:37, it is written, "Jesus said: Don't judge others, and God won't judge you. Don't be hard on others, and God won't be hard on you. Forgive others, and God will forgive you.... The way you treat others is the way you will be treated."



## THE ANGRY BULLDOZER

David Wiernicki


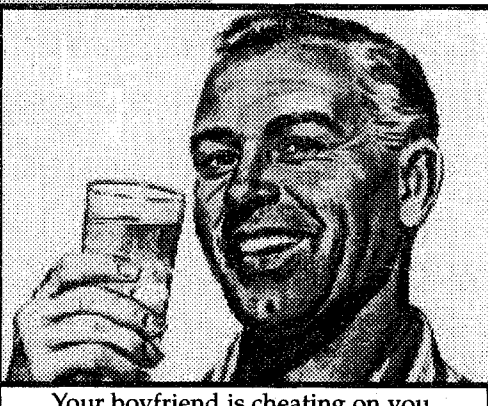


## Top Ten Possibly Racist Things Found in the Supermarket

- |                    |                  |
|--------------------|------------------|
| 10) Crackers       | 5) Jamoca        |
| 9) Fudge-Sicles    | 4) Cheez Nips    |
| 8) Mops            | 3) Whoppers      |
| 7) Oreos           | 2) Spic and Span |
| 6) Guinea pig food | 1) Security      |



## BATTLE OF THE CENTURY

SQUIRREL		VS		Your Boyfriend		
<b>PRO</b>	 <p>Slap it up, flip it, rub it down, OH-NO!</p>	<b>CON</b>	<b>PRO</b>	 <p>Your boyfriend is cheating on you.</p>	<b>CON</b>	
<p>THOSE EYES, THAT HAIR, AND THE JAUNTY SWAGGER IN HIS STEP SPELL PURE LOVIN'; HE'S THE FEAT- TURES EDITOR AND THAT MEANS FREE NEWSPAPERS!; HOUSE TRAINED, AND WON'T CHEW ON SLIPPERS, UNLIKE THOSE DAMN PUPPIES; ALL THE GOOD ONES ARE GAY OR TAKEN, RIGHT? WELL HE'S BOTH!; MAKES A MEAN STACK OF FLAP-JACKS; MAN ENOUGH TO WEAR A DRESS; EASY TO DUMP: YOU GRADUATE, HE DOESN'T; SECOND STRINGER FOR THE ORIGINAL "LATIN LOVER"; TWO WORDS BABY: F-R-E-A-K S-E-X!</p>		<p>EASILY FRIGHTENED; FLAP-JACK MAKING CAPABILITIES HAVE A STRANGE TENDENCY TO FAIL WHEN TESTED; NEEDS HIS OR CHANCED EVERY 30 MILES, IF YOU KNOW WHAT I MEAN; THE CONSTANT RIDICULE YOU WILL RECEIVE DUE TO YOUR ASSOCIATION WITH HIM; LIKES BJORK A LITTLE TOO MUCH; FREQUENTLY ATTEMPTS TO SMASH DRICKS WITH HIS HEAD; FREQUENTLY FAILS; BELIEVES ALL NEWSPAPERS ARE "SCRATCH-N-SNIFF"; ONLY WEARS ONE TYPE OF UNDERWEAR, IDIOT; LIKES HIS WOMEN LIKE HIS COFFEE, SWEET, DARK, AND BURNING ON THE WAY DOWN</p>		<p>You "Trust" and "Love" him; Disease free (or so you think); you've never <del>seen</del> him having illicit sex with a trio of circus folk; doesn't hang out in girls locker rooms screaming, "Freeshaw Freeshaw"; Your father didn't call for his shotgun when he walked up the driveway; could probably beat Squirrel into a bloody pulp; he's the other half of a loving relationship built on understanding, respect and honesty.</p>		<p>More than likely, he's sleeping with your best friend; he's planning to dump you as soon as he can bag that chick at work; he's 9,000 miles away; you have often caught him erotically licking pictures of David Hasselhoff; Now that you've been seeing him for two years, the cute way he waits outside your window every time you go to sleep is a bit creepy; doesn't let you hang out with his pimp friends.</p>



