

The Patriot

Vol. 5 Issue 6

Winter 2008



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**LIKE WHAT YOU SEE?
HATE WHAT YOU SEE?**

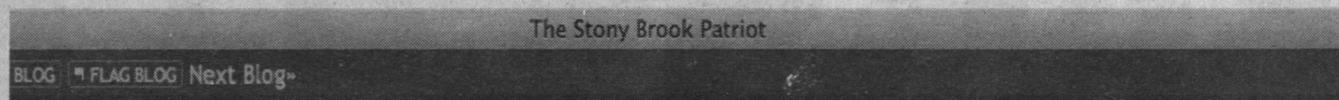
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- The Stony Brook Patriot
- Britany
- Gregory Bernardi
- Zachary Kurtz

I do not want to go back to the past.

MONDAY, DECEMBER 15, 2008

Dealing with Canadian Care

I admit to entering the Patriot's 'health care debate' with a predisposition to a system of private health care insurance. I believe that the inefficiencies of current health insurance problems are perfectly explained by cumbersome and counter-intuitive regulatory policies which prevent beneficial competition. I believe that these problems will be carried through to a single-payer, universal system and we should, therefore, avoid them.

Corrections from November 2008 Issue

- (1) The article titled, "Getting News in a New Age: Druge Report vs. the Huffington Post" was written by Sarah Marshall, not Brittany Klenofsky.
- (2) The author of the article, "The Rights and Wrongs of NeoConservatism" was Derek Mordente.

On the Cover:

With all the goodies that The One has promised the American people, it's tough to tell if Barack Obama thinks he's president or Santa Claus. *Designed by Danny Rubbin.*



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Our Mission: The goal of *The Patriot* is to offer an alternative point of view to the students of Stony Brook University. It is a paper dedicated to raising awareness of student issues on campus, and conservative/libertarian issues on the national scene. While it does not actively seek controversy, *The Patriot* strives to offer opinions and news that will encourage the students of this campus to ask themselves what their true values are. It is dedicated to building upon and fostering the conservative and libertarian views that are strong among so many of us, yet suppressed in our community. But ideology aside, all of our news will be bound to three standards; we will always be *factual, sensible, and reasonable.*

Send questions and comments to sbpatriot@gmail.com

The Patriot is a paper of the Enduring Freedom Alliance:
<http://www.ic.sunysb.edu/clubs/efa/>

Disclaimer: The views expressed in the opinions columns are not necessarily the opinions of *The Patriot* or its editorial staff as a whole.

This letter is a response to "Why I am a Liberal" by Deborah Machalow from the November 2008 issue.

Dear Editor,

This letter is in response to an incredibly inflammatory article you published in the last issue of The Patriot. The article, titled, "Why I'm A Liberal," by Deborah Machalow, made controversial, immature, and (in some cases incorrect or misleading) arguments and let them pose as patriotic. Ms. Machalow then implied that these ideals are widely accepted by people calling themselves liberals. Please allow a simple, registered Independent to make a rebuttal to these ludicrous claims.

In her article, Ms. Machalow asked of her readers, "How can we classify America as the greatest nation on Earth when we allow almost sixteen percent of our population to subsist on inadequate or nonexistent healthcare coverage?" America is not the greatest nation on Earth because it "allows" sixteen percent of its citizens to remain insufficiently medically insured; it is the greatest nation on the planet because it allows its citizens the freedom to make their own decisions, the repercussions of which are to be contended with personally. The unalienable rights protected by our government are not there so that we can have a great life – they are there so that we can make one for ourselves. Does Ms. Machalow not agree with freedom of speech, as well? Having the ability to say whatever you want allows for some very unsettling things to be said, yet the value of freedom of speech lies not in what is said, but the ability to say it. Similarly, the ability to make choices that influence one's future has an inherent value; the possibility that those choices may result in a situation such as not having health care, is a very real one. Furthermore, many people who do not have healthcare are not living in squalor – they have the monetary support to pay their medical expenses, and choose not to pay monthly premiums. So for Ms. Machalow to imply that every single one of the people lumped into her alleged "almost sixteen" percent of Americans uncovered by any kind of health insurance is living an unfavorable existence is simply untrue.

She states that there are 18,000 unnecessary deaths each year due to a lack of insurance. Besides the illogical nature of this statement, (there is no scientific way to prove that these deaths were a direct result of a lack of health insurance), are the numbers truly that impressive? Many more people die each year from many different causes. For instance, the leading cause of death in America is heart disease. According to the CDC, 400,000 people die each year of heart disease – twenty-two times greater than the amount Ms. Machalow stated die from inadequate health care coverage. This implies that the Big Government she loves so much would be better suited closing down McDonald's, banning cigarettes, and mandating exercise rather than providing universal healthcare. Assuming (as I'm sure Ms. Machalow does) that the sole aim of a government is to ensure the lives of its citizens are as close to perfect as can be.

