

NEWS & BLUES

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Don't Sell Candace Short!!!

by Mike Murphy and Billy Wharton

The recent controversy over comments made by State University of New York Board of Trustees member Candace de Russey, provide a vivid exposition of the crisis in the "liberal" media. No matter how obviously controversial situations provide these institutions with opportunities to put the complicated pieces of an individual's identity together, they inevitably produce fragmented visions of reality. As Ms. de Russey has so aptly stated it may be time for a "serious rethinking of the entire system."

News outlets such as Newsday and their "mini-me" imitator the Statesman worked to portray de Russey as your garden-variety racist for her proposal to close the university's ethnic studies programs. Claiming that they are constructed on an "anti-Western ideological basis" and are spreading anti-American prejudices, she has consistently advocated a curriculum that emphasizes the "very vast positive cultural legacy of the U.S. and the West."

This is merely a call for a curriculum that returns to the days when important white males such as George Washington and Thomas Jefferson were valorized for espousing positive national attributes. Of course, in "de Russey world" diversity could be attained by examining important European thinkers such as Napoleon and Aristotle. Marginal issues such as these figures' slave holding, political imposition of slavery and philosophical justifications of slavery should not be used as an "anti-Western ideological basis" to sully them. Irrelevant historical movements such as the organization of industrial unions in the 1930's, the Black Power movement and the Women's Liberation movement merely cloud the national vision of America's youth with senseless considerations such as freedom, self-representation and speaking truth to power.

The current focus thereby

reduces this complex thinker to one simple identity: racist. In fact, a proper university education should train students to explore the multiple facets of every public figure. As we know from ACTA (see below), "academic freedom does not mean freedom from criticism." So, let us explore the complicated world of Candace de Russey and see if we can put some fragmented pieces together.



Candace as Homophobe

By now many people are all too familiar with de Russey's 1997 denouncement of the SUNY-New Paltz conference with the "controversial" title, "Revolutionary Behavior: The Challenges of Women's Sexual Freedom." Citing workshops including "Sex Toys for Women" and "Safe, Sane and Consensual S&M: An Alternate Way of Loving," she characterized the event as a "travesty" and "offensive to taxpayers." In a subsequent article in the Chronicle of Higher Education she cut to the heart of the matter by painting the conference as, "proselytization for lesbian, anal, and public sex, as well as for bisexuality, female masturbation, and sadomasochism."

What did de Russey receive for this glorious defense of heterosexual values? A slap in the face from the Stony Brook Press! These student journalists received a not so gentle scolding from University President Shirley Strum Kenny for pasting de Russey's head on the body of an S&M Bondage wearing woman while claiming she was a "repressed, right-wing Catholic." This criticism set off "repressed right-wing Catholics" like those in the Catholic League for Religious and Civil Rights who came to the defense of their "courageous Catholic scholar."

So, now we begin to see how very wrong the "liberal" media was. In "de Russey world" good Christian boys and girls learn to lead happy heterosexual lives through the study of important white males. We should not however, be satisfied with just this limited view, let's dig deeper and get to the core of this important thinker.

Candace as Class Warrior

Like all beautiful minds, de Russey will not allow herself to be confined to issues of sexuality and race. She also has some important messages to send regarding class issues. As always, she has been able to skillfully link these class issues with her lifelong passion—the educational system. Fresh on the heels of the Gingrich (you remember him right?) "revolution," de Russey offered up a bold new plan for the SUNY.

Because SUNY has contributed so deeply to "the decline of public education," in a 1995 memo she proposed the consolidation of the entire system. Like ducks in a carnival shoot, she proposed a simple yet brilliant plan to rate the universities 64 campuses "as part of a review of possible campus closings and mergers." In case that was not enough, the new plan would impose tuition hikes and eliminate all law, medical, dental and pharmacy programs.

Of course, these recommendations are completely in line with de Russey's political affiliation with the fringe right wing anti-tax group Change-NY. Although her plan to flatten the university received little

play at the time, she must be joyful at the news that Pataki's latest budget includes significant cuts for the students in the Equal Opportunity Program and those receiving Tuition Assistance Program funding. In this way, de Russey can enjoy significant parts of her multiple identities simultaneously. The cutbacks will stimulate her class perspective and because they will inevitably target a disproportionate amount of students of color, her racist fetish should be fully aroused.

Candace as Imperialist (oh sorry... Patriot)

When it comes to foreign policy de Russey looks for expert advice. The multi-talented Ms. de Russey is also an active member of the Trustee's Council of the American Council of Trustees and Alumni (ACTA), "the only national organization that is dedicated to working with alumni, donors, trustees and education leaders across the country to support liberal arts education, uphold high academic standards, safeguard the free exchange of ideas on campus, and ensure that the next generation receives a philosophically-balanced, open-minded, high-quality education at an affordable price." From this description one might see this organization as a truly honorable one, committed to upholding the freedom that we Americans hold so dear. A closer reading of their programs, initiatives, and ideology may provide an entirely different perspective.

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News & Blues

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THE GRADUATE STUDENT ORGANIZATION PRESENTS:

ST. PATRICK'S DAY FEST

\$\$HABITAT FOR HUMANITY FUNDRAISER\$\$

FRIDAY, MARCH 15TH

SCHEDULE OF EVENTS:

4-5PM: "SKIP AROUND THE POND" &

"CHASE THE LEPRECHAUN" @ ROTH POND

FEATURING: GENUINE LI IRISH BAGPIPER

8PM: **PARTY BEGINS @ THE SPOT**

8-9PM: CABARET @ THE SPOT PRESENTS:

"STUCK" AN ORIGINAL THEATRICAL PIECE

9PM ON: "BEAT THE DEAN" FOOSEBALL COMPETITION

FEATURING: DEAN LAWRENCE MARTIN

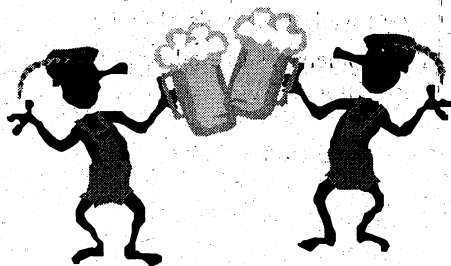
"BEAT THE PARKING GOD" FEATURING: MICHAEL KLEIN

