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Ordained Buddhist Monk Speaks on Peace

By KAREN RICE
Statesman Staff

Creating forums where people can openly discuss their religions is essential to achieving world peace, according to a speech given by Robert Thurman, a President's Series Lecturer.

Thurman's speech, entitled "War and Peace and the World Religions: Indic Contributions to the Dialogue", was given at 12:50 PM, Wednesday, Dec. 5 in the SAC auditorium. His speech focused on dialogue and nonviolence as important methods to settle differences and gain a better understanding of others.

President Shirley Strum Kenny opened for Thurman, who is an author, scholar-activist, advisor to the Dalai Lama and the leading American expert on Tibetan Buddhism. In 1962, Thurman became the first American to be ordained a Buddhist monk. Thurman has also founded and co-founded many organizations including the Global Renaissance Institute.

Kenny described Thurman as a person who skillfully promotes a better understanding of diversity and religious

dialogue. "He is responsible for changing the minds of America... he is a channel and a vessel of enlightenment," said Kenny.

Thurman described how college campuses, such as Stony Brook's, should undertake achieving frequent and open religious discussions. He stated that it is important for colleges to provide classes that address numerous and diverse religions and their philosophies, and to avoid presenting the American viewpoint as the only true viewpoint.

"We need an education system where the humanities are truly pluralistic," said Thurman. "We need to teach world philosophy without the notion that our American philosophy is the truth."

According to Thurman, many colleges tend to teach only the hard facts about various religions. He stressed that teaching a religion's philosophy and viewpoints is also very important, and that students need more "critical and informed perspectives of religions."

Critical analysis of each other's religions is a key part of effective religious dialogue, said Thurman. He stressed,



Statesman/Mike Cortez

Thurman was lauded by President Kenny for his promotion of religious dialogue.

however, that one should always be respectful of another's beliefs and that educated criticism is only to help improve understanding between people, not to cause anger and resentment.

"Never disparage the religion of another," said Thurman. "It is in the care and context of dialogue where it is important to be critical in a good respect."

Thurman rationalized that education is imperative to ending hatred and perhaps even terrorist attacks. He explained that the Al-Qaida terrorists have a "distorted religious belief and a demonization of the enemy, in this case New Yorkers." Thurman argued that if people had more opportunities to dialogue about their

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National ID Card Program Debated on Campus

By DEBOLINA KOWSHIK
Statesman Staff

The University Scholars presented a debate on the issue of national identification cards on Monday night. The program featured Professor Lester Paldy as guest speaker and was based around the freshman seminar taught by Professor Oberst.

Paldy, who has been a part of the delegation to the United Nations on Arms Control and Public Policy, debated in favor of the need to develop national identification cards. Stony Brook students Awn Abbas and Christina Oliveri joined him in his argument. Students Rebecca Allenbrand and Mike Siudym spoke against the need for these cards. The moderator of the event was Salvatore Labruzzo.

Labruzzo began the seminar by introducing the audience of SBU students and staff members to the concept of national identification cards. These cards would serve as a combination of all the forms of identification United States citizens currently carry.

Several European and Asian nations have already begun using these cards. And



Statesman/Mike Cortez

Distinguished Professor Paldy was on the panel that discussed the viability of a national identification card system.

in Congress, the implementation of this system is being heatedly discussed. Larry Ellison, the chairman and chief executive officer of Oracle Corporation, has offered a four billion dollar donation to make this

technology possible.

Oliveri initiated the debate with a discussion of the specific details of the national identification card initiative. The IDs would be the size of a credit card, containing the owner's photo, physical description, age, height, eye color, thumbprint, retina scan information, and DNA data.

"They [the cards] would be connected to a national database though social security number and would allow access to a person's criminal record, national origin, and green card and/or visa status," he informed the group. "They would be extremely advantageous in high risk areas such as airports, military bases, and nuclear power plants."

Oliveri reported that a poll done by the Market and Opinion Research International (MORI) showed that 85% of Americans were in favor of using this form of ID.

Siudym denounced the cards as "misleading, misleading, and possibly dangerous." The anti-ID side argued that the cards are not a guard against attacks, and that they infringe on human rights by encouraging racial profiling. The plan's opponents fear proliferation of government interference in

the lives of every day citizens.

"The cards provide fallible security at the cost of losing many civil liberties," said Siudym. "The database has not been perfected and if one were to break into the system, [one could] find out anyone's personal information."

Abbas' rebuttal centered on the notion that national ID cards would simply make the United States safer for its citizens. He asserted that national identification cards are essential to fighting against terrorism.

"The law will be the same after ID cards are introduced. The police cannot ask to see them unless suspicion arises," said Abbas, in

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Bird Song: Composition Thirteen

By KRISTOPHER LEE
Statesman Staff

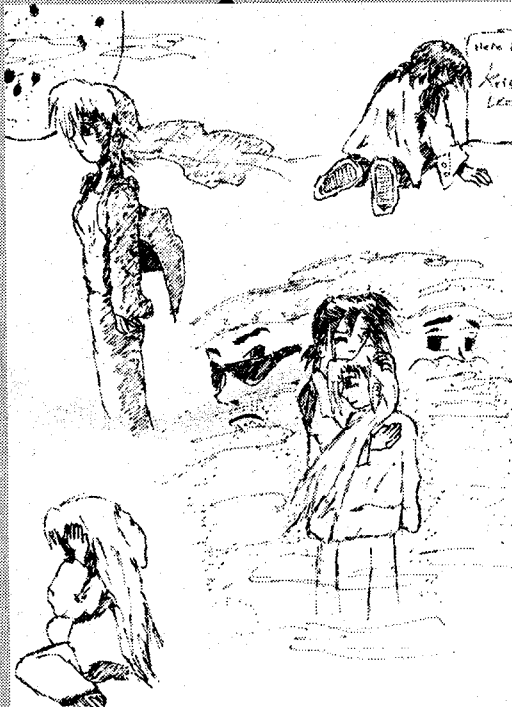
She was standing alone beside the grave, bathed in the moonlight. The wind took her hair and played with it, flowing in and out, between, pulling it this way and that. She almost looked phantom-like as she stared morosely at the grave that had her name on it. But there was a warmth that told me she was really there. It reminded me of all those nights I had slept with her. It was undeniable that she was truly alive. And yet the look that always sunk my heart was there again as she looked down at the grave.

It was Crista. What else could I have done? I embraced her. I felt her warmth through the cold. Her heart beating through the down jacket, her breath on my chest. She was alive; there was no doubt about that.

She wasn't in the least bit surprised that I was there. She looked different from the Crista I knew. She carried herself with an air of authority, a sense of confidence that I hadn't seen before. I don't know what changed, but I felt helpless then. Confused, angry, ashamed, just about every emotion you could think of at that moment. I felt like breaking down. Where was the noble guy that rescued this girl in the rain? Was there an innocent girl in need to begin with? I tried to hold back the tears as well, but most likely I failed.

"Crista what's going on? I don't understand! This is tearing me apart. Who are you?"

