

*The
Stony
Brook*

PRESS

Vol. XXI No. 9

"Where we were, how we are and how far we've come."

February 9, 2000

Hate In America

pages 11-18

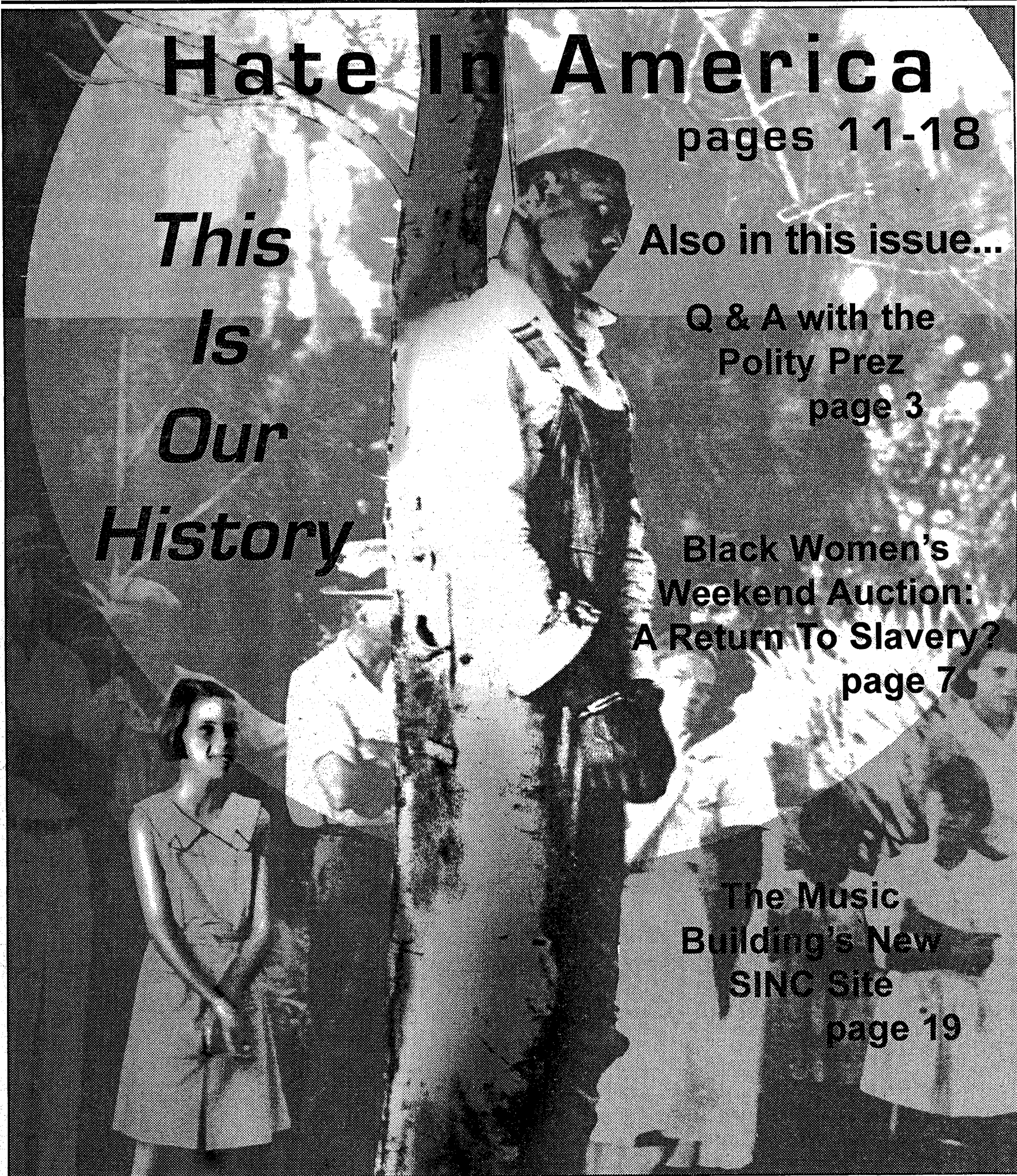
*This
Is
Our
History*

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A Return To Slavery?
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Building's New
SINC Site
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Campus Events

"Our Mothers"

A Global Community Project

Calling All
Men & Women
Ages 17-102
Dress Comfortably

Wednesday, Feb. 16, 2000
Nassau Hall Dance Studio
(South Campus)
SUNY Stony Brook
7:30-9:30 p.m.

For More Information:
Contact Amy Sullivan at (516) 632-3005

*Announcing
USB's Newest
Coffeehouse
Series*

"StonyBrew"

Every Thursday night from 9pm to 12 pm there will be free coffee and live entertainment in the SB Union Colours Cafe.

For more information and to find out how you can perform or co-sponsor an event, contact the Department of Student Union and Activities at 632-9392.

Town Meeting to Discuss the "8 Semester rule"

Thurs. 9pm Uniti Cultural Center
for info call Jamel Addoh 6-2138

Astronomy Open Night

Spring 2000 Lecture Schedule

March 4 -- Professor Aaron Evens:
"Giant Black Holes at the Hearts
of Galaxies"

April 7 -- Professor James
Lattimer: "The Sun, Stars, and
Jello: New Results from
Astroseismology"

May 5 -- Professor Chang Kee
Jung: "Nature's Rare Optical
Displays: Rainbows, Sundogs,
Green Flashes, Heiligenschein and
more..."

Lectures are scheduled for 7:30 pm the first Friday of each month in the Earth and Space Sciences Lecture Room (001).

For additional info, contact the Department of Physics and Astronomy at (516) 632-8100

Black History Month Events

Tuesday, Feb. 15: Preventing Youth and Gang Violence in African American Communities: a Public Health Perspective. 11:30am-1 pm, Health Sciences Center. Detective Wes Daily (Suffolk County PD) and Dr. Al Jordan, consultants on youth violence, will discuss factors associated with youth violence and present effective strategies for violence prevention.

Wednesday, Feb. 16: Lecture: Black History on Long Island. 12:30 pm, University Book Store, Melville Library. Ted Harris of the Three Village Historical Society and Bradley Harris, Smithtown historian, will give a presentation on the history of African Americans on Long Island.

Thursday, Feb. 17: How Title IX Changed Women's Sports. 12:15 pm, Peace Studies Center, Old Chemistry Building. Trish Roberts, SB's Women's Basketball Coach and Olympic Silver Medalist, will speak about the trajectory of women's sports over the past two decades.

New English Chair?

By Candice Ferrette

As part of a long-term, greatly anticipated search for a new chairperson, the English department hosted a symposium given by chair candidate Warren Ginsberg in the Poetry Center this week. Dr. Ginsberg gave a paper titled "Chaucer's Italian Experience," a brief overview of the contents of his recently published book, while getting acquainted with an audience of faculty, staff and graduate students in the process.

Although aimed at focusing purely on Dr. Ginsberg's paper, questions regarding his possible appointment as chair and his overall perspective on the English department were unavoidable, and gave rise to a number of concerns (going beyond the *Chaucer's Italian tradition*). One female grad student was concerned about what he planned to do to reform the department Dr. Ginsberg fended her and others off by finally stating, "I'm going to be honest with you all, I have met with the President and the Provost regarding your situation. You [the English Department] are at a crossroad, this is your second chance and there won't be a third."

Dr. Ginsberg also stated on behalf of the President and Provost, "Their interests will be the department's interests. The administration is committed to rebuilding the department, but it is the will of the department to be rebuilt. There will be many new [faculty] appointments in the next 3 years."

"An English department calls for a dialogue between all members of the department, and it is the chair's responsibility to provide the neces-

sary discipline."

Dr. Ginsberg expressed his knowledge of the "combination of interests" within the department and stressed his feelings of compromise within the various factions of the department.

As former chairman of Albany's English department, which has through the years suffered a severe loss, yet is currently in reformation, he stated that he has "gone through the turmoil of a crumbling department."

"I've seen some of the ways of emerging through those disasters, as well."

As a result of severe budget cuts, Albany's English program suffered a reduction in faculty and virtually collapsed after Dr. Ginsberg's stepped

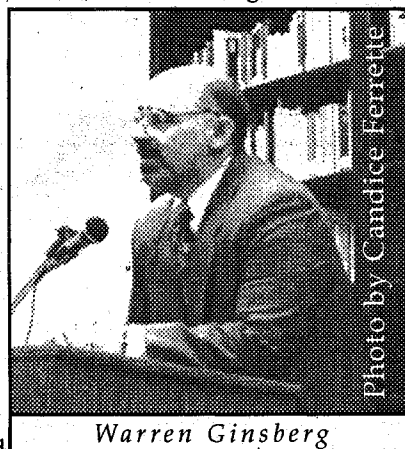
down from his chairmanship, which he held from 1990 to 1995. When he returned, he found the department in a poor state, similar to what Stony Brook's English department is now enduring. In the last three years, Albany has taken many steps to rebuild its program, including 12 new hires. Dr. Ginsberg made these similar predictions for the future of the Stony Brook program when he insisted, "This department has the opportunity to double its size and to restore the national reputation it had before."

A Stony Brook alum, Dr. Ginsberg recalled his undergraduate education when he explained his inspiration for his new book. He

said he began noticing the relationship between Chaucer and his Italian counterparts when he completed his master's degree at Stony Brook in Medieval Literature. Never actually obtaining his bachelor's degree, Ginsberg breezed directly into the grad program in his junior year and graduated in 1971. He then received his doctorate in Medieval Studies from Yale, where he taught before joining Albany's English department in 1984, where he chaired for five years and presently holds a faculty position.

As is widely known throughout the campus community, the Stony Brook English department suffered a state of disaster last year with the bitter tangle of the short lived Stony Brook chair Professor Lee Edelman. Since last year's controversy surrounding Edelman's resignation, and the department's hiring freeze, Stony Brook's English department appears to be on the road to reformation. Dr. Ginsberg is one of four candidates that are currently being considered to head the English department.

"As far as I'm concerned," said Debbie Anne Baione, an undergraduate English major, "everything they've done in the last two years has made the department crumble. At this point anything they do has to be better."



Warren Ginsberg

Photo by Candice Ferrette

Polity President Andrew Carberry

By Shari Goldsmith

The following is a summary of an interview with the president of our student body. Carberry requests that students respond, and invites you to submit questions and/or concerns to the *Stony Brook Press* for the President's response.

What are the priorities of your agenda for this semester?

Polity is planning to increase its recognition among the students. Polity does not have a legitimate presence on campus. We plan to rebuild and restructure our organization and improve our efficiency. We intend to work on our public relations, and present an "open door policy" for the students. Polity is looking into the possibility of relocating the student senate to the Union to increase their visibility among students. We also hope to restructure our policy of dealing with other student organizations. We are planning to distribute the responsibility of keeping tabs on different organizations to gain an understanding of what's going on.

What role does polity play on this campus?

We are student advocates 110%. The students don't realize that if they tell us what to do we have to do it.

What specific issues will Polity be addressing?

Polity is in the process of pushing the idea of a Student Recreational Center. If Stony Brook goes division I, which it plans to do, the Sports Complex will become a lot less accessible.

Polity plans to take issue with Stony Brook's student "kick-off campus" policy. We feel that it's unfair that

Stony Brook prevents students from continuing residency on campus after 8 semesters, and that time period is even less for transfer students. Surveys have shown that it takes an average of 5.6 years for students to graduate from the SUNY system. The university continues to promote student enrollment, but doesn't have sufficient facilities to accommodate the current status of the student body. The school administrators wonder why they have poor alumni support. They don't realize that a student's last impression is the lasting impression.

As of now the campus television station, 3TV, is in the process of being reactivated. We intend to make sure that it goes through smoothly.

To confirm Polity's atmosphere of accessibility, we plan to change the names of some of Polity's branch organizations. We want the campus to be aware of our presence and daily impact we have on campus lifestyle. We've already prompted the Student Activities Board to incorporate the word Polity into their title.

What is the status of campus security?

I'm concerned that students feel there is no "safe space" on campus. There are issues with lighting throughout the campus and around the academic mall. It's unfortunate that students aren't aware of all the services that Stony Brook provides. The Student Walk Service runs from 9:00PM and ends at 3:00AM. The campus police provide a service that enables students to receive a ride back to their dorm throughout the night. Students need to know that the police are here for our safety. That is why I opposed the schools attempt to institute the police as watchdogs in the campus residences.

What are your concerns on a national and state level?

I am concerned by the New York State's move to privatize the SUNY organization. There are

state policies currently in place that collect money from the schools and redistribute it. There has been a move to not send the money to the state, in an attempt to change SUNY's state school atmosphere. Furthermore, the state's hiring of a financial administrator to run an educational organization indicates its desire for the system to be run as an efficient business.

State and national organizations like SASU and USSA are trying to rally students to make an appearance in Albany and in Washington D.C. in order to makes the students' presence known to lawmakers. We need to take charge. We hope to improve access to education for people with disabilities, for students with children, and for students who are economically disadvantaged.

Are you happy with the changes in the meal plan?

I am content for now.

What message do you want to communicate to Stony Brook students?

We hope to promote the Stony Brook student's feeling of empowerment. We don't often have an issue that unites the student body to rally behind. The action regarding the meal plan last semester proves that students can make a difference. Right now students are discouraged by Stony Brook's unfriendly student atmosphere. We want the administration to know that the student's outlook on the campus has an impact. Students can very easily contact their high school guidance counselors and use other avenues to discourage potential Stony Brook students from attending this university. The school has plans for improvement that would take affect in a couple of years, but we need to improve university accommodations for students now.

Where We Were, Where We Are, And How Far We've Come

Hate's a bitch, just take a look at our cover. That is where we have come from. We have made great strides, but considering where we were when we started, can we be satisfied with where we are?

When presented with with revisionist material, one must question the motivation behind the revision. Where does it come from and where does it lead? Does it shove history further into the distant past or does it serve to refresh the awful lessons of history so that we are reminded of our past and forced to continue learning from it?

The "literature" presented by Bradley Smith (BS) is more reminiscent of the former than the latter. He is truly a nutter, and his use of the internet as a vehicle of disseminating his thinly veiled hatemongering is terrifying. Children have access to his "teachings".

Teachings. We in academia tend to forget that we are not average Americans. How much does the average American know about history? What would they respond when asked about the Holocaust, Slavery, Rwanda, Kosovo, or Cambodia? Would they be able to identify the common theme? Can you? What do you know about those atrocities? Can you name the ethnic groups involved?

If you can, good. If you can't, shame on you. You don't read the paper. Who cares what is going on in Burundi? I do. First they came for the Hutu, and I did nothing because I was not a Hutu.

What do we teach our children? Do we shield them from the atrocities of history or do we sit them down with a photo essay on the victims of those atrocities so that they understand the human costs?

Jewish communities are very aware of their history. They keep the memory of their group suffering alive and fight so that it is not forgotten. Many are tired of hearing about the Holocaust, but that is often due to repressed anti-Semitism. Why is it so important to remember? Because the opposite of remembering is forgetting, and we do an injustice to future generations by forgetting.

Our cover is about remembering. Everyone knows about slavery, but how much do they know? What do we teach our children about this part of our history? Most schools focus on the strides of the Civil rights period rather than the atrocities that preceded and followed. Can we ignore the repercussions of our societies selective memory?

What is the effect of selectively remembering American history? We revisit the same atrocities from our past in the present and we can pretend to be apalled, as if it were something new to us. James Byrd and Abner Louima—every American should know those names and share the responsibility. A society dictates what is acceptable behavior and we all shape that society. What did you do to contribute to those crimes, you may ask? We ask, what have we done to ensure that such things don't happen? And we must acknowledge that we at *The Press* have also not done enough.

More than a quarter of the young Black men in this country are entangled with the penal system, stripped of their voting rights. Why? What are we doing to ensure that another generation isn't lost, lynched, or undereducated to serve as a wage slave?

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Cover photo, *The Lynching of Rubin Stacy*. July 19, 1935. From "Without Sanctuary," edited by James Allen. Twin Palms Publishers 2000.

WINNER

1999 NEWSDAY SCHOOL JOURNALISM AWARDS

- FIRST PLACE IN COMMENTARY
- SECOND PLACE IN PHOTOGRAPHY

1998 CAMPUS ALTERNATIVE JOURNALISM AWARDS

- FIRST PLACE IN REPORTING
- FIRST PLACE IN HELLRAISING
- BEST SENSE OF HUMOR

Elían: Should He Stay Or Should He Go?

By Anna "Plum Blossom" Ortega

Imagine what it's like to be tossed around at sea on a rickety raft and witness the drowning of your mother and nine others. After surviving in an inner tube for days in the open sea, you are told that you cannot see your father, grandparents, baby brother or your friends. Imagine you are six years old.

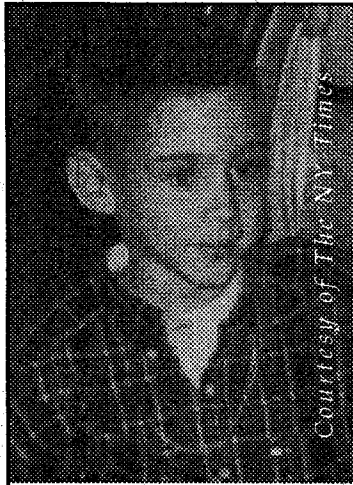
On November 25, 1999, the U.S. Coast Guard discovered Elián Gonzalez floating in an inner tube in international waters. Elián's mother and nine other Cubans drowned attempting to reach Florida. Elián's father, and his paternal and maternal grandparents were not consulted after Elián was rescued by the Coast Guard. He was released into the custody of his great uncle, Lazaro Gonzales, a resident of Miami. Gonzales refuses to send Elián back to Cuba, despite the wishes of Elián's immediate family. On January 10th, Miami-Dade County Circuit Judge Rosa Rodríguez, awarded Lazaro custody of Elián. Judge Rodríguez also issued an order for a case hearing on March 6th, further obstructing Elián's prompt return to Cuba.

Juan Miguel Gonzalez, Elián's father, as well as his grandparents, demand the return of Elián to Cuba. A child taken from his country, without the consent of both legal parents, notwithstanding international laws of immigration, should be returned to his only living parent. However, a child's nightmare has festered into a right-wing Cuban American campaign strategy.

The judge in this case is aligned with the distant Cuban American relatives and was quoted saying that Elián's return to Cuba "would cause imminent and irreparable harm, including loss of due process rights and harm to his physical and emotional well-being. It was also revealed that Judge Rodríguez has close ties to Armando Guterrez, the Miami relatives' spokesperson.

"Judge Rodríguez paid a total of \$63,446 to Guterrez and his wife's business, Creative Ideas, Inc. to run public relations and advertising campaigns for her election to the bench sixteen months before," according to a news article. How can her ruling be anything but biased?

The Immigration and Naturalization Service (INS) Commissioner, Doris Meissner, has reportedly ruled in favor of Elián's swift return home. Meissner stated the INS' desire to "work with the family and others to make appropriate arrangements for Elián to be reunited with his father. This decision has been based on the facts and laws." The INS set January 14, 2000 as the date on which Elián would return back to Cuba. Elián, however, is still not free.



Elián Gonzalez

Lazaro Gonzalez is holding Elián against the wishes of his immediate family in Cuba saying he should remain in the United States "for a better life."

On January 1, 1959, Fidel Castro, Che Guevara and the rebel army successfully ousted Fulgencio Batista's exploitative reign in Cuba. Castro guaranteed Cubans free health care, education, and low cost housing. After the collapse of the Soviet Union, Cuba suffered economically, as aid provided by the former Soviet Union ceased. This was coupled with US-imposed economic blockades that have been part of US foreign policy for the past 40 years. Perhaps Elián, as well as other Cubans, would be able to have and enjoy the "better life" that right-wing Cuban Americans are chanting for in the economic blockades were lifted.

Elián Gonzalez is a six-year-old child who has suffered an unimaginable loss. He should not be upheld as a poster child for political gain by powerful lobbying interests.

Interview with Professor States?

Gallya Lahav

Compiled by Joanna Wegielnik

Dr. Gallya Lahav is a professor in the Political Science Department who specializes in immigration, specifically policies and issues that deal with family reunification. She has worked for the European Union and the Population Division Agency of the United Nations. The following is a transcript of recent interview with Dr. Lahav about the Elián Gonzales case.

Q. Does the Florida State Court, which recently decided to award custody of Elián Gonzalez to distant relatives in Miami, or the US Congress, have the legal right to keep Elián in the United States?

A. I can't answer that from a legal point of view but I would think the INS, as an arm of the federal government, has the ultimate right in preserving its own sovereignty. But I have my own personal convictions about this case simply because I think the American position is fairly hypocritical. We judge immigration cases based on family reunification and on American values of family. If we judged this case as we would a domestic case, this child would be with his father.

Q. Current immigration policy dictates that he [Elián] should be returned to Cuba?

A. Absolutely. Current immigration policy as well as current domestic family law.

Q. If that is the law, why is Elián still in the United

A. Old, cold war politics. This case is a symbol for a group of dissatisfied Americans from the Cuban community in Miami to express themselves and, unfortunately, this boy is caught in the middle. Pure immigration law, pure American family law and article 8 of international law, dictates that Elián should be returned to his immediate family...to live with your family is a human right.

Q. Can legislation be passed by lawmakers in the US making Elián a US citizen?

A. This would be the first such case. There are only five such cases in American history. This includes Churchill and Wallenberg, who was a very prominent WWII hero who helped Jews escape nazism. This [practice] has been reserved for five extraordinary world citizens...it's called "honorary citizenship."

Q. From your studies of immigration, is this case unique, especially in term of Cuban-American relations?

A. I don't know if it's unique, in the sense that there have always been ethnic lobby groups that try to promote their own ethnic migrants since the beginning of history. But if you determine that this boy has a better future here [in the United States] and therefore, override family values, you are making a judgment on what Cuban society is able to offer to this boy. You are also saying that every child born or residing in an impoverished, third world country, technically has a right to live here if he can get here illegally.

Stony Brook Wins Big at the Society of Hispanic Professional Engineers National Conference

By Elissa Paim

Stony Brook's Hispanic Professional Society, formerly known as, but still affiliated with the Society of Hispanic Professional Engineers went to their annual National Conference this past week. The National Technical and Career Conference, better known to members as NTCC, took place from Wednesday, January 26 through Sunday, January 30 in our Nation's capital, Washington, D.C. where Stony Brook's chapter took home a trophy.