* LIVE MUSIC* FEATURING: IRISH REGGAE BAND

DIRTY LIMERICK CONTEST

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Medley
* An Irish
Staple *

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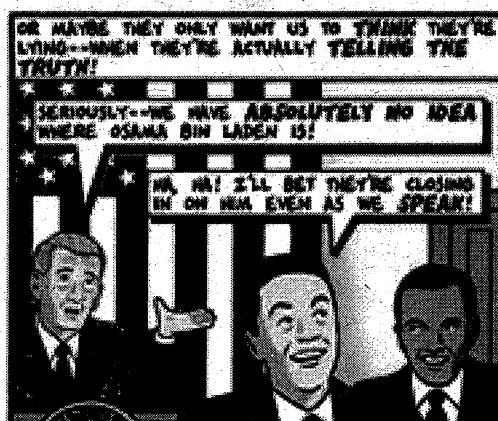
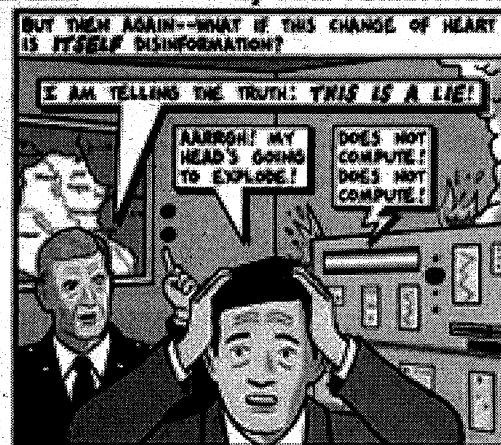
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\$125 half page (vertical/horizontal)
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THIS MODERN WORLD

by TOM TOMORROW



continues from p.1

ACTA proclaims its commitment to "teaching, learning, and the pursuit of truth," and warns the reader of the dangers of left-leaning professors forcing their crazy agendas on the impressionable student body. The threat to today's youth is not from any foreign influence, but from within: "The barbarians are not at the gates; they are inside the walls," ACTA declares, using the currently fashionable American dichotomy between "civilized" (us) versus "barbarians" (them). The "barbarians" in this instance are those members of the academy offering the alternative perspective to the war hungry administration, that has created factories of "truth" such as the Office of Strategic Influence, and the corporate news media that is force-feeding the nation blatant propaganda.

ACTA's reading of history seems suitably satisfying for fourth graders or those with IQ's rivaling prodigious American thinkers such as Ronald Reagan and G.W. Bush. And this analysis fits well into the current official "party" line from Washington that proselytizes at a similarly low level concerning the epic battle between "good" and "evil" being played out on CNN and FOXNEWS.

Not surprisingly, ACTA's chef d'oeuvre, "Defending Civilization: How Our Universities Are Failing America and What Can Be Done About It," was produced just following the terrorist attack in September. The organization complains of the contrast between today's tragedy and Pearl Harbor. The patriotic fever of that bygone era, exhibited by the "greatest generation," was suspiciously absent in America's universities. "[O]ver 3,000 innocent civilians were killed without warning or cause," the defenders of civilization state, which is indeed true. What they fail to consider is the numerous incidents in which our very own military was involved in similar proceedings in far away lands with names that would stump our president during a game of Scrabble.

"Defending Civilization" provides hard evidence supporting its claims of what can be termed

"Un-American activities" in the academy, listing over one hundred quotes by faculty and staff of American universities providing a needed dose of criticism to the public debate concerning foreign affairs and the terrorist attacks. This is supplemented by the quotes espousing sound advice all critically minded students should admire. "We're right and they're wrong. It's as simple as that. ...," Sir Rudy Giuliani insightfully remarked to a UN General Assembly.

These absolute notions of right and wrong, or should we say America versus the "Other", may not be conducive to a rational, "philosophically-balanced, open-minded, high-quality education." They do however, provide a solid base for de Russy to explore the unmistakably exciting aspects of her imperialist self.

Adventures in Candy Land

Now, we can finally tally up the score on our subject Candace de Russy, by reconstructing the total vision of "de Russy world." In this mythical place we can find good Christian girls and boys leading happy heterosexual lives through the study of important white males in elite universities without the poor and working class rabble who are busy dropping bombs on brown skinned people with "funny" names all in the defense of civilization. What a wonderful world it would be indeed!

Problems arise for those of us who do not quite fit into such a negative utopia. We are left on the margins to pick up the pieces. This is our presumed fate if we do not manage to develop the skills to put those pieces together into a coherent order. Only then, will we be able to completely address what is wrong with those above us who are making decisions that will frame our lives.

To summarize, don't sell Candace short. If her racism is controversial today she will be sure to balance that out with a healthy dose of homophobia, classism or imperialism tomorrow. You either love all of her or none of her. And if we are going to remove her let's not restrict ourselves to critiquing one part of this complex mind. Let's oppose all of her.

The Social Justice Alliance Organizes...

Lecture/Discussion

March 18th, 12pm

SAC Auditorium

Father Roy Bourgeois (founder, SOA Watch)

Topic: The School of the Americas and Plan Colombia
(event co-sponsored with Students for Peace and Humanity and Peace Studies Center)

Lecture/Discussion

April 11, 8pm

Location: TBA

Kevin Danaher (co-founder, Global Exchange)

Topic: IMF, World Bank and Human Rights Violations
(event co-sponsored with NYPIRG and UUP)

Protest Rally

April 19-22

Washington D.C.

Topic: Columbia Mobilization
(Protest against Plan Columbia)
(Organized by SOA WATCH)

As Part of the "Bringing Context to the Crisis" Series...

Lecture/Discussion

April 20, 5-7pm

Javits 105

Prof. Dick Howard, Philosophy Dept. SUNY Stony Brook.

Topic: A Half-full or Half-empty Glass: the Place of the Political Intellectual after 9/11.