"I'm so sorry, John." Tears formed in her eyes, but she



held them back. This was hard on her as well. She wanted to tell me, it was hurting her not being able to. "I'm Crista, and I can't tell you any more than that! I'm sorry but I don't want to get you into trouble. It's for your own protection; I don't want you getting mixed

up in this. Just go, John. Forget about me."

"I can't just do that! Crista, I love you. And you love me! You told me yourself. You know you can tell me anything. How can you lie to me and tell me you're Crista when your grave is right there? You're really April, aren't you?"

It was the name that struck her like a slap in the face. The tears would not be held back anymore. As I looked into those deep eyes that looked like they could suck me in and spit me out in a million pieces I saw them change. Her strength left her—the confidence, the will. Was this the real Crista? Or was this April?

"You don't understand. Please, John, I don't want to see you get hurt. You have to stop seeing me. If you don't you might get hurt."

"I'm already hurt! Don't you trust me? Why won't you tell me anything about your past? I have a right to know! Who killed your sister? You know, don't you? That's why you're trying to protect me, isn't it?"

"John, STOP IT! Stop it right now!" She collapsed on her grave, and I stood there. The rain was begging to come down in sheets. It was like the dark shadow that loomed over both of us, waiting to strike. The man in glasses and my impending death. Everything was crumbling, but I was the bird who refused to flee the cat. Crushed and confused like a deer I stood there, watching the headlights of death. Life slowly slipping away from me, I collapsed too.

Urban Philosophy

By R.A. SIRGIOVANNI
Statesman Contributor



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A Thought
From
Rabbi Adam



Throughout the course of history Jews have had two kinds of enemies- those who were interested in their physical annihilation and those that were interested in their spiritual annihilation. Hitler, for example, wasn't on some religious crusade, rather, he wanted to wipe out all the Jewish people. On the other hand, during the episode of Chanukah, the Greeks valued the Jews as a cultured people, but they wanted them to stop adhering to religious Judaism. They didn't mind if Jews studied the Torah (the Bible) as long as it was studied as classical literature. However, to learn the Torah as something G-dly, something Holy- that was prohibited. To see the Torah as a source of wisdom with literary and historical content was fine. What troubled the Greeks was to consider the Torah as the work of G-d. Accordingly, the Greeks targeted their decrees against the Mitzvahs (rituals) that reflected one's faith, like eating only kosher- Mitzvahs that show subservience to a higher metaphysical power. They would have been quite agreeable to the modern "culinary Judaism" in which one reflects their affiliation by the eating of felafel with humus and bagels with lox. For the Greeks wanted to uproot the spirituality from the Torah. The Greek assault on the Jewish Holy Temple in Jerusalem wasn't an effort neither to kill Jews nor take their property. For when they took the Temple they didn't destroy it nor did they pillage it's golden vessels. Instead, they merely rendered the Menorah oil impure. For the Temple's Menorah was always alit with pure oil serviced by the temple priests, "Kohenim". According to the Torah, pure oil that comes in contact with an impure person becomes impure and thereby, ineligible for use in the Temple's holy Menorah. The Greek raid on the temple was to deliberately contaminate all of the existing bottles of oil, as if to say "It's okay to light the Menorah but just do it with secular oil". And though the Kohenim only had one-day's worth of pure oil, it miraculously lasted for 8 days, as if to say "Judaism is not just a culture- but a way of life full of pure holiness and G-dly spirituality."

NYPIRG Charity Projects Continue

By CHRISTOPHER LATHAM
Editor Emeritus

As the semester winds to a close and the state begins to recover from the Sept. 11 attacks, the New York Public Interest Research Group (NYPIRG) has continued with its charitable and legal aid projects. Though no one in the office is complaining, the combination of events has made their work noticeably harder.

"A lot of people already gave to Sept. 11 disaster relief funds, so they're not giving as much to local pantries and shelters," said NYPIRG project coordinator Meagan Reeve.

That challenge hasn't stopped the SBU chapter from helping out soup kitchens, clothing drives and anti-sweatshop campaigns. NYPIRG raised nonperishable foods, toiletries and canned goods throughout the semester, using campaigns like "Stuff-a-Bus" and "Trick-or-Eat". The group sent all proceeds to the Greater Port Jefferson Outreach Center (GPJOC).

"This office was full of goods," Reeve said. "We had 35 bags from 'Trick-or-Eat' and packed a 15-passenger bus full of food. It was great."

The work behind "Stuff-a-Bus" consisted of asking people outside of the local Waldbaum's and Stop-N-Shop to buy and donate goods. For

the "Trick-or-Eat" campaign, which took place during Halloween, contributors traveled to local neighborhoods asking for canned goods instead of candy.

Those projects weren't the only charitable campaigns completed this semester. In addition to helping

the GPJOC, the group put together 25 thanksgiving baskets and donated them to the Port Jefferson Lov'em shelter for impoverished families.

"Got Points?", NYPIRG's last massive fundraising drive of the semester, will take place Tuesday, Dec. 12 and Wednesday, Dec. 13. Student volunteers will stand outside the Union Deli and the Kelly Dining Center from 11:00 a.m. to 7:00 p.m. and ask students to donate meal plan points by purchasing nonperishable foods. These foods will then be distributed to local shelters.

"These outreach centers are primarily for people having a hard time making ends meet and providing for their families," Reeve said. "I know people like to give



Statesman/Christopher Latham

The SBU chapter of NYPIRG has orchestrated several major protests against sweatshop labor.

when they are asked. Most people know what it's like to be without."

Ironically, NYPIRG itself learned what it was like to be in need earlier this year, after the World Trade Center attack.

Because the group's main headquarters are located just two blocks from where the WTC once stood, it suffered major communication gaps and internal setbacks. All phone lines in and out of the main branch were down for four weeks, there was no Internet access for six weeks, air quality has remained questionable, and some workers have been hesitant to return to the office.

Reeve said this semester was so successful, despite the Sept. 11

tragedy, because of the group's dedicated intern and volunteer staff. The SBU chapter has five interns who learn how to work, organize and campaign around various public interest issues. Projects include consumer action aid, environment campaigns, higher education funding, voter registration and better government, hunger and homeless outreach, and anti-sweatshop platforms.

Helen Fu, a sophomore studying political science and Chinese studies, organizes the anti-sweatshop projects. She said that due to the controversial nature of her project, it has been both trying and enjoyable.

"It's not an issue everyone agrees on," she said. "Our main goal is not to tell people to boycott Nike or Gap, but to make them more aware of the issue."

One of her major contributions was organizing a trip to the Palisades Mall, during the Thanksgiving break, to rally against sweatshops. Including SBU, 20 campuses attended the rally.

"It was really effective," she said. "There were about 200 students there. The entire mall stopped to listen to us for five to 10 minutes."

To contact and learn more about the SBU chapter of NYPIRG, call 631-632-6457. To learn more of the organization as a whole, visit www.nypirg.org.

