

The
Stony
Brook

PRESS

Vol.5 No. 10 University Community's Weekly Paper Thurs. Nov. 27, 1983



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Let's Make a Deal

Tuesday night in Amman College, Dr. Robert Francis, Vice President for Campus Operations, explained in detail what had been widely suspected for some time: that there was no rational need for the imposition of a 2 ½ cubic foot size limitation on resident's refrigerators. He explained that, for reasons of electrical safety, it had been decided by his Office that each resident's refrigerator electrical use should be restricted to 1 ½ running amps. That decision was then sent to Residence Life for implementation. While people can, and many Irving residents did, argue persuasively that a 1 ½ amp restriction is unnecessary, what happened to that restriction once it reached the Office of Residence Life is in the realm of the completely ridiculous.

Residence Life, again demonstrating how little they understand dormitory life, changed the rule completely, to read that residents were restricted to a two and one half cubic foot refrigerator size, a size far too small to contain any but the most meager groceries, and virtually no frozen foods. Their reason was the same given by Francis' office, that the electrical system could not handle any more. But 1 ½ amps do not translate into 2 ½ cubic feet. It is easy to find five and even seven square foot refrigerators that consume less than one-and-a-half amps. If two roommates wanted to pool their allowed amperage, they could get a fifteen square foot refrigerator, among the largest commonly in use on campus, and still be under their power limit. It seems to have been too much for Residence Life to look into the details of their policy before they announced it.

Now, in the face of widespread student protest, Francis says he is "willing to compromise on the size limits, but not on the amperage limit." All he wants is a full program to be suggested. Well, here's one.

- 1) Each student will be allowed to use a refrigerator of up to 1.5 running amps, regardless of size.
- 2) Roommates and suitemates will be allowed



press photo by Haluk Soykan

to combine their allotted power, for up to 3 amps for a room, or 9 for a suite.

3) Refrigerator amperage use will be checked by the resident's MA by reading the UL plate on the back of the refrigerator at check-in, to see that it meets the requirements.

4) If the plate is not on the refrigerator, or is illegible, the MA may check the running amperage on an ammeter to make sure it follows regulations.

5) Students will have the right to request a Physical Plant staff member to do a final reading, if they disagree with the reading done by the MA.

6) Students found to be in violation of the regulations shall have one month to rectify the situation.

— Letters —

Campus Reacts To Threats On Professor

To the editor,

As representatives of the organized Jewish Community at SUNY-Stony Brook, we deplore the recent activities of the so-called "Jewish Defense Organization." We are aware that leaflets have been distributed from off-campus sources that imply threats of violence against Professor Ernest Dube and Africana Studies. We completely disassociate ourselves from this activity and condemn these threats. We are firmly convinced that intimidation of any sort has no place in this university setting. We unequivocally divorce ourselves and our organizations from this group and any activity connected with them. We strongly urge the rest of the University community at Stony Brook, Jewish and non-Jewish, to do the same.

Robert Zenilman
President, Hillel Student Club
Joseph S. Topek
Director, B'nai B'rith Hillel-Jewish

Association for College Youth
Marcia Prager
Director of Program and Outreach,
B'nai B'rith Hillel-Jewish Association
for College Youth.
Dr. Peter B. Kahn
Vice President, Friends of Hillel
Advisory Board

To the editor,

On Monday November 14th, Mordecai Levy, a member of the Jewish Defense Organization posted flyers throughout the Stony Brook campus. The flyer's content clearly demanded that Professor Dube be fired or he would be taught a "lesson in Jewish justice".

He also threatened that he'd deal with any person who interfered with his plans. He claimed that his organization was planning to have an armed rally here at Stony Brook to protest

(continued on page 5)

ation.

7) These regulations will go into effect beginning with the summer session, 1984.

This proposal should provide good ground for compromise without resorting to the extremism of Residence Life, and will provide a practical, as opposed to farcical, means to implement any necessary electrical safety regulations.

On Monday, representatives from Polity, and other student groups, will meet with Dr. Francis, and Dallas Bauman, Director of Residence Life, in order to discuss the refrigerator issues, among others. If Robert Francis holds to his word, and if Residence Life stops trying to project an unrealistic image of dorm life on the students, then there is reason to hope that the 2 ½ cubic foot refrigerator rule will be no more.

You won't be here next Thursday, you'll be home stuffing your face with turkey and cranberry sauce and stuffing and beer and watching football games, right? Well, so will we. The next issue of the Press will appear two weeks from today on December 1. Have a happy Thanksgiving.

The Stony Brook Press

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Underground Videos

Vandalism Leads to Lock-Up of Games

by Joe Caponi

A rash of vandalism of video games across the campus has forced the Faculty Student Association (FSA) to move all the video games under its control to secure rooms in dormitories. According to FSA Executive Director Sue Bernstein "The vandalism had progressed so far that, just in order to insure that the games were still here at all, that they were not taken out by the contractor," they had to be locked up.

The contractor for FSA video games, International Vending, has had 11 of its video games trashed by vandals this semester. According to Larry Roher, FSA Director of Operations, the worst incidents occurred in the Irving-O'Neill lounge in G Quad, in Cardozo in Roth, and in the Stage 12 quad buildings. The two games destroyed in G Quad were "completely totalled" according to Roher, with a combined loss of over \$5000.

