

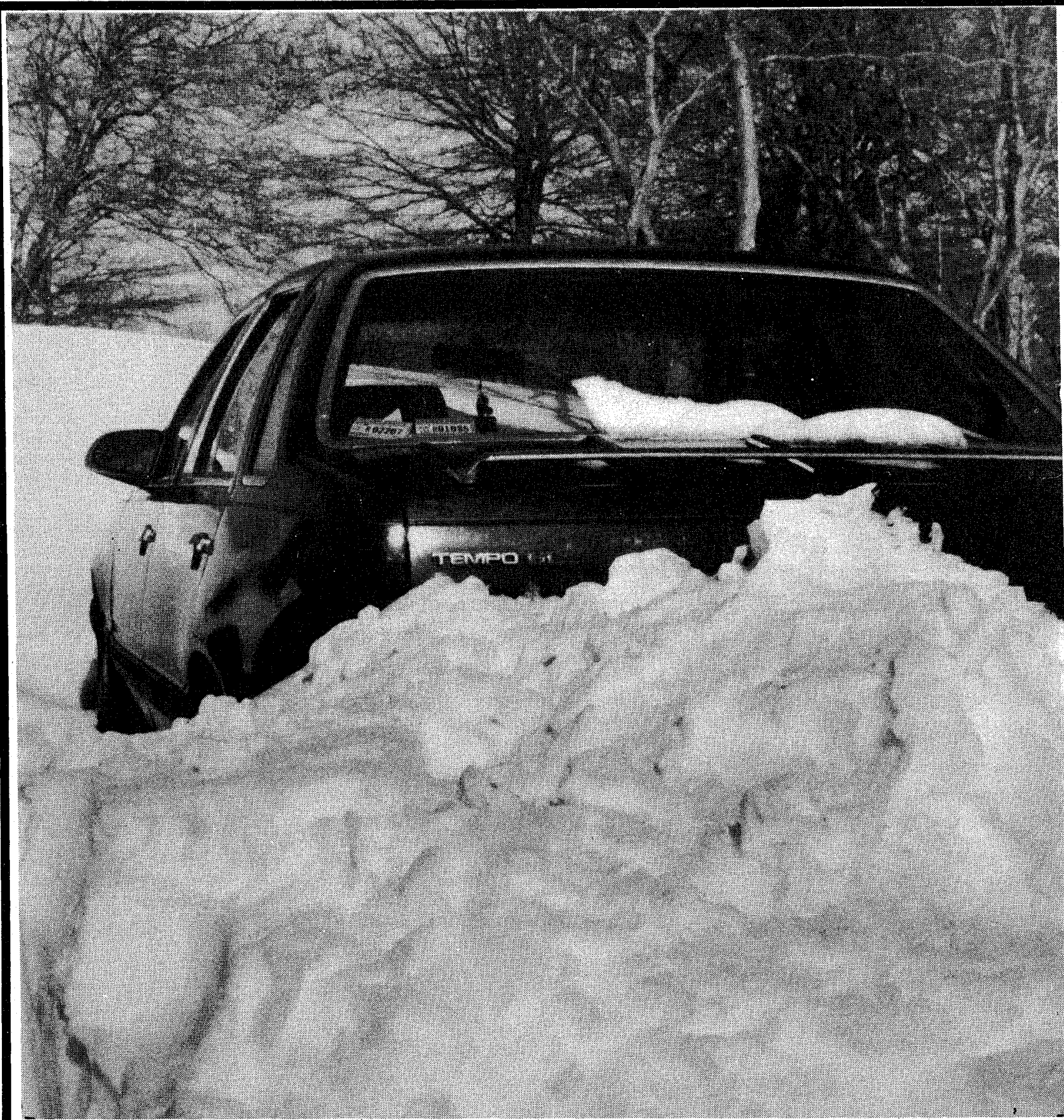
The
Stony
Brook

PRESS

Vol. XV, No. IX

The University Community's Feature Paper

February 22, 1994



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Stress: Eat it, Beat it, Smoke it

By Gerimiah Blali

Having your job threatened on a regular basis? Girlfriend or other love interest got you thinking of self-immolation as foreplay? Is your teacher ambidextrous, grades without a curve, yet higher with his right hand? These are just a few of the many ways for you to experience the wonderful world of stress and stress-related disorders. Yes, it's a bit early to be thinking of that panic-filled psychic tour of the nine rings of agony with your tour guide Regis Philbin (no Dante for you, this is a special red carpet treatment). As you wrench in agony over psychological coals, your brow wet with sweat. Really nasty profs with fallen TA's (or your boss and regional personnel directors, as in my case) dance around your broken carcass and just wouldn't you like to have a Fresca? But no, they won't let you and they keep on bugging you, and they keep on bugging you until you'd rather just go nuts and let them take you away, they're driving you crazy!!

Get a grip OK? Just stop talking crazy. Snap out of it, breathe in and out of a paper bag. Don't put it over your head, you'll just bump into things and waste time at the Emergency Room where they'll ask you why you put it over your head and send you to the psycho ward as well. But take heart, for we at the Press have cleverly been dealing with stress and stress-related disorders for years, and have probed deeply into this phenomenon and consider ourselves stress specialists. Now we heartily present our statistically accurate findings (once again research recorded and verified at great expense by the auspicious accounting firm of Lipshitz, Lipshitz and Lipshitz).

Violence

One of the most instinctual reactions and from our survey, one of the most satisfying. As one respondent replied, "You know, when I finished bashing my bosses' brains with a sledgehammer, that gnawing feeling in my stomach just disappeared and my bowel movements became regular again." But as this subject and many others who listed their addresses as State or Federal Penitentiaries find, the law frowns upon this sort of

unsupervised activity, therapeutic though it may be. But violence need not be fatal sometimes satisfaction and stability may be gained by simply maiming an antagonist or removing an offending appendage.

Violence can be divided into three subheadings listed in order of stupidity:

1. Violence against other people, as previously mentioned. Along with legal problems, this can become a problem with friends if you insist on dealing with your problems in this fashion. The other bugaboo with violence is that it can grate on your conscience. If you suffer from Jiminy Cricket Syndrome, why not try just being really rude to someone; anyone. Go ahead, try it, waiters and public servants are particularly satisfying since they've been rude to you in the past, even if you didn't notice it.

2. Violence against inanimate objects can be satisfying but also foolhardy since the laws of physics tend to favor dense objects over more squishy and pain sensitive flesh. Just remember this before you run your car into a tree or bang your head into a brick wall. If you insist, use a helmet, or something, just don't risk falling into the third category.