Father Roy Bourgeois

Poetry

With the Angels

by Smitha

- Angels call me back,
To the splendence of Stars,
They are Casual friends of Providence,
And by the Sands of Destiny,
Did I lock eyes with them -
- The long years away from freedom,
had numbed my senses,
Blocked clear streams of thought,
The time to Change,
Is perhaps the hardest phase -
The point of no return -
- I still consider my Youth young,
To carry me on,
In the bloom of Capitals,
And destroy emblems,
Of my Great Empires,
There remains a few signs...
- The child on the Back yard,
Of where I stand now,
Still looks innocent,
It makes me happy,
I see myself as I am.
- The naked me,
As I had long yearned to see,
Divest of the ornaments,
Of Great Offices,
And the milieu of Great Men...
- I chaperoned myself,
To wilful obsolence,
For such release,
As just to exist, Just to be...
- Silence is such a wonderful thing,
It hides away, In the Oyster shells,
And to reach there,
You must dive deep...
- As I walk these halls of Fame,
The Promenades of exalted Souls,
The Common Nature of Man,
Seems to plead, Release, Release, ...!
- I understand now as I see,
My own, I can also see,
The days transpired, In living..
- Then I was loathe to hear,
The sublime spirit of Silence in me...
Then I had
The tremulous mind on man,
Whose body, The Soul, had seized.
- Together in life, we meet,
Now after ages...
The Angels of Freedom,
Drown me with music,
As the elixir,
From the lips of Heaven...
- I cant the few hymns I know,
Downhill, from the peaks,
As I tread, The once hard rocks,
They seem to relent...
- Past what they call triumph,
There is a little stream,
You must cross, And then on,
It is the clear road to home,
I cannot tell you how long -
Yet the hours and the days,
Went on by the bank
Of the Stream, And the Doors opened..
- I watched the flight of eagles,
As they soared, in the borderless skies,
I too, soared, in my heart, in joy...
- Angels called me back,
And I, with my eager eyes,
Looked on,
The rays of an Orange Sun,
Had turned my Youth to me...

School of the Terrosists and Plan Colombia: Father Roy Bourgeois

by Stephen Preston and Adelaide Pangemanan



The September 11 event has prompted a tremendous urge to wage a war against terrorism. In the midst of selecting countries prone to terrorism and trying to instill democracy, we re-package the old terror we have so long infused in other countries. As it stands, the war we fervently support is used to justify decades of humanitarian abuses we have committed in Latin Americas among other countries.

The dichotomy leaves us wondering what we mean by war against terrorism. On a smaller scale, we wonder if Webster has recently changed the definition of the word 'terrorism'. The US Army School of the Americas--with its new elongated name, the Western Hemisphere Institute for Security Cooperation (WHISC), seemingly designed to make it hard to remember--trains Latin American soldiers in combat, counter-insurgency, and counter-narcotics. Colombia currently has the worst record of human rights abuses in all of Latin America.

Behind its official description as a plan for peace, prosperity, and reinforcement of the state, Plan Colombia--the American contribution to which consists of Black Hawk helicopters and soldiers--is a plan for war. It has been sold to the public as part of the war

on drugs, but in actuality it is a billion-dollar recipe for yet more human rights violations. Latin America has a long history of human right violations, many committed by the graduates of the US Army School of the Americas. For example, in El Salvador, four nuns were raped and murdered by death squads with SOA graduates.

The murder of six Jesuit priests in 1989 prompted Father Roy Bourgeois to start a movement to close the School of the Americas. Many officers in the Colombian military, also graduates of the SOA, have been involved in recent massacres conducted by the paramilitary groups.

Bourgeois believes that despite its claim to teach "human rights," the SOA is still promoting the same brutal policies it has for the past 20 years. He leads annual protests at the site of the school, in Fort Benning, Georgia, which last year attracted about 10,000 people. Father Bourgeois will be speaking at SUNY Stony Brook on **Monday, March 18, at noon, in the Student Activities Center Auditorium**. This lectures being sponsored by Students for Peace and Humanity and the Social Justice Alliance, and paid for by the GSO. The event will be followed in the evening by a **showing of "Guns and Greed," a movie about the SOA**, at the Huntington Cinema Arts Center, at which Bourgeois will also speak.

Symposium

**"WOMEN IN PRISONS
CHILDREN IN CRISIS"**
FRIDAY MARCH 15, 2002
9 - 2:30, SAC AUDITORIUM

Submitted by
Abigail McKay, UGS Chair

The Graduate Student Government in the School of Social Welfare at Stony Brook University invites all to participate in its symposium entitled "Women in Prisons & Children in Crisis: What's Going On?" This event is being held in honor of Women Herstory Month and Social Welfare Month, on March 15, 2002 in the auditorium of the Student Activities' Center (SAC), west campus of Stony Brook University from 10:00 a.m. until 2:30 p.m.

Following a welcome program, five panelists will make a short presentations on aspects of their work and life experiences as they relate to the symposium topic. Three simultaneous workshops - the drug laws, women's experiences during and after incarceration, and the impact on children - follow the lunch break.

The purpose of this symposium is to provide a teaching/learning experience for the entire Stony Brook Community on relevant, timely issues of women in the prison system and the impact on their children, families and the society at large. The panel presentations and small workshops will provide an opportunity for students, faculty and staff to explore issues faced by incarcerated women.

Co-sponsors in this event include C-3, CLC-Bar, Dean's Office in the School of Social Welfare, GSO, Office of Diversity and Affirmative Action and UGS.

The Spot Graduate Students Lounge

The graduate student lounge, known as the Spot, provides a comfortable social environment for all Stony Brook graduate students. Faculty, staff, undergraduates and other members of the University Community are welcome. Patrons must be 21 or older to enter the Spot. The Spot provides a campus-based performance venue that regularly features live original music performances, theatre and comedy, as well as alternative and classical film screenings. Programming is varied and diverse reflecting the eclectic interests and tastes of our campus community. A pool table, two dart boards, tournament chessboards and a foosball

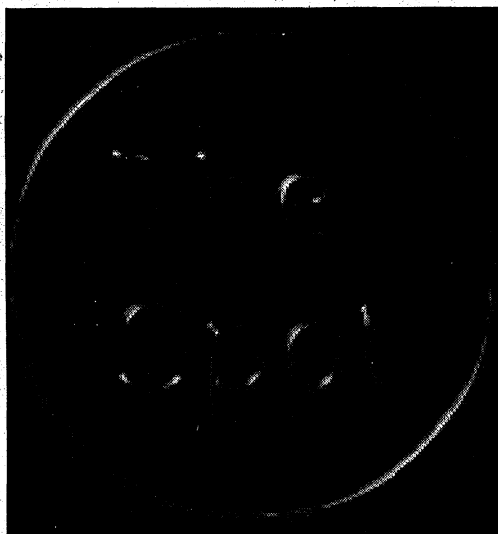


table are provided as additional entertainment. Information on music, theatre performances and other special events can be viewed at www.the-spot.org. The Spot is located on the second floor of the Fannie Brice Theatre Building in Roosevelt Quad.