The video games came under the direction of FSA this semester, after the administration and the state legislature expressed their disapproval of the way the Polity

was handling the games, which was to allow each building to run its own games, and keep the revenue. FSA gave Polity \$20,000 to distribute to the colleges to make up for the revenues that they had lost. In Tabler, the games are run through the Student Owned Video Association, which contracts through FSA. SOVA machines remain in the main lounges of the Tabler buildings.

Through the rest of the campus, except for the Union arcade, video machines are available only during the operating hours of the rooms that they are locked in.

The games are in Mr. Bill's and The Science Fiction Forum annex in Roth, the Kelly B, C, and D coffee houses, in the basement of Grey college in G quad, and in James Games-and-Grub and the Benedict D-E lounge in H.

One particularly bad aspect of the situation from FSA's point of view is that the machines, since they will be available only for certain hours a day, will not raise the amount of revenue that they had in the past. Even that amount, though, had been lower than expected, compounding the problem.



press photo by Scott Richter

FSA President Chris Fairhall summed up the situation by saying, "It's really bad that we had to move the games, and their use will be limited where they are now, but

at least it provides an opportunity to better investigate the vandalism problem, and see if there's a better way to deal with it, and not lose the contractor in the interim."

Fire Safety

Watching Out For The Masses

by Lorna Francis

Between arson and refrigerator regulations, fire safety is a center of controversy at Stony Brook. Looking after us is the department of Fire Safety, a division of Environmental Health and Safety. Fire safety does inspections in all the dormitories and academic buildings. They respond to fires, fire alarms, accidents, people stuck in elevators, and even seriously hurt animals. They test fire equipment before it goes into offices and dorms, to avoid malfunction.

Fire safety was organized in 1970 by a man named George Buck who saw the need for it on campus. In the last year, "arson was our main problem, along with unattended cooking, and smoking", said William Schulz, Chief Fire Marshall. "We also had trouble with false alarms from Stage 12A but we solved the problem by putting on what is called Visible Stain Thief Detection Powder. When the culprit or culprits touch the alarm their hands automatically turn purple and it takes three days for it to come off. This device always works so the false alarms stop almost completely."

Schulz supervises three other fire marshalls, and one maintenance man, who takes care of all the extinguishers on campus, going to dif-

ferent dorms to replace the one that are stolen or vandalized. Schulz, who has held his title for eleven years says, "I enjoy my job immensely. I meet a lot of nice people and I am happy because this is what I want to do." He also teaches a Fire Safety Training Session. During these sessions he talks about fire, electrical and home safety. Films are shown of what makes a fire, the four classes of fire, ways to get out and people who get burned to death because of carelessness. Schulz teaches the training sessions when he gets requests, which often come from M.A.'s. "Since the semester began, I have received requests from several quads." Jennifer Lou, an M.A. in Kelly B said, "I requested the training session and at least 30 students in my dorm showed up. Students are not aware of what to do if there is a fire, since it can happen, I think requesting for a Fire Safety Training Session should be mandatory." Schulz added that he likes doing the training sessions because it is of vital importance to know the do's and don't's of fire safety. "Even though I don't live here, I care about the student's lives."

Paying attention to fire safety can keep one alive, and at Stony Brook, that educational process is always continuing.



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—Viewpoint—

The Illusion of Apathy : Part II

by Mike DeMartino

"Apathy is widespread at Stony Brook and elsewhere... Its incidence is rampant... Inactivity abounds at colleges," writes the Stony Brook Press in its editorial, "The Illusion of Apathy," 10/3/83. This sounds more like a description of VD rather than a definition of apathy.

My first response as I was wading through the article was, "Oh, no, another lamentation on how we're all so apathetic. Oh, pity, people just don't care." But as I continued I found this article had quite a different twist. Its thrust was that people aren't apathetic after all and that apathy, as its title suggests, is only an illusion. I continued reading, excited by the unique analysis of the problem for a change only to be disappointed by the final paragraph, "Apathy is merely a facade, a sham. It is a disguise for narcissism." Narcissism, of all things! This is just as disheartening as the analysis that people are apathetic because they are unfeeling and insensitive, that they just don't care.

I felt compelled to write a response to this analysis and to take the "Illusion of apathy" one step further. First, I am starting with the premise that most people are not apathetic. This is perhaps one

of the most misunderstood and misused words in our language. The dictionary defines apathy as, "indifference, lack of interest or concern; unfeeling." Unless one is a vegetable, I must contend quite the contrary. My experience has been that people do care, people are very concerned about the quality of life and the powers that direct it. The real root of the problem lies in the lack of alternatives. If apathy is a disguise for narcissism, then narcissism is a redirection of one's energies, which reflects a lack of opportunities that allow for creative and meaningful forms of self-expression. We are not apathetic, we have been crushed, beaten and defeated into hopelessness. We are simply denied meaningful alternatives and so we retreat inwards.

We have become victims of an alienating, degrading servility. It begins with an educational system which encourages passivity and is churning out 'functional illiterates' and uncritical thinkers at an alarming rate. Mass culture, via the communications media, perpetrates mediocrity and the myth that we will be happy when we own a split level home, two cars, a green lawn, a white picket fence, and 2.2 children. What about the millions for whom the "American dream" is a lie which has left them empty-

handed, overtaxed, and overspent so that all they do is work to pay the bills. People feel trapped into choosing between bread OR freedom. We must co-opt our values and leave our conscience at home as we work for a major defense contractor while being morally opposed to war. We lack control over the basic decisions that affect our lives, be it in the workplace or at school; the lines... the beauracacy... lecture hall 100! This leaves us feeling frustrated and alienated with nowhere to run.