Cancer Center Receives Grant

By ANJALI DOGRA
Statesman Editor

The Fashion Footwear Charitable Foundation (FFCF) awarded the Long Island Cancer Center (LICC) at Stony Brook University \$245,000 Tuesday, Dec. 4. The money was raised on Oct. 3 during the "FFANY Presents Shoes on Sale", a benefit that aired on the QVC shopping network.

This annual charitable event was supported by the members of the Fashion Footwear Association of New York (FFANY), and sponsored by QVC and the FFCF. The FFCF has said that it supports ongoing research and education programs against breast cancer. During the benefit, donated shoes were sold on live TV.

The funds will be used to support the Long Island Cancer Center's breast cancer research and education activities. LICC Director, John Kovach, said, "We are grateful for the support of FFANY and QVC that recognizes Stony Brook initiatives and achievements in cancer research, patient care, education, and community service."

QVC Inc. is a \$3.7 billion company and e-commerce leader that markets a vast variety of popular products including home furnishings,

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'Tis the Season at SBU

By TED LAI
Statesman Staff

With the holiday season in full swing, charity organizations are working hard to reach out to people in need. One such program here at Stony Brook University is "Tis the Season."

"Tis the Season" is an organization on campus that provides toys for underprivileged children. Every year, residence halls compete against one another to see which building can raise

the most money for the organization.

"We do a lot of things for LEG, but one of the most important events we do for LEG is the Tis the Season fundraiser," said junior and Cardozo LEG Treasurer Ruchi Dharia.

"Everyone in the building helps to raise money for this worthy and special cause. In our building, we did service actions as one way to raise money and every year it is a successful event."

Last year, the university raised

roughly \$7,000 for the cause, and more is expected this year. A portion of this year's money will also go towards the Stony Brook Responds fund, a program that was designed to deliver aid to the victims of the Sept. 11 tragedy.

This year, Whitman and Irving were the two top fundraising buildings. Both buildings raised over \$1,000 for "Tis the Season."

After the money is collected and counted, a committee goes out and purchases the toys for the children. Last Thursday, a "Wrapping Party" was held at Campus Connection.

During this event, all of those who helped raise the money were able to see what their contributions bought. The gathering was reminiscent of a walk through a toy store.

"I can imagine how good the kids will feel when they get these gifts," said sophomore Alex Borress. "Sometimes we take for granted what other kids yearn for each year—a present."

This year, the gifts will be delivered to Coram Head Start, which helps three to five year old children.

"Words can't describe the feeling when you see the smile of the children when they receive these gifts," said organizer David Scarzella. "I would like to thank all the residence halls for working so hard to make this possible."



Statesman/Marie Huchton

LEG members and other students helped wrap gifts for the needy as part of SBU's "Tis the Season" outreach program.

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Muslims and the West After September Eleventh

By PERVEZ HOODBHOY
Special to the Statesman

America has exacted blood revenge for the Twin Towers. A million Afghans have fled U.S. bombs into the cold wastelands and face starvation. B-52s have blown the Taliban to bits and changed Mullah Omar's roar of defiance into a pitiful squeak for surrender. Osama bin Laden is on the run. (He may be dead by the time this article reaches the reader.) But even as the champagne pops in the White House, America remains fearful – for good reason.

Subsequent to Sept. 11, we have all begun to live in a different, more dangerous world. Now is the time to ask why. Like clinical pathologists, we need to scientifically examine the sickness of human behavior impelling terrorists to fly airliners filled with passengers into skyscrapers. We also need to understand why millions celebrate as others die. In the absence of such an understanding there remains only the medieval therapy of exorcism: for the strong to literally beat the devil out of the weak. Indeed, the Grand Exorcist – disdainful of international law and the growing nervousness of even its close allies – prepares a new hit list of other Muslim countries needing therapy: Iraq, Somalia, and Libya. 'We shall kill at will' is the message.

This will not work. Terrorism does not have a military solution. Soon – I fear perhaps very soon – there will be still stronger, more dramatic proof. In the modern age, technological possibilities to wreak enormous destruction are limitless. Anger, when intense enough, makes small stateless groups, and even individuals, extremely dangerous.

Anger is ubiquitous in the Islamic world today. Allow me to share a small personal experience. On Sept. 12 I had a seminar scheduled at the department of physics in my university in Islamabad, part of a weekly seminar for physics students on topics outside of physics. Though traumatized by events, I could not cancel the seminar, because 60 people had already arrived.

So, I said, "We will have our seminar today on a new subject: on yesterday's terrorist attacks." The response was negative, some were mindlessly rejoicing the attacks. One student said, "You can't call this terrorism." Another said, "Are you only worried because it is Americans who have died?" It took two hours of sustained, impassioned argumentation to convince the students that the brutal killing of ordinary people who had nothing to do with the policies of the United States was an atrocity. I suppose that millions of Muslim students the world over felt as mine did, but probably heard no counter-arguments.

If the world is to be spared what future historians may call the "Century

of Terror", we will have to chart the perilous course between the Scylla of American imperial arrogance and the Charybdis of Islamic religious fanaticism. Through these waters, we must steer by a distant star towards a careful, reasoned, democratic, humanistic and secular future. Else, shipwreck is certain.

INJURED INNOCENCE

"Why do they hate us?" asks George W. Bush. This rhetorical question betrays the pathetic ignorance of most Americans about the world around them. Moreover, its claim to an injured innocence cannot withstand even the most cursory examination of US history. For almost forty years, this "naiveté and self-righteousness" has been challenged most determinedly by Noam Chomsky. As early as 1967, he pointed that the idea that "our" motives are pure and "our" actions benign is "nothing new in American intellectual history – or, for that matter, in the general history of imperialist apologia."

Muslim leaders have mirrored America's claim and have asked the same question of the West. They have had little to say about Sept. 11 that makes sense to people outside of their communities. Although they speak endlessly on rules of personal hygiene and "halal" or "haram", they cannot even tell us whether or not the suicide bombers violated Islamic laws. According to the chairman of the

"Why do they hate us? asks George W. Bush. This rhetorical question betrays the pathetic ignorance of most Americans about the world around them."

Virginia-based (and largely Saudi-funded) Fiqh Council, Dr. Taha Jabir Alalwani, "this kind of question needs a lot of research and we don't have that in our budget."

Fearful of backlash, most leaders of Muslim communities in the U.S., Canada and Europe have responded in predictable ways to the Twin Towers atrocity. This has essentially two parts: first, that Islam is a religion of peace, and second, that Islam was hijacked by fanatics on Sept. 11. They are wrong on both counts.