The Society of Hispanic Professional Engineers, SHPE, consists not only of engineering students, but students and even professionals of different majors. Divided into six regions throughout

the U.S., SHPE's two-hundred chapters are located at various universities throughout the United States and Puerto Rico. Along with the National Conference, SHPE also holds such events as an Eastern Technical and Career Conference early in the school semester as well as a Regional Student Leadership Conference which Stony Brook will be hosting this year. Every year these conferences are held in different locations and a school from the region chosen by a committee is picked to host the ceremonies.

The National Technical and Career Conference not only provides members of SHPE with career opportunities, but with plenty of fun activities as well. The first night consists of an opening ceremony. Each night a disc jockey spins music at a private ballroom

set aside until six o'clock in the morning for the members' use. From Thursday to Friday, workshops are provided. These workshops are given not only by students representing various universities, but also by executives from major companies all over the world. These workshops may vary from experiencing a day in the life of an engineer to building suspension bridges. Some workshops are even as fun as how to become a millionaire or how to get a 4.0!

On Friday night there is a gala banquet consisting of a fancy dinner and the presentation of many of the major awards. Formal to semi-formal attire is expected and no one showed up wearing

continued on page 9

LET THE RACES BEGIN: THE COUNTDOWN TO THE POST-CLINTON ERA

By Jovian Radheshwar

Starting with such a declarative title to this essay may be a mistake, but I am one of the detractors who truly feel as though President Clinton has done quite a job defining his era, and in fomenting a political legacy stretching beyond sexual impropriety. Bill Clinton, in my opinion, is one of the greatest presidents in the history of America, as he has ushered in, for better or worse, the period of Pax America that now dominates global politics. Additionally, he has typified his generation, being a child of the 1960's, and then becoming the technobabble, e-commerce pusher of globalization. But Bill is now on his way out, and this commentator will declare his reign triumphant. The new contenders for the top job, in my opinion, are a far cry from the Machiavellian political genius of Clinton; but they nonetheless represent some interesting aspects of the very narrow political spectrum. Seeing as how I am a registered democrat, to be fair I'll address the major republican candidates first.

After the last few weeks, there have been some very interesting changes in the republican race. The front-runner, and fortunate son incarnate, George W. Bush, is now in a real race for the GOP's nomination. As the Governor of Texas, there is no doubt that he has had significant electoral and policy success in his home state. In addition, the name-sake he carries, that of his Presidential father George Bush (right before Clinton, for all you stupid gen-x'rs), certainly affords him similar advantages. Bush's popularity ratings are consistently in the 70 percent range in Texas, and range from the high 40's to 60's nationwide. This gives him a sharp edge. But that fails to explain his inability to preserve his apparent coronation ceremony as the upstart Senator McCain has recently routed Bush in the New Hampshire primary. Immediately prior, Bush won only a narrow victory in the Iowa caucus, receiving only 40% of the vote.

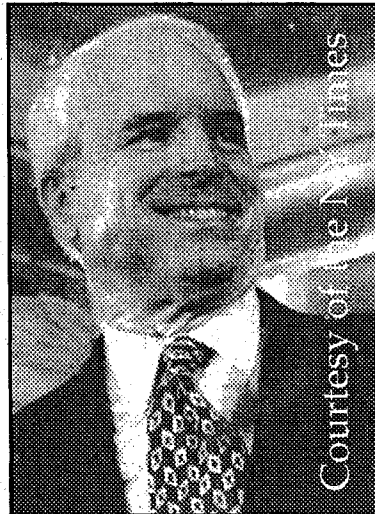
McCain deemed it not strategic to campaign in Iowa, a money-heavy state, where Bush's huge fundraising advantages essentially guaranteed him the victory. In New Hampshire, McCain managed to pull in 49% compared to Bush's 31%, clearly suggesting that if given the opportunity to compete on fair ground, McCain seems to have the ability to beat the republican establishment's chosen son. The other contenders, such as Steve Forbes, despite his strong showing in 2nd place with 33% in Iowa, are largely characterized by the press as far too rightist to win any national election. Men such as Alan Keyes (perhaps the smartest republican, and their best orator by far) and Gary Bauer are representative of the far right, and the Christian fundamentalist, anti-abortion faction of the Republican Party. As the campaign of Barry Goldwater proved in 1964, it is quite difficult for these types to avoid frightening the masses with their judgmental, hateful rhetoric. Similarly, one should not rely on primary poll-ratings in evaluating the success of the far right, as the voters who turn out for these contests are typically the most extreme members of the party. Thus, I will only be discussing George W. and John McCain below.

The democratic race, pitting sitting Vice President Al Gore against former New Jersey Senator Bill Bradley has been characterized by far closer margins, and the trend thus far has been to favor the Vice President. In a race where both candidates are more on par in fundraising matters, picking a favorite is not such a simplistic matter, but Gore has won the Iowa and New Hampshire delegations by modest margins. The real trouble, if it comes to be, for the Vice President, will arise in New Jersey, New York and California, three very important states. Bradley, a former New York Knicker from the era of that team's last championships in the 1970's, has a natural advantage in New York. As a popular Senator from New Jersey, he is all but assured to win that state. In California, the former Senator maintains a network of contacts with regional political power brokers in the bay area and has the support of the majority of the Hollywood elite. These will be the states to watch closely in not only determining the level of support the candidates have, but to evaluate their likelihood of winning the Presidential races in November.

Returning to the Republican race, this writer has developed a fondness for Senator McCain, and his entirely mushy story of being a POW in North Vietnam during the Vietnamese Revolutionary War (1945-1975). Of course, under international law, the pilots of American jets carpet bombing Vietnam were indeed "air-pirate" as Hanoi propaganda films might suggest, but McCain seems like a man of dignity. Being the son of the Pacific Fleet Commander of the US Forces, the North Vietnamese were eager to utilize McCain's release as a bargaining chip. But McCain refused to break the traditional queue of being released in the order of capture. He even seems like the type that this writer, a Ho Chi Minh sympathizer, can admire. McCain, by almost all standards, is on the right wing of the political spectrum. Why then, would this "better red than dead" columnist be willing to vote for him in general election, or even in the New York primary (that is of course, if we had an open primary; remember I'm a Democrat). The issue, is Campaign Finance Reform. McCain is the only candidate in the field who actually takes the issue seriously, as Bush is an adamant defender of fund-raising. Bush has even gone far enough as refusing the right to federal matching funds for his campaign, as his fundraising drive has accumulated far more than the matching funds would have allotted him. McCain has been doing fundraising as

well, as a matter of necessity, to compete with Bush. His campaign, however, is very focused on this issue, coupling campaign finance reform with the war hero story of integrity. This has been a strategy that has worked thus far. Bush's own strategy, of "Compassionate Conservatism" is difficult to evaluate, as he has avoided giving it too much definition as of yet. Potentially, he is saving his ideological positioning to juxtapose the democratic nominee in the general election in November. Bush is still the favorite to win the nomination, as he is all but assured victory Texas, and New York (due to archaic ballot petitioning procedures favoring the state party's choice, in this case Bush), but I would love to see McCain win, so I can vote for him to stick it to the entrenched money-interests in Washington.

I won't discuss the Democrats at any further length here, but I will say that Gore would make a formidable opponent to whomever the Republican nominee will be, as Bradley is a very non-chalant campaigner. The election will bring George W. Bush into the Presidency, the way things stand now, but the Reform party, and their apparently secretive nomination procedure, will be very important to watch. The candidates for that party are Right-wing hatchet man Pat Buchanan and New York's favorite divorcee Donald Trump. If Buchanan wins, he will pull away votes from the republican nominee; if Trump, he will siphon the Democratic candidate's support. Trump is perceived to very much like Clinton on economic matters, favoring free trade and such. Buchanan has a well-established rhetorical record of arch-Protectionism. In this race, the recipient of Reform's nomination will receive 12.4 million dollars in federal campaign funds based on Ross Perot's showing in the 1996 race. The Reform candidate, thus, is an essential wild card in this race. Here's my preferred outcome, McCain wins the republican nomination, Bradley wins the Democrat's nomination and Trump runs, dividing the liberal vote. McCain offers the only real chance for reforming our stagnant political system, and gives a chance for hope in the next decade. His own denial of requiring his Supreme Court nominees from passing an anti-abortion "litmus test" also makes him much more attractive than the other republicans. Unfortunately, here's what will happen, Bush is going to crush McCain in Texas, and will ride on to his party's nomination, Gore will beat out Bradley by a narrow majority, and Buchanan will win the Reform nomination. This will give Al Gore the Presidency, with the anti-free trade Buchanan dividing the conservative vote with Bush, as his campaign is largely centered around the "way the centrist republicans have sold the party out". I can live with this outcome, but for me, it's all about Ventura 2004. Hopefully, by then, some other schmo will be commenting on the race.



Oops, crapped my pants!



Fuckin' Springsteen, man!

Reflections on the Scene:

Bush Gets **FROZEN** in New Hampshire,Pataki Has a *Sugar Daddy*,And Only **Rocker** Needs To Be Sensitive

By DH Campbell

There has been so much going on in the world lately that I felt that not to comment on it would, in and of itself, be lazy of me. I mean how often do little problems make for big headlines, while big problems seem to go unnoticed in the press? With that said here are some reflections on the scene.

Reflection One: The New Hampshire Primary

It seems that money can't buy you love; at least not in New Hampshire. On Tuesday February 2, rogue Republican John McCain surprised many when he won the party's New Hampshire primary by a margin of almost two to one. This win is surprising considering that the 'war chest' of Mr. Bush now totals more than \$80 million, and Mr. Bush far out spent the McCain campaign (I like the way that rhymes) in New Hampshire with regard to TV and radio ads. It appears that Mr. McCain's down home approach to politics, with his seemingly endless employment of Town Hall Meetings really appealed to the voters in New Hampshire. Perhaps they, like many, are tired of the moneyed system that has appointed George W. Bush as heir to the party's throne without ever asking the lay party members.

I'm not a Republican (despite what my colleagues at the *Press* may think), but I really like Mr. McCain. Perhaps I am drawn to his sardonic wit, and the way in which he has always challenged authority. I know that I like him because he is fighting big money in campaigns, and is the lead proponent for campaign finance reform. However, the chances of him winning the Parties nomination are slim to none. Even if we put aside, the money issue for now, McCain still does not have the interior party support to make a successful

challenge against Mr. Bush. Republican's within the Party are convinced, even with the set back to his campaign in New Hampshire, that George W. Bush is the man who can beat Al Gore in the November elections. In fact 19 Republican Senators who are up for reelection this year are counting on his coat tails. Republicans have their minds fixed on the idea that Bush is charismatic enough to attract enough swing voters (voters not really loyal to either party) to carry a national campaign. My prediction is that this idea will cost the Republicans the White House in the election. Stay tuned!

Reflection Two: Pataki the Lackey

Shame on you Mr. Pataki for your efforts to keep John McCain off the primary ballots for so long in New York! It has been a long time since I have read about such a conspiracy within the powers that be, to keep someone from challenging their views. Leave it to Republicans to provide the example!

However, it isn't a surprise that Pataki lead this conspiracy in keeping McCain off the ballot, while strongly backing Bush. In fact, I am willing to make a large bet that our dear old governor will be departing us soon for the position of Vice Presidential nominee (or as I like to put it "first bitch"). Mr. Bush needs Mr. Pataki, who is from a large state with a lot of voters, to help him get enough electoral votes in the North. Although New York has long been a traditional source of support for the Democrats, in recent years Republicans have been making strong gains. Mr. Bush is counting on this, and the fact that

Mr. Pataki has some national name recognition and popularity to help him in November 2000. Mr. Pataki, wants the present of a national office, and Mr. Bush is playing sugar daddy to give it to him. I say goodbye, have fun, and don't call us, we'll call you.

Reflection Three: John "Off His" Rocker and A Flag Flies High

John Rocker gets punished for his racist views but the members of the South Carolina Legislature don't? I don't get that one. My friend Jen mentioned to me that maybe the league punished Rocker because of contractual issues. That got me thinking. When you are elected to any office, you take an oath to uphold the Constitution of the United States. You also, in many states, take an oath not to support or engage in activity that advocates the overthrow of the national government. (See New York's Public Officers Law) The people who created the Confederate flag in the first place didn't uphold or like the Constitution, and certainly wanted to overthrow the national government. Yet, we can still have their symbol fly high, and proud, on one of our state buildings. But who really cares, right? I mean a baseball player with no real power to influence someone's life needs to be punished and sent to the Maoist concept of "sensitivity training" for the comments he made as a private citizen. However, if you have the real power in America, and work for the government, those racist ideas are fine, they are protected under the idea of states rights, and Freedom of Speech is on your side. Welcome to America! Who is off their rocker now?

Perhaps I am drawn to his sardonic wit...

I Will Gladly Pay You Tuesday For A Negro Today

By Jason Saturnin

January has come to an end and we now find ourselves in the midst of another black history month. This is the time when people put an extra focus on the history of blacks. The students at Stony Brook University are no exception. About this time every year, SAB hosts what is known as Black Womyn's Weekend (BWW). BWW holds a series of events throughout this month such as informationals, bake sales, etc. There is one event, however, that should not have a place during BWW: the auction.

In the days of slavery, the auctioning block was a place where black families were torn apart. Slaves would be manhandled, inspected as if they were animals, and treated worse than dogs. Auctions have been a place of heartache and pain for slaves, and to have blacks in today's society organize and take part in auctions - even for the purpose of raising money - shows a sign of ignorance.

At the auctions that took place hundreds of years ago, slaves would have to do such things as remove their clothing so that potential buyers could see if they had any scars - a way of telling if they had been obedient or not. The fewer the scars the higher the price. They would also have their

teeth inspected - fewer teeth showed signs of aging and an older slave was not as valued as a younger one. A slave's physical condition was also taken into account - better bodies meant better workers. The auctioneer would also stand at his podium and read off the type of fieldwork or housework that the particular slave was good at. At the last BWW Auction that I went to, the men were treated just the same. They were put in front of the audience one at a time while a service that they were offering was read off to the anxious females. Afterwards all that was heard were cries from women for these men to take it off - show off their abs; take off their shirt; etc. How attractive, physically fit, and at times how much skin was shown would determine how much was paid for the male. The more he was willing to show, the higher the price went.

These auctions are not unlike the use of the word nigger. In the past, this word was used in a manner that was demeaning to blacks. Today it is used when a black person is referring to one of his or her friends. In the past, auctions were a place where mothers, fathers, and children were separated from each other forever. Today it is used as a way to raise money. The same situation is present in both cases: blacks are taking something hurtful that was used against them and are now using it on

themselves. Changing the meaning or adding a little twist to it does not make it okay; the negative connotations are still present. Many people feel that blacks calling each other the word nigger is ignorant, so what's to stop one from using the same description for these types of auctions today. Think about how you would feel if you had a slave ancestor present at one of these auctions. I'm sure you would feel ashamed to have him or her witness such a thing. Your ancestor would believe that you are making a mockery of what they had to go through. So the question to ask yourselves would be, if I couldn't do it in front of my ancestors, why should I do it now? I understand that the males taking part in these auctions are not going to be sold into a lifetime of slavery, but they are still no less being objectified and treated as pieces of meat. Like the slave, these males' true worth - intelligence, character, personality, etc. - will not be recognized. They will only be noticed for how they strut their stuff, hoping that their buyer is not ugly, just as the slave hoped that his buyer was a good master.

Other people on this campus share these same feelings, so I hope that the organizers of these auctions will find a substitute to put in its place.

A H A L L M A R K M O M E N T

By Chris Sorochin

The theme of this issue is supposed to be hate groups posing as something else. When most people think of hate groups, they think of the Ku Klux Klan, the Aryan Nations or other fringe groups. I'd like to address a certain type of hatred--jingoism, which embraces racism, xenophobia, homophobia and contempt for those with differing opinions--that is promoted by the government itself and usually adopted by the vast mainstream in the name of patriotism. Jingoism is a sort of temporary insanity manufactured to provide sentiment in favor of mass slaughters. It consists of the demonization of whatever country or people is designated as "the enemy" and the idolatrous veneration of one's own country, government and military as angelic agents of virtue. It's irrational, narcissistic and often brimming with real or threatened violence.

For the last several years, I've been trying to promote a grassroots effort to have February 18th declared a national holiday. OK, so I haven't contacted my Congressperson yet or passed around any petitions. Some of you may be saying, "Good God, do we really need another meaningless holiday in February?" I mean, there's Presidents Day, a real non-starter, since nobody gets too excited about George and Abe. And Valentine's Day: if you're hooked up, spend some money to stay that way. If not, well, suck wind; you might just get lucky.

But I really think proclaiming February 18 as National Dissent Day will do wonders for our flagging communal spirit. It's the anniversary of a recent historical event that should fill the tear ducts of every decent American with globules of patriotic pride.

In 1998, Bill Clinton and the other piranhas of the US ruling class were making ready to bomb Iraq, a country whose people, especially children, had been suffering heavily since the original terror bombings of early 1991. The whipping up of jingoism in the US public was horrifyingly successful the first time around and the higher-ups figured that a propaganda campaign was in order to give the whole sickening enterprise the figleaf of popular approval. They set about staging highly controlled and scripted "forums" around the country to promote the idea that Iraq (portrayed as if it were the home of only one person, Saddam Hussein), hadn't suffered enough and was, as a State Department official said of Yugoslavia last year, in need of some bombing.

This time the antiwar forces were ready. In '91 many, including my cowardly, moronic self, held back still clinging to the naive belief that our country was way too civilized to just bomb the living crap out of an entire

country full of people. Seven years down the road those who'd been following the horrific devastation of the sanctions knew better and large protests sprang up like spring daffodils that wet and inhospitable February. I remember having a permanent cold from protesting in Times Square every week under the drizzle. The demonstrations got bigger every week and it soon was obvious that large numbers of Americans and people around the world were against further attacks on Iraq. Various peace activists headed to Iraq to be there as witnesses and human shields.

The tide really turned on February 18, when there was a "town hall meeting" scheduled at Ohio State University in Columbus. It was covered by CNN and, as they said at the Chicago police riot of 1968, the whole world was watching. Madeleine Albright, Sandy Berger and William Cohen, an Unholy Trio from the very bowels of Babylon, were to preside over what was presented to the populace as an open meeting.

But the fix was in, totally. Those likely to be sympathetic to a pro-war position were given one type of ticket and seated on the ground level. These folks would be permitted to ask questions. Others would be seated in the balcony and not permitted any queries of the august personages befouling the auditorium.

Things didn't quite come off as planned. A contingent of peaceniks in the balcony raised such a ruckus that the love fest could not proceed. Someone managed



Is Iraq home only to Saddam?

to smuggle in an anti-war banner and unfurled it. A representative of CNN went up to ask them to be quiet little citizens. They replied they

would if they could ask a question. The media flack replied that all questions had to be prescreened. Imagine if you will the reaction if this sort of prescreening were done in Iraq, or Serbia or the former USSR. It would be presented as one more instance of the lack of democracy in these regimes. But let it happen here and it's just good business.

Finally, one of the miscreants was allowed to address a question to the dais--without prescreening. He asked the visiting luminaries why the US was all gung-ho to bomb Iraq for doing what many of our allies, like Indonesia, Israel and Turkey do.

The three prune-faces on stage were flummoxed, having expected a pliant audience and not prepared for any challenge; and this lack of response was seen all over the world.

The next day, an Egyptian official asked publicly how his country could support an attack when even Ohio didn't. It looked pretty wretched domestically as well. As a result the Iraqis were spared further bombings until December, when they were used in an attempt to divert attention from Monica Lewinsky. The sanctions, of course continue to be the less dramatic and deadlier weapon of mass destruction.

But it was a moral turning point for our nation, hence my suggestion it be a national commemoration. The American people didn't succumb to the seductions of war propaganda. True, as wit Vietnam it took years, millions of "enemy" deaths and strange, horrific symptoms among US veterans to bring the point home. Also true, the government eventually bombed Iraq and Yugoslavia anyway, without support. There's still much work to be done.

That's why it's important to celebrate the most basic freedom, the freedom to oppose the rulers.

This weekend (Feb. 12-14) there will be a series of events to protest the ongoing war crimes against Iraq in the form of sanctions which kill a child every ten minutes because there's not enough medicine or spare parts for hospital equipment or chlorine for water purification to stop the spread of disease.

Saturday there will be a teach-in at Judson Memorial Church, 55 Washington Square South, New York, from 1:30 to 5:00 p.m., featuring Dennis Halliday, former Assistant Secretary General of the UN who resigned in protest against the inhumanity of the current policy. His successor has also spoke out against the sanctions, as have the Catholic bishops of the US and the National Council of Churches.

Sunday there will be protest and leafletting outside of St. Patrick's Cathedral at 9:30 a.m. and later in the day nonviolence training for the demonstration and rally on Monday, which will also begin at St. Patrick's (9 a.m.) and proceed to Dag Hammarskjöld Plaza and the US Mission to the UN, where there will be civil disobedience.

You can obtain more information by calling the Catholic Worker (212-254-1640) or the Kairos Community (212-234-2447). It's very important to let your voice be heard.

On the evening of Friday, February 18, the Catholic Worker House will also show a video on the White Rose, a group of students in Nazi Germany, where dissent was literally a death-defying act. They were executed for attempting to educate the German people about the crimes of the Third Reich. We don't face death for speaking out against the crimes of our government. I urge you to take full advantage of this privilege.

...peaceniks in the balcony raised such a ruckus that the love fest could not proceed.

ACTION ALERT: For ABC's John Stossel, Workers' Safety Is Regulatory Excess

FAIR (Fairness and Accuracy in Reporting)

On January 4th, the Washington Post broke a story that soon appeared in countless media outlets: The Occupational Safety & Health Administration (OSHA) had released a letter in mid-November outlining some guidelines for an employer concerned with providing a safe workplace for employees working at home. Labor Secretary Alexis Herman decided to withdraw the letter on January 5, citing "widespread confusion" about what it actually meant.

One reporter who went further than most in confusing the issue was ABC's John Stossel. An unabashed proponent of "free market" ideology and critic of government regulation, Stossel jumped at the chance on 20/20's January 21 broadcast to mock the idea of "government safety rules" that provide for a safe working environment.

OSHA issued the guidelines in response to a Texas company's inquiry about their obligations regarding employees working from home. But Stossel's report gives viewers the impression that OSHA simply decided to expand its reach, calling the guidelines "new rules" when in fact they were actually an explanation of how the "old" rules applied to at-home work. As the Washington Post correctly reported (1/4/00), "The advisory is not a proposed rule, but rather a declaration of existing policy the agency deems already to be in effect."