What's most degrading about all of this is that despite everything, we think we have the freedom of choice. CHOICE! Oh, but of course, I can choose between Burger King and McDonalds, or I can choose between the Democrats and the Republicans or as I flip through the college newspaper looking for job interviews, I see that I can choose between Phillips, Inc. and Grumman.

If there is anywhere we can search out, create and provide alternatives, it is right here on the college campus. Students have the energy, the resources, and the idealism. Most importantly, we are not tied, bound, and gagged to vested interests and our work and family commitments are as limited as they will ever be. So, it is up to us

to explore those options, to take those risks while we can and to firmly assert that, "It doesn't have to be this way."

We cannot view the political, economic, and technological aspects of society as something apart from ourselves or as something out of our control. To separate ourselves from the forces around us is to allow the situation at hand to only get worse. To resign ourselves to the fact that we are powerless is to oppress ourselves. But to reject such a destructive mentality is an enormous responsibility. It may involve a change in attitudes and lifestyle but anything less is a cop out. To give up or give in is to get taken.

Finally, I do not think I am hopelessly naive or idealistic when I say that people do care, that people are deeply concerned, and that people want to get involved. The problem is the lack of effective vehicles to focus those creative energies into meaningful activity in the form of individual and collective action.

The writer is an undergraduate and chairperson of the Stony Brook chapter of the New York Public Interest Research Group (NYPIRG)

—Letters—

(continued from page 2)

Dube's alleged anti-semitic teachings.

As students of Stony Brook University, we feel that this group poses a threat not only to Professor Ernest Dube but to the entire Stony Brook community. The safety of our community must be ensured.

The United Front is sponsoring the following activities on Thursday November 17th, to voice the above stated concern. The activities are as follows:-

10:00-12:00 "The Dube Perspective" a documentary will be shown in the Fireside Lounge of the Student Union.

12:00-1:30 Student Panel Discussion to discuss the issue(s) also taking place at the Student Union.

1:30-3:30 March from the Union to the Administration Bldg.

3:30- Hunger Strike

We are asking for all those who wish to ensure the safety of our community to come out and actively participate. In numbers, there is strength!!!

United Front: a coalition of Third World students at Stony Brook University

To the editor,

I am pleased to reaffirm the independence of academic policy in

this university from inappropriate external influences. Regarding the Jewish Defense Organization, no one who values free and rational inquiry can condone their methods. I join with other responsible groups in condemning this organization, and in deploring the offensive literature that it distributed on our campus earlier this week. The university cannot condone any activity that supports the extreme behavior suggested by this literature. I have asked the Department of Public Safety, through Vice President Francis, to ensure that applicable state and university policies are followed in responding to the conduct of this group, and to protect the safety and rights of individuals who may be affected by its activities.

John Marburger

To the editor,

I must express my outrage towards Mordechai Levy and his self-established Jewish Defense Organization (J.D.O.). Who the hell do they think they are in physically threatening another human being? What kind of thinking could drive a group people to do such a thing? Perhaps Professor Ernest Dube did

make some anti-semitic and anti-Zionist remarks, but that doesn't mean that a bunch of idiots who don't agree with his views should carry their attitudes to the extent which they are proposing. This whole situation has gotten completely out of hand.

First it seems that the whole "Dube Controversy" has gradually fizzled out. Now a bunch of fiends band together to do stupid, illegal things because they don't agree with something that they only heard about. I certainly hope there aren't many members in the J.D.O. as these lowlifes have done all they could to denounce the rest of the Jewish community. I must praise B'nai B'rith Hillel for their condemnation of this group of moronic radicals. As a Jew myself, I'm sure that I speak on behalf of other Jews on this campus when I say, "Get the Hell out of here J.D.O.!! We don't want you here!!" I'm sure that the administration will be able to handle the "Dube Controversy" in a legal and admirable fashion.

Name withheld by request

To the editor,

Controversy continues at Stony Brook over Prof. Ernest Dube who linked Zionism with racism and

Naziism in a course he taught this summer. While I totally disagree with Dube's views and believe that the University Administration should do something to censor him, recent developments involving comments made by Mordechai Levy of the JDO have been equally disturbing.

Levy speaks of giving Dube "a lesson in Jewish Justice." What he fails to realize is that in this country justice is not based on race or religion but is the same for all.

Although I find Dube's views offensive he has not broken any law. Levy and the JDO intend to take the law into their own hands. Not only is this type of vigilanteism illegal but it endangers the liberty of all and their enjoyment of Freedom of Speech.

The JDO intends to drive Dube off campus by what amounts to scare tactics and harassment.

Comments by Levy such as "Dube's phone number and address have been passed out. We are going to drive him nuts." and "We will get him any way we can." as well as talk of a rally involving unloaded weapons raised to the ominous spectres of Hitlerism and his "Brown Shirts" harassment of German Jews in the 1930's.

Levy's comments have done

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-Viewpoint- Grenada

Honesty and The U.S. Government

by Mitchel Cohen,
Red Balloon Collective

"A lie is like a cat, except the cat only has nine lives." -Mark Twain

November 10th, 1983. Sir Paul Scoon (the U.S. and British-backed Governor General of Grenada) pledges to "bring true democracy back to Grenada." Using several thousand U.S. soldiers on the island as his means of enforcement, Scoon enacts the following laws:

-Outlaws all public gatherings and meetings except religious services;

-Bans all newspapers and press;

-Initiates house to house searches looking for supporters of Maurice Bishop's New Jewel Movement;

-Arrests without warrant or criminal charge anyone it wants.