First, Islam – like Christianity, Judaism, Hinduism, or any other

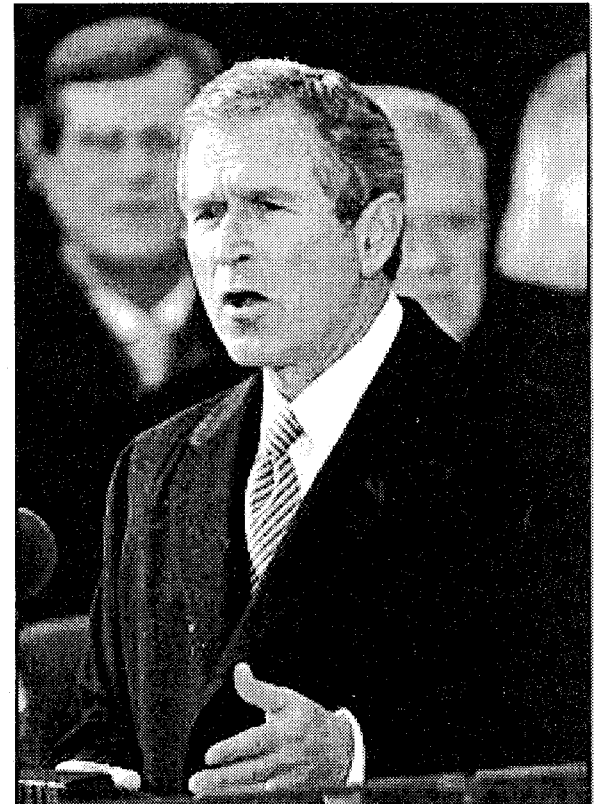
religion – is not about peace. Nor is it about war. Every religion is about absolute belief in its own superiority and the divine right to impose itself upon others. In medieval times, both the Crusades and the Jihads were soaked in blood. Today, Christian fundamentalists attack abortion clinics in the U.S. and kill doctors; Muslim fundamentalists wage their sectarian wars against each other; Jewish settlers holding the Old Testament in one hand and Uzis in the other, burn olive orchards and drive Palestinians off their ancestral land; Hindus in India demolish ancient mosques and burn down churches; Sri Lankan Buddhists slaughter Tamil separatists. The second assertion is even further off the mark. Even if Islam had, in some metaphorical sense, been hijacked, that event did not occur on Sept. 11. It happened around the 13th century. A quick look around us readily shows Islam has yet to recover from the trauma of those times.

A DISMAL PRESENT

Where do *Muslims* stand today? Note that I do not ask about *Islam*; Islam is an abstraction. Moulana Abdus Sattar Edhi and Mullah Omar are both followers of Islam, but the former is overdue for a Nobel peace prize while the other is a medireview, ignorant, psychotic fiend. Edward Said, among others, has insistently pointed out, Islam carries very different meaning to different people. It is as heterogeneous as those who believe and practice it. There is no "true Islam". Therefore it only makes sense to speak of people who *claim* that faith.

Today Muslims number one billion, spread over 48 Muslim countries. None of these has yet evolved a stable democratic political system. In fact all Muslim countries are dominated by self-serving corrupt elites who cynically advance their personal interests and steal resources from their people. No Muslim country has a viable educational system or a university of international stature.

Reason, too, has been waylaid. To take some examples from my own experience. You will seldom encounter a Muslim name as you flip through scientific journals, and if you do, the chances are that this person lives in the West. There are a few exceptions: Abdus Salam, together with Steven Weinberg and Sheldon Glashow, won the Nobel Prize for Physics in 1979 for the



President Bush has repeatedly expressed disbelief and outrage in the wake of the terrorist actions.

unification of the weak and electromagnetic forces. I got to know Salam reasonably well – we even wrote a book preface together. He was a remarkable man, terribly in love with his country and his religion. And yet he died deeply unhappy, scorned by his country and excommunicated from Islam by an act of the Pakistani parliament in 1974. Today, the Ahmadi sect, to which Salam belonged, is considered heretical and harshly persecuted. (My next-door neighbor, an Ahmadi, was shot in the neck and heart and died in my car as I drove him to the hospital. His only fault was to have been born in the wrong sect.)

Though genuine scientific achievement is rare in the contemporary Muslim world, pseudoscience is in generous supply. A former chairman of my department has calculated the speed of Heaven: it is receding from the earth at one centimeter per second less than the speed of light. His ingenious method relies upon a verse in the Qur'an which says that worship on the night on which the Qur'an was revealed, is worth a thousand nights of ordinary worship. He states that this amounts to a time-dilation factor of one thousand, which he puts into a formula belonging to Einstein's theory of special relativity.

A more public example: one of two Pakistani nuclear engineers recently arrested on suspicion of passing nuclear secrets to the Taliban had earlier proposed to solve Pakistan's energy problems by harnessing the power of genies. The Qur'an says that God created man from clay, and angels and genies from fire; so, this highly placed engineer proposed to capture the genies and extract their energy. (The reader may

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Editorial

Stony Brook Day a Mixed Bag

By ADAM ZIMMERMAN
Statesman Editor

Last year, over 500 students went on a school-sponsored road trip. They had permission to skip all of their classes. They received multiple free meals throughout the day, spent lots of time socializing, and were allowed, even encouraged, to sleep at various points throughout the day. Yet not everyone had a good time.

Sound strange? You bet it does. One wonders how any college student could not find such a day the next best thing to summer vacation. But such was the fate of Stony Brook Day at Albany. We loved making the trip, yet we seemed to be quite happy when the day was finally done. So far as I can tell, not many people considered the day to be a total success. Luckily, there is still some time to ensure that this year's trip on February 26th will be the best one yet.

First the positives: 512 students made the trip to our state capital last year to speak with the various legislators, four times the number of students who attended two years ago. Suffice it to say, hundreds of students do care about the future of this school, and recognize the fact that Albany can help us attain our goals.

We braved a 6:15 morning departure and roughly eight hours worth of bus rides to show our legislators how much

our school does, and how much more we can do with a little help from our friends. That is a terrific sign.

Another positive aspect of the high turnout was not only the sheer number, but the diversity of all participants. Students came from all walks of campus: residents, commuters, freshmen, seniors, Bio majors, History majors, Honors College members, Health Science Center students, student athletes- you name it, someone with your interests was discussing some aspect of college life you care about.

Our higher-ups were also well-represented in the form of professors, academic advisors, directors of activities, deans, and administrators. It was great to see students and staff working together to achieve common goals. We would be doing ourselves a favor if such a sight became more common.

Of course, I would be remiss if I did not mention the productive ideas about which we all spoke. More scholarships, increased classroom space, additional full-time faculty, better meal plans, improved parking, and updated research equipment represented a small sample of the wide range of issues discussed throughout the day. Nary did an issue go untouched, nor an idea go unspoken.

We were all firm in our ends and well-armed with our means for achieving them. No one could charge that we were

Continued on Page 7

Letter to the Editor

On Truth and On Freddy

Dear Editor,

I have recently read one of your editorials entitled "Freddy Fan Speaks Out" and I have to say that I also am a foreign student studying here at Stony Brook, and I also like very much your empathy with free speeches and what you let people say in your paper.

However, coming from the south of Germany as I do, from a little town not far from where many famous German philosophers had taught, I would like to say that I cannot agree with either the people who complain about how this "Freddy" does not "measure up" to their fascistic (I know, funny coming from a German!) rules of grammar or with the people, like this "Jachere", who think that just because a person is expressing him or herself, he or she is making any sense.

Furthermore, I would like to propose another alternative.

I think that if we let people express themselves in whatever "Geist", as we say in German ("spirit"), that they want, then at the same time, we should perhaps think about how the content of what people say might be held to some kind of outside reference of "truth" or "objectivity".