The ABC broadcast opens with a joke: "Remember those knock-knock jokes? Well, guess who's there? It's 'Big Brother.' That is, the government, trying to protect us in our own homes." While that implies that regulators could come to your door some time soon, the guidelines make abundantly clear that no such plans exist.

Stossel's fundamental understanding of the issue is called into question when he claims that he could "sue ABC" if, for example, he tripped "on the stuff the

kids leave on the stairs." Under no circumstances could he sue his employer for OSHA violations, and the safety rules apply to a home worksite (not the entire home) or to dangerous work-related conditions that an employer should have reasonably known about. Toys left on the stairs would not likely fall into either category.

Stossel also twists words to make his point. For example, OSHA's Charles Jeffress told Stossel: "Since OSHA was created 27 years ago, workplace fatalities have been cut in half." Stossel's response is to state: "The regulators can cite specific successes, but look at the record." Clearly, Jeffress was citing OSHA's overall record-not specific successes. Stossel then goes on to name a few anecdotal cases of OSHA's malfeasance, using the precise tactic he accused Jeffress of using. Stossel's obvious slant is revealed in the charge he puts to an OSHA consultant: "Your critics say you're a bunch of clueless busybodies trying to micromanage everybody's life."

It's unclear who these critics might be-other than John Stossel, or the business lobbying groups that have mounted a campaign to defeat OSHA's new proposed standards on ergonomics. Much of Stossel's report is really an attack on these proposals, which are entirely unrelated to the work-at-home controversy. Stossel says OSHA's proposal "is real complicated. This is 300 pages of fine print." In fact, the guidelines are 10 and a half pages long, with 290 pages of supplemental material.

Stossel refers to ergonomics as "a new and uncertain science." But ergonomics has existed for at least seventy years, as employers have tried to maximize output and increase productivity in the work force. (Other experts trace the history of ergonomics back to the 1700s.) And a report by the National Academy of Sciences confirmed that in workplaces where stresses on the upper body, neck and back were

more common, "the positive relationship between the occurrence of musculoskeletal disorders and the conduct of work is clear." (New York Times, 10/2/98)

Stossel invites a consultant into his own home office, giving the impression that other workers might soon have to do the same thing, since "OSHA may soon require my home office to meet its exacting standards." But OSHA standards are requirements for employers, not employees. While Stossel's stunt might make for good television, it is not indicative of what might happen in the real world.

More importantly, a report like Stossel's ignores the reality of OSHA. The agency is notoriously understaffed; inspections have fallen by over 30 percent in the mid-'90s, and home inspections number around 10 per year (In These Times, 2/21/00). Such inspections have involved, not toys on stairs, but clear violations of law, such as home workers using molten lead or dangerous adhesives without proper safety precautions.

In the end, Stossel takes a news report from another media outlet and twists it beyond recognition into an attack on the idea that a safe working environment should be government's business. It's an exercise in bad faith-and bad journalism.

ACTION: Contact ABC and John Stossel to share your concerns about the biased "Give Me A Break" segment that aired on January 21. Stossel's disregard for the facts, as well as his shoddy presentation of OSHA's ergonomics proposal, shows that basic standards of journalism are secondary in his reporting.

Contact:

ABC News

47 W. 66th Street

New York, NY 10023

Phone: 212-456-7777 (ABC News general number)

Fax: 212-456-4297

E-mail: mailto:netaudr@abc.com (ABC News)

mailto:stossel@abc.com (John Stossel)

Society of Hispanic Professional Engineers continued from page 5

anything less. Although Stony Brook knew of their nomination it was at the gala banquet that they received the exciting news that they received the 1998-1999 National Outstanding Chapter Award for Medium Chapters, the highest award given to a chapter of such size. Our chapter consists of twenty-six to fifty members. In addition, the chapter received a plaque which is now on display in the Engineering building lobby. This award is given on the basis of end of the year reports each chapter must submit. The report includes the professional and social activities of a chapter, how they are utilizing their sponsors and shows the efforts and accomplishments of the SHPE goals. It is an opportunity for a chapter to showcase their talents. Following the banquet is the biggest party of the conference featuring live music.

Walter Lee, president of Stony Brook's SHPE chapter, knows that the award was won as a "result of the efforts of many people whom have caught the vision and mission of SHPE and whom have utilized them to improve the Hispanic representation in Engineering, Science, and technology." Walter remarked, "SHPE serves our community. Our Hispanic community is crying for help." Walter would like to thank SHPE's advisor, Adam Ortiz as well as the College of Engineering for all their support. In addition, he reflects on the founding fathers of SHPE and sends his gratitude to the devoted students from last year for their courage and support. This the second time Stony Brook has taken home an award in three years.

In addition to the many professionals speaking representing hundreds of companies and businesses, NTCC students were treated to wonderful guest speakers. Two of the speakers were Alphonso

V. Diaz, director of the Goddard Space Flight Center and a representative of Secretary Bill Richardson, who unfortunately was unable to attend the gala banquet due to a family emergency. Hosting the gala banquet was Good Morning America's Antonio Mora. Although SHPE does not limit its members or speakers to be only of Latino descent, Hispanics are primarily chosen to help guide the way of the students who make up the SHPE organization. One of the main goals of SHPE is to increase the number of Hispanics and minority students in the fields of business, engineering, and science.

Finally on Saturday was the major reason many students venture out to these conferences- the chance to personally meet and set up interviews with companies. Of the approximately two-thousand five-hundreds students there, there were over two hundred companies whom were able to speak with each and every one if necessary. Students speak with associates from these companies in hopes of either obtaining a job or an internship for experience needed in their respective field. Some are given these job opportunities on the spot! At the conference one could also take a memorabilia photograph courtesy of the Kodak company as well as obtain many prizes from raffles and free gifts which every company was giving away.

Saturday night marked the end of the four day journey with the closing ceremony. As if all these events were not enough, NTCC officials also provided tours to various museums, monuments, and government agencies such as the

Central Intelligence Agency (CIA). The highlight of the Thursday events was a special trip to the Smithsonian Air and Space Museum closed off at night especially for NTCC visitors. There members were treated to refreshments, speakers, movies and the ability to roam the museum and take in the attractions as we wished for a few hours; certainly no one looked unhappy with these plans.

As one can see, the Hispanic Professional Society and Society of Hispanic Professional

"Our Hispanic community is crying for help."

Engineers is a wonderful organization to join. Like many clubs, Stony Brook's chapter encourages all ethnicities and majors to attend their general body meetings, held bi-weekly on Wednesdays, for it is a wonderful experience for anyone hoping to enter the work

force. Members of other organizations, such as NSBE-the National Society of Black Engineers-also hold such conferences and are welcome to attend other conferences such as NTCC as many from various schools did this past year. This conference's theme- Capitalizing on Our Strengths in the 21st Century-sure helped students to do just that. Finally, congratulations to Stony Brook's achievement not only for winning the award, but also to all its members for working so hard to earn it.

Note: If you have any questions or would like to join or become a volunteer for the regional conference, contact (631) 632-8598 or email SHPE at SHPE@ic.sunysb.edu. The website is www.ic.sunysb.edu/Clubs/shpe.

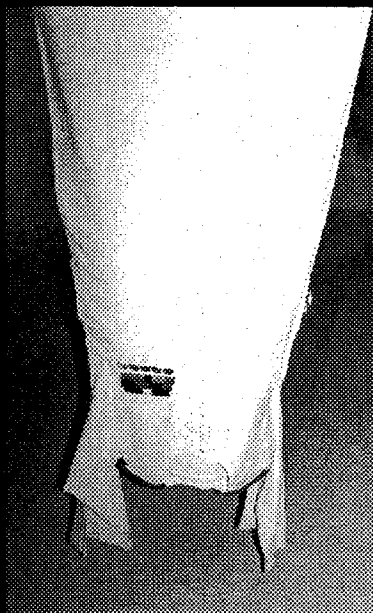
"DISTINGUISHED IDENTITIES"

CONTEMPORARY AFRICAN PORTRAITURE

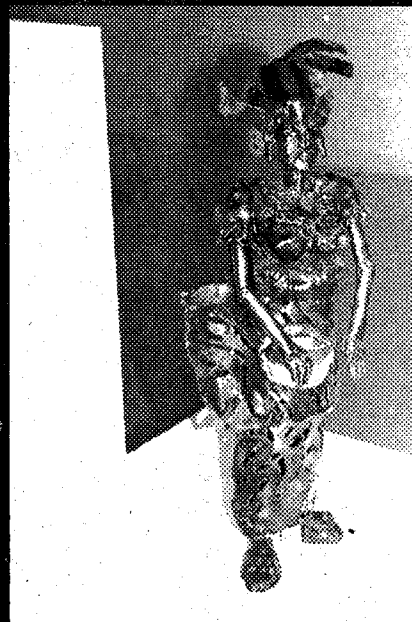
PHOTOS BY J. WEGIELNIK



Acha Debala (Ethiopia) - "Self-Portrait" 1971, 1999.
Digital Painting, IRIS print.



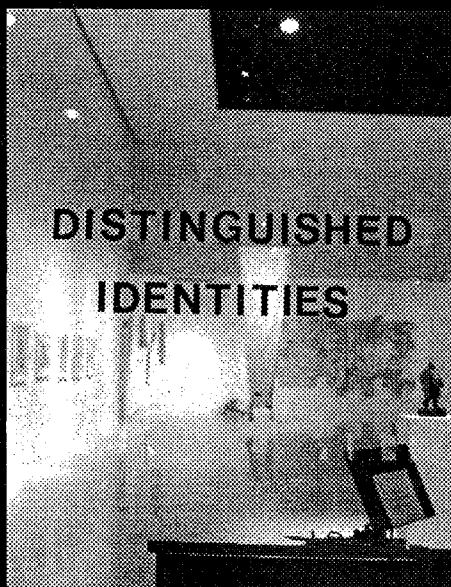
Khalid Kodi (Sudan)- "History and Memory. The Silent
People Finger Prints"1999. Mixed Media Installation.



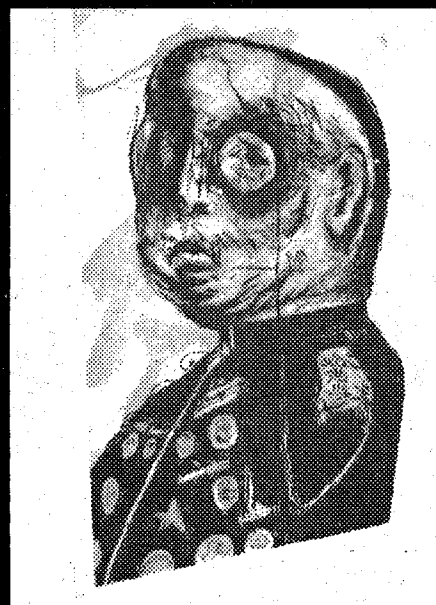
Sokari Douglas Camp (Nigeria) -
"Standing Woman" 1998. Steel.



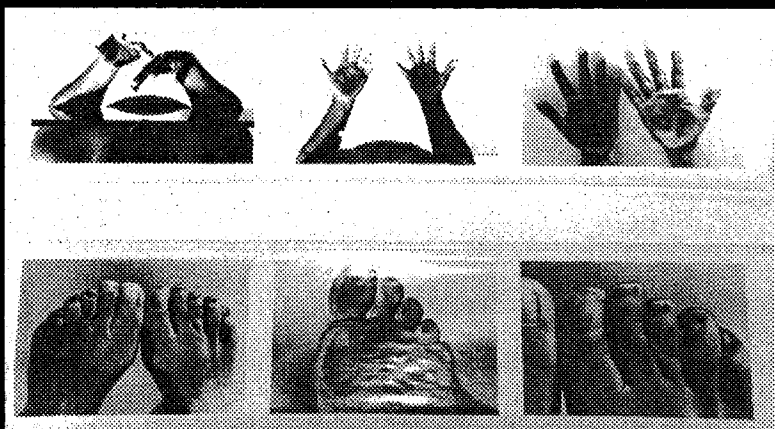
Groupe Bogolan Kasobane (Mali) - 1994.
"La Mort de la Reine" Vegetal pigment on canvas.



University Art Gallery - Staller Center.



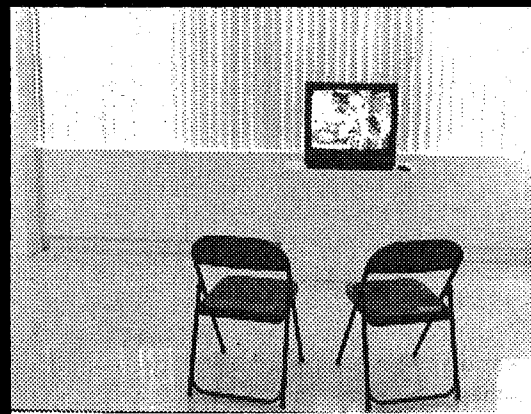
William Kentridge - "General" 1993-1998.
Drypoint on hand colored paper.



Berni Searle - 1999. "Conversing with Pane 1" (Hands) 1999.
"Conversing with Pane 2" (Feet) 1999.
Photo Credit: Jean Brundrit. Digital Prints.



Bwaner Evani - "Anonymous Chewa
Artist - D.C. (Distric Commisioner)"
20th century, Wood, mixed media.



Steven Cohen - "Crawling....Flying" 1999.
Video documentary of performances.

THE EXHIBIT, "DISTINGUISHED IDENTITIES - CONTEMPORARY AFRICAN PORTRAITURE," NOW ON DISPLAY AT THE UNIVERSITY ART GALLERY IN THE STALLER CENTER, FEATURES CONTEMPORARY AFRICAN SELF-PORTRAITURE. A BROAD RANGE OF MEDIA IS REPRESENTED, EVERYTHING FROM PRINTMAKING, PHOTOGRAPHY (DIGITAL AND TRADITIONAL), PAINTING, SCULPTURE TO PERFORMANCE VIDEO WITH WORKS BY MORE THAN 18 AFRICAN ARTISTS. ON DISPLAY TILL MARCH 4, 2000. ONE OF THE FINEST SHOWS I'VE SEEN AT STONY BROOK IN A LONG TIME. DO YOURSELF A FAVOR AND GO CHECK IT OUT.

I'm Sorry

By Daniel Yohannes

I have an apology to make. Some would say it needs to be made to x or y community, but I apologize to the next generation. I have done a disservice to the cause of education. I have helped miseducate a generation of Stony Brook students.

In my capacity as Business Manager of this paper, I accepted an ad from a man named Bradley Smith (BS, how appropriate). I accepted the ad because I thought it contained an important message: history must be open to academic debate.

In retrospect, I never felt that way. I was just pissed because the history of the Holocaust appeared to be "protected" from revision, while the history of the Black experience in America was revised up and down. I was insulted by such things as the raising of the Confederate flag over the South Carolina, Capitol building. I was offended when I learned of the work of Fogel and Engelman and what that work implied.

Then I spoke with a learned man. I was shown the big picture. History happened and we must remember it. In a history class, he who fails to learn, is doomed to repeat. In society the same lesson is true. We as a society must reevaluate our priorities. What is it that we choose to remember; what do we choose to forget? And equally important, why?

What does it matter whether 6 million or 5.1 million Jews died during WWII? Would the tragedy have been any less great if only 3 million died? Let me answer my own question: no. Genocide is genocide. There are no shades of suffering when it comes to death.

The numbers game matters to two self-interested groups, Neo-Nazis and academics. The Nazis are insecure, undereducated, socially marginalized groups. I hate their message, but I pity the ugliness and hate that consumes their lives. I condemn the society and the families who let children become hateful adults, and implicate the educational system for not having taught them better. Parents who train their children to hate were once children whose parents taught them to hate. Or maybe they had no parents and believed the propaganda of the first person who told them that they mattered.

To those who publish controversial statistics and "new" evaluations of established historical facts in order to fuel their academic careers and sell books, I send a hearty fuck you. The damage done by the David Irving and Fogels is timeless. The general population reads these books and doesn't understand that it is just one person's view on history. The books change minds and undo learning. Parents pass that learning on to children and the process of forgetting is initiated.

What does it matter? Does anyone remember the famous declaration regarding the Holocaust, "Never again?" Well, in my short life, I know of two incidents of genocide, in Bosnia and in Rwanda. I don't know how many died in the anti-Muslim cleansing in the former

Yugoslavia, but I remember following the Rwandan genocide as it happened. In a period of two weeks, 500,000 people were killed, raped and mutilated because they were different. The rivers literally turned red with blood. And America did nothing.

It was only reluctantly that the world decided to act in the former Yugoslavia. At the time, I wondered whether the reaction would be different if it was little blond children being raped and mutilated, instead of Africans and European Muslims. I still do.

Never again, we should be saying but our attention span is too short. As a country, we were more interested in our President's blow-jobs than we were about ethnic cleansing. We don't want to admit that we are capable of it, so we convince ourselves that it is an African problem, or a Yugoslav problem. How quickly we forget our own history.

Americans engaged in a campaign of ethnic cleansing. Does any one know what I'm talking about? Or which one I'm talking about? I was referring to our (continued?) treatment of the original inhabitants of this country. No, I'm not talking about the pilgrims. I'm talking about passing out disease infected blankets to Native Americans. Trading land for booze and guns. "Peace" treaties. Lies. Genocide. Decimated means a decrease of 90%, what do we call what we did to the first Americans?

What do we call what we did to Africans? Genocide for one. Using simple math, historians have calculated that x Africans were taken from Africa and y arrived. $x - y = 10,000,000$. Does it matter to me if the number of Africans who died during the middle crossing was closer to 5 million, or 2 million. Fuck no. But the accepted number is closer to 10 million. Did you know that? Shame on you and the schools that "educated" you if you didn't. How many millions died in the New World? I don't know those numbers, but I do know that in some colonies and Caribbean Islands, importation of slaves increased while the total population stayed the same. Most slaves were worked to death, because their owners saw a profit if they managed to live for at least a couple of years. How many mothers killed their newborn children, to save them from a life of slavery? One is one too many.

How many of my nieces and cousins were raped by their owners, who didn't see it as rape because they "owned" the victim? How many of my distant nephews were hung, whipped, burned, and castrated? I don't know. Evidence of such crimes is easily destroyed.

But that was in the past and I should learn to let go right? Wrong. We need to remember and we need to remember not only the high points of the struggle but also the most low. We need to remember the lynchings (please, go and buy a book called "Without Sanctuary," Twin Palms, 2000), the racist judges and Presidents, and how we tyrannized the Black race in

America. Lynchings were public events. Neighbors would gather in public places and satisfy their blood lust watching another human being brutalized. For that individual, the brutality ended that night. He or she passed and was free. But the legacy of the brutality lives on. Black neighbors learned of the lynchings. The message was clear. This is what we can and will do to you. In my mind I don't know which is worse, suffering the brutality for one night, or living with the fear of being the next victim, every day. But that is history right. Why am I dredging it up now?

Because, it ain't history. It's news. James Byrd, a Black man in Texas, was dragged to death along desert back roads, behind a pickup. It was called murder. It was called a crime. It was never called what it was: lynching. Those good ol' boys were gonna teach that nigger a lesson and they did.

Abner Louima: what else do you call what happened to this man? Lynching. And those damn police thought they could get away with it. That is what terrifies me the most: for some reason, those cops thought that they could do this, they knew it was wrong, but they were sure they could get away with it. First, they denied, then they lied (consensual gay sex they said, remember), then they were tried and they deserve to be fried.

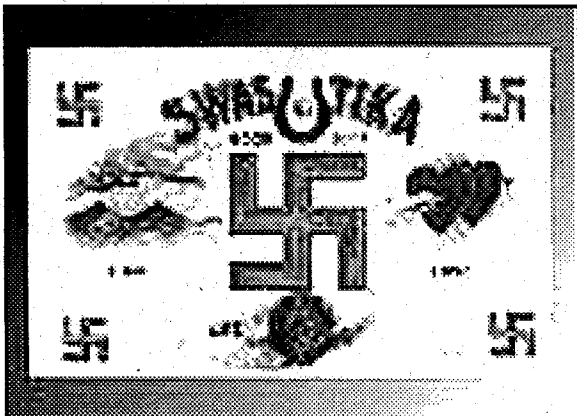
Amadou Diallo: Fear of the Black man. The fear that I have is of the police. I am afraid that a jury will decide that yes, Amadou made a sudden motion that justified the shooting. His death was in a way his own fault. As a recent immigrant he did not know the rules of engagement that apply when black meets blue. I was told those rules: As soon as you are approached, lace your fingers behind your head and get on your knees. It's as close to a guarantee that you can get that you won't get hurt during the encounter. Amadou didn't know this, or maybe, he didn't believe it. Either way 41 bullets, and 19 wounds away, Amadou is just the last in a long line of victims of lynchings.

"Separate but equal" Visit an inner city school and tell me you believe that bullshit. We don't educate our poor, or our minorities. Why? Because white America depends on the wage slave, a group of poor, undereducated laborers, to support the standard of living (read: status quo). Things haven't changed that much. If we knew our history, we would know that.

How many of my brothers and sisters have been and are being given an inferior education to fill the Starbucks counters of the ruling caste? The magnitude of that number terrifies me.

I would like to see the end of affirmative action, not because I think it is unfair or unnecessary. I would like to see the results of its absence. Would minority enrollment decrease? Would hiring practices go back in time? I think so. But I think it would be an important reality check. The reality is that racism of all forms still exist, and those who don't believe that need to check themselves. We would be forced to reevaluate the history of the period that led to affirmative action and see where we went wrong.

The key to "never again" is education. And in America, it is just not a priority. Until it is, the period of genocide will not be over.



Bradley Smith's BS

Bradley Smith is not a historian. He is an anti-historian. He wants to water down history so that the stage can be set to repeat it. He is a lonely, pathetic man, and attention is what he lives for. We can't silence him. But we can't ignore him. We need to educate people about his stance and teach the motives behind his stance. He thinks that only a few hundred thousand Jews died during the Holocaust. That type of ignorance must be pitied, but we must be sure to educate our children with the truth so that they do not choose BS as their teacher. Millions of people, Russians, Poles, Americans, Brits, Jews, Gentiles, Gypsies, and homosexuals, died due to ignorance. We need not fight BS, as much as we need to fight the ignorance off which he feeds..