220 Grenadians are imprisoned that very afternoon. A dusk to dawn curfew is imposed.

That same afternoon, eight members of the U.S. House of Representatives introduced a Resolution before Congress to impeach Ronald Reagan, charging that the President violated the Constitution of the United States by making war on another sovereign nation without the consent of Congress, and that he illegally undermined the right of Freedom of the Press by banning all media from Grenada during the invasion, thereby keeping the American people dependent only on official U.S. government press releases to find out what was really going on there.

Around the world, literally millions of people marched in protest of the U.S. invasion of tiny Grenada. Europeans, already up in arms over attempts to plant the Pershing 2 and Cruise Missiles in their countries, found their ranks swelling with newly-outraged protesters, in response to the invasion. And on every campus in the U.S., teach-ins, rallies, marches, and other protests denounced the invasion, involving tens of thousands of people--which our "free press" has not seen fit to cover.

Today, several weeks after the invasion, there is no democracy whatsoever in Grenada. It remains an occupied territory of the U.S. All the initial rationalizations the U.S.-government put forth have, one by one, turned out to be lies--each and every one. In the week that was Grenada, the hegemonic technique of the American government was The Big Lie. Lie as much as possible. When in doubt, keep lying. Reagan did not invent this technique; Carter and the others before him used it frequently. It was perfected by Goebbels, propaganda mastermind for the Nazi's. Under this technique, each lie be-

comes another bone to throw the wild-dog mobs, seemingly starved for the opportunity to kick sand in any 98-pound weakling's face. The lies beamed at us from the White House during the Grenada invasion slid down far too easily between the thunder of machine guns and the beating of breasts. By the time that first lie was caught up with--the lie of the endangered medical students--Reagan was already three lies down the road.

In a televised speech to the nation, Reagan said U.S. troops found warehouses "with weapons and ammunition stacked almost to the ceiling, enough to supply thousands of terrorists. . . We got there just in the nick of time." A U.S. officer on Grenada said there were enough weapons to arm every man, woman, and child on the island--110,000 people.

According to the N.Y. Daily News (Nov. 6, 1983) once it was finally able to get reporters onto the island, they found that "three of the six warehouses cited by U.S. officials contained no weapons. One was full of truck engines and vehicle parts; another had sacks of rice and cans of sardines; a third had military uniforms, canteens, packs and the like. The principal arms storage shed was about a quarter full, with perhaps 190 crates of assorted small arms, some modern Soviet-made weapons but many of World War II vintage and older, including one crate of Marlin .30-caliber carbines manufactured in the 1870's. The final two warehouses were about half full of boxes of small-arms ammunition." As Alexander Cockburn wrote in the Village Voice (Nov. 2, 1983): "The news blackout was crucial for the claim (of Cuban/Soviet stockpiling of weapons) built up momentum until it was finally criticized when journalists reviewed the ancient rifles. . . and noticed the strange fact that the supposed saboteurs of the Caribbean had only four mortars, no air force and no navy."

The U.S. originally announced that 700 Marines and Army Rangers had invaded Grenada. (It was only after he himself had already used that description a dozen times that Reagan protested against other people calling it an "invasion". Says Reagan now, it was a "rescue mission", not an invasion.) By the end of the day, the figure was 1400 troops, then 1,800. Next day it was 2,200 meeting "stiff resistance from the Cubans." By the week's end, 6,800 American soldiers had actually invaded Grenada, with another 8,500 aboard the war-ships pummeling Fort Rupert from the sea, bombing Fort Frederick (and the mental hospital) from the air, and the Grand Anse Beach, the Radio Free Grenada building, and Butler House (the prime minister's

residence) along with it. (Account of Canadian eyewitnesses Sue Mitchell and Harvey Totten). 15,000 American troops! One soldier or sailor for every seven Grenadian citizens!

Henry Kissinger, the Chairman of the Council on Foreign Relations (CFR) once said, in trying to justify the CIA's role in overthrowing the elected Allende government in Chile: "I see no reason why we should sit idly by and allow a country to go communist due to the irresponsibility of its own people." Given the overwhelming number of U.S. troops, there was no need from the U.S.'s point of view to actually shoot the Grenadians; it could have simply held an election on the spot and outvoted them!

Initially, the U.S. estimated the number of Cubans on Grenada at 750. Cuba said from the start that there were 784 personnel on Grenada, primarily construction workers, health care advisers, finance and banking specialists, and a number of teachers involved in the literacy campaign--teaching people to read and write.

On Oct. 27th, President Reagan said the number of Cubans on Grenada was "much larger" than initial estimates. He said "they were a military force" rather than workers and advisers.

The next day, Admiral Wesley L. McDonald, commander of all U.S. forces in the Atlantic region, said there were "1,100 Cubans on Grenada, all well-trained professional soldiers" who had been 'impersonating' construction workers. He said 638 Cubans had been captured at the very start, leaving 500 or so to do the fighting. Other military sources said "as many as 1,000 Cubans might have taken to the hills to fight a guerrilla war." (NY Times, Nov. 6, 1983).