3. Violence against the self is most deservedly the stupidest idea you could think of, but hey, you're stressed out. I understand. Face it, beating yourself up mentally or physically just doesn't accomplish anything. Self flagellation will only give you embarrassing scars. Worse, your mother will think you're in some bizarre cult of devil worshippers and ransack your room looking for drugs and find that old Black Sabbath record from Junior High School days. Suicide has a nice ring to it but it just ends up with you dead. Before you off yourself, you'll be confronting major amounts of even more stress. If roadkill makes you squeamish, death is not for you. Better to just try sleeping for a real long time, at least you have the option of waking up screaming and get that Prozac prescription you so desperately need.

Eating

Eating is of course really akin to violence, just ask any Psych major and they'll be overjoyed to bore you ad

nauseum about the subject. Ice cream can be beneficial in that it freezes the brain and then slowly releases it to the overwhelming stress so that you can deal with it. Many women feel that four or five pints of Ben and Jerry's raw cookie dough can fully relieve stress. But unfortunately, this only exchanges one worry for another as the unwitting lady will obviously ask any person available whether or not she looks fat. Furthermore, even though you're riding that wild sucrose high, you might just toss your uncooked cookies.

Confiding in a friend

Once again a form of violence (subtle though it may be). Emptying your minds contents to an unsuspecting victim can relieve your stress and transfer it to someone else. It's kind of like the Vulcan mind meld, ask a Trekkie. As with violence, its probably better to try this with a complete stranger; a homeless person, a retail worker, bartenders have made a career out of it. They'll think your shitzo, but you will still be able to say you have friends which you wouldn't if you'd confided in them.

Screaming, cursing etc.

A long standing tradition here at Stony Brook, as anyone who has been here through finals can attest. A near perfect solution to stress except that you look kind of stupid and it doesn't really do anything to solve the problems bothering you unless you're in earshot of someone who can help you. Cursing is good, but is that the way your mother raised you?

Drugs, alcohol, and substance abuse in general

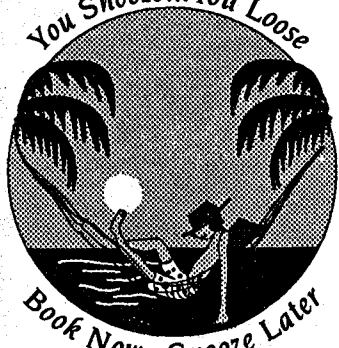
Tops on our list at the Press. Why many a pressure-filled night here has been relieved in ways Nancy Reagan would never approve of. Country singers have always extolled the virtues of a six pack and a bottle of Jim Bean to deal with spousal conflicts. Remember, your local psychiatrist, or your uncle the doctor has a veritable cornucopia of pretty pills, green and beige to take your blues away. Many drugs have the added effect of fostering sleep, which you obviously could deal with at this point. Before self administering, check with your doctor, dealer, bartender, and try not to involve me with your problems.

Top 10 Things to Make the Olympics More Interesting

By Ted Swedalla

10. Give Nancy Kerrigan a club and an iron clad alibi
9. Landmines on the ski slopes
8. Full contact speedskating
7. Bonus goals for drawing blood in hockey
6. Luge track with loop-to-loop and jumps over lit gasoline pits
5. Crisscross bobsled (like the Hot Wheels track)
4. A heat wave
3. Biathletes allowed to shoot each other
2. Ski jump jousting
1. Show Katerina Witt 24 hours a day

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Eyes on Bosnia

By Robert V. Gilheany

Warfare and war crimes was the focus of a film and discussion on Bosnia, Tuesday night, February 15 at the Student Union. It featured speakers including an historian from Staten Island College, an activist from an anti-genocide organization and people from Bosnia.

Dr. Dobos, a History professor from Staten Island College, talked extensively about history and the character of the conflict. She said, "This is not a civil war, it is an aggression....and racist genocide" committed by the Serbs for no other reason than conquest of a greater Serbia.

Dr. Dobos talked about her time in the former Yugoslavia. She stayed in Sarajevo. She said that many of her friends have perished in the siege.

A film "Eyes on Bosnia" was shown at the event. The film featured footage of the wreckage reaped by the bombings. The film followed people who gave personal testimonies of the attacks and war crimes committed by Serbian forces. A number of people talked about the indiscriminate killing of civilians. People talked about the killings of their family members and of how people were systematically degraded by Serbian soldiers. Bosnian people were forced to lay on the ground, eat grass, sing Serbian songs and then executed.

Others spoke of rape and concentration camps. A woman told the film-makers of the rape of a seven-year-old girl in a Bosnian concentration camp. People gave accounts of men who were forced to sit on Coke bottles until they were lodged in their anal canals.

The film and the speakers both painted the attack on Bosnia as an attack on multi-culturalism. Sarajevo was described as a city of tolerance where people of different religions and ethnic backgrounds lived in peace.

There is a history of how all these people came to live together. The Muslim who live there were chased out of Spain in the 1400s as the Catholic church took over that country. They and the Jews were refugees from Spain and Catholic terror campaigns were euphemistically referred to as the Crusades. One person in the film said of Sarajevo that there are Muslim mosques, Catholic churches, Jewish synagogues and Protestant churches, all within a ten mile radius. That is a symbol of tolerance.

The Serbians are a Slavic Orthodox Christian population and the fighting was described as a religious and racist war. The ethnic cleansing is aimed at the Muslims. Dr. Dobos said the ethnic cleansing is a euphemism for genocide (if it's a euphemism, it's not a very good one).

A native Bosnian gave an account of the situation. He told the audience that the Serbs were getting arms from Greece. When he was asked why, he said because the Greeks are Orthodox Christians. Dr. Dobos was asked if Muslim countries like Turkey are helping the Bosnians. She said that many Muslim countries would like to help. Pakistan wants to send troops. Malaysia, Iran, Morocco, and Turks would like to help but she said the West does not want a "Muslim boogiemans in Europe."

The arms embargo was called illegal. The arms embargo is on Yugoslavia, which doesn't exist anymore, and Bosnia is a United Nations member that has been under siege. She said that the U.N. allows countries to defend themselves. Some in the audience felt that if the arms embargo were dropped against Bosnia, the Bosnians would be able to turn the tide in the war.

Clinton and the NATO allies have threatened to bomb Serbian positions within 25 kilometers of Sarajevo. This position was criticized for being a ploy to force Bosnia to accept a partition plan. A similar plan was

rejected by the Bosnian parliament two years earlier.

The Clinton Administration is in a vicarious situation. A top priority on the Administration's foreign policy agenda is the support of Boris Yeltsin as the Russian president. He is a mediocre leader who has been in trouble politically in Russia for the past two years.