Music Events

Saturday, March 16, 8pm:

Leon Fleisher is guest conductor of the Stony Brook Symphony Orchestra. Works by Brahms, Frank Martin and Prokofiev.

Main Stage of Staller Center
Pre-concert Lecture by Mark Lederway, 7pm, Recital Hall.

Tickets: \$16, students & Seniors \$8.

Sunday, March 17, 3pm:

Baroque Sundays Series: A concert of authentic, historical Baroque dance accompanied by a period instrument dance band. Recital Hall, Staller Center
Free admission

Wednesday, March 20, 8pm:

Stony Brook Contemporary Chambers Orchestra.

Spring Composer's Concert.
Recital Hall, Staller Center
Free admission

Thursday, March 21, 8pm:

Women Composers Concert
Works by Heuermann, Guibaidulina and Rubin.
Recital Hall, Staller Center

Free Admission

Tickets: Staller box office (631)632 ARTS

Wo/Men/s Center Event

In Celebration of

WOMEN'S HISTORY MONTH

March 6 - March 29

*The Wo/Men's Center
presents*

"Whimsical Women"

*A Stained Glass Show
by Laraine Jablon*

*Stony Brook Union - 2nd Floor
Wo/Men's Center Library, Rm. 221*

At the Art Gallery

**CELEBRATE DIVERSITY YEAR
THE STONY BROOK UNION ART
GALLERY**

PROUDLY PRESENTS

**LYRICAL BRUSHES:
EAST ASIAN CALLIGRAPHY**

**APRIL 2-APRIL 16
STONY BROOK ART GALLERY**

**RECEPTION AND LECTURE:
APRIL 9, 6:30-9**

New Surveillance Technology Threatens Democratic Public Sphere

Everything you ever wanted to know but were afraid to ask,

Big Brother...

By Chad Kautzer

The so-called "war on terrorism" is as much a war over information and identity as it is against Al-Qaida and Bin Laden. Although this war isn't new, the attacks of 9/11 have emboldened State intelligence agencies to advance quickly over ground previously thought untouchable. We're now witnessing a profound reversal in the information flow between the State and that loose-knit collection of public institutions, advocacy groups, NGOs and political associations we call civil society. As Bush quickly builds up a wall of executive orders around the White House, surveillance cameras equipped with face recognition technology are hitting the streets and plans for a national identification system are taking shape.

A recent editorial in the New York Times by William Safire ("The Great Unwatched," February 18, 2002) helped bring these insidious developments into the spotlight of mainstream corporate media, but congressional and grassroots opposition has yet to take shape. Safire's editorial deals specifically with the recently opened Joint Operation Command Center of the Synchronized Operations Command Complex (SOCC) in Washington D.C. The SOCC has 50 officials currently monitoring 40 video screens connected to cameras in public spaces and 200 schools all over the city.

Speaking of the travelers, drivers, residents, students and pedestrians under their gaze, Safire writes: "These used to be the Great Unwatched, free people conducting their private lives; now they are under close surveillance by hundreds of hidden cameras." Yes, the "Great Unwatched" is indeed a dying species, but it is the new type of surveillance employed and the ability to integrate what it records that are sure to send a chill down your spine and - more importantly - through the body politic itself.

By creating a template of our facial configurations (e.g., the length of the nose, angle of the jaw, etc.) Face Recognition Technology (FRT) functions much like other biometric technology - such as iris scanning - using biological features for recognition purposes. According to one manufacturer of FRT, Visionics, the technology "can find human faces anywhere in the field of view and at any distance, and it can continuously track them and crop them out of the scene, matching the face against a watch list. Totally hands off, continuously and in real-time" (www.visionics.com).

This makes face recognition surveillance qualitatively different from other biometrics in at least one important respect: one need not actively participate in the identification process. It can and

does take place without our knowledge. Last February, for instance, over 100,000 people entering the Raymond James Stadium in Tampa Bay for the Super Bowl game were unknowingly filmed by tiny cameras equipped with FRT. Each facial image was digitized and checked against a database, making the event the biggest police line-up in history.

Since 9/11, the proliferation of FRT has been rapid, moving most notably from places like airports (Logan Airport in Boston, T.F. Green Airport in Providence, R.I., Fresno Airport in California and Palm Beach International Airport in Florida) into the public spaces of Miami, Tampa Bay, Los Angeles and Washington D.C..

All of the information gathered from face recognition surveillance can now also be integrated into a national database. The Sonic Foundry, a computer software corporation, just pitched its new Unified Security View (USV) system to Congress on February 12. Said to be a cheaper alternative to the controversial National ID Card, the USV system is, according to the Sonic Foundry (www.sonicfoundry.com), an integrated information technology capable of creating a "unified and intelligent biometric dossier, regardless of data source or type." That is to say, USV can create individual files on each and every individual, incorporating multiple forms of biometric readings (i.e. face, hand, iris and voice recognition information) as well as a person's "height (derived from video analysis) and position (locations to which the individual has unraveled)." These files would be fully integrated into a single database accessible by intelligence and law enforcement agencies.

This represents a quantum leap ahead of even the most sophisticated systems in use today for two reasons. First, the idea - once merely the sinister fantasy of dystopic fiction - of an integrated database containing dossiers on every person in the country that can be updated in real-time has now become a concrete possibility. This moves us from State databases containing files on known terrorists or so-called criminals of one sort or another, to a database containing us all. Thus, whereas the face recognition surveillance of the 2001 Super Bowl scanned 100,000 faces and came up with just shy of 20 positive "hits," such a scan now would come up with 100,000 "hits" and subsequently update the files. That's tracking, plain and simple.