## THE WALK BY DEBORAH STICHER



# "A SHAYNA MAIDEL," A FAMILY'S SURVIVAL

By D.J. O'Dell

Family. It's a word we each approach in different ways. For some, it's a word that recalls fond memories of time spent with loved ones. For others, it recalls painful memories and questions that seem to have no answers. "A Shayna Maidel," a dramatic piece written by Barbara Lebow, examines the effects of the Holocaust on a family torn between the past and the present. Such issues as guilt, anger, regret, and loss are brought to the forefront of a family that is trying to overcome the problems Holocaust survivors face.

At the beginning of the play, the audience is introduced to two of the play's key figures, Mordechai and Rayzel (or the more Americanized name of Rose). The crucial theme of the play is introduced when Mordechai informs his daughter that her sister Luisa will be coming to stay with her, and when Rose replies that, though she is happy, her and her sister are little more than strangers to one another. When Mordechai and Rayzel fled to America before the Holocaust, Luisa and their mother were forced to remain behind because of Luisa's illness. After talking to Luisa on the phone, Rose expresses anger and frustration at the position she is being forced into by the expectations of her father. These feelings, however, quickly change when she looks in the mirror and says, "It could've been you, Rose."

After Luisa's arrival, the tension Rose feels is heightened. Both of them are left in an uncomfortable position; they are sisters and yet they know practically nothing about one another. Rose, who holds no memories of her sister, calls attention to this by saying, "It's so strange that you have memories of me, that I was a part of your life." Rose expresses the vast distance that separates them by saying, in reference to the events that Luisa experienced as a child, "I was playing

stickball and going to the movies and eating Mello-Rolls." While in America, Rose was given every chance possible to forget her mother and sister, as no one would talk to her about them. In fact, that is how her mother and sister were referred to when in Rose's presence, as "them."

Both sisters have trouble establishing and maintaining a relationship with their father. Luisa directly admits that she wants to hurt her father by telling him precisely how her mother died, even though he claims to already know. Rose also holds a deep resentment toward her father, one that adds a whole new dimension to the play. The father (like their deceased mother) is extremely religious, believing that God does everything for a reason. This is a philosophy that his daughters cannot understand, though they refrain from questioning it. Beliefs and customs are other things which serve to separate the sisters from their father; his ways are often referred to as old-fashioned by Rose, in light of her American upbringing.

In a conversation with a childhood friend, Hannah, Luisa expresses the importance of the family unit during the Holocaust and, more importantly, hints at the importance of the family for those who survived. The discussion is as follows:

Luisa: If you had no one you were dead...

Hannah: ...much faster. If you had someone...

Luisa: ...you had to live so they would live.

Here, the family is offered as a reason to survive. The passage suggests that if this family wants to survive, they are going to have to find a way to forgive each other so that they can work on re-establishing the ties broken by the Holocaust.

Having visited a concentration camp in Germany, I can more vividly imagine what life must have been like for the imprisoned Jews. While walking through the barrack halls, when in

the gas chambers, while at the crematoriums, I thought of my family, who were safe and sound back in the States. I wondered, What if my brother had been shot for trying to deliver a letter to a loved one? What if my mother had to prostitute herself so that she'd be able to feed her children that night? I had never experienced anything so intense in all my life, and I was just a visitor. It was an unreal experience. My feet carried me even though I was unaware of them, while silent tears coursed down my face. When I returned home I made sure I told my family how much I loved them. I couldn't talk to them about what happened; there was no way of describing how being there effected me. I still haven't told them what I thought and felt, and I probably never will.

Theatre has always served as a way of presenting what it means to be human—the experiences that go along with life and how they change us forever. There are some people who think we should forget the Holocaust, and there are even some who deny it ever happened. Forgetting would be forgiving, and forgiving would be accepting this event as something that should be expected in the face of history.