The Serbians are connected to Russia ethnically as Slavic peoples and the Eastern European Slavic Russians are by and large Orthodox Christians. The Russian political party of Zhirinovskiy, the Liberal Democratic Party, support "their brothers" in Serbia. The Liberal Democratic got most of the votes in Russian parliamentary elections. A Western move against Serbia may cause a Russian backlash against Yeltsin and bring Zhirinovskiy to power. With Yeltsin out, Clinton's Partners for Peace Plan to enlarge NATO would be dead on arrival.

NATO and Clinton are threatening the Serbs with air strikes and are initiating a disarmament campaign and trying to get both sides to the negotiating table. The problem is that a partition plan for Bosnia is on the table. With this situation, a lifting of the embargo against Bosnia makes some sense.

Aisha Al-Adawiya, of the American Committee to Save Bosnia, read the demands of the group she represents:

1. Demand that the U.S. call ethnic cleansing "genocide," not a civil war or ethnic cleansing.
2. Press the U.N. to lift the arms embargo.
3. Make sure the U.N. empowers the humanitarian aid to get through and make sure it gets to the people it was intended for.

This event was sponsored by the African-American Students Organization, Catholic Campus Ministry, Hillel, Muslim Students Organization and Students Organizing for SYSTEMS.

Polity Digest

By John Schnelder

While some may argue that students are hopelessly apathetic towards their student government, it seems that there are elements which make Polity as entertaining as any daytime soap opera or reality based courtroom drama. All that is needed is a little time to get acquainted with the major characters and the various plots. Pretty soon, students will be discussing the organization with the same enthusiasm as Tonya Harding and Amy Fisher.

This week the impeachment of Judiciary member Caesar Caro took a back seat to the issue of Polity funding of NYPIRG. Sparked by a recent article in the *Statesman*, many Senators woke up to decry the use of the three dollars each student forks over in their activity fee. Opposition to NYPIRG is nothing new as the issue was raked over the coals by Polity members and now Editor of the *Statesman* Richard Cole who was on hand to put his three dollars in. He has previously criticized the organization for being left-centered and not dealing with student issues. Not to be unprepared, NYPIRG had Karen Hall, the Regional representative of NYPIRG, on hand to smooth over any ruffled feathers at the meeting.

NYPIRG, the New York State Public Interest Relations Group, is a nonprofit corporation which is funded by many public universities as well as private donors. The group does research and lobbying on educational, environmental and other issues. Critics have complained of the organization's cost to students in respect to the benefits received to funding campuses and questioned the results of studies the group does and whether or not NYPIRG addresses issues directly on the campuses that fund them.

Hall described the scathing report as "...full of falsehoods..." and "...not objective journalism..." and said that it espoused the views of one or two persons. Hall then proceeded to explain that the finances of NYPIRG

were open to scrutiny but that no one had expressed an interest in scrutinizing their finances at this point. She defended the group's spending, saying that, "...every penny comes back here [Stony Brook]..." in the benefits that the pooled resources bring.

Many Senators were surprised to find that the majority of the \$54,000 spent on NYPIRG did not reach students on campus, and expressed disapproval that it was not accounted for in the same way as other Polity funded groups which submit detailed expense lists. Chief among those irked by NYPIRG was Vincent Bruzesse who complained, "I'm paying a Student Activity Fee so that NYPIRG can send a check to New York (the location of NYPIRG's headquarters)." Bruzesse, noted that only \$394 of the \$55,000 was spent on campus and made a motion to suspend funding until said funding was accounted for but at this point it cannot be removed as it was passed on a three year referendum last spring. According to John Hanke, to remove funding, Polity must either prove mismanagement of funds, or bring the issue to students as another referendum.

In more theatrical events, the fate of Caesar Caro was discussed. When we last left the Judiciary chairman, Caesar was found friendless among Polity. The mighty Judiciary had made several unfavorable rulings, angering members of Polity. The Judiciary bylaws were suspended, sapping all power whatsoever from this Polity branch. This episode Polity members struggled with the question, "Who will hear the impeachment of Caesar Caro?" Senator Jim Coffey questioned whether Caro would be able to receive a fair hearing since all branches of Polity seemed to be biased toward his case. Coffey went so far as to advocate suspending the constitution in these extenuating circumstances. Crystal Plati suggested the creation of an ad-hoc committee to hear the impeachment. While Vincent Bruzesse insisted that the Senate should hear the impeachment.

According to Jerry Canada, the constitution states that the duty will fall to the Executive Council itself and that he was bound to uphold the constitution or risk being impeached himself. He further lamented that the Judiciary Board was put in a position where new bylaws were installed and its members had not received training before being called upon to perform their duties.

But as in all good melodramas, hope springs eternal. In this instance it took the form of Ken Daube who moved to reconsider the initiation of the impeachment charges. According to Daube, he has yet to see any charges brought against Caesar, and that there was no documentation of any wrongdoing by Caesar. Bruzesse was incensed by this remark, saying that he gave Daube a list of the charges against Caro at the last meeting. The move to reconsider was not able to be passed since by this time the group had fallen below quorum and must wait until next week to be decided.

In other news, the Blood Drive is once again seeking more funds for another blood drive this spring, as of yet they are uncertain where the blood money will come from. Jerry Canada announced that SPA (Student Polity Association) TV was in the process of purchasing equipment and should go on line some time in March. If we're lucky this might possibly give students a chance to watch the exciting drama of Polity unfold from the comfort of their own couches. \$25,000 of the \$40,000 budget is earmarked for the purchase of such equipment and further funds will be spent for a studio and upgrading equipment in the group's three year plan. Finally, Johnathan Hanke announced that the Steering Committee was still at work rewriting the Constitution, and a full presentation was to be expected next week. Subsequent to the meeting, Hanke fell ill. Further inquiry did not reveal whether the illness was caused entirely by sickness or the Polity meeting itself, although Hanke admitted to feeling ill before the meeting.

Don't Crash Here!

Recently, the Student Housing Office has decided to start charging people to advertise apartments and rooms for rent on their billboard in the basement of the Administration building. What was once a free service designed to help students find housing near campus easily and without hassles has turned into yet another money-making vending machine in the Stony Brook arsenal.

There used to be the idea here that Admin was here to help students settle in and to make students' lives just a bit easier. What will the \$25 notice charge do for students who come here from far away and who haven't the faintest idea where they'll be living? It will limit their choices, because many landlords won't be willing to pay up-front for the privilege of getting word of their rental properties to us.

"Beware...administration speak with forked tongue..."--every five minutes they spend time, energy, and tuition dollars in meetings of dire importance, trying to figure out ways to make this hellhole more palatable to unsuspecting chumps, and then they go and shoot themselves in the foot. Go figure.