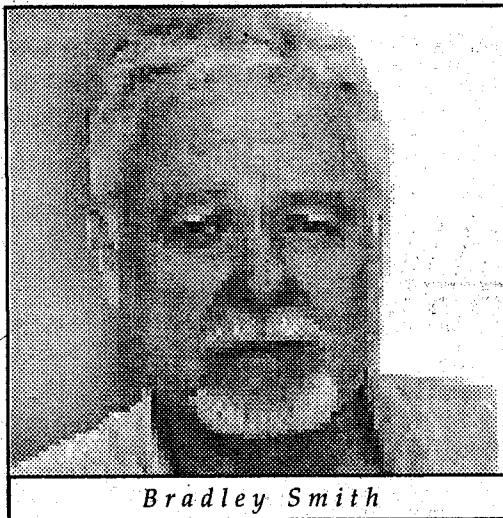
This interview was done via email, as Mr. Smith refuses to do interviews by phone.

Why did you choose Chanukah as the time to approach the Press for ad space?

BRS: I don't think about that stuff. When I get it ready, I send it out. When will Ramadan come to pass? I need to know because I'm going to do a little something on one of the Arab tyrants and I don't want to make the Moslem masses uncomfortable. By the way—what's the Buddha's birthday? When do the worshippers at Shinto shrines observe the high holy days?

I used to try to work around it a bit. After several years I noticed I was being played.... The truth is, the people who first think to ask that question always have about one hundred reasons why I should not ask for an open debate on the Holocaust—ever. They have never suggested one reason when I should.

You have described the H. as a great war story, parts of which happened, parts of which didn't. What do you understand happened during the H? If you believe the whole shebang is a fabrication, chances are you are a nutter and we would all be best served ignoring you until you go away. The value of this question is in the light it throws on your motivation for promoting "open debate". If you are a true academic, you should have an interesting and enlightening response to my question.



Bradley Smith

BRS: The primary event of the Jewish Holocaust was that an 800-year-old Jewish culture in Eastern Europe was destroyed in four years. While this was a catastrophe for Jews, it was marginal to World War II, in which gigantic forces were in play. None of this can be talked about rationally until there is a generally agreed upon definition of just what the H. was, a definition that is arrived at through open debate in a cultural environment free of taboo and intellectual suppression. We do not have that definition now because those in charge of the story, a symbiotic association of academics and mainline Jewish organizations, are doing everything they can to smother one. They're slowly, every so slowly, losing the struggle....

I'm not an academic. I'm a writer who happened to notice that academics as a class stand against open debate on one certain historical controversy.

Have you ever published a paper in a historical journal?

BRS: No. I don't suppose I ever will. I'm a literary writer who is doing journalism.

On what do you base your assertion that "key materials used in these programs are soaked through with fraud and falsehood—lead by the use of false and ignoble eyewitnesses"?

BRS: On my experience with these programs over the last ten years. I'll be glad to discuss any particular program that we both have our hands on at the same time.

You have said that eyewitnesses gave false testimony about gas chambers and a "great many other matters". What exactly are those matters and what evidence can you present to defend your statements?

BRS: Perfectly proper question.... I don't want to do your research for you. The most recent gas-chamber-fraud story I published is Dr. Hadassah Bimko, a

founder of the US Holocaust Memorial Museum and purveyor of false testimony about the Auschwitz gas chambers, testimony used to hang Germans. I published it in my newsletter, Smiths Report.... We did a piece in issue one of The Revisionist on Jan Karski, a fraudulent Polish eyewitness to mass killings at Belsen. Karski is another star of the USHMM, and of documentary Shoah produced by Claude Lanzmann. I have the Karski piece in the computer. I'll attach it.

... How many concentration camps do you believe he was liberated from? Why not ring him up and ask Mr. Wiesel about it? He's at Boston University....

Y o u have asked to see evidence that one Jew (one) was gassed during the H. How do you reconcile this statement with one you made in response Number 4 in

Q&A U South Carolina, in which you state you "are not a historian". Later in the same email, you write that you are more of a social commentator than a revisionist. But it often appears that you write more about points of history and Jewish conspiracies than you do about the right we all have to discuss points of history. Would you characterize yourself as an amateur/part-time historian?

BRS: I am not an historian of any kind whatever. I go out of my way to point this out. One does not have to be an

historian to ask to see proof of an accusation of mass murder made against others—in this case Germans. This is the work of every citizen with an interest in the public life of his country, and in the truth. It is unconscionable to make accusations of mass murder on the one hand, and on the other to ask that the murder weapon not be investigated.

We have generations of detective novels, Hollywood cop movies and TV cop shows behind us showing us how important it is to investigate a crime scene and the alleged murder weapon. The idea got through to me. My mother understood it. My wife and our older daughter understand it now. Why this is so difficult for the big-brains in academia to get a handle on is beyond me. I think they could if they really wanted to. They're no dumber than I am. It suggests to me they remain the victims of a taboo, one from which I have managed to disengage myself.... I ask why questions about certain historical issues are taboo. Please try to see the difference here. I never write about Jewish conspiracies. Period.

I don't recall describing myself as a social commentator. I must have been joking around. I'm a writer....

In response to question 8 of the USC Email, you mention the "transparent Jewish chauvinism" that you experience. Could you describe it for us?

BRS: Jewish chauvinism is exhibited when Jews tell us it is wrong, and morally wrong, to question Jewish accusations against others. I could go on about this one. Our media is full of it, are universities are full of it, and our government is full of it. Again: those Jews who believe it is morally wrong to question accusations Jews make against others are transparent Jewish chauvinists.

Do you believe, as many academics do that more than 5 million Jews and millions of other Europeans and Americans died as a result of war, starvation, exhaustion disease or accidental death during WWII?

BRS: Millions of people did die during World War II. Including probably a few hundred thousand Jews. What's a few hundred thousand Jews among 30 or 40 million dead? A few hundred thousand Jewish personal tragedies. In the numbers game however, and the Holocaust Industry exploits the numbers game endlessly—a few hundred thousand Jewish dead is small potatoes. (I include this observation knowing it is a straight line that will be exploited, disingenuously, by Holocaust Industry moralists)

You have said that you „ don,t write about Jewish conspiracies. Period. But then you write about the "Symbiotic association of academics and mainline Jewish organizations who are doing „everything they can to smother debate." Do you see an inconsistency?

BRS: No, tho I do see where the question comes from. Symbiotic associations and conspiracies are not synonymous. It should take only a moment's reflection to see this. A further distinction is that conspiracies are ipso facto carried out in secret. There is no secrecy whatever about the attempt to smother an open debate on the H. controversy. As a matter of fact, there are many in academia and the press who wear their smother buttons openly as a symbol of pride.

You question the motivations of those who remember the Holocaust. Those who forget history are doomed to repeat it. Already we have seen genocide since WWII, indicating that the education is incomplete. Where do you stand?

BRS: —The question is too broad. One can not question the motivation of an entire class of people who, even half a century after the event, number in the hundreds of thousands. I do question the motivations of some of those, such as Elie Wiesel, who remembers a great deal about events that he can not demonstrate occurred, and who remembers a number of events that clearly did not occur.

... What do you think are the motivations of those who are unwilling to ask Elie Wiesel to explain why his statements about encouraging Jews to nurture a virile hate for what the German (the German not the Nazi) personifies and for what persists in the German. In any newspaper room in the country such statements should be denounced for what they are—anti-German bigotry....

Have you ever been published without paying for it?

BRS: Yes, but only in a few newspapers and very small literary and what we used to call underground journals.

What is your educational background?

BRS: High school graduate.

I asked you to present evidence for some of your views, to which you replied that you didn't want to do my research for me. Frankly, I don,t give a damn about your cause and have better things to do than do research to further your cause. Again, I will ask for evidence (self published material doesn't count) and for section and page numbers for the NYT references in your ad. I looked and found nothing; a reference is only valid if it can be easily checked (Rule # 1 of research).

BRS: You sound a little testy. And you have yet to understand what I do.

First: [blah blah blah, visit my website.]

Second: It DOESN'T MATTER if I am right about revisionist theory or if I am wrong about it. I am not making the case for revisionist theory. I am not an historian. I am arguing for the right to an open debate for dissident historians. I give the simplest examples I can to show that there is, in fact, reason to debate some of the H. story.

continued on page 18

Historic Information and Articles on Anti-Semitism

By Kevin Leopold and Rabbi Joseph S. Topek

Definition of Anti-Semitism:

The term anti-Semitism was coined in 1879 from Greek by the German agitator Wilhelm Marr to designate the then current anti-Jewish campaigns in Europe. Marr, who was part of a social protest movement in Germany that blamed the Jews for economic and cultural domination, published a notorious pamphlet in 1862 entitled "Der Judenspiegel" ("Jews' Mirror"), followed by "The Victory of Judaism over Germandom." In these writings, Marr replaced "Jews" and "Judaism" with "Semite" and "Semitism." He later introduced the term "anti-Semite" into the political vocabulary by founding an anti-Jewish organization called the League of Anti-Semites (Antisemiten Liga). It was notable for being one of the first popular political movements based on hatred of the Jews. "Anti-Semitism" soon came into general use as a term denoting all forms of hostility manifested toward the Jews throughout history. It is often qualified by an adjective denoting the specific cause, nature, or rationale of a manifestation of anti-Jewish passion or action: e.g., "economic anti-Semitism," "social anti-Semitism," "racial anti-Semitism," etc.

(Resources: Anti-Semitism, Israel Pocket Library series, Keter Publishing, Jerusalem, Israel, 1974; Encyclopedia Judaica, Keter, Jerusalem, 1974.)

Background article on notorious anti-Semitic pamphlet, "Protocols of the Elders of Zion"

Modern Mythology: The Protocols of the Learned Elders of Zion

By Kevin Leopold

In March 1881, the People's Will, a well organized and well funded terrorist group assassinated Tsar Alexander II. He was replaced by Tsar Alexander III who knew that there were those who opposed the autocracy and were likely either to plot his murder or to overthrow him. Stealing a page out of German & Austrian history, Alexander III decided to unite his disgruntled subjects by making Jews his scapegoat. Stories circulated throughout Russia blaming the Jews for the assassination and calling for revenge. Massive pogroms, riots against Jews organized and overseen by Russian authorities, followed throughout the Russian Empire.

In 1894, Nicholas II became the last Tsar of Russia and continued Russia's anti-Semitic policies. Between 1895 and 1900, the Paris office of the Russian police fabricated "The Protocols of the Learned Elders of Zion" under orders of Tsar Nicholas II. "The Protocols" themselves were a collection of ridiculous and inconsistent stories. Their forged origin was untraceable and they were presented as if they had some how been "discovered." They included stories which alleged that a secret Jewish organization with international links was conspiring to take over the world. The stories were written as if they were minutes to a secret Jewish "conspiracy meeting." In addition, there were many fabricated Talmudic quotations (the Talmud is the main body of Jewish law as derived from the Oral Tradition).

Unable to gain acceptance, "The Protocols" remained unpublished. Over the next several years "The Protocols" were revised into a collection of lectures which were presented by an "Elder of Zion." These lectures told of a Jewish plot to overthrow the world's Christian order and to take over Russia by means of international financial systems.

It was not until after WWI that "The Protocols of the Learned Elders of Zion" spread to Western and Central Europe. "The Protocols" became popular in America during the 1920's and 1930's thanks to large donations by Henry Ford. In Germany, the Nazis used "The Protocols of the Learned Elders of Zion" as one of

many items of propaganda justifying the extermination of the Jewish people.

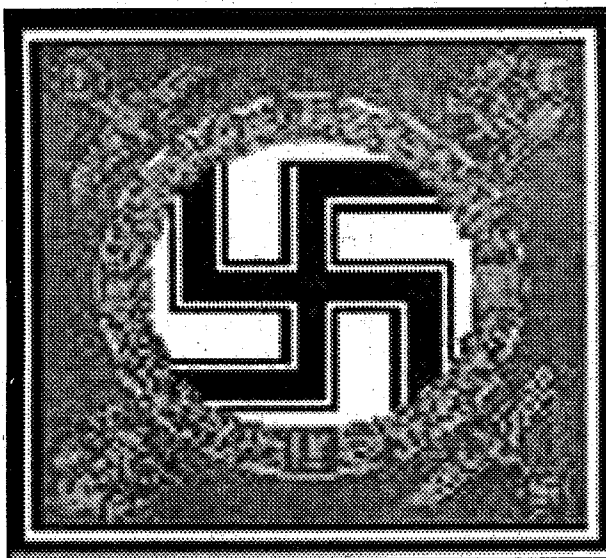
Although "The Protocols" have been disproved, they are still circulated throughout the world and have been translated into a number of languages. Two of the current publishers and distributors of "The Protocols", not as a critique but as historical "fact," are the Nation of Islam and the Government of Saudi Arabia.

Background on the anti-Semitism of American industrialist Henry Ford

By Rabbi Joseph S. Topek

Henry Ford is known to most Americans as the father of the automobile. Indeed it was Ford who developed an early automobile and revolutionized its production with the introduction of the assembly line. Ford's plan was to make a car that the working person in America could afford, and that he did when he introduced the Model T, followed in 1928 by the Model A.

The Ford Motor Company was located outside of Detroit in Dearborn, Michigan. In addition to the auto company, Henry Ford also was the owner and publisher of a newspaper called the Dearborn Independent. Ford automobile dealers nationwide



were required to sell this paper in their showrooms. Beginning in 1920, Ford launched an anti-Semitic campaign in the pages of the Dearborn Independent that was unprecedented in U.S. history. For seven years Ford's newspaper accused the Jews of a conspiratorial plot to subvert "traditional American values." It viciously stereotyped Jews as "international banker-Bolsheviks," much in the same vein as the European canards of Jews as the "anti-Christ," "Shylock, or "Rothschild."

Ford also helped publish and circulate the notorious forgery "The Protocols of the Learned Elders of Zion" (see accompanying article) in the United States. His views met with some popularity in small towns and rural areas, particularly among the economically downtrodden who were looking for a scapegoat. In 1921 a group of prominent Americans, including President Woodrow Wilson and former President Taft, issued a statement denouncing Ford's anti-Jewish publications. They continued, however, until 1927 when, under pressure from a consumer boycott and a number of lawsuits, Ford issued a public apology. He later retracted his views and previous remarks on Jews, but by then a number of anti-Semitic and racist organizations had already co-opted his materials.

"The International Jew," which puts forth the same basic theory as the "Protocols of the Learned Elders of Zion," is an attempt to turn public opinion against Jews by portraying them as less than loyal citizens who are parasites that do not constructively contribute to society. It imagines a cabal of Jews who scheme together to control the world's money and regularly communicate with one another across interna-

tional borders. This same conspiracy theory alleges that Jews control the media, universities, intellectual life, banking, the stock markets, slavery, and even government. The concoctors of these allegations have never offered any evidence to support their claims, but have instead pointed to the actions of individual Jews (generally without basis) and concluded that the entire Jewish population is to blame. This blatant stereotyping and scapegoating is recognized for what it is by most people, but for those who are in need of someone to blame for their own shortcomings or for having been mistreated, the Jews have often provided an easy target.

Today both "the Protocols" and The International Jew are still being published and sold in uncritical editions. The largest disseminators of this propaganda have been White Power Publications and Liberty Bell Publications, of Reedy, West Virginia, both operated by George P. Dietz. Mr. Dietz was born and raised in Nazi Germany and was a member of the Hitler Youth. He immigrated to the U.S. in 1957. Until 1979 he published the White Power Report, and his Liberty Bell Publications has sold Adolf Hitler's Mein Kampf, The International Jew, "The Protocols of the Learned Elders of Zion", and other anti-Jewish books such as The Talmud Unmasked and The Myth of the Six Million. The latter, of course, claims that the Holocaust never took place, but is a plot by Jews to gain the sympathy of non-Jews.

(References: Jews in the Mind of America by C. Steinber, 1966; The Troublemakers by A. Forster & B. Epstein, 1952; Hate Groups in America: a Record of Bigotry & Violence by the Anti-Defamation League of B'nai B'rith, 1982; Encyclopedia Judaica.)

Background article on the Leo Frank Case The Lynching of a Jew in America

By Rabbi Joseph S. Topek

One of the worst incidents of anti-Semitism in American history took place in Atlanta, Georgia in 1915. A Jewish man named Leo Frank, manager of a pencil factory, was falsely accused of murdering a child and subsequently lynched and murdered by an anti-Semitic mob.

Leo Frank was a modest, unassuming man who came to Atlanta in 1907 where his uncle, Moses Frank, owned the National Pencil Company. The business employed many workers, one of whom was a 14-year-old girl named Mary Phagan. On April 27, 1913, Ms. Phagan did not return home from her job and was later found murdered in the basement of the factory. Mr. Frank was one of the last to see her alive, and was later arrested for her murder. There were no eyewitnesses to the crime, but public sentiment blamed Mr. Frank for Mary Phagan's murder. Frank was publicly denounced as a "Jew" and an "outsider," and accusations were even leveled that it was his Jewishness that compelled him to commit this act. Frank was later convicted by a jury that had no Jewish members.

During his appeal, a vicious anti-Semitic campaign was launched, spearheaded by Tom Watson. Mr. Watson published a weekly entitled the "Jeffersonian Magazine" in which he repeatedly demanded the execution of "the filthy, perverted Jew of New York." He founded an anti-Semitic organization called the "Knights of Mary Phagan," and sought to organize a boycott of Jewish-owned stores and businesses throughout Georgia. Frank appealed all the way to the United States Supreme Court on the grounds that he had not received a fair trial, but his conviction was upheld. Shortly before his scheduled execution, his sentence was commuted to a life term by the governor of Georgia, who was convinced of Frank's innocence. On August 16, 1915, a lynch mob dragged him from the jail where he was being held and hung him. Jews throughout The State of Georgia were horrified and

Don't Hate Me Because I'm Muslim

By Aisha Pervaiz

My religious group is looked down upon, because we are considered to be a terrorist group. Muslims which are characteristic to the Middle East and South Asia, exist as a dominant factor within the diverse nature of the United States. It's a joke between my roommate and me, where she is the cow lover and I am the bomber. The media which is accredited with teaching kids violence, also feeds us with stereotypes which lead to bias.

We have just embarked into the 21st century, but we as a human race are still divided, and limited by our mutual misconceptions. As a result of this division there still exists such things as hate groups. I am sorry, but we should really be disgusted when technology is making such positive headlines, and the only time that humanity makes headlines is when it deals with hatred or other negative aspects.

Living in the United States allows me to put myself on the outside of my heritage in order to observe the misconceptions that are held against my religion. The media has taught the average American that all terrorists are Muslims. That is funny; I didn't know that I am a

terrorist. As a Muslim, I am taught that violence is a waste of time and that it actually takes away from my relationship with Allah. My religion teaches that the energy that is put into nationalism should actually be put into my religion. So essentially these terrorists who identify themselves as Muslims are not really Muslims.

If a person were to put an extra five minutes into their research about terrorists, they would come to the realization that these individuals are not fighting on behalf of their religion, but rather on behalf of their government. The United States has to realize that the government which works for our country may not be of best interest for other countries.

The media, which is quick to put out its story, doesn't have time to look into these minor details, details which aren't really that minor. Having had a Muslim upbringing, and now living in a country that was taught to associate terrorism with Muslims, I am able to make this comparison. Without my diverse background, I would either be a Muslim in another country, or I would be someone who is willing

to believe what the media has fed me.

Essentially what I am trying to relate is the fact that the reason that hate groups exist is that the media feeds us these concepts and then we feel compelled to act upon them. Some of us are oblivious and others take the ideas to heart. There really are people out there who believe that all Muslims are terrorists. I for one

The media has taught the average American that all terrorists are Muslims.

believe in hate groups; I believe that I have the right to hate others if they have the right to hate me. I am not fond of individuals who don't look at the real humans, but rather look at their personal beliefs which have

been formulated for them by the media. My theory is that people have to start looking within themselves rather than others for their answers. Honestly, once you take that look within, you would realize that people are all really just the same, and hate groups are just a barrier for which there is no real reason behind. Muslims are labeled as terrorists because the media labels them as such.

"Historic Information" Continued From Page 13

frightened by this heinous act, and many subsequently left the state for places they considered safer.

While anti-Semitism was certainly not unknown in the United States, it usually did not take on such violent manifestations as anti-black racism had. This incident shook the Jewish community to its bones, and caused many American Jews to rethink their complacency. Organizations such as the Anti-Defamation League of B'nai B'rith were a direct outgrowth of the Leo Frank incident and the Jewish community grew more vigilant about the presence of racism in the United States.

As a postscript, a factory worker who as a teenager had witnessed the murder of Mary Phagan came forward in the mid-1980's shortly before his death. He reported that he was afraid of testifying as to who the real murderer was, as this person knew he was a witness and had threatened him. Mary Phagan's real murderer had since died, and Leo Frank's exoneration came too late to save him from the mob that took his life.

(References: A Little Girl is Dead by H. Golden, 1965; The Leo Frank Case by L. Dinnerstein, 1968; Encyclopedia Judaica.)

Background article on blood libels against JewsBlood Libels

By Kevin Leopold

Over the ages, The Church has fostered many negative stereotypes about Jews. The term "Blood Libel" refers to one such story in which Christians accused Jews of sacrificing Christian children in order to use their blood to make matzot for Passover.

During the Middle Ages it was a widely held belief and Germanic superstition, that blood even from a corpse, possessed a special healing property. This concept, combined with Christian society's hatred toward Jews, resulted in the notion that Jews were not

human and needed this special blood remedy in order to give the outward appearance they were like others. Additional Christian suspicions about why Jews might possibly require Christian blood, included the following: such blood alleviated the wound of circumcision and served as medicine for menstruation, the blood served as a form of food or love potion, or that this was a secret ritual in which Jews were obligated to shed Christian blood as a daily sacrifice in order to honor G-d.

This idea of a ritual murder became popular throughout Europe beginning in the middle of the 12th century. The blood libels origin goes back, however, to the time of Hellenic and Greek rule (around 200 B.C.E. - Before Common Era). During this time there was a great deal of tension between the two conflicting cultures of Judaism and Hellenism. Apion and the Greek King Antiochus Epiphanes spread a story about a Greek man who was held captive by Jews in the Jewish Temple on Mount Zion. He was fattened up for one year and then was taken to a certain wood and ritually killed. Jews then ate him and took an oath of hostility toward Greeks. Such stories and propaganda were spread in order to justify King Antiochus Epiphanes' placing of paganistic and profane objects within the temple in order to desecrate it.