Ms. Machalow goes as far as to claim that it is un-American to "allow" citizens to go without healthcare. No. It is un-socialist. It is un-communist. It is un-French, or un-Danish, or un-[enter-any-other-socialist-country-here]. But, if I may state again, America gives its citizens the freedom to choose to live their lives in any manner they choose, providing they don't impinge upon the freedom of others to do the same. What would truly be un-American would be to tax citizens heavily when they made more money in order to provide healthcare to those who made none at all. America is capitalist, and Americans thrive on opportunity, not handouts.

Again imploring the better judgment of her readers, Ms. Machalow asks the question, "Isn't it better safe than sorry?" She is referring to the "greening of the American economy," and how it is, in her opinion, "vital to our society." Well, I won't argue against being more environmentally conscious, as an individual or as a society. Ms. Machalow is fond of adages – waste not, want not, am I right? But if such a prudent attitude is adopted with respect to the ecological evolution of the Earth, should it not also be implemented for events more imminently dealing with safety? After all, global warming, green house gases... fossil fuels – none of these matter much if half the eastern seaboard is lying in ruins due to a nuclear attack. A "better safe than sorry" attitude adopted by the military could go quite far in protecting American interests and preventing hostile attacks by terrorists or unfriendly nations – notions traditionally supported by conservatives and less frequently by liberals.

Ms. Machalow is also fond of rhetorical questions – in paragraph five, she asks, "How can we allow the government to make decisions for individual Americans?" Yes, how can we? For instance, how can we allow the government to decide to take individual, taxpaying Americans' money and give it away in entitlement programs? According to Ms. Machalow, we should be able to choose to whether or not to donate to charity.

Ms. Machalow's article went from being instigative, to hypocritical and seeped in wit, to ambiguous; at one point – she states, "As a liberal, I support tax cuts for the middle class, and making the rich pay their fair share." Her readers can take this to mean one of two things – the first being her implication that the rich should be more heavily taxed than the poor, in which case Ms. Machalow is acutely unaware of the meaning of the word, "fair." The second implying that she agrees with many conservatives, is most definitely aware of the meaning of the word in question, and is supportive of the libertarian-like proposition of a non-graduated income tax. If the former is in fact the case, then what Ms. Machalow wants is essentially an unfair tax system, one in which people and companies who make the most money are taxed by heavier percentages. Hopefully Ms. Machalow believes in the latter, if for no other reason than the comforting knowledge that there is one more American citizen well-versed in the English language.

Sincerely,

A Concerned Citizen

LETTERS

Dear Derek,

During my lunch break today at Stony Brook, I decided to pick up and filter through the school papers. I was overjoyed to find your article titled "Liberal Bias in the Classroom." I too have been ostracized in the classroom due to my political beliefs of which I do not press or share aggressively. It is apparently condemnable in this academic institution for a person such as you or I to have any belief that doesn't coincide with the hive mind of liberal propaganda. For such people to call themselves "Free Thinkers" and humanitarians without thinking with anything other than pure idealism and the "gimmie gimmie" attitude of today's youth culture. Stony Brook is allegedly an institution free from any particular political leaning, but did you count the amount of Obama stickers and symbols placed around the University? Did the University act quickly to remove the giant Obama campaign symbol from the Javitz Center walkway? It was there for the entirety of the day, as I recall. I feel that as every new day goes by, Stony Brook, along with America is sinking further and further into a bag of marijuana and granola. Morality has slipped and fallen, and I don't believe it will ever be the same again. But to digress; I would like to applaud you for your article, and thank you for providing a noted piece of literature on the current issue of the liberal lockstep that has become a rampant trend in our American Culture.

Kevin

Kevin,

Thank you very much for your letter and your input! We at The Patriot greatly appreciate your taking the time to read our newspaper and respond to its contents. It is the kind of thing we hope to spark more of and facilitate with our publications.

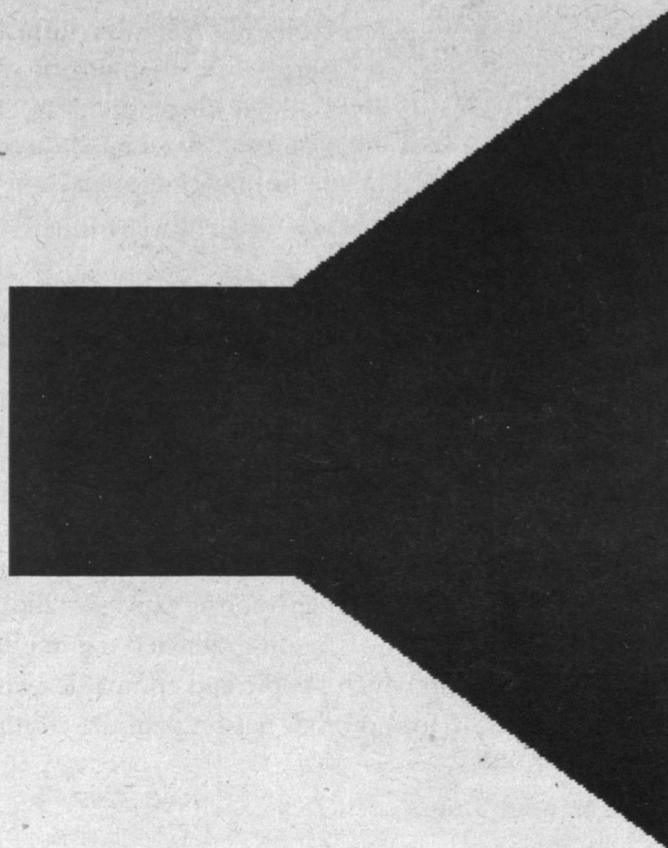
Per everything you said, I wholly agree and unfortunately sympathize with you (and you with me for that matter). It is utterly distressing to find out that so many of this institution's faculty encourage their students to "think critically"... but only when it is, as you said, in lockstep with their agenda, which is almost always married to left-wing orthodoxy. But hey, that's now (and has been for a while) the status quo of academia. It utterly disgusts me. Like you, I find myself holding my tongue a lot, twitching and hyperventilating in my seat as I am deluged with liberal propaganda; I fear that my political beliefs and affiliations will affect my grade. I mean, things must be bad when I find myself running to classes titled "Applied Algebra" for refuge.