What I mean is that both sides, in my opinion, might serve themselves better if they just held a little more "rigor" in doing what they are trying to do, that is, the topic in hand.

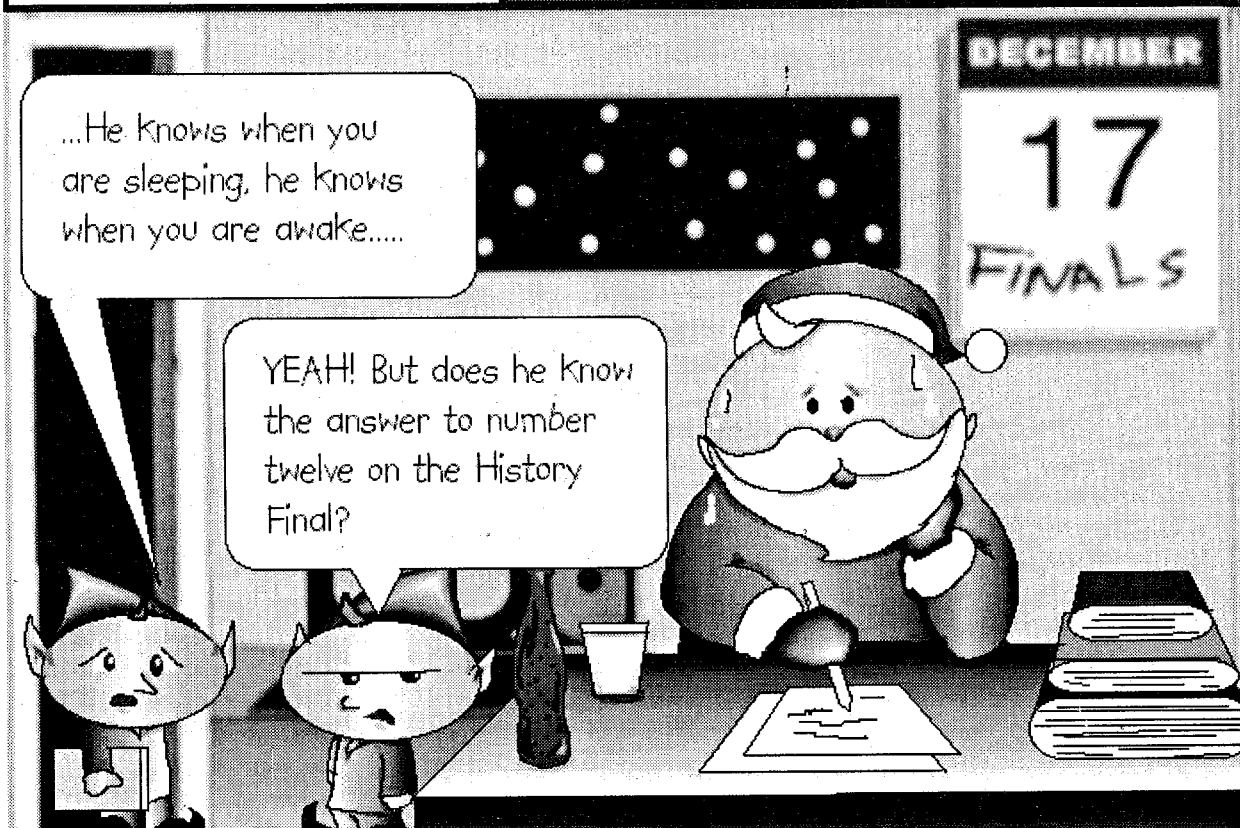
I hope you don't mind yet another view on this most interesting ongoing debate. I thank you in advance for considering a "Teutonic" voice.

Katrin

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tis the season
for finals.



Letter to the Editor

Delta Sigma Phi Not Out of the Woods Yet

Dear Editor,

In the Delta Sigma Phi Fraternity's letter claiming they are "as diverse as diversity gets" (Dec. 3 Letters to the Editor) "Jigga" Zaheer ticks off all those they don't discriminate against. He is deafly silent on the issue of nondiscrimination based on sexual orientation! In fact it's the only minority he DOESN'T mention.

The letter states that Delta Sigma

Phi's pledge of nondiscrimination includes "any other classification protected by law or ordinance." A legalistic fine-print maneuver because, as the Fraternity well knows, it is PERFECTLY legal in most places to discriminate against Gays.

It makes a lie of their claim that "every member appreciates and respects all human beings." The omission is characteristic of the Greek system which

has been plagued by homophobia and has resisted attempts to make it more inclusive. Don't make the claim that you are as "diverse as diversity gets" until you REALLY are.

Terry Farrow
SUNY SB School of Medicine
Queer Alliance
Gay, Lesbian, Bisexual People in Medicine

The Pros and Cons of the Trip to Albany

Continued from Page 6

unprepared, and senators and assemblymen of both parties became fully aware of our agenda. We served the ball into Albany's court, and, hopefully, theirs will be a good return.

Now the negatives: the high turnout we experienced represented a double-edged sword. Frankly, there was much confusion in the days leading up to Albany, and also with the day itself. Students were placed in groups of roughly 12-15 people, with each group being led by a faculty member. Team leaders were supposed to get in touch with their students prior to the trip, but for many, contact with the team leader did not occur until we actually arrived at the capitol.

Consequently, students were thrust into groups with people they did not know, and whose interests they did not necessarily share. A solution to this problem would be to organize student groups earlier, and base them on common ground. Possibilities could include similar major, research, grade, or club/organization. Legislators could thus get a clearer, more focused message from each group.

Another problem dealt with the legislators themselves. Frankly, some of them really didn't seem to care about our concerns, and attempted to usher us out of their offices as quickly as possible. Even worse, some legislators didn't even show up to the preplanned meetings, forcing groups to meet with only office assistants.

While unforeseen circumstances and inevitable delays will always crop up, planners for the day on our end should concentrate on scheduling meetings with legislators who will definitely be in attendance. Some groups didn't see an actual legislator for the entire day, which was really a shame. We only get one day, so we deserve to meet with as many head honchos as possible.

Finally, as an extension of the previously mentioned problem, we might want to trim down the amount of actual office visits. Each group met with six or seven different legislators, and due to time constraints, meetings only lasted 10-15 minutes. The short time span resulted in students often being unable to speak in specifics, and some didn't even get a chance to speak at all.

If we targeted our meetings to those legislators most willing to help, we would have fewer appointments, and thus more time to make our specific points. Legislators would come away with a better understanding of our how school works, and groups would come away with the satisfaction of knowing they had the time to lay all the cards on the table.

So what to make of all of this? The answer is easy. Stony Brook Day in Albany is exactly like Stony Brook itself. Lots of good qualities in some areas, clear need for improvement in others, and the potential to be a complete success everywhere.

Muslims and the West After September Eleventh

Continued from Page 5

wish to read the rather acrimonious public correspondence between Sultan Bashiruddin Mahmood and myself in 1988 on this subject, reproduced in my book "Islam and Science - Religious Orthodoxy And The Battle For Rationality", published in 1991).