"A Shayna Maidel" will be playing at the Staller Center Theatre I, February 25-28 and March 4-7, Thursdays through Saturdays at 8 p.m., and Sundays at 2 p.m. Take a night out and support the goals of theatre on campus as well as your sense of humanity and human understanding. For many the Holocaust was a reality, and the least we can do is show a willingness to try and understand, even if we'll never come close to knowing what it was like to actually be there, or to be a survivor. As it's a story about the rigors of family life, there will be a lot of issues explored that we all can relate to.

## DEATH OF THE DOLL

By Cat Hui

Think pink. Think pink arms and legs. Think of eighteen-hundred and one pink doll arms and legs made of cranberry scented wax scattered on the floor. Think of them melting slowly under the harsh light of a single light bulb in a darkened room. Got it? This is the visual and olfactory stimuli that the observer is greeted with when entering the Graduate Student Art Gallery on the first floor of the Frank Melville Jr. Memorial Library.

This unusual work of art, entitled "Death of the Doll," is the creation of second year M.F.A. student Kimberly Hughmanic. On exhibit until March 12, this installation uses the legs and arms of a doll. Hand cast in wax over a period of several months, the legs and arms vary in shade from red to white, with the majority being pink. Oil paints were mixed in with the wax to create this effect. In addition to the wax pieces, a metal cart is suspended upside down over the pile of doll parts. Hanging down from the opening of the cart is a single fixture with a naked bulb. This single bulb is the only source of light illuminating the gallery space. The bulb is suspended inches above the pile of wax parts. As a result, when the light is on, it heats up the wax, diffusing the cranberry scent from the wax as it melts slowly. The small gallery, as well as parts of the library corridor, is filled with the sweet and sickly aroma of cranberry.

The usage of doll parts is not something new to Hughmanic's work. For the past three or

four years, the image of dolls has reoccurred in her work. The artist views the doll as a symbol or a metaphor for herself. She feels that she has gotten too comfortable with the usage of this imagery. It is time for her to move on to new subjects, and this decision is represented in her latest work.

The work is ultimately destructive. The light destroys the wax pieces, melting and reverting them back to its original state. As Hughmanic has said, the doll represents herself. By destroying this representation of herself, she is bringing to an end this period of her artistic career.

Imagery in this piece presents conflicting concepts. From a distance, the wax pieces can be misinterpreted as rose petals. It is only upon closer inspection that one realizes that these 'petals' are in fact the limbs of a doll. When the cranberry scent is first smelt, it is sweet and pleasant. After immersion in the scent for more than a few minutes, the smell begins to overwhelm and nauseate. The initial sweetness seems to be replaced by an overpowering, almost sinister aroma. Yet nothing has changed; it is still

the same smell. The actual color of the wax pieces is also important. Pink is a friendly, soothing, innocent color; however the connotation of the color comes in conflict with the subject that it is used on.

Another conflict arises in the further analysis of the suspended cart. The metal cart can be viewed as several different objects. On one hand, the cart looks almost like a rusted baby crib.

The view of the cart as a baby crib creates an anti-abortion image of the work that was not intended by the artist. In contrast, the cart can also be seen as a cage. The upside down position of the cart insinuates that the doll parts were once contained inside the cart. The work depicts the moment right after the parts were dumped from, or maybe set free from, the confines of the cage/cart.

Freed from the confines of the cart, the doll parts, under the heat of the bulb, melt and lose the form

that had been created by the artist. The wax, by melting, wipes away the trace of the artist's hand upon it. The smell that diffuses from the melting wax envelopes the room and then moves beyond the confines of the room, into the world. Perhaps this is a metaphor for the artist's decision to move beyond the confines of the comfort she had had in the image of the doll.



# MOTHERLESS DAUGHTERS

By Marlo Allison Del Toro

When my mother died three days before Christmas, one of my first thoughts was, "What next? What am I going to do now that I am an orphan?"

I was confused and disoriented, and I knew that I needed to do something to allow myself to start mourning and to move on with my life.

I then remembered Tara. My best friend had lost her mother one year before we met, and I remembered that when we began college she read a book entitled *Motherless Daughters*. She loved it.

Two years later, the author of *Motherless Daughters*, Hope Edelman, almost came to speak to one of my journalism classes; she was a friend of my teacher, and had mentioned my teacher in the book's acknowledgements page.