When Christian children were found mysteriously murdered many believed the cause to be these Jewish ritual murders. Despite a lack of evidence, Jews were assumed guilty and consequently condemned. Christians seeking revenge had Jews put on trial and tortured until they confessed or died. When these individual Jews were punished, it was not just that Jew but the entire Jewish community who suffered. Very often blood libel cases resulted in pogroms, organized riots against Jews which were overseen by the local authorities. The script for blood libels has generally remained consistent for eight hundred years changing only the places and the number of victims which have varied between a few and a few thousand.

Since the seventeenth century, blood libel cases have occurred predominantly in Eastern Europe (Poland, Lithuania and Russia). During the 19th and 20th centuries Russian regimes used the blood libel myth as a political weapon. The Nazis in the 1930's used the blood libel as a tool for their highly organized and developed anti-Jewish propaganda machine; And it was not until 1965 that The Church denounced the blood libel myth.

The following is a partial listing of blood libel cases and the pogroms they resulted in:

- 1144 Norwich, England
- 1168 Gloucester, England
- 1171 Blois, France
- 1181 Vienna, Austria
- 1212 Toledo, Spain
- 1225 Mecklenburg, Germany
- 1241 Frankfurt, Germany
- 1260 Naples, Italy
- 1270 Paris, France
- 1285 Munich, Germany
- 1287 Troyes, France
- 1298 Wurzburg
- 1336 Alsace, France
- 1399 Pozna, Poland
- 1407 Cracow, Poland
- 1636 Lublin, Poland
- 1799 Senno, Russia
- 1840 Damascus, Syria
- 1879 Kutais, Georgia
- 1899 Polna, Russia
- 1911-13 BelisCose
- 1936 Memel
- 1937 Bamberg, Germany
- 1940 Velhorthice, Germany
- 1946 Kielke, Poland

(Notes: Kevin Leopold is a 1993 graduate of USB; Rabbi Joseph S. Topek is Director of the Hillel Foundation for Jewish Life at USB.)

"Gospel" of Hate: "Religion" of Racism

By F.L. Livingston

"Racial Holy War" "Phase out all dealings with Jews..."

Excerpts from Nazi propaganda? Goals of the Ku Klux Klan? No, these are precepts of "The World Church of the Creator," currently headed by Matthew Hale. Recently, Hale and one of his "disciples," Christy Weiss, appeared on the "Leeza" show (hosted by Leeza Gibbons) to expound on their beliefs and to butt ideologies with blacks, Jews, and others who oppose their doctrine. I was horrified by the cruel farce that is, in my opinion, this so-called "church." But the knowledge and commitment of Hale's adversaries greatly impressed me. (Although this sect was originally established by a man named Ben Klassen, Hale is now the leader and central "mouthpiece" of the faith. Hence, my frequent references to "Hale's church," etc., in this article.)

Hale presents his philosophy as a meaningful "religion." But while most modern faiths have retracted any prejudices they might have promoted in the past, Hale's church is founded on bigotry and dedicated to its propagation. It came across to me as a sick parody of other faiths. A distorted image of the usual rules, dogmas, and "sacred" texts that characterize many religions. Very much like the "reflection" in a funhouse mirror -- except that it is anything but fun.

The Doctrine: The teachings alone left me aghast. Where most religions provide a code by which to improve human relations, Hale's church offers "The Sixteen Commandments" -- to foster racism and anti-Semitism. The members refer to non-white groups as "the mud races." An all too obvious attempt to associate them with dirt and imply inferiority. And, with an incongruity common to "hate groups," they reject Jews as whites, even though most Jewish people are Caucasian. In fact, "Phase out all dealings with Jews" is one of those sixteen laws. And so is "Destroy and banish all Jewish thought." They call themselves "Creators," but they seem dedicated to discrimination and destruction.

True, Hale objects strongly to this portrayal of his faith as based on hate. He counters that it actually centers on "love" -- but for his own "white" race alone. Hatred of other races, he preaches, flows "naturally" out of this "love."

If that teaching seems as senseless to you as it does to me, I'm sure you'll agree that the rationale behind it also defies logic. But it is not an unusual line of argument for a fascist organization. It is a symptom of the siege mentality that often plagues such groups. Hale preaches a "seesaw" (my word) view of social relations, with "whites" on one side and everybody else on the other. He charges that the advent of racial equality has pushed Caucasians into the position of "second class citizens!" He also complains that multiculturalism has caused "the whites" to lose their own sense of pride. (I cannot say "we" or "our" when speaking of the white race, here, because I am a Jew, and so Hale is not referring to me.)

Leeza protested that respecting the rights and accomplishments of other cultures does not mean giving up pride in your own. That extending equal rights to all groups does not submerge the rights of the group that was originally dominant. But Hale and his "protegee," Weiss, clung to their irrational beliefs. (Do such people even comprehend the meaning of the word "equal?" I am not sure.)

As for Jews, in particular, Hale accuses us of trying to demolish the white race! He drudges

up the fact that the ancient Hebrews saw themselves as the "Chosen People" -- totally ignoring the fact that the early Christians also referred to themselves as a special "Elect." (Hypocritically, Hale often describes his "parishioners" as "the Elite.") He uses this ancient "Old Testament" phrase as "proof" that we Jews want to wipe out all other peoples, especially "whites!" Hale presents his church as a kind of social and psychological fortress. And he cites its positions as a mere "defense" against an overwhelming number of "enemies."

Original Hate: Like many faiths, this one offers a definite dogma about "human nature." While other religions focus on whether Humankind is inherently "good" or "evil," Hale zeros in on bigotry and proclaims it "natural." Not only for the convoluted reason stated earlier but as part of the normal process of "maturing." Left to themselves, most young people, Hale contends, would gradually come to conclusions of prejudice as they came of age. It is only, he asserts, because we teach them "liberal" ideas that they do not espouse such hatred. And -- no surprise -- he condemns this "liberal" practice.

A Racist Apocalypse -- or -- The Bigot's "Promised Land": Also, like many other denominations, Hale's church projects an "ideal" end for humanity. For most sects that means some variation of "Eternal Life" or "Cosmic Understanding," but the stated goal of this church is enough to chill the (truly caring) soul. It is that of a totally "white America" -- mysteriously devoid of all non-whites and Jews! (How would this occur? On that question, the "Creators" are disturbingly vague.)

The "Scriptures":

Some religions put forth their ideas in print, and so does The World Church of the Creator. But the central text of this faith is dubbed, meaningfully enough, "The White Man's Bible." Along with other treatises, it spells out the church's fascistic teachings and how to implement them. (Allegedly, by the way, all the books were written by Klassen.)

The Salutation: "Shalom?" "Salam?" "Peace be with you?" No, the members of Hale's religion prefer to sound the battle cry of "RAHOWA!" (an acronym of "Racial Holy War.")

Laughable? Well...yes...I think so, too. But also a constant reminder of their commitment to "war" against other races.

Missionary Work: And, yes, just like many other religions, Hale's sect seeks converts. They seem to find it imperative to proselytize. When Leeza asked Hale what he would do with "white liberals" in his "white America," he replied, "That's why we need to win more hearts and minds first!" (No, he did not say what he would do with those whose hearts and minds he simply could not win.)

Hale and his followers make every effort to reach out to possible converts. Not just through books and sermons, but also via their own website. Such hateful teachings going out over the Internet? Leeza's audience recoiled at the thought! But, ironically, modern technology has enabled Hale and his cohorts to spread their outmoded prejudices more quickly and easily.

Keeping the Faith: How does this doctrine translate into action? Sometimes in an act of deadly violence. Not too long ago, one of Hale's disciples, Benjamin Smith, shot a black man to death in front of two of the man's children! Then,

suddenly, Smith turned the gun on himself and committed suicide.

The "Reverend" (?) Mr. Hale: Incredibly, Hale denies promoting such horrors. Even though he trumpets the slogans against Jews and non-whites and the related call to "war," even though he happily paints the vision of a "white America" for his disciples. Despite the recent act of double murder, Hale goes so far as to predict more "white" violence against Jews and non-whites. Yet, he refuses to take responsibility for inciting it!

Equally galling, I think, is the fact that Hale holds himself up not just as some kind of special "minister" or "high Priest" or, in the vernacular of his faith, "Pontifex Maximus" -- but also as a "martyr." He claims to have sacrificed a lucrative law career to serve this cause. (More specifically, his racist legal agenda imperiled his right to practice law.) When accused of encouraging cruelty against other ethnic groups, he tries to turn the argument upside down -- by suggesting, in effect, that he is "saving" the "white race." (Notice that all the concepts employed here, overtly or covertly, are twisted versions of those common to mainstream faiths: martyrdom, sacrifice, salvation...)

As if that were not infuriating enough, Hale arrogantly dismisses any evidence against his creed. At one point in the show, a young Jewish man got up and expressed his respect for all ethnic groups. But Hale responded with his same old tired lies. He dogmatically insisted that being a Jew "meant," without doubt, that the young man was out to destroy "the white race." He would listen to no argument to the contrary!

Often, too, he tends to "miss the point."

...He happily paints the vision of a "white America..."

Take the case of a young multiracial woman who challenged the relevance of his bigoted agenda. A mixture of black, white, and Hispanic, she pointed to the increase in interracial families in America today. And the fact that a growing number of people belong to more than one race at a time. (What is one to do, say, if

one is "half" black and "half" white -- turn one "section" of one's self against the other?) Boldly, she questioned whether or not Hale's policies even made any sense for the modern world!

Hale's reply? He appeared to "misunderstand." He "conceded" that it was "okay" for her to be multiracial if that reflected the values of her family. But he totally evaded the "relevance" issue. Apparently, his rigid mind cannot or will not encompass any ideas but his own. Or else he is striving hard to prevent his followers from developing broader vision.

What most frightened me about the man was his eerie calm in the face of the suffering of other races. Even when confronted by the wife of Ricky Byrdsong, the slain black man, Hale's demeanor failed to change. Mrs. Byrdsong poured out her sorrow -- and her forgiveness -- but Hale was unaffected. Tears ran down many cheeks, including my own; Hale remained entirely unmoved. (Could it be that Hale despises other races so greatly that he cannot feel their pain? Perhaps. Does he enjoy the power of recruiting young people to this "new" religion? That is possible, too. Is he preying on young souls for financial gain? Hard to say -- but the church's "holy books" do cost ten dollars a piece.)

The Disciples: Initially, Ben Smith did

continued on next page

The Things We Say And The Way We Look

By Haydn Hyacinthe

Have we really come to the point that we are so bored with ourselves? Have we really changed that much and learned anything from the nonsense of history? Everyday I used to wake up to the morning radio news, but I noticed that instead of picking me up and making me want to go outside, I found myself wanting to wrap myself deeper in my covers. The only thing that ever came out of the dam thing, which was not depressing, was the weather; and that was not even all the time. The way we deal with each other on a personal level is very interesting, considering that it seems we spend less time dealing with ourselves. Do we realize that the way we talk to one another, or how removed we sometimes are from our own feelings that we cannot empathize with another person, before we make decisions on their behalf.

There is a hate crime perpetuated every couple of minutes, in the classroom, at the workplace, in our conversations with each other; more than just an action, a hate crime is a decision against someone's humanity. The fact that certain opinions are intrusive to the point, that they constrict and reduce people into things, and make it easier for us to discard them without a second thought is a problem. Of course everyone has the right to his or her own opinion, but how many of us really develop our own and not just propagate someone else's? Where do children learn their measuring sticks

from? Who is the guy sitting next to you? Do you even care? The handed down misconceptions that we have in childhood help to shape our opinions.

Even at the college level, at this campus for instance, intolerance is definitely visible. During campus lifetime at any random sampling of the food courts, you will see tables fitted with little cliches. I understand that familiarity is comfortable, but what keeps the nesting so tightly packed. You would imagine that at a place where there are bountiful opportunities for exploration, people would jump at the chance to breakout of the high school routine of sitting with your fellow head shakers for lunch.

"People used to call me a _____, they used to say I don't like that _____." I purposefully left out the words that would give too much of a hint, to what kind of a person told me this story. Automatically, ten maybe twenty words popped up in my head that could fill those blanks; and how is it that they all would turn out to be negative? Looking at this word game and how ambiguous it is, the number of sexist, racist, bigoted, elitist terms that could possibly occupy the spaces and be used against someone is innumerable. Of course with the 90s wave of political correctness, intolerant statements are only acceptable if meant as "harmless humor" or the platform of the Conservative right; but those theatres don't really influence or negatively affect anyone. It is all just rhetoric, isn't it? What is disturbing is that no one really tries for

originality anymore. All we have is a bunch of outdated terms that hardly apply, and the people I find that use them are too lazy to try for anything that they have to spend two bits thinking about. If they did, they would see how unfounded and downright plain stupid, most of the things that they presume to be witty are.

Do we really deal with ourselves enough? There is so much time spent preoccupied with the opinion makers and being marketed to. When are we going to cultivate the breath that we were born with into interesting ideas of our own? It seems that all I hear and read is the same old script, with everyone just saying the same thing that I heard yesterday. I imagine if we spent less time criticizing what others were doing, we would do better ourselves; but when I look, I see that I have been doing and saying the same thing!

I get bored when someone is presumptuous enough to tell me how I should live, how gendered I should be, and the people I should seek. At this point are any of us living the way we want to, and doing the thing that would make us happy. I do not know, but the question should really be how many of you care? If you do care, try whenever you see someone who you would disparage, to look for yourself in them. Maybe then you will not find it so easy to look at them, as someone whom you could make fun of. If you still can, then maybe that was why you did not like them in the first place.

"Gospel" Continued From Page 15

not favor the killing of blacks to remove them from American soil. Instead, he touted the idea of transporting them all "back to Africa." An insensitive, fascistic plan, in itself! But I'm guessing that, for him, the concept wore too thin...

Or perhaps, as Christy Weiss, his fiancée, suggested on the show, he just wanted to "prove" his dedication to the faith. Christy confessed to Leeza that there is a "competition" among the church members over the degree of such "dedication" -- a competition that might have led to a wanton act of violence. (Unwittingly, with this admission, she belied Hale's usual disclaimer.)

As for Weiss, herself, while she grieves for her fiancée's death, she feels no compassion for Sherialyn Byrdsong and her family. She cannot and will not empathize with the suffering of other races. "It's not in my moral code," she explained to Leeza with a smile. Like her mentor, she remained strangely untouched during Sherialyn's entire speech.

Interestingly, Christy had trouble communicating when Hale was not present. At one point, Leeza insisted that Hale remain offstage while the young woman faced the audience on her own. Immediately upon their separation, Weiss appeared to lose much of her confidence. She slurred her words and could not look Leeza in the eye as she spoke. No, she did not budge one inch from her beliefs. But she was visibly uncomfortable without her "guru's" support.

This observation casts doubt on Hale's assertion that "We're not a cult." He backed this up on the program by indicating that members were free to "come and go." Apparently, they can even leave the church altogether. Yet, a former member of the similar group, "Aryan Nation," called the show to argue that such dogmatic leaders can get control of one's mind, regardless. I do not know how much influence Hale generally has over the minds of his parishioners. But he certainly seemed to have a powerful, "cult-like" hold on Christy's.

The Converts:

What kind of people join such a church in the first place? Lonely, alienated, disaffected youths, for the most part, was the consensus among the audience. Leeza compared them to Eric Harris and Dylan Klebold, the two "Columbine killers" (whom I profiled in the last issue of the Stony Brook Press). Another guest on the show, sociology teacher, Professor Siminelli, explained that many cults and hate groups attract such people via a process known as "trolling for misfits." They actively seek out these isolated, disillusioned young people and draw them into their noxious web.

A church like Hale's seems to have much to offer such people. Like many organizations, it affords them a sense of solace and "belonging". Suddenly, they are part of a group, with a shared belief system and a common purpose.

But this kind of organization goes further. It gives them a false feeling of superiority. Also, it provides them with traditional targets for their rage. All at once, it seems that their many personal problems can be easily explained and resolved -- but only through Hale's narrow-minded philosophy.

Insidiously, Hale also plugs into to whatever religious associations they may have in their minds, however superficial. The "holy books," the commandments, the extravagant promises for the future -- for some people, these trimmings cause his brand of white supremacy to feel "spiritual" -- and "good."

Debunking the Myth: Some people fear that bringing someone like Hale on the air only provides him with a forum for his views. A legitimate concern. But men like Hale have already found numerous ways to spread their venom. As Leeza stressed, the purpose of her show was to expose the evil of his doctrine and give his critics a chance to refute it publicly.

Is this necessary? I expect so. I doubt that

Hale has many followers as yet (despite his grandiose claims). But it is dangerous to be too complacent. We must remain informed about such groups so that we can more easily combat them.

How do we do that? For one, it is clear that our society needs to reach out to alienated youths before the hate mongers do. Parents, teachers, counselors, friends -- all must try to identify such young people and help them to solve their problems in constructive ways; to make them aware that religious trappings do not always signify a "godly" operation.

We may also need to do even more to create an atmosphere of cultural inclusion in our society. Another of Leeza's guests, Nali Agi, head of "Project Islamic Hope," urged people of all creeds and colors to form a counter-movement to fight the spread of racism and expose its horrors. More than that, he invited each one of us to make an individual effort to ensure equal rights and mutual respect in our communities.

But perhaps the most compelling directive came from the lips of Mrs. Byrdsong. She negated Hale's definition of prejudice as "natural." She argued that children come into the world "innocent" and can learn the ideals of either bigotry or brotherhood as they mature, depending on what the adults around them decide to teach. And she meant "teach" in the active sense. Absence of hate is not enough if we want to raise egalitarian kids. She called upon concerned parents to deliberately try to instill in their children the values of multiculturalism, equality, and human compassion.

Of course, these are exactly the kinds of objectives that Hale and his followers abhor. But Sherialyn asked us to pursue these goals even more aggressively.

"Do it on purpose!" she emphasized.

A higher commandment, I think, than any edict that Hale or his church will ever issue.

The Face Of Hate: Internet Hate Groups

By Michael Davis

Hate groups. What are they? What do they stand for? What are their goals and how do they go about achieving them? In order to answer a few of these questions I decided to search the information super highway. I had always know about the existence of hate groups such as the Ku Klux Klan, and the Neo-Nazi movement, but the abundance of information that was available on the Internet was absolutely shocking. No group was safe from the ugly racist, sexist, and anti-Semitic spewing of these disgusting Internet sites. One site, www.AryanNation.com, had on its web page the following quote, "The Aryan Nation, it's very meaning is what Jews hate". Another site for the Aryan Brotherhood had a page entitled "People we hate" which continued to explain why the Aryan brotherhood detests blacks, feels women should be relegated to second class status, abhors the Jews, and is under the misconception that homosexuals are subhuman!!!

The United States guarantees the right of free speech to all who live within its borders, however the U.S. Supreme Court has ruled that one may not yell "fire" in a crowded theater when there is no fire. Bradley Smith is a hate monger who continues to yell "fire". Mr. Smith, a virulent denier of the Holocaust, has been sending advertisements and copies of his manifesto (a 27 page

paper called The Revisionist) to campuses nationwide. In both his advertisements and manifesto, Smith attacks the field of Holocaust Studies, noted author Eli Weisel, and the very fact that the Holocaust existed. In the early 1980's Smith issued a challenge to anyone who could prove that any Jews were gassed and killed at the Auschwitz/Birkenau death camp. In 1981 that challenge was answered by Mel Mermelstein before the District Court of Los Angeles County and was awarded the \$90,000 reward that was offered by Smith. Judge Thomas T. Johnson wrote in his final decision, "It (The Holocaust) is not reasonably subject to dispute..."

"The court does take judicial notice that Jews were gassed to death in Auschwitz in the summer of 1944." Despite the facts brought to light by this ruling Bradley Smith continues to denounce the Holocaust as a hoax. Smith's advertisements include at the bottom an Internet address for www.codoh.com. It is on this web page that Smith unleashes the full force of his Anti-Zionist, Anti-Holocaust ramblings, as well as providing links to other revisionist and racist Internet sites.

While viewing many of these hate group web sites I was surprised at the sophistication and manipulation of language used by these groups. Many sites cleverly state that they do not

hate other, they merely wish to keep and sanctify the purity of "the white race" suggesting that a separate nation should be sectioned off within the United States for "White" people only. Others offer literature, music, and art in support of the Aryan nation and white race. Needless to say I was completely disgusted and frustrated by these racist ramblings.

What is the answer, how can these group's be stopped from breeding hatred and violence?

I do not condone taking away any groups freedom of speech, to do so would be a first step toward reliving the totalitarian government as it was under Adolph Hitler. However we as college students should take

advantage of the opportunity to participate in multiracial, ethnic, cultural, and gender activities. The more we can learn and understand about those who are different, the less these hate groups will be able to influence public opinion with their pseudo intellectual racist ramblings. There is indeed a fire in America, but it is not a Zionist or African American plot to control the government as some racist groups might have you believe. Rather it is the fire of ignorance, which breeds hatred, that has the potential to be the downfall of mankind.

**Bradley Smith
is a hate
monger who
continues to
yell "fire."**

A WALK IN THE PARK

The Day I Almost Got Beat Up

By BrianKate

We were walking in a park. My best friend and I were walking through the park where I'd gone to family picnics as a kid, having a good time. Out of nowhere, we were ambushed, chased and nearly assaulted by a gang of mountain bikers, just for being the "wrong" gender in the wrong place at the wrong time, three years after Brandon Teena, one year before Matthew Shepard.

I wondered if maybe I'd dressed too warm for the day, white ruffled blouse and long black polka-dot skirt. Jamie had, as usual, more sense to wear shorts and top. "I'm afraid I won't look enough like a girl," She asked me, "Does this look too much like I'm trying to pass?" All I could think about was me. I'm gonna get laughed at; people will say I look like a little boy playing dress-up with mommy's clothes.

At least I knew I'm not some "little boy playing 'dress-up'", that gender is about so much more than just clothes, who wears what or what people are born with between their legs. I knew, and still know, that it is, and always has been, more about self-definition. Most everyone I've met has had this sense of "I'm a boy" or "I'm a girl" and I've just never felt that. I do not identify or consider myself as being a man or a woman. I can wear anything, and I will still feel as if I am playing "dress-up". Maybe gender really is performance after all.

As I thought about this, as I usually always do, we came to a narrow, less-trav-

eled, path and entered. Jamie said, "This is so exciting! We're exploring!"; we started teasing each other about how I felt like Velma from *Scooby-Doo*, and how she felt like Nancy Drew. We followed the path back to open space.