As far as SUNY is concerned, we probably have the worst Career Development Office on the planet, all student services are a joke, and students asking someone in

Admin for a stupid receipt is treated with disdain and disrespect. Who's paying whom, here? Doesn't anybody get it???

Every change made on this campus in the past five years always has a revenue-enhancing factor, and nothing is sacred. Anything that they can tack a fee onto, they do, failing to realize that every millimeter of teeth students lose to grinding during payment can be equated to 10 prospective students who will never come within 10 miles of this place in the future. And, to hell with prospective students, what about us? The previous argument seemed more forceful, because it referred to something we all know Admin *wants*--pleasing those of us that have found ourselves lodged in this colon of a university hasn't crossed their minds in decades.

And the biggest gust of asswind comes from the knowledge that this new fee comes at a time when USB is finally approaching solid financial ground. During the last few years, things have been really touch-and-go with the budget. Had this happened in 1991, it might have made some sense, but in the first year in a long time in which our budget actually *increased*, it is a personal insult.

Another puzzler--it would make sense if someone was putting this money in his/her pocket, if there was a profit

motive. At least then whoever was running this place would see that this kind of fee was no good in the bigger picture and get rid of it. Where does the motive come from?

It comes from a mentality that looks something like this: students are the enemy. No matter what you do, they will still hate you and never be satisfied. The biggest problem we have, therefore, has nothing to do with them. We must preserve ourselves and our jobs and make sure as much money goes through this institution as possible, so that someone can point to the increased revenue and say we did well. (And when the crunch comes from bad educations and pissed-off students, blame it on them. And wonder what happened).

This isn't the sort of issue that will have everyone mobilizing to take over Marburger's office or refuse to pay tuition, but it's just another grain of sand in our eyes, another unilateral move on the part of the people whose job it is to serve us that will reduce the quality of student life a bit more. It is certain that more bonehead maneuvers like this are on the way.

It used to be that the University was eager to help students find housing that was conveniently located and affordable. Now they've changed their minds. What will they do next--put the parking lot a mile away?

Letters

Who Runs This Place, Anyway?

Letter to the Management;

Students here are considered "customers" to administrators. The Undergraduate Initiative taken on by Jerry Schubel plans to recruit students from other states. Nearly 90% of the students here are from New York State.

Here's my advice to you, Jerry--make sure administration takes care of the current customers, the good, reliable ones.

One thing that annoyed them was the fact that they were snowed in for one weekend (Oh I get it--you didn't want this to be a suitcase school, so after they got snowed in, you had them plowed in). Regardless, how can your customers peruse the items for sale when they can't get across the campus unless they conform to the narrow paths made for them? If it weren't for the few brave to venture on their own, frequently-used paths wouldn't have been made until this week.

Some residents come near risking their lives when it comes to entering or leaving their dorms because there is still hard, packed ice/snow blocking the doorway

(there is no salt or sand there).

Their parking lots have become a demolition derby free for all. Many a night, residents drift off to sleep to the humming sound of spinning tires stuck in the snow.

Once they do get out, they get to participate in the asphalt-slalom competition where they must dodge oncoming cars and avoid having their car fall into the black hole in order to reach civilization, where the roads are plowed and sidewalks shovelled.

Sure Mother Nature will take care of it with warm weather, but aren't there actions that could be taken by man before the Great Thaw to ease the burden of living on campus?

What makes residents want to live here anyway? Sure it's convenient and saves time and energy from commuting, but chasing roaches the size of your hand with a sneaker can get exhausting, sometimes frightening. That is only an immediate and visible problem. Asbestos is a problem of another kind.

Aside from the Bridge and the new GSL, there is no place for students over 21 to go. When there are only two places on campus that serve alcohol, it can get crowded to the point of disgust.

Sure once the out-of-state moneymakers are here, they will be trapped like the rest of the student population, but did you plan on presenting this institution in the state it was in last week? It doesn't seem to make sense to lure the customers in and lock the doors for a

few months. You can be sure that no one will want to return.

Uncaring and inept instructors don't help the situation either.

No matter how many great ideas the administrators come up with to attract more students, ie The SeaWolves and Division I, it won't be effective unless the rest of the faculty and staff are willing to back up the promises made. It has to be a team effort.

Cutting their budgets and jobs do nothing but frustrate both them and the students.

Sincerely,
Edith Borden

The Press

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The Stony Brook Press is published bi-weekly during the academic year and twice during the summer intersession by The Stony Brook Press Inc., a student run and student funded non-profit corporation. The opinions expressed in letters and viewpoints do not necessarily reflect those of the staff.

Advertising policy does not necessarily reflect editorial policy. For more information on advertising and deadlines call (516) 632-6451. Staff meetings are held Wednesdays promptly at 1:00 pm.

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Luge Naked

Along the Color Line: Reviving the Youth Protest Movement

By Manning Marable

When I was eighteen years old, I arrived at Earlham College, a small, Quaker private school in Richmond, Indiana, filled with fascination and expectations. It was the fall of 1968, in the middle of a controversial presidential campaign, a three-way contest between Republican Richard M. Nixon, Democrat Hubert Humphrey and racial segregationist George Wallace. The disturbing events of that year—the “Tet Offensive” by the North Vietnamese which destroyed the myth of American military supremacy in southeast Asia, the tragic assassinations of Martin Luther King, Jr., and Robert Kennedy, the police riot against demonstrators at the Democratic Party’s national convention in Chicago that summer, and the growing worldwide tide of political and moral opposition to the U.S. was in Vietnam—all formed the turbulent cultural and social background to our times.

My generation of students had experienced a political lifetime in the short span of several years. We had been inspired by the patriotism and idealism of John F. Kennedy, who had challenged us with the declaration: “Ask not what your country can do for you, ask what you can do for your country.” We stood in the hot summer sun before the Lincoln Memorial, and were moved to tears as we listened to Martin’s magnificent “I Have A Dream” speech. We marched in solidarity with our sisters and brothers who stood against racial injustice and segregation in Birmingham, Montgomery and Jackson, and we cheered as the authoritarian system of Jim Crow collapsed.

The charismatic figure of Malcolm X made us aware of the intricate network of hypocrisy and oppression which perpetuated black inequality and white power.

And as we witnessed the rich parade of alternative voices and protest visions—Fannie Lou Hamer, Huey P. Newton, Cesar Chavez, Fred Hampton, Frantz Fanon, Amiri Baraka, Sonia Sanchez, and the “Last Poets”—we moved rapidly into new and unanticipated directions. America would never be the same again.