Second, the ability of the USV system to integrate all forms of biometric surveillance greatly expands the reach of this tracking. State intelligence agencies would no longer need a warrant to "tap" someone's phone;

voice recognition technology could scan all phone calls until it got a hit for someone targeted, or simply scan calls for flagged words or phrases and, of course, update your file. This is to say nothing of hand-held listening devices used by the CIA, FBI and local police. (It is important to note that all electronic communications are currently collected and stored by the National Security Agency - the ESCHELON Project - but have until recently remained mostly unprocessed.)

This USV is also leaps and bounds ahead of the Constitution, particularly the Fourth Amendment, which protects against unreasonable search and seizure. USV is not only purportedly cheaper than a National ID Card, it also avoids those nasty little questions of intrusiveness and thus constitutionality. In the old days, you were asked, ordered or forced to produce identification, leaving the question of reasonable suspicion on the part of law enforcement open and contestable in court by the person identifying him or herself. That physical interaction is now bypassed by voice and face recognition technology, since the individual need not participate in (or be cognizant of) the identification process. One need not be stopped, detained or asked to provide anything. Also, if we are all being monitored, questions of "reasonable suspicion" or "just cause" are no longer relevant, for there is no discriminating decision process at work that is in principle contestable.

This conclusion is, unfortunately, not speculation. The ACLU has already challenged the constitutionality of face recognition technology and the courts have deemed it "non-intrusive" every time. This is a dangerous mistake and the ACLU has been exceedingly unsuccessful in challenging it. Thus far, the ACLU's argument has been two-fold. First, they assert that FRT's margin of error is so great as to be de facto ineffective. Additionally, they claim that false positives (i.e., wrongly identifying someone as a threat and subsequently arresting or searching them) violate the fourth amendment rights of individuals. While the ACLU's assertion of ineffectiveness is debatable, it is right to find "false positives" unnecessarily intrusive.

Unfortunately, this approach doesn't address the aggregate "chilling effect" this surveillance will have upon the public sphere (i.e., the political discourse, activism and expressions of social solidarity actualized in public spaces). Safire recognized this threat in his editorial: "Personal security may or may not be enhanced by this all-seeing eye and ear, but personal freedom will surely be sharply curtailed. To be watched at all times, especially when

doing nothing seriously wrong, is to be afflicted with a creepy feeling. That is what is felt by a convict in an always-lighted cell. It is the pervasive, inescapable feeling of being unfree."

The ACLU defends our individual rights and liberties, but cannot ensure those extra-constitutional components of social practice essential to a functioning democracy. They can defend the freedom of the press, but cannot address the anti-democratic effects of a near monopolistic corporate media that marginalizes journalism and willingly propagandizes for government and corporate interests. It can defend our right to privacy (i.e., against unreasonable searches of home or person), but not our anonymity when participating in the public sphere. The latter protects us against intimidation and "black listing" by State intelligence agencies and corporations. One need only look to the effects of the U.S. Army's domestic intelligence program in the 1960s or the FBI's COINTELPRO (1956-71) witch hunt to see the disastrous effects of State surveillance of legal political activity. Imagine what would have happened had face recognition surveillance been operative during the abolitionist, labor, women's suffrage, civil rights and anti-war movements. How many would have declined to take a leaflet, walk in a march or participate in a rally if they knew the State was monitoring them as a single, identifiable individual? The growth of these movements hinged on the anonymity of the curious and uncommitted to investigate, engage and perhaps join them without fear of repercussions or need of explanation. Their success demanded the use of public space for political expression, debate and dissent.

In a democracy it is government that should be transparent and accountable and the citizens who should have the right and power to monitor their representatives in that government. Employing face recognition surveillance in public spaces and creating a national database of individual dossiers (USV) for all those within U.S. borders is one more step toward turning civil society's relation to the State on its head; citizens engaged in legal political activity are tracked while the government wraps itself in secrecy. It also fosters mistrust and non-participation, further eroding an already endangered civic culture.

The ACLU might fight for our voting and privacy rights, but it cannot defend an extra-constitutional, but necessary democratic idea like the public sphere wherein people can converse, debate and participate without fear of intimidation or repression. Although we should applaud Safire's efforts, the task of preventing the surveillance of public spaces is one we ourselves must take up. Our strategy can begin by vigorously participating in and thus strengthening exactly that which is under attack - the public sphere itself.

Chad Kautzer heads the Social Justice Alliance at Stony Brook.

Stony Brook Stages Presents:

Mother Courage and Her Children

by Bertolt Brecht

Directed by Chris Dolman

With war raging all around, a woman at the verge of disaster struggles to keep her business and her family alive. Brecht tells the story of Ana Ferling with an alluring blend of pathos and burlesque, mocking her foolhardiness while sympathizing with her wretched plight. He ironically nicknames her Mother Courage for her less-than-heroic actions under fire. This epic masterpiece of strife and survival will be given an exciting new production by the Stony Brook Stages.

Bertolt Brecht is a groundbreaking playwright, director and dramaturg. Well known for his theory as well as his practical work, Brecht makes one question the world one lives in. Most of his works are considered classics that should not be missed today, yet they appeal to the sentiments of the modern audiences facing the world in which survival, ethics and commitment are challenged every day.

Mother Courage opens on Thursday, April 18, 2001 in Theater Two at the Staller Center for the Arts, Stony Brook, NY. It runs Thursday, Friday, Saturday at 8pm and Sunday at 2pm through April 28.

All are invited to attend "talkback" with the actors, director, and dramaturg on Thursday, April 25, 2002 directly following the performance. This is a great opportunity to discover more about the play, the production process, and what goes on behind the bright lights.

Tickets are \$10/general admission; \$8/faculty and staff; and \$6/students and seniors. Special group rates are available. Tickets can be purchased through the Staller Center Box Office at (631) 632-ARTS. For further information or to arrange for disability-related accommodations, please contact the Department of Theater Arts at (631) 632-7300.