Then, on Oct. 30th, "the State Department acknowledged the estimate of 784 Cubans. . . and on Wednesday, Nov. 2nd, United States military authorities in Grenada said

most of the Cuban prisoners had been classified after interrogation as workers, with only 100 'combatants'. Thus, over three days, the Pentagon estimate of the number of Cuban fighters who had met the invading force seems to have plunged," from more than 1,00 to fewer than 100 Cubans. (NY Times, same date) Cuban officials say only 43 Cuban military personnel were on the island. In fact, the number of American citizens on Grenada before the invasion outnumbered the Cubans, Soviets, North Koreans, and all other non-Grenadian citizens put together!

In this context, it becomes clear that the so-called "pockets of resistance" were Grenadians, fighting against an invasion by the number one world military and economic power in defense of their homeland. The U.S. government's attempt to create a Cuban/U.S. conflict--and thus fan the flames at home against Cuba and Nicaragua--is a conscious, premeditated lie, to cover-up the real indigenous opposition to the invasion.

The lies continue. On October 29th, Bernard Coard, the deputy Prime Minister of Grenada, was captured by the U.S. Marines. U.S. Vice Admiral Joseph Metcalf 3rd was asked about Coard. He "first replied that Grenadians had detained Mr. Coard. Confronted with a report that in fact United States Marines had captured Mr. Coard by threatening to blow up the house in which he was hiding, Admiral Metcalf said, "Okay, let's be technical, okay." Pressed further, he conceded he had known all along that Mr. Coard had been captured by Marines." (NY Times, Nov. 6, 1983). According to Time Magazine (Nov. 7, 1983), Coard was whisked off to the U.S. aircraft carrier Guam screaming to reporters: "I'm not responsible. I'm not responsible."

(to be continued next issue)

—Letters—

(continued from page 5)

more harm to the cause of Zionism than Dube could have done in 10 years.

Levy also allegedly made the comment "I've just come back from Israel killing Palestinians, and I'll take care of you." to faculty members of the Africana Studies Department. Threats of physical violence aside, I believe Levy is referring to the recent fighting in Lebanon. Israeli troops entered that country to deal with terrorists using Lebanon as a base for attacks against Israeli citizens. Israel did not enter that country with genocidal thoughts of "killing Palestinians" but it safeguards her citizens. If Mr. Levy believes that all Palestinians are terrorists he is as racist as those who think that all

Blacks are members of the B.L.A., all Irish Catholics members of the I.R.A. or all Puerto Ricans members of the F.L.A.N.

Everyone on earth, regardless of sex, race, creed, or economic status, are human. Being human we are not perfect and thus prejudices exist. No culture on earth is free of them.

If you do not agree with Dube's views there are non-violent but effective ways of dealing with the situation. Letters can be written to University President Marburger demanding Dube's censor or resignation. Boycotts of Dube's classes can be organized. If enough people get involved the university will have to respond.

Shalom.

Ken Kruger

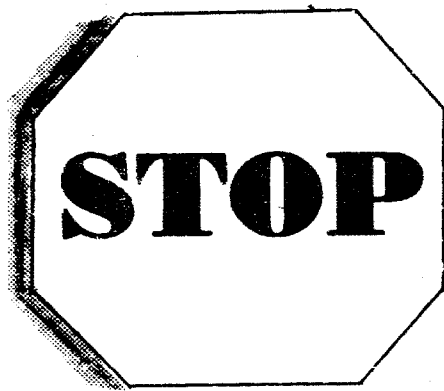
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.....

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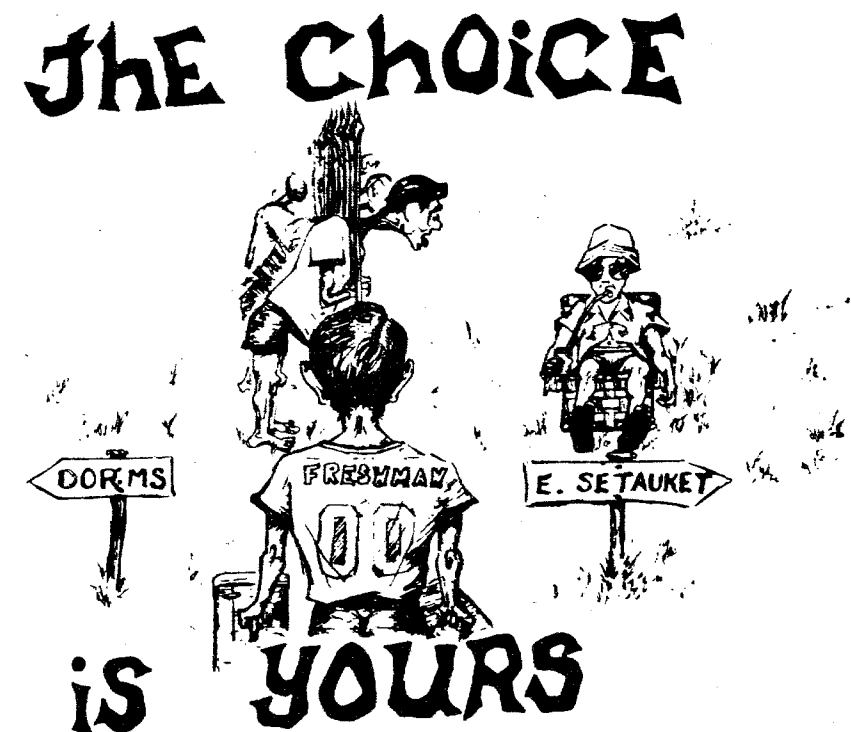
by Gregory J. Scandaglia

There is a big difference between a dormitory and a house. To begin with, carefully listen to the way the two words sound. Read aloud: house. Now; dormitory. What types of images do these words conjure up in your mind? I'm sure my fellow English majors already get the point, but for the benefit of you future Electrical Engineers I will elaborate by way of word association. House-Home. Dormitory-Lavatory. Get the picture?