Some mountain bikers were coming up behind us. As they came closer, we stepped aside for them. Then we heard what they had been shouting, "Faggots! F--- kin' drag queens! Get em!" I thought, "hey, we're not drag queens, we're not even gay, we're just two not-quite-men-not-quite-women;" mostly I just thought of getting away.

This still brings up certain questions. Why do people see gender expression and sexuality as the exact same thing? Why are females allowed to wear "guy's clothes" like pants, while a male in "women's clothes" is automatically assumed to be gay? Why do so many people have such a problem, such fear, loathing and outright hatred, for people living noticeably outside typical gender lines like me and my best friend, and for gay people as well? How do people go from prejudice, from "I hate these people," to carrying their hatred to the next level of committing outright violence? All these questions come up later; at the moment all you care about is getting away in one piece. I know that's all I cared about, especially since this bunch sure wasn't about to give up the chase.

I grabbed Jamie's wrist and ran. We might not have gotten away, they had us cornered at the edge of the lake. I took a

desperate gamble and ran with Jamie into their path, this bought us maybe five-ten seconds. We circled around them and kept running. I saw an overgrown path, and we ran for it. We escaped, just barely, by diving into thorn bushes. We waited until we thought they were gone before coming out, our clothes snagged, covered with scrapes. Our would-be attackers were gone, but so were any witnesses we might have had.

A year later Matthew Shepard was found dying from a brutal beating, attacked and killed just for being gay. All I could think about for days was "what if we hadn't gotten away that day? We could have been beaten ourselves, maybe even murdered, just for not identifying, dressing or acting enough like what two people born with penises are "supposed to," just for walking in a park. Every so often when I'm walking alone and I see more than one person anywhere near me, I start to get panicky and wish I knew how to defend myself, even if they're just walking like me. It's time we started asking ourselves what this says about our society, and what we may be able to do ourselves to at least try to change things. We truly need to start asking this question.

You can email me at:

DarkKate@yahoo.com.

My site, "Welcome To Kates World," can be found at:

www.angelfire.com/ny/BrianKate/

or at:

<http://go.to/TheDarkKate>

"BS" Continued From Page 12

I am arguing for intellectual freedom...

Third: You're right regarding the page numbers for the NYT references. It would be best if I had put them in. If I use that example again I will. This morning however, you're on deadline, and I don't have time to fish around for them.

Fourth: ... Several hundred thousand students, professors, and professional journalists have seen this ad, seen these quotes, and not one among them (to my knowledge) has challenged them....

In response to Q6 you ask for proof of the accusation of mass murder against Germans. Math can be proven. We have evidence for the occurrence of the H. Where is your proof that your version is correct?

BRS: You don't prove murder with arithmetic. That's why there are so few mathematicians working as detectives. Who is "we"? Try to ask at least one of the right questions. The question is "what was the Holocaust? Revisionist theory posits that it was something other than what the orthodox historians have claimed.... Maybe there is nothing to revisionist theory. If that were so, I do not think that professors and campus journalists would feel so intimidated by those argue

against a free press on this issue. In any event, how much the revisionists have got it right, or how much of it they have gotten wrong, is neither here nor there with regard to the ideal of a free press. This is not an easy idea to get over to some journalists.

Do you have fantasies that history will prove you correct?

BRS: About what? The Holocaust? I think so, but I don't know. Am I correct that a free press should be open to a free exchange of ideas regarding historical controversies? This is a subjective matter. Ideals can neither be proven nor disproven....

I still don't understand what you mean by Jewish Chauvinism. Please, go on about it.

BRS: When Jews (and be very careful here because I am writing Jews, not THE Jews) refuse to condemn Elie Wiesel's statement where he encourages Every Jew to set aside a zone of hate-healthy virile hate for what the German personifies and for what persists in the German, they are demonstrating a transparent Jewish chauvinism, in my view. Does one really have to go on about it? Are not Jews human like the rest of us? ... Do not every people have its share of transpar-

ent chauvinists? Isn't that exactly one of the factors that contributed to the success of the Hitlerian regime, and, closer to home, the great success of Black slavery in America? Who could be a slaver without being a transparent chauvinist of one kind or another? Who could support a regime that would forcibly remove an entire people from their homelands and destroy their culture in Eastern Europe, without being transparent chauvinists?

Do you believe a failure to educate American children about past racism is a cause of current racism?

BRS: That's part of it. Tho I am not certain what you are referring to. Failing to educate our children about the excesses of their own culture is always a failure (historically it has been the Americans who have been the great racists not the Germans). The attention we give to German crimes against humanity, rather than to our own, is the clearest example of this failure to educate our children, and more particularly, our college students. I would hope that we could learn to allow ourselves to contemplate our own failings before committing ourselves to punish others for theirs.

Evolution of a Hate Monger

By Brian Nucci

Bradley Smith has been, for the past twenty years or so, vigorously supporting the idea of Revisionism, the belief that the millions of Jews massacred during the Holocaust were in reality, never killed. Smith was first introduced to the idea of Revisionism through a talk by the French Holocaust denier Robert Faurisson in 1979.

From that day forward he has spent most of his life advocating that our current beliefs about the Holocaust are based upon fraudulent or tainted information. Smith wanted to show people what he considered his new-found truths, and wanted to show them to large amounts of intellectual minds. He decided to focus on colleges around the US, believing there he would find a large, open-minded, intellectual, body of people from every walk of life. He first started by placing a 1x1 ad in the Penn State newspaper, *Collegian*, in 1989. About four weeks later the paper sent him back his money, saying that the ad was stirring up too much trouble among the Jewish residents on campus.

Smith had no idea that his harmlessly intended ad could have stirred up so much trouble. It was then that he realized how afraid people were to reexamine the past events of history and especially to reexamine an event as controversial as the Holocaust. Since that time he has run ads similar to his first in over 220 different college papers, includ-

ing our own SB Press (see Dec 8, 1999).

In almost every college where he has ran his ad, an uproar was started by the Jewish communities and overflowed to many others on the campuses. The major complaint about his ad was that it was taken to be hateful and anti-Semitic. However, this question has been raised to Smith countless times, each time stressing the fact that he is in no way racist against Jews or any other culture. He himself is married to a woman of Spanish decent and claims to have several friends that are both Orthodox and Conservative Jews. Although many people might consider him a monster incapable of loving, he has two daughters at the ages of 26 and 13. Be that as it may, the web site which Smith's ads say offers information about Revisionism also contains material from several Neo-Nazi and anti-Semitic authors.

Despite all this, Smith still says that he himself is not biased in any way. Smith even went so far as to say that he belongs to no church, but prefers rather to instead read many Buddhist, Zen, and New Testament philosophical readings. As far as his views on God, Smith said, "when I was twenty one, I made an agreement with God: I leave him alone, He leaves me alone". Despite his apparent culturally neutral religious standing, Smith still continues to solicit his views in the ads he sells to college newspapers and still rouses trouble wherever his voice reaches, but that just seems to be exactly what he is trying to do.

A Thought From The Protestant Campus Ministry

By Robert B. Wallace, Chaplain & Nora Fluent, Program Director

"Xeno," means stranger. "Phobia" means fear. Xenophobia. Hate and fear take many forms, but underlying them is a universal xenophobia. Yes, universal. Until we recognize our own fear of "the other," our fears will continue to rule us. Sometimes it takes the form of blatant, hateful expressions (as in cross burning, swastika painting on graves, and murder of homosexuals). However much of the time it is more subtle and socially acceptable- a low level fear of the stranger. Strangers are not just scary looking people; they are those who are different in religion, in color, in language, and life choices.

It is necessary that we condemn violence toward others, including what we see on the Web, but it is equally critical that we name the fear in ourselves, as the fear of the stranger. Otherwise, we remain accessories of the fear motivated discrimination in our culture. We come from a religious tradition (one shared with many religions) that says God comes to us in the stranger and that our hospitality to those who are different isn't just a way of being nice, but essential to our being in touch with God and ourselves.

Until we recognize our own capacity for hate we may continue to cut ourselves off from the incredible gifts that come to us in the stranger. It is not enough to name all of those hateful groups running around today (The Southern Poverty Law Center is a great resource in identifying such groups). We need also to name our own fear that breeds hate.

"The Infiltrator" Comes to Stony Brook

By Joshua Lipshitz

"People concerned about the world they live in must refuse, as Yaron Svoray did, to let these things incubate...in the final analysis, the future will not be determined by how many Nazis there will be...but by how many anti-Nazis there will be to confront them."

—Simon Wiesenthal

As an Israeli commando, and later as a detective sergeant in the Israeli Central Police Command (similar to our FBI), Yaron Svoray learned the skills he would need to become an Anti-Terrorist fighter. In October 1992, Svoray, a son of Holocaust survivors, went undercover to determine the strength, financial base, and leadership of Germany's neo-Nazi movement. Working in conjunction with

the famous Simon Wiesenthal Center, he entered Germany under the guise of an Australian journalist named "Ron Furey" and managed to travel within the neo-Nazi underworld for eight months. His findings, which the German government now concedes are correct, have proven the neo-Nazi danger to be far more pervasive than previously suspected.

By ingratiating himself to the members of the movement, he came in contact with key Nazi leaders and, more shockingly, a vast network of middle-class citizens who subscribe to the platform of racial hatred and superiority, anti-Semitism and Holocaust denial. Svoray discovered that the neo-Nazis were not merely skinhead thugs, but that their ranks include lawyers, engineers, professors, policemen, and military personnel. The story of Yaron Svoray's mission has appeared in over 400 newspapers and magazines worldwide, including *The*

Washington Post, *The Los Angeles Times*, *The New York Times*, *Der Spiegel* and numerous others. The story of his infiltration into the neo-Nazi movement in Germany was told in his book, "In Hitler's Shadow" published by Doubleday books. HBO produced a movie version of Svoray's adventure entitled "The Infiltrator," starring Oliver Platt as Yaron.

Mr. Svoray is a world-renowned lecturer, captivating and motivating audiences whenever he speaks. He will bring his amazing story to the University at Stony Brook on Wednesday, March 1, 2000 at 8PM in the Union Auditorium. Do not miss this opportunity to hear one of the most courageous and caring individuals of our time.

Joshua Lipshitz is the President of the Council of Jewish Student Organizations and the Vice President of the Hillel Student Club

multi-media TECHNOVATION: new "arts" SINC site opens

By J. Wegielnik

A collaborative project among the Art, Theatre, Music Departments and Instructional Computing, has resulted in the opening of a new SINC site in the Music building. Complete with CD burners, high resolution scanners, eyeball cams, amps, mixers, keyboards and host of software programs designed to manipulate both image and sound, the new multi-media lab is not only the most aesthetically pleasing sinc site on campus, but probably the best equipped as well.

The site, located in the former Music graduate student lounge, across from the University Gallery, is open to the every student on campus. Graduate students and undergrads taking multi-media courses have access to the lab 24 hours a day. The arts SINC site has been open since last semester but only recently did it become fully operational.

"It is a public space that the entire University can use in addition to aiding the Arts programs here," said Christa Erickson, Assistant Professor of Art, who was instrumental in the development of the site. "This [site] is very successful because, from the beginning, it was a collaboration with the experts from instructional computing and people from the arts departments who know how to use specific software."

Stony Brook's reputation as a first-class science and technology research university was one the selling points of the new site according to Erickson. "Stony Brook's has a reputation as a really strong tech school," she said. "Part of what we wanted to do was tap into that reputation while providing a visible showcase for the arts. In the arts, particularly the visual arts, everything has shifted. It's important for students to know this technology, things like Photoshop, web design, etc."

"In the last decade, the art world has entered the information age in a significant manner," Erickson added. "Computers and related interactive technologies, such as CD-ROM, the internet and MIDI (Music Instrument Digital Interface), are transforming existing art forms and giving rise to new ones, blurring traditional boundaries between theatre, dance, film, music and the visual arts. Even more traditional artists have begun to incorporate computers into their creative activities in numerous ways."

Erickson, along with Professor Dan Weymouth of the Music Department, proposed the idea for an "arts" SINC site three years ago to Nancy Duffrin of Instructional Computing. "For a long time, I've been talking to the departments in

Fine Arts about an arts SINC site," Duffrin said. "About three years ago, when Christa Erickson came in, she became very interested in getting up a site like this. The big thing was to find the space."

With the cooperation of the Music Department, the former graduate student lounge in the Music building was chosen as the location for the new site. "It's right across from the Staller Center, in a very public space. And if we wanted to do a multi-media type of presentation, it's a very good location," Duffrin said.

"The computers are all [G3] Macintoshes," Duffrin said. "There is a CD burner on one of them. There are several different scanners, some of them very high end scanners with high resolution. There are music keyboards and MIDI interfaces at each computer."

Professor Dan Weymouth of the Music Department, also played a big role in the development of the site. "The SINC site is really an outgrowth of the LTA (Laboratory for Technology and the Arts). Christa, Nancy and I started talking about putting the current site almost three years ago."

According to Weymouth, the equipment in the arts SINC site makes it the most technologically advanced site on campus. "There are 22 machines, 21 of which are Mac G3s," Weymouth said. "There's going to be a machine for cross platforms, for developing both CDs and websites. The computers all have MIDI keyboards, they all have synthesizers. Almost all of them have soundcards. Four have video cards. There are several flatbed scanners, one really big one. There's a slide scanner. A DAT (digital audio tape) machine. Two cassette machines. There eyeball cams. Headphones."

Weymouth said that while most schools nowadays have multi-media labs similar to Stony Brook's, most are not open to the public and don't involve the collaboration of separate departments. "The real differences here is that one, the curriculum is designed and taught to be multi-disciplinary," Weymouth said. "Usually, most multi-media courses are taught by somebody who maybe knows arts but not really music. The

other big difference is that the site is run with the three different departments involved. So, when new equipment needs to be added, we can consult someone in the field to get it."

Several multi-disciplinary multi-media courses are being offered that utilize the new sinc site. "There are whole range of courses being offered that people can take if they really want to know how to use this lab," Weymouth added. "There's a computer imaging class, there are two multi-disciplinary courses ARS/THR/MUS 208 and the 317 class, which is really for more advanced projects. There's MUS 340 class, which is just music technology. And a couple of computer imaging classes."

Stephanie Dinkins is currently teaching one of the computer imaging courses, ARS 425.

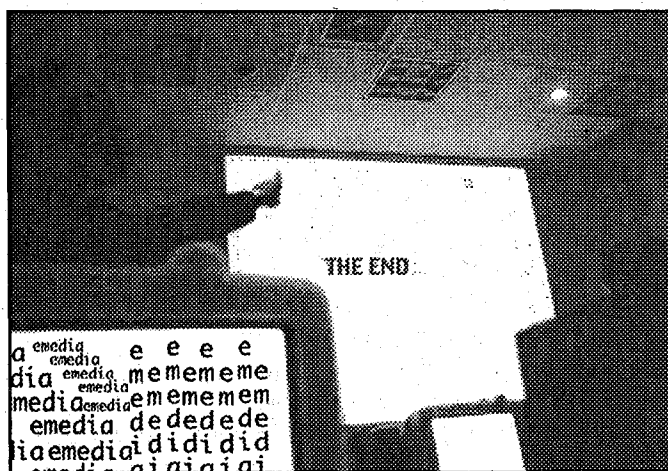
"We're using Photoshop," Dinkins said. "We'll be using Premiere, the video-editing program. We'll also

be using Director and Illustrator, an illustration program. In terms of projects, we're working on things really in the art-based sense. So with Photoshop, I'm having my students create three images that have been manipulated in some way."

Technology, Dinkins said, is radically changing the arts, especially the field of photography.

"In photography, things are really changing. Wet darkrooms are giving way to digital darkrooms. Things are changing to the point where, if you study photography, it can be for the most part digital...You use your computer, you make your art, your art goes into the world. It is really interesting how art is changing and shifting. When you think of things like new media, it's such a broad term, but it encompasses art works that have been intercepting this technology."

"It's a fabulous site in terms of what comes together there -- the marriage between different departments," Dinkins added. "Usually, what you would have is the music and electronic music people would have their own separate lab, the visual people would have their own separate lab, even down to video. But if you give that access to everyone, it opens a lot of doors for the different disciplines to collaborate."



The Labor Party Forum at Stony Brook presents:

"Globalization and the WTO"



- Environmental Destruction
- Global Capitalism and You
- Labor Rights
- The Speculative Bubble

Guest Speakers include Alan Akrivos,
Billy Wharton and Lenny Mell from the
Labor Party New York Metro Chapter



Thursday February 17th - 4PM Student Activities Center

What Are Your Views on Vegetarianism/Veganism?

By Kevin T. Bloom

Usually the question of vegetarianism and veganism presents itself to many at sometime in their life, and I still like discussing the topic to gather some insights from time to time. Many of you already know what Vegetarianism entails, with the traditional not eating of meats (primarily beef). Then are the various other divisions (e.g. Ovo-Lacto and Vegan). Ovo-Lacto Vegetarians do not eat any meats (chicken, beef & fish) but do consume milk and eggs, and Vegan is the hardcore vegetarian (they don't eat, wear or use any animal products or products that test on animals). I myself have been what some would consider Vegan for closer to a decade now but do not necessarily hold myself as an activist of the principles or of the cause. However, there are numerous moral, ethical and religious thoughts that have at least crossed my mind though to make the choice toward Veganism. Enough thoughts (not counting the physical attributes) that I like bringing up in the conversation when I can, though maybe to spark some well-needed interests that should not go overlooked.

I'm not saying that it's wrong to eat meat or wear animal products in all cases, but maybe instead that we need to heighten the awareness of how these various resources are obtained. I once told a friend that it's kind of weird how people that are incarcerated almost seem like an example to society, because of some innocent animal that had been locked in a cage. Maybe some worried soldier wouldn't have to be out in a mine field if some little insect didn't have to be in a field sprayed with pesticides much the same way. The similarities of the events really shouldn't be overlooked. Doesn't it seem

that our society is being tested on because of the way we have tested on animals? Again though, I'm not saying that in all cases it's bad to eat meat, wear animals or even use products that were tested on animals. It's the way that the resources are obtained that I really like to hear discussion on and hear some other thoughts other than my own. Although I'm Vegan, I still hold that each is to their own for what they want to eat or wear. Going at it as if I were a person that ate meats and the like, I could rationalize that if you were given the choice between eating an animal that lived a natural, wild & healthy life (before bacteria set in after death), or to consume say a genetically altered plant grown in a greenhouse and harvested before its natural death, the

wiser choice would be to eat the animal. Nevertheless, that's not really the case with how most meats are derived these days, and we do have naturally organic vegetables.

Some have said to me that it's in nature to hunt and kill, but if you look at today's geneticists, who is to say that it is natural to hunt and kill? Speaking in the sense if I were a potential prey, I would ask - who had written that idea and at what time? Of course, speaking philosophically, there are non-deviant ways of hunting and killing that are mutually beneficent for both the hunter and its prey. There have been many famous people that have at least had views on vegetarianism

and its ideals. Einstein had a famous quote claiming something to the effect that one of man's greatest gains is its evolution toward a vegetarian diet. Pythagorean (teacher of the famous Greek philosopher Socrates) was a vegetarian. Even the Buddha and Jesus Christ had their opinions on the matter. Then again there were

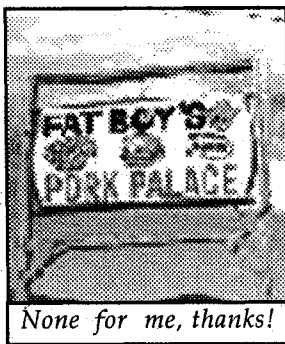
some deviants in the echelons of power that were additionally vegetarian. I heard that Hitler was a vegetarian, and going further, our current president Bill Clinton has had several vegetable burgers in the White House a few times. But have these leaders had deviant tendencies because they were promoting a more natural and healthy eating habit, or because of influences such as a cattle farmer claiming it's a god given right to slaughter animals? One really swift view that I would say to that cattle farmer would be that maybe if some animal weren't artificially inseminated or denied its natural reproductive cycle, a leader would not have been given the opportunity to let himself become an example to the people in regards of some sex scandals.

Ok, here's an example- If you were given the opportunity to have what would be similar to chicken but it wouldn't be the chickens that were locked in cages and even fed scraps of chicken (cannibalism anyone?), would you eat it? Would you wear synthetic products made from environmentally sound chemicals instead of slaughtered animals? I lived over in Europe for a while and you would be surprised at how far advanced they are with organic foods and the like. I know that our nation does not stand well with some Middle Eastern Nations, but over there they worship Cows and have temples in honor of animals (rats for example). Over here we slaughter cows and test on rats. Why are the Middle Eastern Nations so wealthy and we are in more than a 3 trillion dollar deficit?

Again it's all something to think about before you jump up on that soap box, but I like to remember a story I thought of about of a soldier walking away from formation (get it? formation?) one day remembering that someone must have been pretty angry while he glanced down at his leather boots and was reminded of a cow.



Please don't eat me!



None for me, thanks!

Young Activist Benefit

By Robby Quartz

The Modern Times Collective and Long Island Food not Bombs Benefit will take place Sunday, February 20th, at 5 PM.

Mikey and the Merry Pranksters, Contra, Kill your Idols, and Jan Cocs are some of the bands that will be performing at the Ethical Humanist Society in Garden City.