I knew when my mother died that I needed to read that book, to come to terms with what losing my mother would mean, and to hear the stories of other women who had lost their mothers.

Oddly, when my sisters and I went to the hospital to pick up my mother's things and to kiss her goodbye, one of the nurses looked at me and said that we should all read *Motherless Daughters*, that she'd read it after her mother had died, but that I especially should read it because I am the youngest.

When I began reading *Motherless Daughters*, I had to put the book down every few pages: I kept crying and I couldn't read through my tears. The book didn't seem like it was written for me, in fact it was written for women who'd lost their mothers before they were 20, but I found a lot of information in the book that did pertain to me.

First and foremost, *Motherless Daughters* defined orphans as people whose mothers or par-

ents have died. My father died when I was 10, so when my mother's cancer became fatal I told my friends that I didn't know what I was going to do when I was an orphan. Some of them told me that I wasn't going to be an orphan because my mother was going to die after I was 18. Edelman accepted that just because I am technically an adult does not mean that I am prepared to finish growing up without parents.

Edelman's book offers information based on how old a woman was when her mother died, and covers everything from fathers' reactions to the death, the changing family, siblings varied reactions to the death, mother substitutes, developing a feminine identity, and women's fear of dying at the same age that their mothers died. Throughout, the author stresses that mourning is a lifelong process, and one that returns to the foreground during major changes in the motherless daughter's life.

Edelman has garnished her own story of being a motherless daughter with the stories of women she's interviewed and with studies, articles and books about loss.

*Motherless Daughters* is a well-researched, well-written book, one that I would recommend to motherless sons, fatherless daughters, and anyone who knows a motherless daughter and would like to understand what she has gone through. And especially for motherless daughters, because whether a woman has lost her mother to death or desertion, she has lost someone very important in her life.

When I finished reading *Motherless Daughters*, I still felt that I needed something more. I mentioned this to Tara and she agreed: We needed more stories, to hear from more motherless daughters. So I bought Edelman's second book, *Letters from Motherless Daughters*.

In *Letters*, women who read Edelman's first book wrote in agreement with some of what she wrote, and added their voices to those from *Motherless Daughters*.

Sectioned by how long ago their mothers had died, the book re-covers what was in *Motherless Daughters* from a personal perspective.

Two things that come up again and again in the pages of *Letters* are women who still converse with their mothers in some capacity (What would mom want me to do?), and who use the experience of being a motherless daughter to propel them into being more mature and self-sufficient people.

I appreciated *Letters*, but it does have critics. My sister said that she thought that the letters she read seemed to be from women who'd lost mothers they were close with, and since we have to come to terms with knowing that our mom will never say she was sorry for everything she did wrong while raising us, she feels that their mourning is nothing like what she is going through. I have also read a critique of this book written by a woman who thought that the women in *Letters* had bad relationships with their mothers, and that she couldn't relate to that.

No matter; I got something out of reading the book and I would recommend it.

When the nurse told me to read *Motherless Daughters*, she said I shouldn't read it until my mother had been dead at least 6 months, because I wouldn't fully appreciate it until then. I read it anyway, and I plan to re-read it in 6 months and again whenever I need reaffirmation for how I feel. And I suggest that anyone who has lost someone close to them do something—read, write, go for a walk, something—to aid their healing.

## GOD, I HOPE THIS WORKS

By Russell Heller

I am still new to the college scene, this being only my second semester at this fine university. One thing I have quickly noticed, however, is how goddamned little money I have. I don't seem to be the only one with this affliction either. I might even make the generalization that, with little exception, college students are pretty low on funds. Rather than endure this, or get a job (Ha!), I decided to ask a celebrity for money. As a rule, celebrities have more money than I do and I felt that, therefore, I would be more likely to actually be given money if I targeted one of them.