Before I go on, let me say that for some students dormitory life represents an ideal environment. This is especially true for the arriving freshmen. If an incoming freshman plans to make Stony Brook his alma mater it is essential for him to first plant roots on campus. As a member of the campus community this task becomes quite easy. Out of necessity, the freshman becomes familiar with the campus lay out. The walk from G or H quad to the academic mall or the suites will become routine. The dormitory also offers the freshman a taste of student government as he attends his first ledge meeting. Most important of all, however, is that dormitories provide the perfect atmosphere for a freshman to acquire a student's most valuable asset of all-friendship. It is friends, not professors, that make graduation a reality. Although at good professor can make a class more palatable, it is the company of friends, like good wine and conversation with dinner, that makes the college experience thoroughly digestable.

After a year or two of assimilation, however, living in a dormitory can become a drag. Aside from the physical unattractiveness, living in a dormitory has some serious drawbacks. For example, there are few things in this world that compare with the aggravation aroused by a false alarm fire drill at 4 a.m. on a freezing winter morning. Sharing a bathroom and a kitchen with thirty other people comes close, however, anyone who has experienced the trauma of climbing bleary eyed out of a warm slumber only to freeze his granolas off for the amusement of some deranged practical joker, knows that there is really no contest. Another problem is privacy, or the lack thereof. Privacy in a dormitory is as difficult to obtain as a terminal in the computer center. The suites offer some improvement in this category, but only at the expense of cooking facilities.

Finally, living in campus housing has become a very expensive proposition. A six man suite costs \$4,140 per semester or \$1035 per month. A double occupancy room in G or H quad costs \$1,450 per semester or about \$360 per month. Even after you split the cost with



your roommate you are still left with a bill for \$180 per month. This is a huge sum of money to pay for four walls, two beds, and two closets. (The roaches are free.)

If these problems have become all too familiar than you should know that there is an alternative. In fact, an entire office in the Administration building has been devoted to bringing this alternative within the

reach of all students.

The Off-Campus Housing Office is located on the first floor of the Administration building in room 146. It is open Monday through Friday from 10 a.m. - 4 p.m. Posted just outside this office are listings of available housing rentals in the vicinity. Also available at this office are two extremely helpful pamphlets entitled, "How to

Find Off-Campus Housing" and "Off-Campus Housing". Both provide practical information concerning lease language, safety deposits, and Suffolk County Housing laws. Reading these pamphlets will allow you to make educated decisions when considering a move off campus.

Local newspapers can also aid in your search for a home. The Three Village Herald, Village Times, Port Jefferson Record, Smithtown News and Smithtown Messenger all print classified sections which include house listings.

The most important thing to remember once you start checking out houses and apartments in the neighborhood is that a lease is a binding legal contract. Therefore, it is essential that you understand the conditions and terms of the lease before you sign it. There are basically only two types of group leases. The first type states that any one of the occupants can be held responsible for the entire rent payment. This means that if one of your housemates moves the remaining occupants still owe the full amount to the landlord. The second type of lease places all responsibility on the person who signs the lease. Which ever way you go, makes certain that you get a copy of the lease, and that it has been signed by the landlord or agent.

Students without cars are not necessarily banned from moving off campus. The Coram Bus line and the Long Island Railroad can in some cases solve any transportation problems. The Coram Bus Service runs between Coram and the Smith Haven Mall with stops at North P Lot, H Quad, Kelly Quad, Tabler Quad, University Hospital and the Administration building. The Long Island Railroad is within walking distance from the campus and travels east to Port Jefferson and west all the way to Manhattan. A car would make life easier off campus, but it is not absolutely necessary.

The only major hassle involved with a move off campus is the unwelcome addition of utility bills. In some arrangements, utilities are included in the monthly rent, thus eliminating the problem. However, if they are not, it is a good idea to request previous utility bills so that you can approximate your expenses.

If you find the right house, living off campus can be a pleasure. At the end of a long day of classes, it is a great feeling to leave the sterile university environment behind and head home. You would be surprised how much difference the extra space a private room, and front lawn can make in your attitude toward school. Some people insist that living in a dormitory is the only way to go. But then again, some people chew aspirin.

EAST OF THE UNIVERSITY

Port Jefferson
Mt. Sinai
Miller Place
Sound Beach
Rocky Point
Shoreham
Wading River
Riverhead

DRIVING TIME

10 minutes
13 "
13 "
20 "
23 "
25 "
45 "
30 "

SOUTH OF THE UNIVERSITY

Nesconset
Lake Ronkonkoma
Selden
Holtsville
Centereach
Coram
Patchogue
Farmingville
Medford
Middle Island (Southeast)

10 minutes
15 "
15 "
15 "
15 "
20 "
25 "
25 "
25 "
30 "

WEST OF THE UNIVERSITY

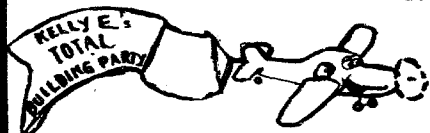
St. James
Smithtown
Commack
Kings Park
Centerport
East Northport
Northport
Greenlawn
Huntington

10 minutes
15 "
20 "
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30 "
35 "
40 "
43 "
45 "