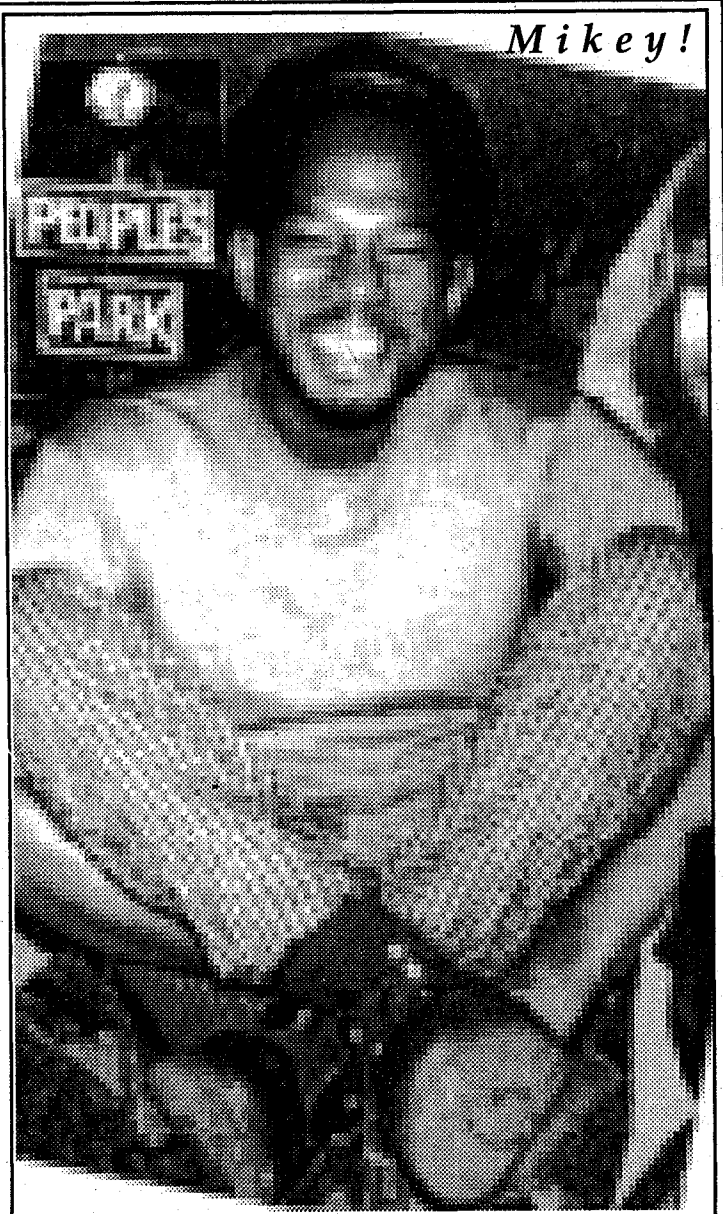
The Modern Times Collective, MTC, was mentioned in the *Long Island Voice* in their Thanksgiving issue in 1998. That issue of the *L.I. Voice* was dedicated to people and groups that make life better. MTC is a group of young activists that work on issues of human rights and dignity. They have an Anarchist bent, "I always wanted to do a benefit for them and Food not bombs since I read the *Voice* article. This event I hope will be real shot in the arm for young activists," said Rob Gilheany, the manager of the Pranksters, and organizer of the event. Food not Bombs, FNB, is an internationally famed direct action activist group. FNB feeds people in public parks. Now, FNB has chapters on Long Island. FNB gained notoriety in San Francisco a few years ago when a republican Mayor Frank Jordan cracked down on their activities in Golden Gate Park. Many FNB activists were arrested in the Crackdown. "They are making an anarchist statement, and we are not going to allow it," the SF police said. Times have changed in San Francisco. For FNB, there is a far less hostile administration in power there now.

"L.I. FNB will prevail on L.I. and get people involved, and this event will be a spark for

activism," said Tom Bucelle, FNB activist and co-organizer of the event. FNB provides vegetarian food to the homeless in public parks. They provide a service, and, at the same time, it is a demonstration of the systems' lack of political will to take care of the poorest among us. These organizations, that are run by young people, are living testimonies that you as an individual can get directly involved and do something about the problems that are in the world today.

Modern Times has been in the news lately for the work on the case of political prisoner on death row, Mumia Abu-Jamal, and for their work protesting the human rights violation at the Nassau County Jail. "We work to be on the front on issues of Freedom and human rights," said Kevin Van Meeter, of the MTC. This event at the Ethical Humanist Society in Garden City, is being held in the same place where MTC meets.

Mikey and the Merry Pranksters, a funkadelic/psycadelasoul band, whose last CD the "Electric Circus," which got critical acclaim from WBAI and the *Press*, among others, is looking forward to the Feb. 20th show. "Our music is about standing up for what you believe and being counted" said Mikey Layne, leader singer and song writer for the band. The other band playing that evening are all punk bands. Contra, Jan Cocks and Kill Your Idols. The Tickets are \$5 for and under or students \$7 general admission. Tickets can be picked up at the *Press* office, room 060 Student Union building. For more information on the event call (516) 834-9745.



Ignoring the voices

By Tim Connors

I am Schizophrenic, notice I didn't say I have schizophrenia. It is a disease that affects thoughts and emotions, which are the core of the human experience; This article is about my experience with schizophrenia.

Conversations that I've had about the article I wrote in the last issue have focused around how I was doing. The answer to that question is that I'm functioning, however I still hear voices once or twice a week. The last time I was at work, and I thought someone was behind me when I heard the voice. So I answered, the voice asked which temp agency I was with, and I responded without turning around to see if anyone was there. The voice then asked if this was my first assignment and I said yes.

Other than talking to myself in the middle of an office, there was no real harm done. The thing about voices is that they can't force you to do anything you don't want to do. For example if I told you to push someone in front of a train you probably would not do it. It's the same if you hear a voice that tells you to do that. A schizophrenic's cognitive ability is not impaired, so the suggestion towards violence can be ignored, and should be as obvious as a hallucination.

Contrary to popular belief schizophrenia is not split personality and the vast majority of people who suffer from schizophrenia are not dangerous to others. Schizophrenia is a severe mental illness characterized by dysfunction of the thinking process, such as hallucinations and delusions, and withdrawal from the outside world. Years of research have proven that schizophrenia is a biologically based brain disease. The brains of people with schizophrenia have elevated dopamine and serotonin activity (USA Today).

My experience with schizophrenia began over three years ago; it coincided with my enrolling in Stony Brook University. After my first semester I was involuntarily committed to the psychiatric ward of the University Hospital. Following that experience I was recruited into a research program for schizophrenia in the medical center.

I went for over a year before I accepted the fact that I have schizophrenia. I was taking medication sporadically until I came to that realization. There was a certain amount of denial on my part. I thought that my hospitalization was due to pot smoking. However there was no abatement of the symptoms, they continued for months after I stopped smoking pot. The voices continued for several months until my medication was raised to a high enough dosage. Now it's a part of my daily routine to take medication.

The symptoms of schizophrenia are categorized into two sets, positive and negative. The positive symptoms that I had when I was hospitalized, were auditory hallucinations or hearing voices, and delusional thoughts. I had three main delusions, first that I had been drugged, second that god had talked to me and third that other people could read my thoughts.

I was hearing voices that I thought were

my suitemates, and the voices said that they were going to slip me acid and other drugs. This fed into the delusions that I was having, and after about a week, I was convinced that I had taken all sorts of drugs. The emergency room at the hospital tested me for drugs, and I only came up positive for cannabis.

On the night I was hospitalized I went to see the movie *Ransom* at the Staller Center. I ran into Patty, a woman from the dorm, and she sold me some candy; several hours later I was hearing voices and believed that the candy had been covered in acid. At this point I happened to look at the phone and saw the "dial 333 in case of emergency" sticker. So I called the police and told them I was over dosing on drugs. They came, and I got a free ride to the hospital.

The delusion that I had been drugged stayed with me for a year and a half until Mark Leederman a psychologist at the infirmary, helped me through some of my distorted thoughts. The whole drug thing was cleared up, and I knew "God" really didn't speak to me. Unfortunately I'm still nagged by the idea that others can read my thoughts. He saw me for a few months and then ended our sessions because of the large number of people who need counseling.

During the summer I was receiving counseling I started to date Shebana; the first girl I had dated in about five or six years. I think that the medication and counseling helped stabilize me to the point where I could interact on an intimate level. The positive symptoms had subsided, but the negative symptoms were still causing me difficulty.

The negative symptoms are a loss of interest in life and flattened or inappropriate affect, in English that means fewer feelings or an incorrect display of feelings. I was quiet and withdrawn some of the time and she was uncomfortable with that.

The following semester I began to go to the emotional support group at Disabled Student Services led by Joanna Harris. This is a group where people with mental illness talk about their lives for about an hour. Granted I'm more ill than most of the people there, but I did pick up some interesting information.

The most interesting session involved a man who made himself popular. He had been a recluse in his early teens, and was determined to change that. So he set about studying popular people. He would copy their dress and mannerisms as well as their conversation patterns. In any conversation there is a natural point where it reaches a lull. At this point you should interject information that you had not yet disclosed. When you are having a conversation, hold some information in reserve to fill this point in the conversation. The most popular people are very adept at filling voids in conversations.

I went to the group throughout my senior year. I learned a lot, and enjoyed the experience. During the spring semester of 1999, I moved into Stimson. While I was there, I met a woman who lived around the corner from me. Her name is Fran we had a relationship that lasted a couple of months, and lived together over the summer.

I still think about her, because she was fun and kind. The relationship was the best one I've ever had with a woman. I ruined it by violating her trust in me, and I'd like to publicly apologize to Fran for that. I haven't dated since we broke up, and sometimes I get lonely.

I keep in contact with my family to limit my social isolation. My parents are divorced, and I have two older brothers. The first time that my parents spoke since the divorce was when I was in the hospital. The first time I was allowed visitors, my whole family came. We all sat down a conference table in the psych ward and my parents immediately began to argue over who would take care of me. They ignored me completely and it was as if I was not even in the room. I told them both to shut the fuck up several times and the doctors came and asked my family to leave.

My brothers would take turns visiting me while I was in the bin. Bill and his wife or Tom and his girlfriend would sign me out for a couple of hours and we would take in the local sights. My uncles and a cousin also visited me for a few hours. Family visits were my favorite part of being in the hospital, except for when my parents would come.

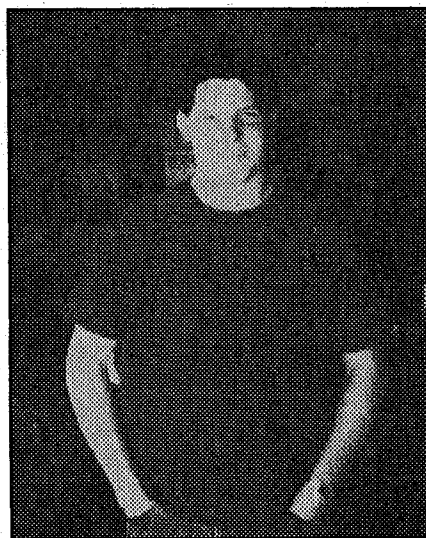
Since the hospital dealing with my family has been difficult. They thought that I had a drug problem and that was the reason that I was hospitalized. Over the last year I've had to explain my disease to them. I still don't think they understand it, but they have come to admit that I have an illness.

I explained that the causes of schizophrenia are not drug abuse, the environment in which a person is raised, a nervous break down, poor parenting, weak will power, and laziness or idleness. In addition the following symptoms are not related with schizophrenia, split personality and multiple personality, insanity, madness, or craziness and violence. People without a diagnosable mental disorder perpetrate more than 97 percent of violent incidents.

When my family wasn't visiting my family, I was interacting with other patients. This starts as soon as the decision to institutionalize you is made. There is a patient who is sent from the ward who welcomes you to the bin.

The greeter from the ward was a man with a dollar bill sized oozing puss sore on his neck. I was somewhat grossed out by that. Upon arriving at the bin, I met my new roommate. He had about thirty condoms; I guess he thought he was going to have a lot of sex.

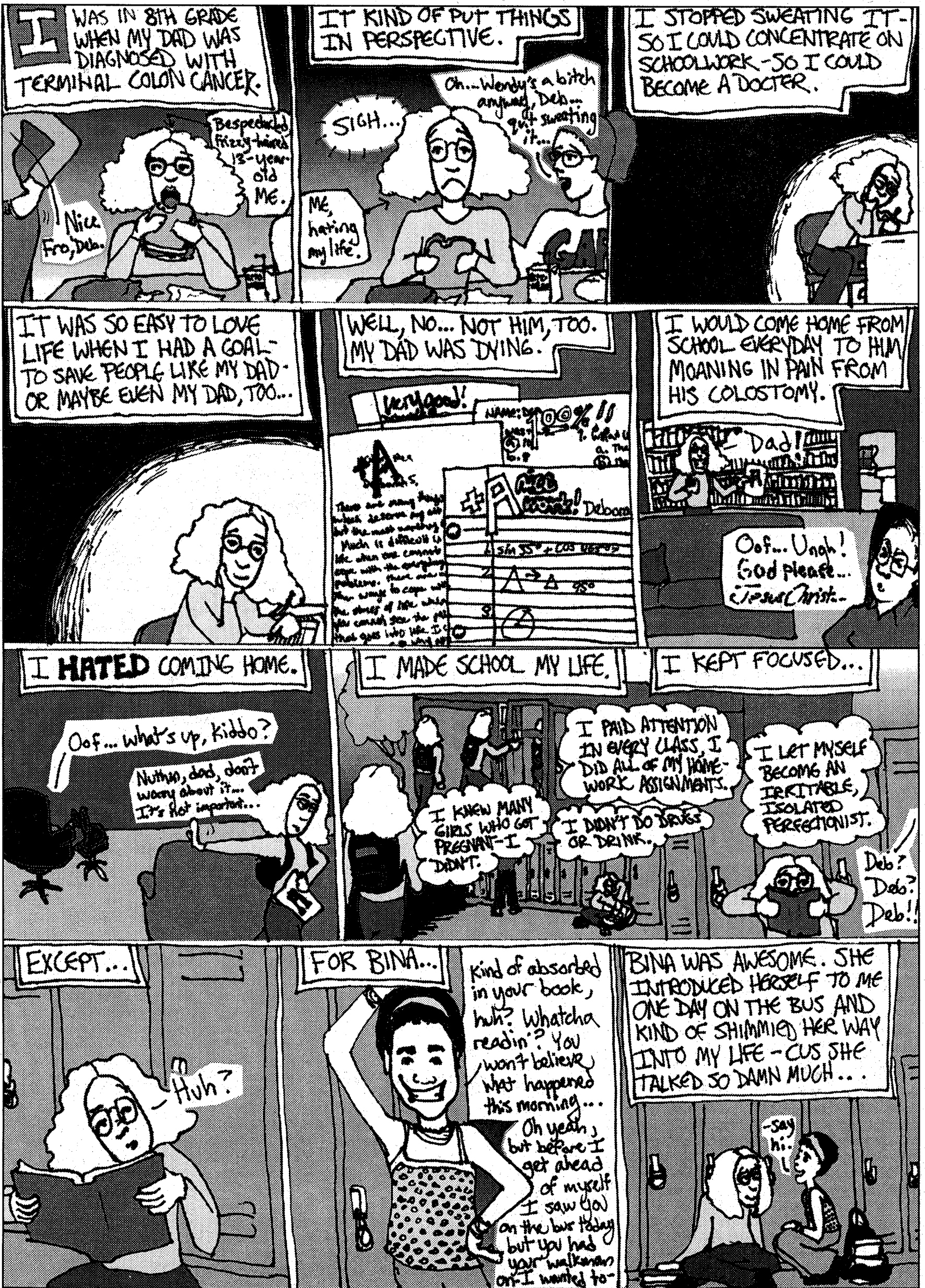
I tried to pick up women while I was there, but there were only two potential partners. One woman was attractive, but had just tried to commit suicide and didn't leave her room much. The other I talked to, but she was rather delusional, and it didn't go beyond a fifteen-minute conversation with her.



Man in the Shadows

My experience with schizophrenia began over three years ago.

Manicdotes by the artist formally known as Deborah Sticher



SHE WAS A PERFECTIONIST, TOO. IN FACT, SHE WAS VALEDICTORIAN OF HER CLASS WHEN I MET HER. AND FRIENDS WITH EVERYONE. SHE WAS VIBRANT. WE BECAME BEST FRIENDS.

And my family just starts casually piling in! My dad, my brother, my sister, my grand-
parents from Bangladesh... my dog...
Hee Hee...

you know, all strapped in the straps and every-thing - the doctor is about to start the exam... when all of the sudden, the door bursts open...

Okay - so I had this dream the other day: I was at the gynecologist's office...

Do you think there is a god...?

Well, my dad raised me as an atheist...

ME, 16 AND LOOKIN' MUCH BETTER, BUT POORLY DRESSED.

YOU are Freud's wet dream, Bina...

OVER THE SUMMERS, WE'D WALK HER DOG, BAILEY, AND SLOPPILY PHILOSOPHIZE...

AND GET INSIDE ONE ANOTHER'S HEADS...

An atheist?! But how does he deal with his cancer? And death...? And -

-BAILEY!!!

AND WE'D SUGGEST BOOKS TO ONE ANOTHER... AND BE SURE TO WATCH NOVA AND P.O.V. ON PBS... AND SUGGEST MOVIES... WE GAVE ONE ANOTHER LIFE THROUGH DISCOURSE...

HER JOIE DE VIVRE GAVE ME THE STRENGTH TO GET THROUGH THE YEARS OF HIGH SCHOOL. SADLY, IN MY SENIOR YEAR (AND HER JUNIOR YEAR) WE GREW APART. FOR REASONS I WILL NOT SPECIFY, SHE BECAME SEVERELY DEPRESSED. SHE LOST HER WAY...

Some neighbor's house, whose lawn we liked...

Have you ever read Siddhartha?

Not yet...

They've put me on Prozac...

MEANWHILE, MY DAD'S ILLNESS ONLY WORSENER. SOME DAYS I'D COME HOME TO MY MOM DIRECTING MY BROTHER AND I TO THE NEAREST HOSPITAL...

Hey Grandma... Say, Darling, what time... It's about that time...
Stony Brook, I guess. I'll be happy anywhere.

AND BINA STARTED TO DISAPPEAR FROM SCHOOL. IT'S FUNNY THAT I HAD OTHER TRIFLES TO WORRY ABOUT - I KEPT FOCUSED...

DURING MY FRESHMAN YEAR AT STONY BROOK, A'S WERE EASY. BINA HAD DROPPED OUT OF SCHOOL - OR SO I HEARD - WE DIDN'T TALK MUCH ANYMORE.

Your dad's in the hospital again - They found another tumor...

DAD DIED IN JULY 1998. THAT, IN SPITE OF ALL THE RELIEF HIS DEATH HAD GIVEN ME, DERAILED ME.

Me, signing up for organic chemistry, because I'm hard as nails.

Me, withdrawing, because I'm actually human.

FOR A YEAR AND A HALF I FALTERED... UNTIL OCTOBER 1999 - WHEN I GOT THE NEWS THAT BINA HAD DIED. BAILEY HAD RUN OUT INTO THE STREET, AND THEY BOTH DIED OF A HIT AND RUN. I WAS MOROSELY DEPRESSED NOW - THEN A FRIEND GAVE ME A BOOK...

Bina gave this to me once - I've never read it...

SO READ IT NOW.

IT'S JUST A BOOK, BUT READING IT GAVE ME VISION AND CLARITY I HAD NEVER HAD BEFORE. BINA TO THE RESCUE, POSTHUMOUSLY.

I got you some-thing - I won't be needing it much anymore, where I am...

JOIE DE VIVRE

SHE WAS ONLY 19. SHE HAD ALWAYS WANTED MORE THAN ANYTHING TO BE A MOTHER; LITTLE DID SHE REALIZE, IN HER LIFE, SHE BORE TO ME MY SOUL. I AM NOW FOREVER INDEBTED TO HER. I CARRY WITH ME HER SPIRIT IN MY POCKET WHEREVER I GO - ETERNALLY.

Crossword 101

By Ed Canty

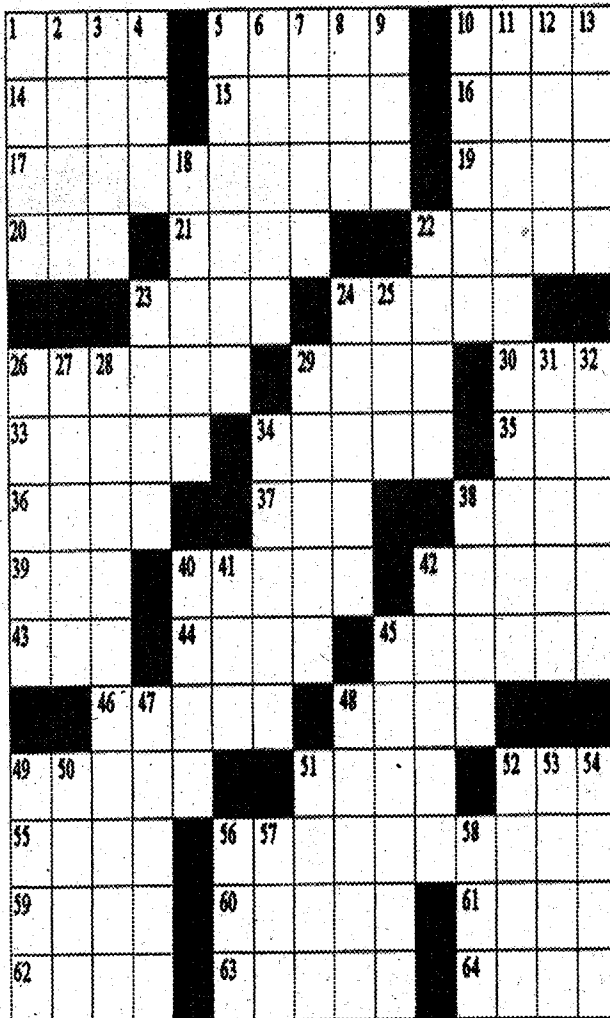
"People Puns"

ACROSS

- 1 P.O. workers' defense
- 5 Belt
- 10 Road sign
- 14 Shakespeare's river
- 15 Rub out
- 16 Submarine
- 17 Mr. Tyson's phobia?
- 19 Baseball's Hersher
- 20 Follows lemon
- 21 Short haired retrievers
- 22 Injures
- 23 Overcome difficulties
- 24 Deli specialty
- 26 Take flight
- 29 Written agreement
- 30 Drug store chain
- 33 Thailand currencies
- 34 Trims
- 35 Caesar's deck
- 36 Ostrich cousins
- 37 Dined
- 38 Pine
- 39 Mythological bird
- 40 Walking sticks
- 42 ___ Adams' '98 movie
- 43 Sound of disappointment
- 44 Uncorked
- 45 Cleanses
- 46 Merchandise
- 48 Spouse
- 49 Abreast of the times
- 51 Calcutta garb
- 52 Actor Holbrook
- 55 Simon & Garfunkel spice
- 56 Mr. Smother's craziness?
- 59 Celebes ox
- 60 Bitter chemical
- 61 Emerald Isle
- 62 Pig enclosures
- 63 French painter
- 64 Tar Heels' Coach Smith

DOWN

- 1 "I Remember ___"
- 2 Watering at the mouth
- 3 Soft drink



- 4 Compass dir.
- 5 Acapulco garb
- 6 Narragansett, e.g.
- 7 ___ to riches
- 8 Residue
- 9 Teacher's special favorite
- 10 Water on the rocks
- 11 Ms. Hatcher's towel?
- 12 Word Perfect's Utah home
- 13 Reps and Sens
- 18 Failures
- 22 Homburgs, e.g.
- 23 Broadway staple
- 24 Exposes
- 25 Diamonds: Slang
- 26 Siskel and ___
- 27 Greek island
- 28 Mr. Norris' Red Flyer?
- 29 Plate for Eucharist
- 31 Football's Lombardi
- 32 Murmurs
- 34 Sheets of glass

- 38 Overdue
- 40 Apple leftover
- 41 Copycat
- 42 Picnic area
- 45 Wall St. tycoons
- 47 Regions
- 48 Gotti's group
- 49 PDQ
- 50 Diminish
- 51 Atmospheric pollution
- 52 At this place
- 53 Prima donna offering
- 54 Actress Redgrave
- 56 Drop in the bucket
- 57 Barcelona cheer
- 58 ___ Zeppelin

Quotable Quote

"The funniest line in English is 'Get it?' When you say that, everybody chortles."