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NYC Arts

Italian Painters Outshine Surrealists at the Met

By Joan Hawley

Away from the crowds gathered tightly around Man Ray prints and Salvador Dali paintings waits an exhibit far more fresh and inviting than the hyped up "Surrealism: Desire Unbound." The Metropolitan Museum of Art is currently exhibiting a pair of Italian painters, named Artemisia and Orazio Gentileschi, who steal the show away from the surrealists with a vivid baroque style and the novelty of never being reproduced on address books and umbrellas.

Artemisia, one of the first women painters to make a living entirely from painting, is an especially striking find. Her paintings of Old Testament scenes reflect the emotional tumult that resulted from her rape by a family acquaintance. At least, this is the speculation of the exhibit, which, when considering the two renditions of Judith Slaying

Holofernes (1612-13), seems like a pretty solid guess. This painting, which is used to advertise the show, is definitely the center around which the rest of the exhibit revolves.

The blood lust and violence of this painting, in which two women are slowly beheading a sleeping man leaps off the wall with undeniable urgency. The action is so explicit, the anger so palpable, that the authenticity sits in an unsettling puddle at the back of the viewer's mind without the chance of ever being forgotten.

This exhibit will run through May 12, 2002.

For info visit www.metmuseum.org.

Editorial

Dear Readers,

Politics, politicians, their aids, people who make them photocopies and give them... reports, all part of a vicious cycle that we reject, yet we desperately need to survive. Living in our sheltered society, we forget where the real decisions are made, we are oblivious of our insignificance. We are like drops in the ocean, like single notes in a symphony, like a single word in a play.

Think, though, if you were the word "be" in *Hamlet*? Would the play ever be the same without you? Would productions have that amazing, gripping moment if you weren't there? Would the Actor spend sleepless nights wondering how you should sound, how he can better use you to please the crowds? Would the world be the same without you?

There's no use looking at the bigger picture if we cannot focus on the here-and-now, give priority to the moment and its possibility, remember the uniqueness that is you and go to Albany for a day! So, along with 500 other Stony Brook students, faculty and staff, we took the steep hill to Albany.

Our philosophy: carpe diem. Our goal: money, power, housing, dignity.

The result: It doesn't really matter, the moment was seized, right?!

Best wishes for a restful Spring Break

Theatre Review

Polaroid Stories

by Jason Beardsley

There is a joke which runs among yuppies and well-to-do suburbanites about how to answer "street kids" asking for money: When the inevitably pierced and unwashed lost soul asks, "Do you have any change, man?", one follows with the witty reply, "Sorry, but change comes from within."

Now on stage in Staller Center's Theater Two, "Polaroid Stories," written by up-and-comer Naomi Iizuka and directed by Talvin Wilks, takes whatever cruel truth there may be to the "street kid" joke and recasts it as a throbbing, multi-media issue drama with quite a post-modern twist: The characters, whose speech, hygiene, and indefatigable libidinal energy mark them clearly as urchins of the street, are actually as divine as they are dirty--in other words, they are gods, taken by Iizuka from the pages of Ovid's *Metamorphosis*.

Dionysus, Zeus, Persephone, Orpheus and Eurydice, Narcissus and Echo, Philomel, Ariadne and, of course, Theseus--these are the characters inhabiting the stage, and though they're as tortured by Love in Iizuka's drama as they are in Ovid's tales, the playwright has given them some more contemporary problems to deal with, like crack addiction, abuse of various kinds, and the indifference of a dark and nameless city.

As a prelude to the casts' arrival on stage the audience is first treated to a series of images, projected hugely onto a chain-link and otherwise urban-industrial back wall, of various Johnny- and Jane-rotten, half-clad and holding each other, themselves, and at one point even a gun, aimed squarely at the viewer. The real victims, of course, are the people in the pictures, and we are convinced of this when the full cast makes its cacophonous way onto the stage, each member calling out his or her street name, which changes every time each person speaks. None of them know their name because they don't know who they are, they don't know who they are because they don't know how to get what they want and they don't know how to get it because they don't know what it is. The problem, though, is that in the first act the audience doesn't always know either.

Caught off guard, perhaps, by the way some, but not all of the actors equate

emphasis with pelvic thrust and facial expression with facial contortion, the viewer spends more time than he or she would like figuring out which spike collar belongs to Orpheus, say, and which tattoo is Persephone's. Philomel's entry is obvious enough, though, as her loneliness and song--carried movingly by Jennifer Chura--singles her out from the others. Narcissus, too, and Echo (played by Frank Pedicini and Lisa Casper, respectively), are well-done and quickly enough apprehended. Dionysus (Andrew Vita) lives up to his reputation as the god of intoxication, which translates for this play into dealer of drugs. His strung-out buyers are Ariadne and Theseus, aka SKINHEADgirl and SKINHEADboy, played by Elizabeth Joy Bojsa and Josh Adler, respectively. Mr. Adler's performance was without question the strongest, an animated if not hyper blend of boyish optimism and sad, inevitable delusion.

By the second act we find Narcissus, mirror in hand, launching into a tirade--again, pelvis-first--over an instance when the world denied him his blessed reflection: he has been cold-shouldered by an erstwhile sugar-daddy, and he is visibly jilted. But, sure enough, he tells us, it's no big deal, before long he'll be living as high as the one who snuffed him. Soon enough he's screaming at Echo, over and over, "What's so wrong with wanting shit?" Her reply, which is finally more than a performance of her name, opens the way for one of the more poignant accomplishments of Iizuka's apparent aim to remind the contemporary audience of its solidarity with those from the past. "What's so wrong with wanting shit?", to which Echo says, "There ain't no point," and knowing the myth behind the drama--as audiences not only of some of Shakespeare's productions but of Sophocles' plays would have, too--we know that Echo's conflict is born of an unrequitable love for Narcissus, and thus we are all the more moved to understand Narcissus' pain through Echo's when the latter repeats, "There ain't no point in wanting what you'll never get." Echo, who has until now repeated only other

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Put something tasty in your life...

Stony Brook Martha Stuart

by Elizabeth Bojza

This month I thought I would share the recipe for one of my favorite foods. Nothing beats it for cheap, delicious nutrition!