My college experience at Earlham was just another phase of that process of cultural change and self-discovery. The pace of change was occurring so rapidly by this time, that the rules, regulations and values generated by the early sixties now seemed, at the end of the decade, hopelessly anachronistic and backward to us. For example, upper-class students forced us to accept “freshman beanies,” small round, colorful little caps which symbolized one’s school spirit. The African-American students were probably the first to raise objections, on practical grounds. Freshmen beanies were designed for white boys with crew cuts, not sisters and brothers with bushy afros. So when we discarded our beanies as “obnoxious symbols of the white man’s power structure,” our long-haired, bearded and bearded hippie friends followed suit.

We challenged a series of ridiculous rules which were designed to segregate women from men on campus. Freshmen women had a curfew of 10:30 p.m., which meant that they had to run frantically out of the library before it closed, while the men students still studied, in order to reach their dormitories before the doors were locked that night. If a woman was present in a male student’s dormitory room, the door had to be open at least nine inches. The most absurd and most violated restriction was the “three feet rule:” at least three feet (presumably out of four) had to remain on the floor at all times. The basic idea was that sexual relations were impossible when three feet were firmly planted on the

ground. Once again, our deans underestimated our ingenuity—and dexterity. Our approach was to challenge authority at every opportunity. And our motto was clear: “Be realistic, demand the impossible.”

Each successive generation reevaluates old rules, clarifies its objectives and reaches toward new visions and human possibilities. The late sixties represented such a time in the American experience, a moment of hope and idealistic struggle, of false promises and bold action. Again and again, young people led the way: the idealistic college students who joined the Student Nonviolent Coordinating Committee, to take part in the “sit-in” demonstrations across the South; the black inner-city youths who created the militant Black Panther Party; the white middle class young people who defied their parents by joining the antiwar movement. We must revive that sense of urgency and political imagination for our own time, if we intend to dismantle the attitudes and institutions which continue to divide humanity by race, gender, class and sexual orientation. Young people must be given the opportunity to establish their own organizations for protest and community-activism, guided by their own ideas, values and goals.

We must inspire and motivate a new generation of youth leadership and activism for our own time. As in the sixties, young people must not hesitate to “be realistic” by demanding “the impossible.” Because only then will “the impossible” become reality.

Dr. Manning Marable is professor of History and Political Science, and Director of the African American Studies Institute at Columbia University, New York City. “Along the Color Line” appears in over 250 publications and is broadcast by 75 radio stations internationally.

It’s About Time! Unbalanced trading between the U.S. and Japan has gone too far

By Scott J. Lusby

Over the course of the past week, President Bill Clinton has proposed trade sanctions against Japan due to Japan’s unwillingness to open up its trade markets to foreign competition. One thing is certain regarding this situation: it’s about time to take a stand against Japan. For countless years, American presidents have been reluctant to push the issue of unfair trade markets with Japan, due to the strategic importance of maintaining a key ally in Asia. And all the while the United States has been enduring huge trade deficits as a result, peaking at roughly \$60 billion in 1987.

But the strategic importance of Japan as an Asian ally has diminished greatly with the end of the Cold War. Now, pushed into action by market barriers directed at American based cellular phone companies, President Clinton has announced he will seek trade sanctions against Japan. As stated earlier, it’s about time.

This unequal trade problem with Japan has existed for years. This squabble over cellular technology (initiated by Motorola, Inc.) is only the latest heading in the trade ledger. First, the problem was the automobile industry; how the Japanese car manufacturers were able to sell their cars at lower prices than our own cars in both Japan and the U.S. Next, it was the computer chip industry; how Texas Instruments applied for a patent for their chip in the United States and Japan at the same time and got the Japanese patent twenty-seven years after they had received the American patent. Then, there was the argument over the importing of American-grown rice in Japan; they placed high tariffs on American rice and explained these taxes as

necessary due to “national security”. Throw in assorted scuffles concerning the beef industry, and now cellular technology, and the end result is what amounts to be a very large ledger that is completely in the red.

This is simply not fair. Why should the United States continuously be on the short end? This country has enough deficit problems—which, incidentally, Japan doesn’t have (indeed, Japan has a surplus). We don’t need this extra economic burden, and we shouldn’t have to shoulder it. Aside from the rice industry, the Japanese economy would not be hurt significantly if some of the trade barriers were eliminated. The rice industry is an exception; it is their national food staple (as wheat is here) and to sell their own rice in a free trade market in competition with ours (they produce less than we do; therefore theirs would be more expensive than ours) would severely cripple their domestic economy. So I can deal with their claims of “national security” concerning rice importing. But computer chips? Cellular technology? These are all industries in which the Japanese are at least on par (if not exceeding) with us—there is no acceptable reason why they can’t compete with us in at least some of these industries on equal footing. They don’t need all these trade barriers; their products are good enough on their own.

So, why have the Japanese set up these trade barriers against American companies, such as Motorola? There can only be one answer: power. As long as Japan maintains the upper hand in its trade with the U.S., it has a certain amount of economic power over us, which offsets the sheer size differential of the markets between the two nations (the U.S. has 260 million consumers; Japan has 60 million). In the current situation,

Japan’s goods are cheaper than U.S. goods in both nations, meaning that their products are economically more attractive to 320 million people. In a free trade market, Japanese goods would be on a par with us cost-wise (depending on the cost of production), meaning that they would not be any more economically attractive to either marketplace. It doesn’t take an Economics professor to see that this represents a potentially huge loss of trade income—something the Japanese are unwilling to do.

So, as a result, the U.S. is left “holding the bag”, so to speak. Well, as much as free trade between the U.S. and Japan may not be fair to Japan, the current situation is not fair to us. Something must be done, and President Clinton is finally moving in the right direction. Place economic sanctions on Japan and place the ball in their court. If they want to pursue a trade war, so be it. For starters, both the U.S. and Japan have a symbiotic trade relationship; we need one another’s trade. We are the two economic powerhouses in the world, and we supply one another with certain vital goods that, if taken away, would cripple either one of us. The difference is that the United States, being the largest marketplace and the possessor of the larger industry base, would survive such a war. Japan, however, would not; they rely on too many of our consumers to buy their products. They realize this fact, and, in all likelihood, would eliminate certain trade restrictions if pushed.

Push, Bill! We can’t handle any more economic burdens. We’re not looking to destroy the Japanese economy—we’re just looking to even things out a bit so we won’t have to pick up a \$50 billion tab every year.

Too BLACK, Too STRONG

By Maurice (Salih) Douglas

Maurice (Salih) Douglas currently serves as President of African-American Students Organization (AASO). This article does not necessarily reflect the views of AASO, but is solely the opinion and attitudes of its author who is solely responsible for its content.

Recently, the Honorable Louis Farrakhan has come under attack for remarks made by his former National Assistant, Dr. Khalid Abdul Muhammad. This incident, sparked by Dr. Muhammad's speech given at Kean College on November 29, has just recently attracted the media's attention.