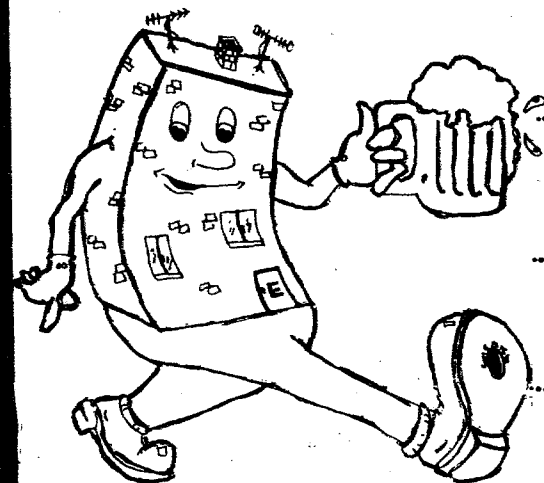
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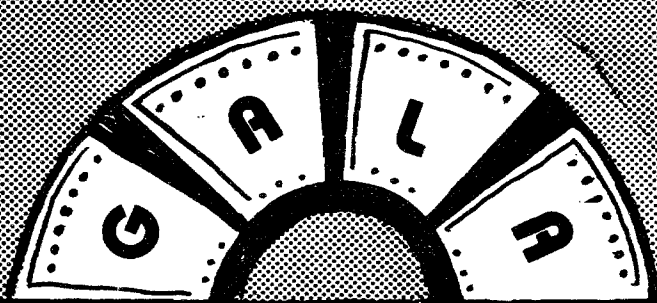
..... Fri, Nov, 18

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Women's rap group is **Sunday, 9 PM**,
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DEATH AND ADVENTURE

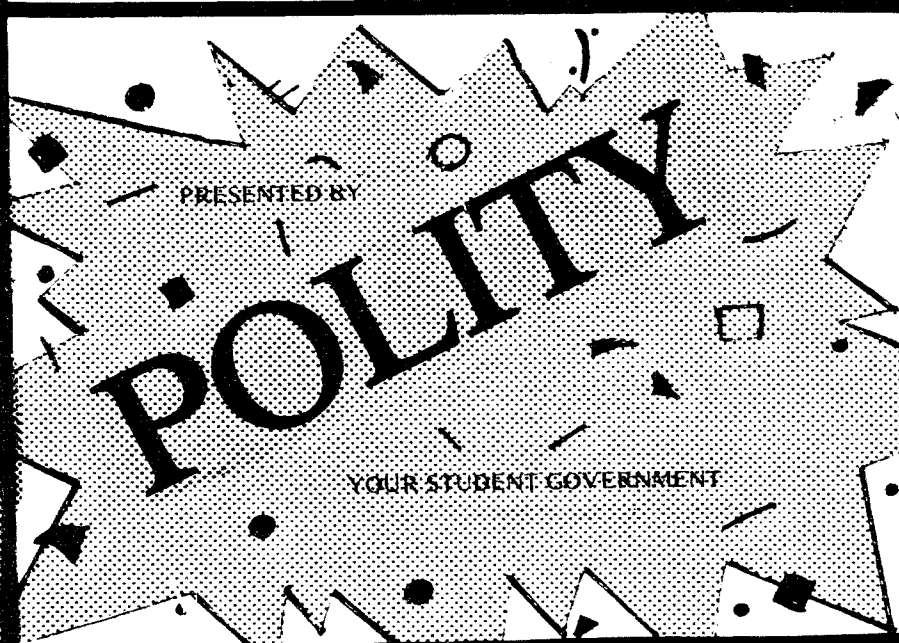


D.M.'s & PLAYERS NEEDED

MONDAY 11/20/83

F.A.C. 3012

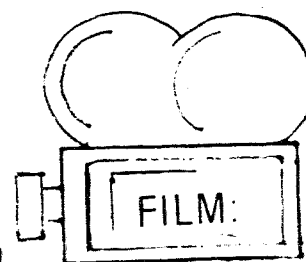
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Hey, wait a minute ...

Passion

Unconventional Point of View

by Haluk Soykan

Have you ever wondered whether a movie should have a plot or not? I don't think it's a widespread question, in fact most film critics avoid the subject by labelling plotless movies "abstract", "Experimental" and otherwise discounting the question.

After seeing *Passion*, the most recent offering by Jean Luc Godard, I once again began to ponder over the basic tenets of the conventional cinema. Should there really be a plot, is continuity important? Should the soundtrack reinforce the action on the screen? Sounds trivial doesn't it, but the questions keep arising throughout the film.

One thing I hate about foreign language movies is that unless you are fluent in all languages you have to rely on the subtitles. For the first fifteen minutes of *Passion* I thought the subtitles were hack jobs—nothing made sense. In a little while it occurred to me that I was watching a Godard movie and that *nothing* would make sense if I approached it with a conventional point of view, no matter how good my French might be.

The film is set in and around one of the largest movie studios in

France. The major characters include the owner, the Polish director, some actresses and various other people whom you don't get to know very well; in fact it's hard to figure out why they're there in the first place. This point confused me until I realized that Godard is depicting the crowds of people we see or deal with everyday, people we recognize but don't care much about. Likewise, we don't care much about the people in the movie. This is one of the most intriguing aspects of the movie: From the beginning to the end we see everybody going about his/her usual, sometimes boring, routine. If you only view this as the action in the film, the movie becomes intensely boring. Everybody can have a better time asleep than awake, in fact some people actually opt for just that, but if you accept the microcosm of the film studio as Godard's metaphor for the society around us, then *Passion* starts to make extremely delicate moral and social observations. One thing I should emphasize is that nothing is clearly defined, so every revelation or insight in the film becomes a subjective conclusion reached by the viewer.