A BRILLIANT PAST THAT VANISHED

Today's sorry situation contrasts starkly with the Islam of yesterday. Between the 9th and the 13th centuries - the Golden Age of Islam - the only people doing decent science, philosophy, or medicine were Muslims. For five straight centuries they alone kept the light of learning ablaze. Muslims not only preserved ancient learning, they also made substantial innovations and extensions. The loss of this tradition has proved tragic for Muslim peoples.

Science flourished in the Golden Age of Islam because there was within Islam a strong rationalist tradition, carried on by a group of Muslim thinkers known as the Mutazilites. This tradition stressed human free will, strongly opposing the predestinarians who taught that everything was foreordained and that humans have no option but surrender everything to Allah. While the Mutazilites held political power, knowledge grew.

But in the twelfth century Muslim orthodoxy reawakened, spearheaded by the cleric Imam Al-Ghazali. Al-Ghazali championed revelation over reason, predestination over free will. He refuted the possibility of relating cause to effect, teaching that man cannot know or predict what will happen; God alone can. He damned mathematics as against Islam, an intoxicant of the mind that weakened faith.

Held in the vice-like grip of orthodoxy, Islam choked. No longer, as during the reign of the dynamic caliph Al-Mamun and the great Haroon Al-Rashid, would Muslim, Christian, and Jewish scholars gather and work together in the royal courts. It was the end of tolerance, intellect,

and science in the Muslim world. The last great Muslim thinker, Abd-al Rahman ibn Khaldun, belonged to the 14th century.

ISLAM UNDER IMPERIALISM

Meanwhile, the rest of the world moved on. The Renaissance brought an explosion of scientific inquiry in the West. This owed much to Arab translations and other Muslim contributions, but it was to matter little. Mercantile capitalism and technological progress drove Western countries to rapidly colonize the Muslim world from Indonesia to Morocco. Always brutal, at times genocidal, they changed the shape of the world. It soon became clear, at least to a part of the Muslim elites, that they were paying a heavy price for not possessing the analytical tools of modern science and the social and political values of modern culture - the real source of power of their colonizers.

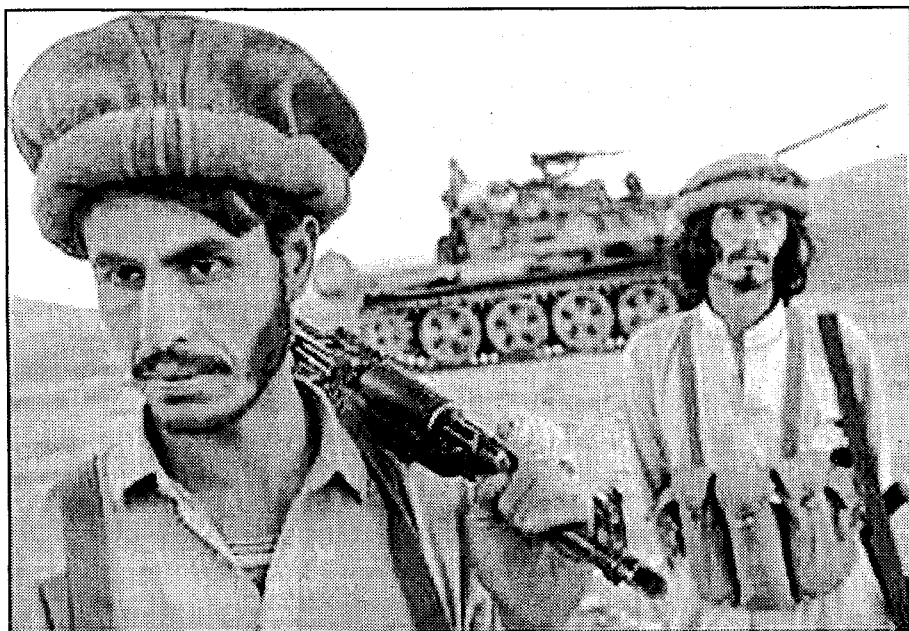
Despite widespread resistance from the orthodox, the logic of modernity found 19th century Muslim adherents. Modernizers such as Mohammed Abduh and Rashid Rida of Egypt, Sayyed Ahmad Khan of India, and Jamaluddin Afghani (who belonged everywhere), wished to adapt Islam to the times, interpret the Qur'an in ways consistent with modern science, and discard the

Hadith (ways of the Prophet) in favor of the Qur'an. Others seized on the modern idea of the nation-state. It is crucial to note that not a single Muslim nationalist leader of the 20th century was a fundamentalist. Turkey's Kemal Ataturk, Algeria's Ahmed Ben Bella, Indonesia's Sukarno, Pakistan's Muhammad Ali Jinnah, Egypt's Gamal Abdel Nasser, and Iran's Mohammed Mosaddeq all sought to organize their societies on the basis of secular values.

However, Muslim and Arab nationalism, part of a larger anti-colonial nationalist current across the Third World, included the desire to control and use national resources for domestic benefit. The conflict with Western greed was inevitable. The imperial interests of Britain, and later of the United States, feared independent nationalism. Anyone willing to collaborate was preferred, even the ultraconservative Islamic regime of Saudi Arabia. In time, as the Cold War pressed in, nationalism became intolerable. In 1953, Mosaddeq of Iran was overthrown in a CIA coup, replaced by Reza Shah Pahlavi. Britain targeted Nasser. Indonesia's Sukarno was replaced by Suharto after a bloody coup that left a million dead.

Pressed from outside, corrupt and

Continued to Page 8



Northern Afghani rebels have been instrumental in assisting the undeclared U.S. war on terrorism.

Muslims and the West After September Eleventh

Continued from Page 7

incompetent from within, secular governments proved unable to defend national interests or to deliver social justice. They began to become frustrated with democracy. These failures left a vacuum which Islamic religious movements grew to fill. After the fall of the Shah, Iran underwent a bloody revolution under Ayatollah Khomeini. General Mohammad Zia-ul-Haq ruled Pakistan for eleven hideous years and strove to Islamize both state and society. In Sudan an Islamic state arose under Jaafar al-Nimeiry; amputation of hands and limbs became common. Decades ago the Palestinian Liberation Organization (PLO) was the most powerful Palestinian organization, and largely secular. After its defeat in 1982, in Beirut, it was largely eclipsed by Hamas, a fundamentalist Muslim movement.

The lack of scruple and the pursuit of power by the United States combined fatally with this tide in the Muslim world in 1979, when the Soviet Union invaded Afghanistan. With Pakistan's Zia-ul-Haq as America's foremost ally, the CIA advertised for, and openly recruited, Islamic holy warriors from Egypt, Saudi Arabia, Sudan, and Algeria. Radical Islam went into overdrive as its superpower ally and mentor funneled support to the mujahideen,

and Ronald Reagan feted them on the lawn of White House, lavishing praise on "brave freedom fighters challenging the Evil Empire".