Then came the all-important decision of which celebrity I should solicit for money. Not just anyone has ten thousand dollars to arbitrarily give away. Then it occurred to me that rock musicians are notorious for being filthy rich, and also are prone to making large monetary donations. A number of reasons led to my choice of the Rolling Stones. Particularly important were these three facts:

1. In 1997, the Rolling Stones grossed almost \$87 million in concert ticket sales, beating out all other bands. Clearly, this band uses hundred dollar bills for kindling.
2. In 1998, the Rolling Stones set a record in Chicago, for the highest ticket prices ever charged. They are bloodthirsty.
3. At no point during the career of the Rolling Stones has Mick Jagger ever mailed anyone a scorpion because they asked him for money.

The Rolling Stones have been around for

more than thirty years. Over these many years, front man Mick Jagger has accumulated an enormous fortune, and, with the future possibly holding an amazingly expensive divorce for Jagger, I figured he'd be more inclined to throw a few bucks my way than split it with Jerry Hall.

Now, I highly doubt that Mick Jagger is actually going to give me the \$10,000 that I so richly deserve. I just figure that I might catch him in a unique frame of mind. He must be under quite a bit of stress lately, what with his trophy wife divorcing him and all. Also, factor in the strain that it must put on someone to be so God damned rich that people like me are randomly hitting him up for money. I might just get lucky. Also, I believe in the principle. If I ever become fabulously wealthy, I intend to donate similar sums of money to random college students, and I would expect all of you to do the same.

I chose a dollar amount small enough to be insignificant to the singer, but large enough to keep me entertained for quite some time. I kept my letter concise, honest, and polite. It is reprinted below:

To: stoneworld@musicblvd.com

Dear Mr. Jagger,

Hello. I am a first year college student in New York. I am writing regarding some alarming pieces of information I have recently come across.



Mick Jagger after a swim in his money bin

"Broadhealth," an unofficial fan web page of yours reports that in 1997, your band was in the #1 spot for highest grossing concert tour, with \$86,994,158 in ticket sales during 33 shows. The page also claims that on March 5th, 1998, The Rolling Stones broke the world record for the highest ticket prices ever charged in Chicago, selling 19,000 tickets in 20 minutes at prices between \$30 and \$300.

Given these two facts, one can only assume that the total amount of money you have earned during your career is truly astounding. After all, in one year alone your band earned almost \$87 million dollars from touring alone. This does not factor in sales from more than forty albums, royalties, etc. To put it bluntly, you have an awful lot of money. Bearing that in mind, I have no choice but to politely ask you if I could please have \$10,000 of it.

Now I don't mean to group myself with the slew of charities and organizations that must hound someone of your grandeur for donations. I am not representing any noble cause or non-profit organization. I just really could use \$10,000, and let's be honest, if anyone has \$10,000 to give to me, it's you.

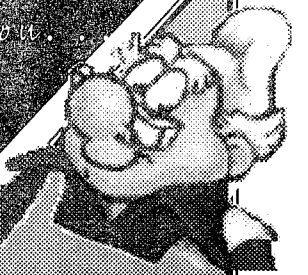
Thanking you in advance,  
Russell Heller



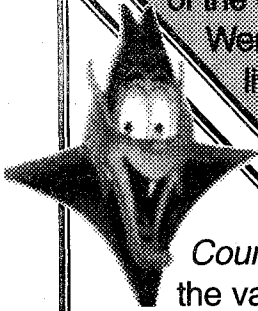
## Cereal Killers.

By Glenn Given

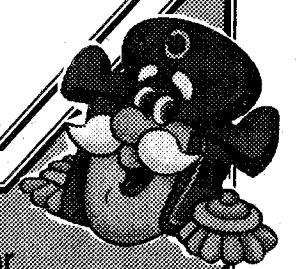
What the cereal couldn't kill you...  
could kill you.



Wendell, the rotund member of the former trio of Cinnamon Toast Crunch chefs. What has become of the other two? Down-sized, you say? It seems more likely that in a fit of crank induced hunger, Wendell devoured his erstwhile companions. Notice the protruding belly, moving as if that which is inside still lives. Notice the spiral googly eyes, and the fervor with which Wendell sprinkles his "Cinnamon and Sugar" on everything. Face it, Wendell is a speed freak: He sucks crank straight out of a broken light bulb.