The opening shot tracks a high-

flying plane (or rocket) leaving a white crystal trail as it traverses a clear blue sky. The camera closes in on the plane (rocket?) then backs off to include some dark, ominous clouds. Is this a human eye following the plane across the sky, or is the plane a symbol of our society, leaving only a thin trace of its passage, unsure of its goal but blasting ahead full speed? Or perhaps he's trying to generalize on the lack of communication in society by linking it to the plane, all alone in the sky, or is Godard protesting nuclear weapons? The shot is sustained long enough to let you think of every possible nuance of meaning. It's like trying to explain Picasso-complex.

Then we're introduced to the filming studios. All of the people seem interested solely in their own concerns: Will the film make money? will this actress have a role in the film? should she sell her hotel? should the proletariat take over? why isn't the lighting working? In fact, people are so caught up in their own little portion of the project that they lose sight of the overall vision of the movie they're trying to create. Instead of striving to achieve certain goals, the characters are driven by the need to attain

these goals. Superficial success—the outward signs of accomplishment—are the goals everyone so races after. Any commitment to inner life, to soul, has long since been abandoned. That's why they will never be able to film this movie in which they attempt to cinematize one of Rembrandt's paintings. That's why the word "passion" has lost its meaning, why life in the movie has no meaning, and why *Passion* itself has no meaning except to underscore the ultimate meaninglessness of the modern world.

Godard offers no solutions, no answers, only his experiences of the world around him. This Godard touch raises some questions: because life is boring, does the movie have to be boring too? That answer is completely up to the whim of the viewer.

Passion will probably lose money in the US because its style and technique are antithetical to the reassuring, sedative, sure-success Hollywood technique. It's an "ordinary" movie as compared to Godard's other works. However, *Passion* is testing new modes of expression, and experimentation is vital to the evolution or revolution of cinematic conventions.

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Trio and Error

The Conservation of Sound

by Kathy Esseks

Leafless branches loom blackly against the sky, cold winds blow off the Sound, and sullen clouds blanket the heavens. Winter is a time of turning inward, of smaller vistas. Winter is black and white, reduced, minimal. What better accompaniment to your end of the year musings than the bare musical framework of Trio and Error, the full length exercise in the conservation of sound from Trio, the three Germans who brought us last winter's "Da Da Da I Don't Love You You Don't Love Me Aha Aha Aha." Trio's pared-down sound, full of expectant silences and simple rhythms, sets their ironic anti-love phrases into stark relief.

"Boom boom bah. . . boom. . . bah. . . boom boom bah"--Stephen Remmler whispers the intro to "Boom boom." Then Peter Behren's drums define a beat, Krall Krawinkel adds a guitar riff, and the song has arrived: "The day begins the party ends/he hesitates a while/there is this kill he would not miss/he does it with a smile." What was that, you ask? In what way more noteworthy than "Islands in the Stream"? What can you make of "The satellite was out of sight/radioactive though/quite alright when it was high/but now it's very low"? The thoughts are provocative whether you imbue them with the same profundity you give Pink Floyd's "Wish You Were Here" or dismiss them as trying too hard. The practically tuneless tune is, however, absolutely captivating. Trio's success is achieved through the synthesis of spare, functional tunes and deadpan spoken lyrics.

Trio's modern, industrial futurism combines the cynical and the humorous. In "Hearts Are Trump" Remmler's warm, flat voice announces "I wake up in the morning find myself again alone" and then he waits by the phone for his girlfriend to call--pretty basic plot--but then "I dream a lot of love books and of sex and all that stuff . . . I dream so much about it cause I don't have it enough."

German and English coexist harmoniously on the album. The aural effect of Trio's native language meshes perfectly with the no-frills melodic framework. In addition to the interplay between the very sounds of the two languages Trio uses lots of nonsense phrases and much repeated lines to weave a hypnotic web of music. Their dreamlike, herative motifs provide continuity between the lyrics and the reductive melodies as they roll off Remmler's tongue. "Boom, Boom. . . bye, bye. . . Letmeinlet-meout. . . DaDaDaDaDaDa. . . bebo-balubabalambambo. . . Tooralooralooraloo. . ." He isn't being mindless, he's emphasizing the woeful inadequacy of language in the struggle to communicate our thoughts.



My personal fave cut off last winter's Trio EP was the seven-minute, extended bizarre version of "Da Da Da I Don't Love You You Don't Love Me Aha Aha Aha." The song is briefly reprised on Trio and Error retaining the message although not as ecstatically stated. "DaDaDa" is a comment on modern relationships which form, break apart, and form again while

people glance back at past romantic interludes with a little nostalgia, a twinge of regret and a touch of philosophical nihilism. Life is cold and mechanical these days.

The flip side of this interpretation is that Trio and Error displays an outrageous sense of black humor. The group concentrates on themes of alienation and loss rather than the lobotomized happiness

currently glutting the pop music market. Curiosity, the search for something different, as well as a penchant for connecting music with the state of the cosmos all contribute to Trio's appeal. The band doesn't proselytize anything in deadly earnest, but their little observations hit home in and among the bobbing progression of their songs.

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