Apparently, there is much to say at Stony Brook concerning Dr. Muhammad's remarks. During the 1992 Fall semester, however, AASO had offered an opportunity for those who disagreed with Dr. Muhammad to address him in a public forum to discuss his beliefs and the teachings of the Nation of Islam. Interestingly enough, *no one* had anything to say so I now ask why the sudden change of heart? *No one*, at this higher institution of learning, was anxious to respond to AASO's offer to publicly confront Dr. Muhammad, but Stony Brook now appears to be eager to denounce him. Neither administrator, professor, nor student accepted this "Stony Brook Challenge" offered in *Black World Newspaper*. Stony Brook had nothing to say then (at least, not to Dr. Muhammad's face, one-on-one) so you should have nothing to say now.

But many individuals, including Stony Brook students and its leaders, have jumped on the bandwagon in condemning Dr. Muhammad, Minister Farrakhan, and the Nation of Islam. In particular, Richard D. Cole, in his column "Against the Tide" on Monday, February 7, 1994, stated that he and other students were concerned with how Dr. Muhammad taught Black Pride. He then asked if Black student leaders that brought Dr. Muhammad here to Stony Brook still support him. He then answered "probably so." Well, Richard D. Cole, so long as Dr. Muhammad's speech contained elements of truth, then those *truths* need to be supported. The truth still stands whether or not you agree or disagree with it (Dr. Muhammad's beliefs, however, are *his* own).

Since the media has deliberately made public Dr. Muhammad's remarks considered inflammatory and controversial, focusing on *only* those remarks and not placing them in the context in which it was said, any truths that he may have spoken was totally ignored. Rather than condemn him for remarks hyped-up by the media, you should listen to the full text of his speech. After all, didn't public support for the officers accused of viciously beating Rodney King consistently state over and over again that the whole incident was blown out or proportion and taken out of context? If the

Rodney King beating, a cruel and malicious beating, was taken out of context, then surely this could have been the case with Dr. Muhammad's remarks. If this is the case, then no one can neither fully condone nor condemn Dr. Muhammad for his remarks. But if truths were spoken, then there can be no doubt as to whether or not Dr. Muhammad's remarks are to be supported. There are no "probably so's," no ifs, ands or maybe's, but a definitive: *Ya Damn Skippy!*

It seems to me that white people are so quick to point the finger, make accusations, and place labels on Black individuals who do not necessarily agree with their point of view. But these same white people are so quick to overlook their *own* racism through concocting sophisticated rationalizations. Whenever a Black person decides to think and speak for him or herself, then that individual is often depicted as a "militant, racist, or an anti-Semite." This categorization is nothing more than a deceptive tool used by the media and those who have power, privilege, and prestige to create confusion, uncertainty, and self-doubt. It's a false propaganda designed to instill animosity, stir hostility and create division, not only in the Black community, but between members of the Black and white communities respectively.

I have taken the time to write this article to let white folks know that there is no need for them to "concern" themselves with what or how Black people choose to express themselves. If Black people are to think and speak for themselves, then white sensibilities have no place in the Black community. Black Pride, in other words, is not meant for white people to contemplate its meaning, define its character, nor give meaning to its content. Black Pride is no more racist than "American patriotism." In fact, American patriotism *is* racism! American patriotism condones U.S. violence abroad and sanctions imperialistic practices in order to safeguard and secure American business interests. A United States citizen who's an American patriot is often armed and called a "marine," but a Black person who is Black and Proud is then hypocritically condemned by those who support that marine as a "militant." Make no mistakes: if you're an American patriot, then you're a *racist!*

I have written this article so that it may be known that I am a proud and upright Black man who makes no attempt to appease anyone, especially bigoted white people. I neither seek their approval, nor their disapproval. And I make *no* apology for what I say, write, nor feel. That does *not* make me, or any other Black person who does likewise, a racist nor anti-Semite.

To speak of racism and not mention the now defunct medium, *The Stony Brook Review*, is a grave tragedy. In the March 1993, Vol. 1, No. 2 issue of *The Stony Brook Review*, on page 10, an article written by Keith McLaren justified the Rodney King beating whom he

claimed exhibited "animalistic strength." The staff of this trash, in its April/March 1993, Vol. 1, No. 3 issue on page 5 thought it appropriate to belittle the Africana Studies Department and Black students through condescending sarcasm when it wrote:

BLS 400 - Black Studies: A seminar level course for those who want financial aid. How to look and act pregnant and disadvantaged at the same time. Big bucks desired.

Professor Dube

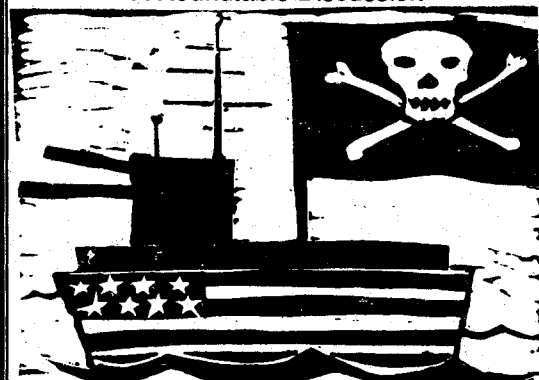
Interestingly enough, Richard D. Cole, who currently serves Editor-in-Chief of the *Statesman*, was Editor-in-Chief of *The Stony Brook Review* and its Managing Editor, Ary Rosenbaum, now serves as the *Statesman* Layout Editor. *The Stony Brook Review* was a vehicle to espouse racist rhetoric in subtle tones by creating a diversion through labeling anything and anyone the staff disagreed with by claiming to offer "an alternative point of view." Those same individuals who controlled *The Stony Brook Review* now control the *Statesman* which is used as a tool to voice their biased opinions and attitudes.

One cannot mention racism and not mention the lies currently being taught in the classrooms at Stony Brook that credit Greeks as the thinkers and authors of philosophy and mathematics: a bold faced lie currently passing as "white lie." One cannot speak of racism and not mention the College republicans who attempted to disrupt Dr. Muhammad's speech given here at Stony Brook in May of 1993 and who embarked on a racist campaign of false propaganda intending to undermine AASO.

Is it racism that permits Richard D. Cole to espouse his brand of propaganda via *The Stony Brook Review* and now the *Statesman*? Is it racism that permits Richard D. Cole to attend Stony Brook after he allegedly referred to a Black professor as "Bitch!" in her classroom, or is it overlooked because his father is a Sociology professor here at Stony Brook? Or, is it just the privilege of having a white skin?