After the Soviet Union collapsed the United States walked away from an Afghanistan in shambles, its own mission accomplished. The Taliban emerged; Osama bin Laden and his Al-Qaida made Afghanistan their base. Other groups of holy warriors learned from the Afghan example and took up arms in their own countries.

At least until Sept. 11, US policy makers were unrepentant. A few years ago, Carter's U.S. national security adviser Zbigniew Brzezinski was asked by the Paris weekly *Nouvel Observateur* whether in retrospect, given that "Islamic fundamentalism represents a world menace today", US policy might have been a mistake. Brzezinski retorted: "What is most important to the history of the world? The Taliban or the collapse of the Soviet empire? Some stirred-up Moslems or the liberation of Central Europe and the end of the cold war?"

But Brzezinski's "stirred up Moslems" wanted to change the world; and in this they were destined to succeed. With this, we conclude our history primer for the 700 years until September 11, 2001.

FACING THE FUTURE

What should thoughtful people infer from this whole narrative? I think the inferences are several – and different for different protagonists.



Courtesy of www.newsday.com

U.S. Special Forces achieved a decisive victory over the Taliban.

unremitting slaughter of Shias, Christians, and Ahmadis in their places of worship in Pakistan, and of other minorities in other Muslim countries, is proof that all terrorism is not about the revolt of the dispossessed.

The United States, too, must confront bitter truths. It is a fact that the messages of George W. Bush and Tony Blair fall flat while those of Osama bin Laden, whether he lives or dies, resonate strongly across the Muslim world. Bin Laden's religious extremism turns off many Muslims, but they find his political message easy to relate to – stop the dispossession of the Palestinians, stop propping up corrupt and despotic regimes across the world just because they serve US interests.

Americans will also have to accept that the United States is past the peak of its imperial power; the 50s and 60s are gone for good. Its triumphalism and disdain for international law is creating enemies everywhere, not just among Muslims. Therefore they must become less arrogant, and more like other

"We have but one choice: the path of secular humanism, based upon the principles of logic and reason."

For Muslims, it is time to stop wallowing in self-pity: Muslims are not helpless victims of conspiracies hatched by an all-powerful, malicious West. The fact is that the decline of Islamic greatness took place long before the age of mercantile imperialism. The causes were essentially internal. Therefore Muslims must introspect, and ask what went wrong.

Muslims must recognize that their societies are far larger, more diverse and complex than the small homogenous tribal society in Arabia 1400 hundred years ago. It is therefore time to renounce the idea that Islam can survive and prosper only in an Islamic state run according to Islamic "sharia" law. Muslims need a secular and democratic state that respects religious freedom, human dignity, and is founded on the principle that power belongs to the people. This means confronting and rejecting the claim by orthodox Islamic scholars that in an Islamic state sovereignty does not belong to the people but, instead, to the vice-regents of Allah (*Khilafat-al-Arz*) or Islamic jurists (*Vilayat-e-Faqih*).

Muslims must not look towards the likes of bin Laden; such people have no real answer and can offer no real positive alternative. To glorify their terrorism is a hideous mistake – the

peoples of this world. While the U.S. will remain a superpower for some time to come, it is inevitably going to become less and less "super". There are compelling economic and military reasons for this. For example, China's economy is growing at 7% percent per year while the U.S. economy is in recession. India, too, is coming up very rapidly. In military terms, superiority in the air or in space is no longer enough to ensure security. In how many countries can US citizens safely walk the streets today?

Our collective survival lies in recognizing that religion is not the solution; neither is nationalism. Both are divisive, embedding within us false notions of superiority and arrogant pride that are difficult to erase. We have but one choice: the path of secular humanism, based upon the principles of logic and reason. This alone offers the hope of providing everybody on this globe with the right to life, liberty, and the pursuit of happiness.

Pervez Hoodbhoy is professor of nuclear and high-energy physics at Quaid-e-Azam University, Islamabad, Pakistan.

NOTICE: The views expressed by Mr. Pervez Hoodbhoy are his alone, and are not those of the Stony Brook Statesman, its editors, staff or advertisers.

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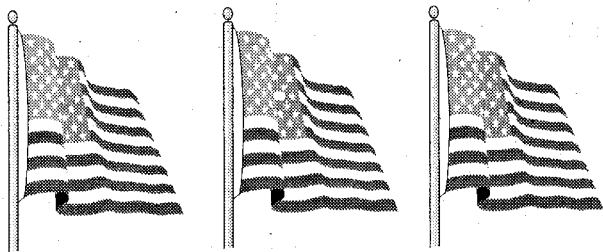
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Dalai Lama Talks Peaceful Politics

Continued from Page 1

religions they would view each other as fellow human beings instead of as enemies.

"Many people don't know how to deal with religion," said Thurman. "The weapon of defense in this worst of situations . . . is to prevent demonization through education."

The Dalai Lama agrees that dialogue and nonviolence are essential to creating a successful future, according to Thurman. "We must have the courage and vision to have . . . a culture of dialogue and nonviolence to settle differences," he said quoting the Dalai Lama.

Right now, however, nonviolence is considered by many to be unpatriotic; a person preaching nonviolence could be booted off a stage. Thurman believes this is an inaccurate view of nonviolence. Thurman explained that, in

Buddhism, an act of violence that would quell and prevent future violence is acceptable. By this description, many could consider the recent actions of the U.S. government to be nonviolent.

Thurman advised that the United States look to India as a good example of successful nonviolence. India, which produced Gandhi and the Dalai Lama, was able to use nonviolence to overcome the cast system and the oppression they received at the hands of the British.

Thurman suggested nonviolence and dialogue as something to work towards as a representation of the new century and a way to achieve world peace. "We have the resources to love each other," he said. "Nonviolent dialogue is the key. The 20th century has been a century of war and bloodshed. I suggest we make [the 21st] a century of dialogue."



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ID Card Discussions

Continued from Page 1

response to the opposition's racial profiling argument. "Freedom is not deprived unless unlawful actions are being taken."

Abbas had suggestions of his own for increasing the benefits of the card.

"Gradually, we can decrease the thousands of people who draw social security benefits," said Abbas. "We need a form of identification to get in everywhere. One card will eliminate the rest."

Allenbrand added a few more points to the counter-position, and concluded, "Congress should not jump into a plan without enough knowledge. This idea is dividing us ethnically and racially."

Larry Elison's offered donation was discussed repeatedly throughout the program. The pro-ID side argued that the implementation of national identification cards is foreseeable because Elison has offered to donate four billion dollars to fund the project. Other supporters of the idea are politicians Diane Feinstein, Stephen Horn, and Newt Gingrich. Siudym argued that Elison has only agreed to pay for ten percent of the four billion

dollars, and the rest of the money will have to come from the taxpayers.

Audience members echoed Siudym's words during the open discussion that followed. One person said, "An ID card does not tell you what is on a person's mind. There is no way to screen what a person is thinking. We should lock cockpits and use two sky marshals on every flight. Money from this operation could be better used for improved airport scanners."