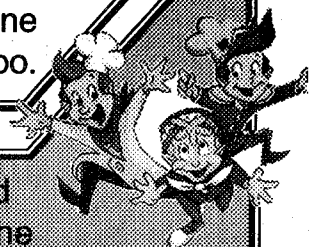
Count-Chocula-How-Do-Ya-Do. It seems that the Count's deformity (mono-fang) found him ostracized by the vampiric community, so he moved to America and sold his likeness to an ad agency. Interesting choice for a cereal spokesperson, considering the fact that **VAMPIRES ARE EVIL BLOOD SUCKING CREATURES OF THE NIGHT!** Any sane person discounts the existence of Vampires, but this whole cereal reeks with cult innuendo. Glow in the dark Marshmallows? Sounds like radium to me.



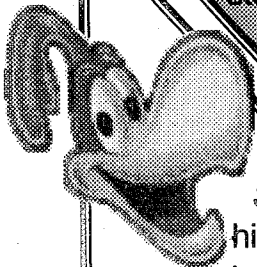
Cap'n Crunch is a pedophile. He wants to take little children away to his magic schooner and "Crunch Berry" factory. He's a charter member of NAMBLA. The Soggy's are a metaphor for wet, sloppy sex. In addition, the Cap'n is NOT a member of the U.S. Navy nor of any other Naval institution in the world. If anything, he is a pirate posing as a respectable seaman, and it frightens me to fathom what kind of booty he's after.



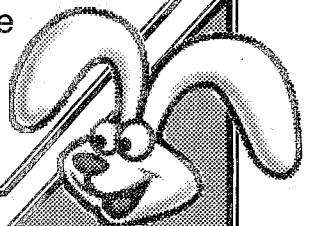
Lucky the Leprechaun. Is this a racist attack against the Irish, or an attempt by the Catholic church to reenforce its strangle-hold on Irish culture? Look closely, I say, at Lucky's beady little eyes and over-zealous grin. No, Lucky is no proponent of Christian values; instead he is its sworn foe: **Satan**. He tempts children to run off on fantastical pursuits of wealth and pleasure. Promising fortune and fun, he leads Irish youth into a downward spiral of sin. And he's an avid Crystal Meth addict, too.



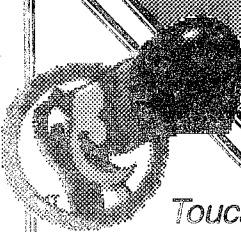
Snap, Crackle and Pop are child actors gone wrong. After their initial fame faded, they turned straight to drugs and a corrupting affliction for the L.A. club circuit. They bully and berate the stage hands and work only when the whim strikes them, and even then their performances are slipshod at best. They have America's favorite cereal in a strangle-hold. But acting is not their forte: they make the big money from Ecstasy sales to the California rave scene.



Sonny the "Coo-Koo" bird is a victim of the Space Race. Experimented on by NASA in the early '70s, his intelligence was quadrupled but his sanity was broken. Rather than expose their inhumane treatment of animals, NASA decided to cover it up (Whoa! Big Surprise!), so they shuttled him off to a planet made of chocolate. Somehow, he returned home. Somehow, he has constructed a doorway to the chocolate planet, and now he is collecting small children to do his insane bidding.



The Trix bunny is another victim, but this time it is only the cruelty of children that torments him. "Trix" fell in with the wrong crowd of kids: they berate, tease and discredit his every action. He must cry all night, sulking alone in the corner of his room. Constantly ditched, walked on and bested, his joyous countenance stands merely as a front to the world around him. I can't imagine the pain he'll wreak when his floodgate bursts.



Toucan Sam is living in a dream world of his own creation. An over abundance of psychoactive drug experimentation in the '60s has placed him dangerously out of touch with reality. Thankfully, it seems that Sam has exiled himself to a remote tropical island; maybe a rational part of him realizes the danger his unbridled insanity poses to the world. It seems that an unscrupulous cereal magnate appropriated his antics to sell cereal. Leave him alone, or give him a token job delivering papers or something.