CHEAP N' EASY RICE AND BEANS

You will need:

1 can (or jar) of plain tomato sauce (nothing too exotic)
1 can whole kernel corn
1 can black, pinto, or kidney beans
3 cups cooked rice
chili powder

Prepare rice as directed-- keeping the pot on LOW heat:
Stir in drained and rinsed beans and drained corn
Add tomato sauce until all the rice is coated.
Season with chili powder to your taste
Remove from the stove and enjoy!

It is really easy to get creative with this basic recipe. Try adding diced tomatoes, jalepeno peppers, onion, or even salsa-- whatever you think sounds good!

If you want points on presentation, serve in bowls topped with melted cheddar cheese and garnish with tortilla chips.

Movie Series

Physicians for Human Rights
Present

FREE MOVIE TUESDAYS

Lecture Hall 5, Level 3 of
Health Science Center
7pm

DISCUSSION TO FOLLOW FILMS

Film Series Schedule

March 19: East Timor, Turning a Blind Eye
April 2: Cuba
April 9: And the Band Played on
(co-sponsored by ACT)
April 16: Manufacturing Consent
April 23: The Giving Tree & the Man Who Planted the Trees
April 30: Bamboozled
May 7: Merchants of Gold
May 14: Lumumba
May 21: Children Only Once
May 28: Muhammed Ali - Malcolm X Documentaries

For more info contact:
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anita.hadpawat@uhmc.sunysb.edu

ADVICE FROM YOUR SUNY SEXPERT CHRIS PROMIN

Please send us your questions and concerns about sexual, erotic and relationship issues

If something really troubles you, or if you just to get your name (or pseudoneme) in the paper,
send Chis your questions at

sunysexpert@hotmail.com

GSO Sponsored Event

SBCSSA Chinese New Year Party of 2002

On Feb. 15th, 2002, the Chinese Students and Scholars Association (SBCSSA) hosted a Chinese new Year/Spring Festival party in the Union Ballroom. More than 400 students, scholars and their friends attended the party, including our special guest, Lu Xiaodan, CEO of Seawolf Tech Inc.

The party was held in a traditional manner. Red signs of "Spring" and beautiful wraps and balloons decorated the union ballroom. And delicious foods delivered from Chinatown were served to all attendants free. This is also to meet the tradition that families and friends gathered for the New Year's eve dinner.

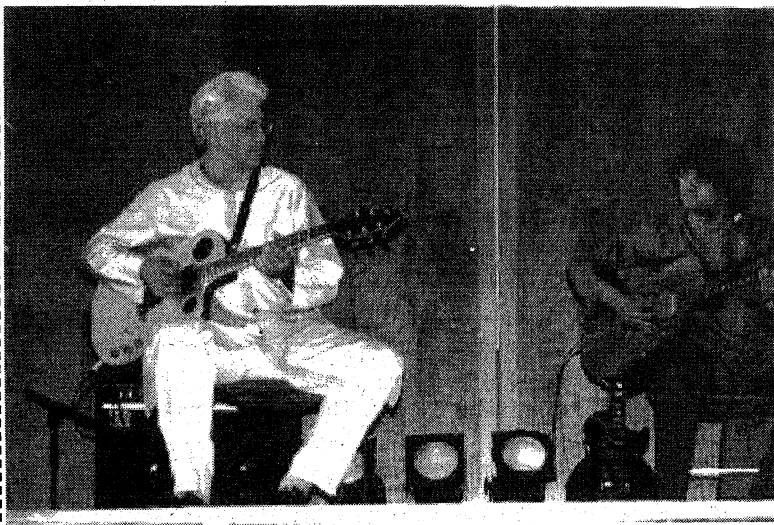
The party reached its climax when the performance started. SBCSSA invited Master Gao Xi'an, the actor in "Crunching Tiger and Hidden Dragon" to give a Kung Fu Show. The excellent performance by Master Gao and his students was enthusiastically applauded by the audiences. SBCSSA assembled an excellent array of Chinese

pop sings, folk dancing, talkshow and Chinese traditional music to entertain the audience. The performers came from Chinatown professional performance group, Cold spring harbor researchers and Graduate students at Stony Brook. And some small games was held during the show.

After the performance, the party came into a big dancing party to let the young students release their energies.

The New Year's party lasted four hours, from 7:30pm to 11:30pm. It was a joyous and festive event. It enhanced understanding, communication, and friendship among Chinese students and Scholars and with other groups of the Stony Brook community.

This party was sponsored by GSO, Chapin, diverse challenge grant and Chinese consulate in New York We'd like to extend our sincere appreciation of their generous assistance in making the night a success.



From the IGSA Confluence concert

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character's words, speaks for herself and yet for all of them, having realized that the most difficult part of understanding one's desires: that they're rarely, if ever, satisfied.

We see Echo finally seeing herself, seeing Narcissus see himself too much, and therein we see

ourselves: Not as narcissistic, but as beholden to the conflicts within us in much the same way Echo is--or for that matter, the way everyone in the play is, barely able even to name what ails us, holding on for death or fate or faith or drugs to cure it for us.

GSO Sponsored event

MYRNA MANZANARES CARIBBEAN WRITER, POET AND DRAMATIST AT STONY BROOK

by Abigail McKay

The Underrepresented Graduate Scholars (UGS), in cooperation with the Department of Theatre Arts, presented Myrna Manzanares, Caribbean writer, poet and dramatist from the country of Belize, to a Stony Brook student audience on Friday, 22 February 2002

A Storytelling Seminar scheduled for 10:00 a.m. - 3:00 p.m. in Theatre Three, Staller Center for the Arts ran overtime and had to be relocated to another theatre. That was how good it was! And the bonus was a quick lesson in the Belize Creole language!

The afternoon participants and the facilitator chose to conclude the session two hours later to complete what was dubbed 'an amazing experience' by several who participated. Presented under the theme of storytelling as narrative therapy for healing, Ms. Manzanares' skillful utilization of ancient oral traditions, song, dance and the drum introduced several students to techniques that help reflect on contemporary social issues at the personal and societal levels. A total of 15 participants signed up for the seminar. The structure was a flexible one, drawing on participants' experiences.