Perhaps it's an attempt to safeguard and secure power, privilege, and prestige at Stony Brook. If that's the case, then obtaining power only comes through struggle. For instance, imagine a power struggle as being analogous to a football game. When given the football, the goal of the running back is to get into the end zone and score. To do so, he may fake, run-around, or run over a defensive player. Now, apply that analogy to our situation: white folks attempting to dictate to Black people what and how to think, say and feel. Well, Richard D. Cole, I'm that running back faking and breaking tackles so that I may be able to score: to think and speak for myself. In other words, *move on over, or I'll mover over on you!*

What's Going on in Haiti & What Should We Do About It? A Roundtable Discussion



Guest Speaker: Marx Arliste
Saturday, February 26th 1 p.m.-6 p.m.
Hunter College, West Building, Room 217
68th Street and Lexington Ave., NYC

Too MUCH

By Sensate Mass

Though I appreciate the tact you showed in not mentioning the article on the subject of Muhammad ("I Have a Nightmare") that appeared in Volume 15, No. 8 of the *Stony Brook Press*, there are some major problems with your article, "Salih Speaks Too BLACK, Too STRONG." The reason behind this is because the article is too INCOHERENT.

You write as if anyone who had not personally volunteered to take on Muhammad in an open debate "should have nothing to say." I had something to say at the time, and actually considered participating, but I did not want to give that man the attention he would have received had someone like myself opened up yet another forum for him to spew his poison. There's another side of the coin when it comes to the issue of "face to face" confrontation, and that was the part the cowardly Mr. Muhammad bowed out of: the disastrously unjust mental shortcut of blaming an entire group of people for the actions of a few. In defaming "the Jews," "the whites," or any other faceless group, he gains the ability, conveniently, to say what he wants without having to confront any one person.

In your article, you refer to the "elements of truth" that were asserted by Mr. Farrakhan to have been contained in Muhammad's speech as themselves worthy of support or acceptance. You also create the impression that Richard Cole had himself accepted the existence of these truths.

All of those who participated in any way, shape, or form in slave trading or ownership are completely reprehensible, and I'm sure that some Jews did so participate. However, reputable sources (those without something to gain by skewing their figures one way or another) have put U.S. Jews at about 2% of the slaveholding population, and even less than that amount of participation in the trade itself. Perhaps Muhammad will bow to the pressure of these obvious facts, and concoct something about how there was a plot by all the Jewish moneylenders in Europe to give money to scumbags because they got some kind of

kick out of exploiting blacks they never saw, or something like that. And again, decent people would have to work overtime doing damage repair on behalf of the truth instead of something more productive.

Muhammad took the easy way out by placing the onus of slavery participation equally upon all Jews. In his speech, he failed to vilify even one particular person, Jewish or not, who participated in the abjection of African or American Blacks. Even if he had, it would have made no difference—what is he going to tell his audience, to hate a dead man? What good would that do? And we are sophisticated enough at this point in history not to saddle anyone with the sins of their ancestors, unless, sadly, the ancestors are an entire nationality, race, or religion.

Why did he say these things about Jews? If you're going to defend the man, you have to ask yourself this question. He was using "historical facts" (sic) to attempt to warn his flock about something or otherwise tell them about issues that are relevant to their lives. It would not be relevant to tell them about the transgressions of dead persons unless they could be surreptitiously linked to a living people.

Also, while getting support for your position by mentioning the Rodney King travesty is probably effective, it does nothing to make the likes of Khalid more palatable to anyone. The two have nothing to do with one another, and, if I may remind you, American public society has taken as one of its rules (whether resident in all of our hearts or not) **not** to make any moral judgments about anyone based upon his or her race. OK, some Jews participated in the slave trade. Some black people participate in crime. According to Muhammad's logic, that would make it OK for me to say all kinds of nasty things about blacks in general. But you wouldn't like that, would you? I wouldn't either, and I will continue to feel justified in voicing my opinion against those who do to the limit of my ability. As I will would against anyone who makes blanket moral statements about any cosmetically or historically similar group.

White people need to "concern" themselves with what is going on with blacks just as much as blacks

have to do the same with whites. We all live together, we all interact. What any one of us does has an eventual effect upon everyone else. If I have a neighbor who is constantly shooting his mouth off and saying things which could very possibly mobilize the less intellectually-conscientious against me, you're damn right I'm going to pay attention to him and discredit him however possible.

The Nation of Islam gained the respect it has in the black community by creating a clean-cut, disciplined, and generally well-behaved group of people who can, in some ways, serve as role models for others. Also, it has, according to the cynical interpretation, gotten enough support behind it to become a real political force in this country—one which elected officials at all governmental levels would like to have the support of. All of this notwithstanding, there is no justification for supporting a group which achieves its aims through the dissemination of hate.

Pride doesn't have to come from the threat of war, or from taking the moral high ground against others. It should come from one's own efforts and achievements. There is no pride in mere, statutory equality, nor should there be. Pride is a placing of oneself above others, and if one is to have the right to do so, one should *earn* it, and not simply distort history in such a way that another group is somehow morally inferior to one's own.

I know a part of you wants to read this as being an attack upon the idea that blacks are doing things to uplift themselves. But that is not true. This is an attack upon the view that, just because he is connected to a movement that is *perceived* to be good for blacks, Muhammad will be widely defended no matter how poisonous the rhetoric he produces. Don't you think that the snot-nosed, ignorant rednecks who attend Ku Klux Klan meetings feel just a little bit better about themselves after they listen to their own version of Muhammad tell them how blacks, one and all, are mentally, physically and morally inferior to whites? That's the tactic Muhammad has chosen to employ, and the *Press* cannot endorse any article or statement in support of him or anyone like him.

SENIOR PORTRAITS

The '94 Specula Yearbook,
in conjunction with Empire Studios,
will be posting sign up sheets
for senior portraits
from February 21-25

in the Stony Brook Union from 9:00 a.m. to 4:30 p.m.

The portraits will be taken February 28 to March 4 in the Indoor
Sports Complex photo room.

If you would like to work on the yearbook or have any questions,
please call 632-6453.

Dysfunctional Fables

THE WOLVERINE AND THE SQUIRREL

By Rachel S. Wexelbaum

for everyone who will be stuck behind a cash register this summer

The animals had decided to build a supermarket which would provide them with food during the winter. Everyone would pool their resources together and share what they had saved in the spring and summer. They thought that this would create peace in the forest, for now no one would go hungry.

Some animals, however, cannot fight their deepest carnal instincts to be nasty and uncooperative. The squirrel insisted on collecting his groceries the old-fashioned way—gathering nuts before the winter snows and finding them later. Often Squirrel will forget where he stashed most of his bounty, and he will steal whatever food is available in other animals' larders. In the long run Squirrel's nutty investments are profitable, for they grow into trees which can be enjoyed by the entire forest community, but neighbors quickly lose patience with a miserly mooch. The other animals even suggested to Squirrel that he make a map of where he buried his treasures, but the little creature would fly into a screaming rage that would frighten the bravest bear.