... Garrison Keillor

By GFR Associates E-Mail: EDC9432@aol.com
Mail: GFR, P.O. Box 461, Schenectady, NY 12301

Top 10 Positive

Racial Stereotypes

- 10) Mexicans can fly
- 9) Asians have minty fresh breath
- 8) The Australians are mysteriously adept with "the Rubiks Cube"
- 7) The French make every one else feel good about not being French
- 6) Russians get to vote twice
- 5) Jews can belch the entire alphabet, backwards
- 4) Black men can bend spoons with the power of their minds
- 3) The Irish have eyes that smile
- 2) The British are 35% less likely to develop scurvey
- 1) Straight white males do the least work for the most pay

Craig Schlanger's

Strikes Again

With new material on the way from Eminem, Snoop Dogg (with Dre

handlin' beats), Xzibit (Executive Produced by Dre), and the reunited NWA (with Snoop replacing Easy E), chances are it will be very hard to forget about Dre anytime soon.

Dr. Dre - 2001
(Aftermath Entertainment)

C'mon, admit it. It's ok. Really. It's been seven years and you forgot about Dre! Well, maybe you remembered everyone's favorite gangsta when he brought attention to the underground phenom Eminem, but Dre forgives you. In fact, Dre is such a forgiving man that he decided to hit us up with an excellent package of new material. Andre Young(Dr. Dre) has proven that he is definitely an individual, in an otherwise generic hip hop world. He's also improved a bit on his mic skills, which is another plus.

Standout tracks here include "Still Dre," "What's the Difference," "Forgot About Dre," and "The Next Episode," which features a rejuvenated Snoop Dogg. Eminem's charisma on his respective tracks is also noteworthy, but this guy can usually liven up any track. The album is packed with guest appearances from Eminem, Likwit Crew All-Stars Xzibit and Defari, Snoop Dogg (who proves that he is just not the same without Dre behind the boards), original Dog Pound gansta Kurupt, fellow NWA alumni MC Ren, and Hittman (who plays the role of sidekick on 2001 similar to Snoop on *The Chronic*) among others. The album has have a few setbacks. The overabundance of guests may be one of them. However, Dre doesn't have to prove himself on the mic. His skill has always come at making others sound classic in the studio. In addition, a few of the later tracks slow the pace down a bit, with some of the beats losing their urgency. Tracks like "Ackrite" would make good mix tape joints, but are definitely not classics. Dre also succumbs to one of my least favorite hip hop clichés. The jacking of a television or movie theme for a beat is really lame. It's been effective once or twice, but to me shows that the artist is fresh out of ideas. Dre uses the theme to the Halloween movies on "Murder Ink." This is not necessarily a bad song, just rather unoriginal.

DR. DRE

PARENTAL
ADVISORY
EXPLICIT CONTENT

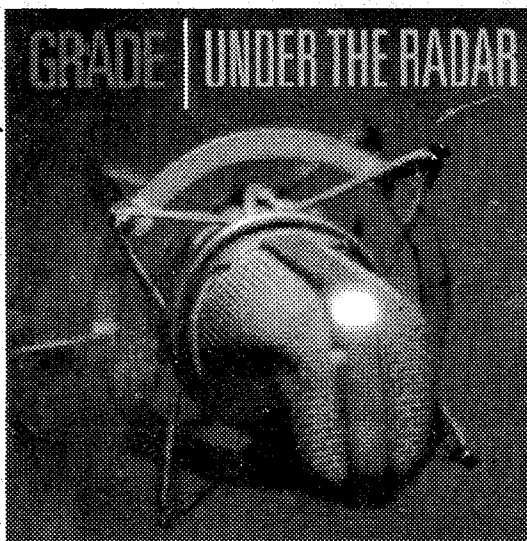


2001

Otherwise, this is a worthy successor to *The Chronic*. It shows a more mature Dre, with all the smut, humor, and explicitness material that left his debut disc blazin' hot.

Grade - Under the Radar
(Victory Records)

This record took me by surprise. The last time I'd heard this band about 5 years ago, they were buried in the hardcore scene sounding somewhere between Earth Crisis and Snapcase. What a difference half a decade made. This record is very catchy and pulse pounding, while not entirely groundbreaking. I remember loving the strong screaming voice of Kyle Bishop (vocals), which is still in full effect here. His manic vocals exude emotion, which helps make this record work. The music is where the



major changes in this band have taken place. Where I remember chugging metallic hardcore riffs, there are now very melodic bridges and anthem-like breakdowns. The thing is, this works very well for them.

The music takes elements from bands such as Sunny Day Real Estate, Avail, Lifetime, Dag Nasty, Verbal Assault, and even some '80's Brit rock in the mix as well. The lyrics seem to offer concrete proof that Kyle has had some shitty relationships. The major flaws for this LP are the repetitive nature of song structure and general lack of originality. While Grade has added anything new to the structure songwriting, this is a great record for anyone into anthem-oriented hardcore/punk. And what they do, they do well. Songs like "the Inefficiency of Emotion" and "Seamless" will have you rocking out in your room for hours on end.

Material - Intonarumori
(Palm Pictures)

Inscribed across the foldout package of the newest Material release is



the phrase "Rap is still an art." That statement alone effortlessly captures the mood behind this record. With the examples of cats like DMX and Noreaga, modern commercial rap is at it's most stagnant and uninspiring stage. Renowned producer/bassist Bill Laswell attempts to act as a messiah to the true hip hop head, and frankly, he does a damn good job.

Laswell is respected in nearly all genres of music, and with his newest Material release he proves his talent in hip hop production as well. *Intonarumori* features guest appearances from today's top emcees. Anyone who misses the glory days of Public Enemy should be sure to check out Flava Flav's ode to venereal disease on "Burnin'." Killah Priest offers his soft-spoken philosophical lyrics over Laswell's well-constructed ambience on "Temple of the Mental." This track acts as a sequel to the title track from KP's *Heavy Mental* LP from two years ago. Hip hop's favorite mental case Kool Keith definitely shines on "Conspiracies" with some scratching from Kut Masta Kurt. My personal favorite comes when Ramm Ell Zee offers a flow reminiscent of late '80's New York hip hop to a Laswell track on "No Guts No Galaxies." I know I was dancing around for this one.

Along with the aforementioned, *Intonarumori* has standout tracks from the Juggernauts, Nature Boy Jim Kelly, the Ghetto Prophets, and beautiful vocals from Lori Carson, among others. Laswell has created something that can be appreciated by fans of true hip-hop, as well as anyone else who enjoys sincere and creative music. This is definitely one of the most complete packages to be released last year.

TEN ALBUM'S TO HAVE: THE 90's (in absolutely no order)

- The Jesus Lizard - *Goot (Touch & Go)*—
- Sonic Youth - *Goo (Geffen)*—
- Prince Paul - *A Prince Among Thieves (Tommy Boy)*—
- Fugazi - *Repeater (Dischord)*—
- Gza/Genius - *Liquid Swords (Geffen)*—
- Morbid Angel - *Formulas Fatal to the Flesh (Earache)*—
- A Tribe Called Quest - *The Low End Theory (Jive)*—
- Nirvana - *Nevermind (Geffen)*—
- Avail - *Satiate (Lookout)*—
- Morrissey - *Your Arsenal (Sire)*—

HONORABLE MENTIONS: BULL BANTON - 'IL SHALOH / ALICE IN CHAINS - DIRT / JAMES PLOTON & MICK HARRIS - COLLAPSE / ATARI TEENAGE RIOT - BURN, BURN, BURN / FAITH NO MORE - ANGEL DUST / WU-TANG CLAN - ENTER THE 36 CHAMBERS / ORGANIZED KONFUSION - STRESS THE EXTINCTION AGENDA / MORRISSEY - ANY DAMN THING HE PUT OUT

THE SPOKE

TOPDEADCENTRE@USA.NET

SO HERE I AM, SITTING IN TRAFFIC FOR AN HOUR AND A HALF; NO SMOKES AND A BOTTLE OF COKE IS PUSHING THE WALLS OF MY BLADDER. FUCKIN' LINCOLN TUNNEL.

I'M ON MY WAY TO JERSEY AND THINKING ABOUT THE RECORD "SIX-HOUR-MAKOUT SESSION" WITH THE MOST FANTASTIC GIRL ON THE PLANET, WHO I'M ON MY WAY TO SEE. HER ROOMMATE HAS SPLITSKI FOR THE FIRST TIME IN, LITERALLY, YEARS, AND I WONDER WHERE OUR WHOLE DYNAMIC IS HEADED. WORK/SCHOOL, DISTANCE, SCHEDULES, AND THE FACT THAT I'M A CARNEVORE AND SHE CAN'T BEAR THE SIGHT OF MEAT.

THE PERFECT COUPLE; JUST NO RELATIONSHIP OR SEX.

SEX; NO SEX. WE GO OVER IT TIME AND TIME AGAIN WHILE I SLOWLY EMPTY A BOTTLE OF MERLOT AND THE ROACHES SMOULDER IN OUR ASHTRAY. NEW LEVELS, COMPLICATIONS, THE FACT THAT SHE HAS PLACED A ONE-MONTH EMBARGO ON YOURS TRULY.

"DO ME, C'MON DO ME." SHE SAYS DURING A STEAMY INTERLUDE. IT'S ALL AHEAD FULL UNTIL AN INTERDICTION AT THE BORDER DEPOSITS ME IN THE CHAIR, OUR CLOTHES PILED ON THE FLOOR.

WE GO BACK AND FORTH LIKE THIS WITH INTRICATE STORIES AND SPUN LIES AS INTERMISSION. MORE KISSING, MORE MERLOT, MORE DOUBT.

MOVE IN TOGETHER; NO. RELATIONSHIP: NO. SICK, THAT'S WHAT SHE IS, SICK! SHE ADMITS IT. THE CONSEQUENCES ARE TOO MUCH. WE WONDER IF ALL OF THIS HAS GOTTEN TO THE WEST COAST WHERE OTHERS ARE INVOLVED. OH, THE TERRID LOVE AFFAIR!

MORNING COMES WITH HELICOPTERS LANDING IN MY HEAD AND A BEAUTIFUL (AND NOW MYSTERIOUSLY CLOTHED) WOMAN BESIDE ME. IT FLOWS, IT EBBS. MY TESTICLES ARE THE COLOR OF THE MEDITERRANEAN IN SUMMER, BEGGING TO BE ICED.

FOOD IS SCRATCHED DUE TO MENU ISSUES. WE FEAST ON OUR LIPS AGAIN, IT'S ALL WE NEED.

SHE SPOUTS MORE SKL RULES WHILE I PUT ON MY COAT AND SHOULDER HER BAGS. SHE GOES OFF ABOUT WANTING TO DO IT IN THE KITCHEN.

SHE HATES THAT THIS IS THE OPENING COLUMN; "I'M NOT READING IT."

STANDING OUTSIDE THE OPEN DOORS, ENGINES BURNING, RAILROAD PLATFORM—KISSING. I PULL AWAY, SHE BLOWS ME SALVAGES OF KISSES.

TRAFFIC? THE RADIO SIPS MY ATTENTION AND MY FINGERS SMELL LIKE HER HAIR. I'M FIFTH GEAR ROLLING AND TIME MARCHES ME, EVER-SO-SLOWLY, TOWARDS THE FUCKIN' LINCOLN TUNNEL.

TDC. 762.

TOPDEADCENTRE@USA.NET

Booty

ALL IS IN
THE THE
ACTION BACK

PERSONALS

MY MOM SAYS I'M HOT

16YR. OLD CHILD PRODIGY SEEKS 32-45 YR. OLD SWPF FOR MENSA-STYLE FUN, WATERSPORTS AND LIGHT HUMILIATION.
632-6479

SHORT AND SWEET

3'10", 130#, BEARDED AFRICAN-AMERICAN MIDGET SEEKS SAME FOR LOVE, LAUGHTER AND POSSIBLE LTR.
632-6457

YOUNG TIGHT SNATCH

SWF SEEKS MEAT-MASTER FOR REGULAR DICKING. SMOOTH, SHAVEN NUTS A PLUS.
RUB MY ASS!
632-6451

SEEKING ASS MONKEY

SWPF, 32, BRN/BRN, 5'10", 115LBS, SEEKING BURLY JOCKSTRAP WEARING STUDS FOR HOUSECLEANING AND ASS WORSHIP
216-4536

FLICK MY BALLS

PRE-OP TRANSVESTITE SEEKS SHORT BLACK MIDGET TO FLICK MY BALLS WHILE I CHANGE THE OIL IN MY CAR
501-6929

SEEKING RUBBER CLAD VIXEN

SWM, 26, BRN/HAZ, 165 LBS SEEKS SHRINK-WRAPPED WOMAN FOR SEXUAL ESCAPADES
PUBLIC & PRIVATE
689-5837

WANTED: TURDBURGERS

ASSPIRATE SEEKING NAVIGATOR FOR LATE NITE BUGGERY, INNIE/OUTIE, ORAL, ANAL STIMULATION.
666-SUCK

SEARCHING FOR SAUSAGE

SWF LOOKIN' FOR LATIN LOVIN' SOUTH OF THE BORDER STYLE. DIRTY A PLUS
821-7112

I WILL FUFILL YOUR FANTASIES

SWM, TALL, DOOFY, PASTY, LANKY, CLUMSY WITH ZERO CREDIBILITY LOOKING FOR BEAR-LIKE PEAR SHAPED MAN FOR...
EAT-ME69

SWF SHEEP

BAAAA BAAA BAAAA BAA BAA BAAA
555-HOOF

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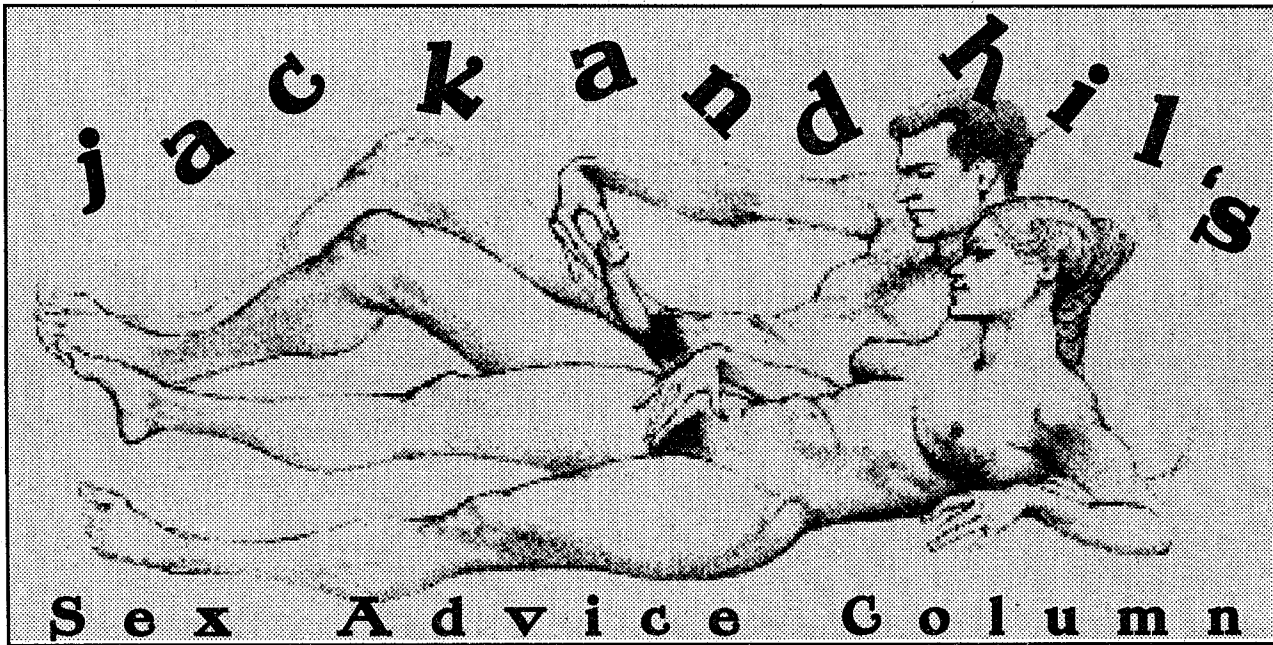
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"WHAT THE HELL, WE'LL PRINT JUST ABOUT ANYTHING."



Welcome back!
We want to
hear from you!
As usual, bring or
mail your questions
to the
Student Union,
Room 060, or
email us at:
sbpress@ic.sunysb.edu

Inhibitions

You deranged Son's a' Bitches. Why can't you write us about what you need to tell? There is no one who will find out. Get a Hotmail account on the net and send us an e-mail. It's totally anonymous. We know you're out there reading us. We share. Why can't y'all motherfuckers speak some of your own knowledge? It ain't cuz you are too busy. Asking the question will free your mind to work without distraction. We promise we will answer.

JACK:

You know you want to write us, but you don't. Inhibitions keep us from fully enjoying our lives. I'm sure that they once served a purpose for man, like when you wanted to do the nasty with Lana, the sexy Neanderthal chick in your social group. But, Lana belonged to the chief of the group so you just sucked it up and pined from afar. Well this ain't BC and we ain't fucking Neanderthals. Most modern social groups don't punish you by beating you over the head with a club and ejecting you from the shelter of the hunting group for interacting with the alpha male's woman.

But inhibitions pervade every aspect of modern life. We are afraid to ask for what we want for fear that we don't get it. Sometimes it's a promotion, that spot on the starting lineup, a hug, a job, or a boyfriend/girlfriend. Sometimes, we are afraid to tell that booty call that you are starting to like the person as much as you like the booty. But, we don't. We say, "what I have now is fine, I shouldn't get greedy."

True, greed is a sin, but what we are really talking about is what we deserve. The issue is about self worth. Damn it, you deserve the best. Period. If you ain't gettin' it, you are the only one to ask about it.

Ladies, have you ever had a lover who don't lick the clit? What's up with that? Better question - what are you doing about it? Have you talked about it? Have you asked for the service you deserve? Is your partner unreceptive? Well shit, nudge their ass.

The nudge, for those of you who aren't familiar with it is the slight push that guides your partners head downtown. If you can't ask for it, nudge.

Of course, it would be best if you could communicate your needs, but sometimes its easier to communicate physically than it is to be verbal.

Emotional inhibitions are the real bitch. Get over them. They hold you back. Be honest to yourself first; then learn to be honest with others about the way you feel. Tell your best friend that you love him/her. Tomorrow, you or they might not be here and you will wish you had been more open and honest. If someone can't deal with your honesty, you should reevaluate your relationship with them. Love them still, but know that they have a long way to grow.

Beating down your inhibitions is the first step; being more honest and open is the next. When you have conquered both, acknowledge that you have grown, but realize that you too still have a long way to grow. Life is a challenge. Each hurdle cleared allows you to see the next hurdle. Clearing those hurdles is the challenge in life. Beware the fool who thinks he has cleared all his hurdles.

Please, write back. We need your submissions. I want to answer some questions, godammit.

HIL:

ATTENTION: THOSE WHO REFRAIN FROM SHOWING EMOTION

Time after time, friends and lovers upset one another because they are afraid to express how they feel. It is vital to let people know that they are appreciated and cared about. It doesn't matter how you display the love you have for someone. If you can't say it, you should show it. Some people are uncomfortable expressing emotion, verbally as well as physically. Don't expect to get affection if you can't give any.

In almost every column, Jack and I advise people to hug their loved ones. The reason we do so is because the human touch is essential. If a baby doesn't get picked up or held, he or she will not form proper attachment bonds.

Another thing we should all strive to avoid is bottling up feelings of anger or sadness. It may be hard to talk about why you are upset, but it really isn't fair to the other parties involved. Don't just act like a bitch, clarify what the problems are. People will not tolerate a bad mood with no explanation.

If you don't feel a need to communicate, don't expect to have lifelong friends or relationships. Period.

If you'd like us to deal with your particular situation, write us a letter or an email. Don't be too inhibited, now.

Jack: Beware the fool who thinks he has cleared all his hurdles.

Hil: Total indifference to your needs should equal your total indifference to your friendship.

THOSE WHO HAVE TO DEAL WITH THEM

If you are close with someone who is able to express themselves, consider yourself lucky. Interacting with a cold heart or an introverted soul can be frustrating, disappointing and even depressing.

Even if you know your emotionally frigid friend really cares about you, it is nice to hear it from time to time. You should never try to change someone; everyone has their boundaries. However, you *should* expect them to comfort you sometimes, such as when you're really upset. Total indifference to your needs should equal your total indifference to your friendship.

This does sound a little harsh. An inhibition often stems from an earlier set of experiences. Keep this in mind before you make such a rash decision. If this is the case, don't give up right away. It takes time to learn to show love.

One important note: Make it clear that you accept your friend for the person that he or she is, but there should be a compromise. Both of you should be flexible and understanding to one another's needs. You do need to respect someone's inhibitions, but you also deserve to be happy.

Speaking of happy, I'd be delighted if we had some questions to answer. Don't tell me that y'all don't have no problems. This campus is full of them. Put down those inhibitions and get your ass to the SINC site.



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or I will tear out your bitch-heart
and feed it to your sister.

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e-mail.....
phone number..... afro size.....

☐ If you need to be fitted for an afro,
check here, and I will kick you in
the throat