That night Ms. Manzanares wowed the small audience in Colour's café with her spectacular performance of songs in her cultural tradition, where the audience is engaged in a the song. This opening part of the evening was followed by a powerful artistic storytelling from the English Creole culture of Belize. Those who came thoroughly enjoyed the performance in The Colour's Café, basement of the Student Union.

The UGS and Theatre Department would like to thank all who helped make this possible, particularly to Graduate Senators in the GSO for approving financial support for Ms. Manzanares' travel and to the executive members of the UGS for the many hours they put into making this possible.

Ms McKay is the Chair of UGS

IN TIME OF WAR, WHO PAYS?

MICHAEL ZWEIG'S NEW BOOK OFFERS CONTROVERSIAL INSIGHT ON THE CHARACTER OF AMERICAN SOCIETY

By Michael Zannettos

It would be news to many Americans that over half (62%) of the American labor force is working class, yet this is exactly the conclusion economist Michael Zweig has come to in his latest book, *The Working Class Majority*, and most recently in his talk, "In Time of War, Who Pays?" given to a full-house in Javits Hall on February 28. The talk was sponsored by the Social Justice Alliance, as part of their ongoing "Bringing Context to the Crisis" lecture series, promoting political public forums on campus.

Zweig argues that examining America without taking into account class is fundamentally misleading and would be akin to not accounting for race. Class cuts across both race and gender. White men are indeed a minority of the working class, which is disproportionately composed of Blacks, Latinos, and to a lesser extent Asians. Yet, at the same time, class is not necessarily about money or lifestyles; it's about "power and autonomy," and the wealthiest 1% in America (defined by Zweig as what people own not what they make), are the ones who "go to the bank,

"...Capitalists do not equal the rich..."

while the working class take it in the neck."

"Capitalists do not equal the rich," says Zweig, "Madonna and Shaquille [O'Neal] are not capitalists." Similarly, a sanitation worker that puts in extensive overtime and clears over a hundred thousand dollars in income is nonetheless working class, while a college professor or a small business owner who may clear thirty thousand dollars is middle-class -- not in terms of distribution of income, but status in a power grid." Power is only realized when you have someone or something to exercise power over; it is fundamentally a function of relation. And so, although the great mass of America will swear that they are middle-class (including Bush and Gore), this is plainly not true. The majority of Americans are simply not middle-class.

The numbers Zweig cites are staggering. The top 1 percent of Americans own (in terms of the total value of assets) 56.8 % of businesses, 42.9 % of real estate, 41.6% of bonds, and 38.8% of bonds, while the bottom 90 percent of the popu-

lation own 9.3% of businesses, 18.2% of real estate, 12.0 % of bonds, and 18.8% of stocks. The point being that capitalists are very good at accumulating wealth -- "there is a concentrated supply of resources" -- and do not get bored of doing so. From these staggering numbers, we go to the offensive trends; since 1972 workers have stopped sharing economic growth -- regardless of political party in office. Whether Democrats or Republicans, the rich keep getting richer, and the poor keep getting poorer -- "the capitalists have the money, labor doesn't have the power to get it."

Working class Americans typically mistrust Intellectuals seeking to reshape the American class structure, but remain ignorant of the Blue Blood class forcibly altering the American landscape, while hiding behind superficial partisan struggles. Nothing could elucidate this point more than a survey that asked Americans whether they were in the top 1 percent in terms of wealth; a staggering 19 percent thought that they were. As Zweig says, "People have no idea how much money there is." Which means that people have no idea how much money other people have.

To illustrate this point, Zweig asked us to imagine ourselves having paid off our bills for the month - mortgage, electricity, gas, car payments, food, and so on -- and then having 1,000 dollars in the bank. If we were to spend the same percentage of our net worth as Michael Bloomberg did to become mayor of New York, we would have spent 15 dollars of our savings. That is to say, Bloomberg spent only 1.5% of his net worth for a major political office. And so, though money in itself does not equal power, it can and does get used to gain access to mechanisms of power.

This power is in turn then used to further subjugate the working class. These capitalists - "aggressive killers" - write budgets that increase military spending while decreasing public higher education funding. Take, for example, Bush's proposed \$48 billion increase in military spending this year. Less than half of this spending increase would cover the tuition of every matriculated student at every public college or university in the country (\$21 billion in 1996)! In effect, the capitalists are compromising our health, security, and livelihoods by cutting education, so that they can continue to send more young men to die in the so-called "war on terrorism." Unfortunately the impact of Bush's budget priorities is not limited to this generation. College graduates take higher paying jobs and in turn pay more in taxes, meaning that tax revenue will suffer in the future if the education budget is cut now. As Zweig said, "Education is a good investment; Ignorance is a destructive thing." Furthermore, the government will give less support to intellectuals, by giving less resources to universities. It is the intellectuals role to "speak truth to power," yet the powers-that-be are letting the intellectuals know, in no uncertain terms, that they do not want their voices heard.

Furthermore, Bush's budget priorities makes no effort to secure Social Security, that small, yet necessary, pittance to the retired work-

er. They go so far as to spin Social Security as something like welfare, as a relief, when it is really your right as a worker. Social Security is the

"... Power is fundamentally a function of relation..."

pension of the working class, and can literally mean the difference between life and death for those who otherwise have no means of economic security in their golden years.

Zweig also cited numerous examples where the United States military sponsored terrorist states, including but not limited to Afghanistan itself. Zweig even calls the foreign policy a "disgrace to the working class people of the World Trade Center." The military is seeking more funds to be allocated to its "Star Wars" program, which would ensure American military dominance in space, and in turn, every corner of the world. Bush can advocate for such things with impunity by using the rhetoric of the 9/11 tragedy, tying all his policies to the fight for political and economic freedom (the latter making it easier for the capitalists to enact their agendas).

But there are means of fighting the capitalist class, says Zweig. The unions may have lost some of their teeth (particularly since Reagan fired the air traffic controllers), but this does not change the fact that it unions are our "basic first line of defense." Without organization, resistance is impossible, and a small, but very powerful capitalist class can rule unchecked, regardless of the interests of the majority of Americans.