While no one was looking Squirrel snuck into the new supermarket. He drooled and twirled his tail in the air eagerly as he walked through the aisles. In a trance he passed fruits and vegetables, eggs, insects, meat and snacks of all kinds. Everything looked so good Squirrel did not know what to carry away first!

Then he reached the human food aisle, and his heart raced in anticipation. There were goodies wrapped in tin foil and cardboard boxes—those were his favorites. Suddenly something on the top shelf caught his eye and he climbed up to get a closer look at a row of bright red boxes. Upon closer inspection these boxes had pictures of animals on them—even humble squirrels—and hungry Squirrel's curiosity grew.

After looking both ways to make sure no one was

coming, Squirrel neatly chewed a hole through one of the boxes and its wax paper interior to see what was inside. He tilted the box over, and out poured little cookies in different shapes. In fact, they were animal shapes! Squirrel clapped his little paws and began to eat



them, but much to his chagrine he could find no cookies shaped like squirrels as advertised on the box.

Without realizing it he had devoured an entire box of animal crackers in hope of discovering a little squirrel.

Squirrel felt guilty about eating an entire box of animal crackers, and he wanted to replace it. He could do it the only way he knew how—opening up another box of animal crackers, pouring them out on the floor and stashing them in nooks and crannies around the supermarket. In that way animal cracker trees would grow and supply everyone with as many little lions and tigers as they wanted.

Just then the manager of the supermarket appeared. It

was the wolverine—otherwise known as the glutton. Wolverines are the largest North American members of the weasel family and are known for their voracious omnivorism, much like the Tasmanian Devil's. Anyway, Wolverine spotted Squirrel and growled that he put the cookies back.

Fearfully Squirrel froze among the animal cracker boxes. He had to think fast, otherwise Wolverine would eat him up! Quickly he squeaked, "But Mr. Wolverine! Did you know they have no cookies in this box shaped like a wolverine? You should be insulted!"

The shaggy hair on Wolverine's butt stood on end. "What?" he shouted. "I don't believe you!"

"It's true," nodded Squirrel gravely. "I couldn't find one."

"Gimme one o' those boxes!" He grabbed a box off the shelf. "I'll show ya a wolverine!" He tore the box open and studied each little cracker, gobbling them down until there were no more.

"Well?" asked Squirrel.

Wolverine stuck his head through the box. "You're right!" he declared. "Those racist humans! We can't sell such trash here!"

"I guess I should try and find the ones I planted..."

"PLANTED? You planted them? I demand that you un-plant them and take the rest of these boxes out of here! I won't sell any species-centric products here!"

So, rolling down the aisles, a fatter Squirrel made out.

MORAL: It is best to make those in power think that they are doing you a favor while you rob them blind.

MORE IMPORTANTLY: Conservation saves trees and lives.

Unquiet Slumber

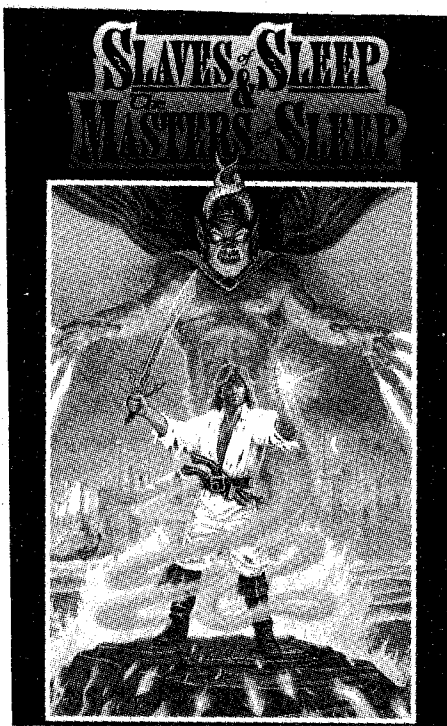
By Catherine Krupski

L. Ron Hubbard's book "Slaves of Sleep & The Masters of Sleep" was released by Bridge Publications last fall. This is the first time both stories have been printed together in one book.

"Slaves of Sleep" was printed in 1939. Later, "The Masters of Sleep" was printed.

The lead character, Jan Palmer, a quiet young man who inherited his father's millions. His inheritance is jeopardized when he is accused of murdering a professor in his study. Professor Frobish, an Arabianologist, knew that his father had a model that would be useful at the college. While Professor Frobish was in the study, he saw a copper jar with a special lead seal and knew its historical importance. The jar, found in the waters off of Tunisia, was given to Jan by his uncle.

"Very few people know much of about the Jinn. They seem to have vanished from the face of the earth several centuries ago though there is every reason to suppose that they existed in historical times. Sulayman is said to have converted most of the Jinn tribes to the faith of Mohammed after a considerable war. Sulayman was an actual king and those battles are a part of his court record. This, Mr. Palmer, is not a cupid's bow on this stopper but the Seal of Sulayman!" Frobish was growing very excited. "when several tribes refused to acknowledge Mohammed as the prophet, Sulayman had them thrown into copper jars such as this, stoppered with his sea, and thrown



into the sea off the coast of Tunis!"

The professor entered the study and opened the jar and sure enough, a Jinn came out. Unlike the begin-

ning of "I Dream of Jeannie," he was angry. He instantly killed the professor and cursed Jan with Eternal Wakefulness, which means that when you fall asleep, you enter another world and live a life there.

This other world is the one the Jinn is from. There are very few humans in this world and they are usually enslaved. He is known as Tiger, a brave, slick guy who is everything Jan is not, including that brand of good-looking called "brawny." The personality of Tiger begins to take over, but not without Jan intervening once in a while. Tiger is well-known by all, if not by face, then reputation. He has the most amazing luck, kind of like Indiana Jones.

When Jan wakes into our world, he is in prison. Sometimes the "Tiger" in him comes out, which helps him get by while he is in jail. His "family" is eager to have him committed after he tells the truth of the homicide, in order to get his money.

The story was intriguing and for all you die-hard students stuck with a lot of course reading, it was fast reading. I liked the plot, but some of Hubbard's descriptions of Tiger could have come from a Harlequin romance, fortunately there weren't many. It was easy to get into the story and follow it, although his tendency toward melodrama and cheap ploys to create a sense of suspense in the reader were too regularly used and became very tiring. Then the reader has to realize that this was written when MGM released "The Wizard of Oz" and our idea of entertainment has far exceeded what was avant garde then.