Others agreed, stressing that officials need to perfect the current system before switching to a new one. Many in the crowd felt that the database would promote unnecessary prejudices. A poll taken at the end of the seminar revealed that a strong majority of the audience was against the idea of ever having to carry a national ID.

There was a vocal minority in support of the program, however. Freshman spectator Angelo Casa was undecided on the issue at the beginning of the debate. "By the end I was in support of national identification cards because they are only a part of the security measures that need to be taken. They are not replacing other types of security."

Cancer Research Grant

Continued from Page 3

beauty products, electronics, jewelry and clothing.

Though the program has been running for eight years now, this is the first time the SBU Cancer Center has received money from it. Some of the other major recipients have included Johns Hopkins Oncology Center in Baltimore, Cedars-Sinai Research for Women's Cancers in Los Angeles and the University of Pennsylvania Cancer Center in Philadelphia.

The Gillette Center for Women's Cancers at the Dana-Farber Cancer Institute in Boston, the Mary-Claire King Laboratory at University of

Washington Medical Center in Seattle and the University of Michigan Comprehensive Cancer Center in Ann Arbor have also received funds.

"The award will help us integrate molecular and genetic analysis of tumor tissues into ongoing epidemiological studies," Kovach said. According to the LICC, its mission is to utilize advanced multidisciplinary research to prevent and cure cancer while providing comprehensive cancer care and information to patients and the general public. Kovach believes this grant will help the center maintain this mission.

Sports

Women's Basketball Rolls Over Hampton

Four Seawolves tally double figures to lead Stony Brook to fourth win.

courtesy of www.goseawolves.org

Atlanta, Ga. - After leading by 28 points at halftime, the Seawolves held off a furious Hampton rally to defeat the Lady Pirates, 81-65, in the consolation game of the Georgia State Invitational on Saturday night.

Stony Brook (4-4) shot 20-of-39 in the first half and held Hampton (4-4) to just eight field goals as the Seawolves built a 49-21 lead. Sherry Jordan scorched Hampton for 17 first-half points and Theresa LoParrino added 13 as the Seawolves enjoyed their best scoring effort in a half this season. Jill George also grabbed 10 rebounds in the first half and Stony Brook recorded eight blocks in the first 20 minutes.

However, Hampton

made things interesting in the second stanza. The Lady Pirates outscored the Seawolves 30-8 in the first 10 minutes of the second half to pull within 57-51. But Hampton would get no



Courtesy of www.goseawolves.org

Danielle DeGiorgio who finished the game with 20 points and five blocks was one of four starters to score in double figures.

closer as Stony Brook held on for its fourth win.

Jordan finished with 22 points, 15 boards and four steals. Danielle DeGiorgio recorded a career-high 20 points to go along with six rebounds and five blocks. LoParrino had 19 points, seven assists and five steals. Erika Shipley's season-high 13 points and six assists rounded out the Seawolves' balanced scoring attack. George finished with a career-high 15 boards to go along with seven points.

The 81 points is the most by the Seawolves in a game this year.

LaShondra Dixon led the way for Hampton with 31 points while Nicole Braithwaite chipped in with 11.

The Seawolves return to action next weekend when they face St. John's on the road.

Men's Hoops Fall To 1-7 At Hofstra

courtesy of www.goseawolves.org

HEMPSTEAD, N.Y. (AP) - Kenny Adeleke scored 24 points and grabbed 13 rebounds, leading Hofstra to a 76-67 victory Saturday over Stony Brook.

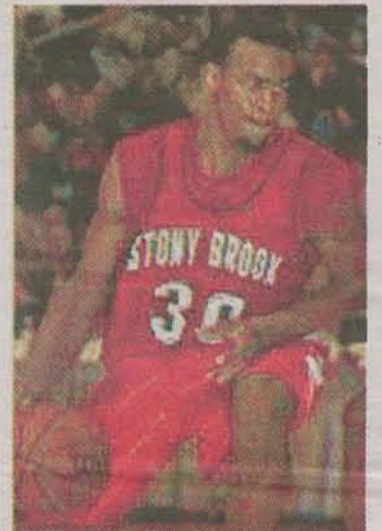
Rick Apodaca added 21 points for Hofstra (5-2), which led 40-29 at halftime. It was Apodaca's third straight game with at least 20 points.

Jairus McCollum led the Seawolves (1-7) with 20 points. Mike Orfini scored 14, one more than D.J. Munir.

Adeleke, who made 11 of 16 shots from the floor, scored four points as Hofstra took a 7-0 lead. Stony Brook got even at 19 on Orfini's jumper.

Joel Suarez hit two 3-pointers as Hofstra went on a 21-10 run to close the half.

Munir made a layup and two free throws during an 8-



Courtesy of www.goseawolves.org

Sophomore forward Jairus McCollum paced the Seawolves with 20 points.

0 run that brought the Seawolves within 40-37 early in the second half. But Apodaca and Adeleke scored all the points in a 7-0 Hofstra spurt that extended the lead back to 10.

Women's Basketball Loses To Georgia State

Theresa LoParrino drains career-high six threes in losing cause.



Courtesy of www.goseawolves.org

Theresa LoParrino's 26 points on 6-11 shooting from downtown were not enough to give SBU the win.

courtesy of www.goseawolves.org

Dec. 7, 2001-Atlanta, Ga. - Georgia State's Evita Rogers scored 38 points to lead the Lady Panthers to a decisive 86-70 victory over Stony Brook on Friday in the first round of the Georgia State Invitational.

Rogers was on fire, connecting on 13-of-20 field goals, 11-of-16 free throws and grabbing 10 rebounds as the Lady Panthers (2-2) scored the most points by a Seawolves opponent this season.

The Seawolves (3-4) were on a shooting spree of their own with six three-

pointers on just 10 attempts in the first 20 minutes. Stony Brook led by as many as three in the first half, going ahead 13-10 at the 14:30 mark on hometown favorite Sherry Jordan's three-pointer. But GSU went on a 17-3 run to race to a 27-16 advantage with 9:01 before the break.

The Seawolves cut into the lead with some great play from Erika Shipley, who scored nine first-half points, and SBU trailed just 40-37 at the break.

Stony Brook got as close as 42-41 two minutes into the second half on Danielle

DeGiorgio's jumper, but the Lady Panthers withstood the Seawolves rally. Sarah Burkett's trey cut the lead to nine, 70-61, with 6:45 remaining, but GSU's Angelina Miller scored just 20 seconds later and the Lady Panthers led by double figures for the rest of the game.

The Lady Panthers lit up for 61 percent shooting (33-of-54), while the Seawolves hit just 23-of-64 from the field for 36 percent. Stony Brook finished a season-best 11-of-20 (55 percent) from three-point range.

Theresa LoParrino

drilled a career-high six three-pointers on just 11 attempts en route to a team-high 26 points. Jordan chipped in with 16 points. Jill George led the Seawolves with 12 boards.

Kara Edwards had 14 for Georgia State while Patechia Hartman contributed 12.

Seawolves Notebook

Akil Jordan was named to the America East Conference Men's Soccer All-Rookie team. Jordan finished the season with two goals and one assist after starting all 16 games for the Seawolves.