Again, unfortunately for us, you are correct about Stony Brook University and America as well. We are witnessing the dawn of an era where morality is relative, truth is subject to political correctness, and the presidential election is nothing more than the latest episode of "American Idol." The foundation of our great country has been, and is currently being, subversively chiseled away and is being done so virtually unnoticed by a politically apathetic, "gimmie gimmie"-oriented population. That's change you sure can believe in!

I will leave you with an anecdote about one of the Founding Fathers. After the Constitution was ratified, one of the signers, Benjamin Franklin, was coming out of the building where the delegates to the Constitutional Convention were meeting. A woman called out to him, "Dr. Franklin, what have you given us?" Franklin answered, "A Republic, madame... if you can keep it!" It has been a struggle ever since.

Best regards,

Derek Mordente



LIBERAL DOCTRINATION

LIBERAL PROPAGANDA

LEFTWING AGENDA

Fifth Columnist John Esposito at SBU

By Derek Mordente

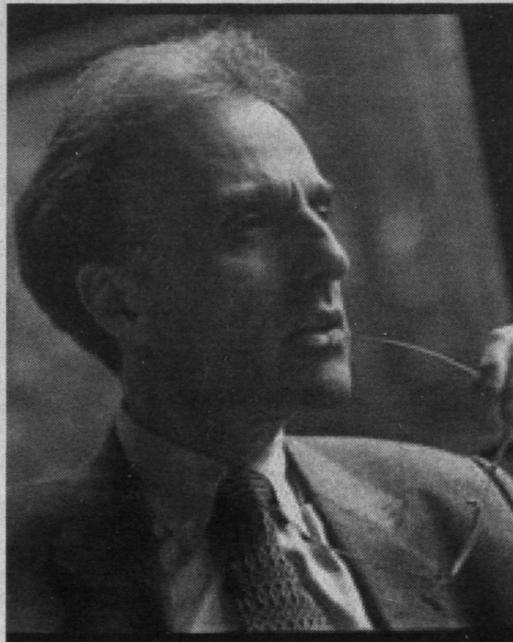
On October 30th, 2008, the Stony Brook University Provost Lecture Series hosted Professor John Esposito of Georgetown University. As well as being a professor in Islamic and religious studies, Professor Esposito has also served as a consultant to the Department of State as well as several corporations, universities, and worldwide media outlets. Professor Esposito specializes in Islam, political Islam, and the impact of Islamic movements from North Africa to Southeast Asia.

Professor Esposito is widely regarded as a top scholar on Islam, however, consider this bit of information about Professor Esposito's understanding of the Islamic World. Stanley Kurtz, of National Review, writes, "Esposito published an article called 'The Future of Islam' in the Summer 2001 issue of The Fletcher Forum of World Affairs, just a few short months before September 11. In that article, Esposito makes his usual derisive comparisons between Ronald Reagan's belief that the Soviet Union was an evil empire and those who see a serious threat to America from Islamic fundamentalist terrorism. But Esposito goes further and attacks even the limited and inadequate antiterrorism legislation on the books before September 11." This egregious failure to assess his own field of study should serve as some foreshadowing for what I'm about to tell you about his lecture at Stony Brook.

The topic of the lecture was "The U.S. and the Muslim World--What the Next President Should Know," and Professor Esposito utilized a large amount of statistical data he had gathered through Gallup World Polls, of which he is a contributing scientist. Professor Esposito said that the data he would give to us was from 35 countries and representative of 50,000 individual interviews of Muslims and Arabs of different ages, locations, and educational backgrounds. He also made the very strong claim that his data represented 90% of the Muslim world.

Professor Esposito's book "Who Speaks for Islam? What a Billion Muslims Really Think" was co-authored with the executive director of the Gallup Center for Muslim Studies, Dalia Moga-

hed. The book is based on a six-year effort by Gallup to interview and poll tens of thousands of Muslims in over thirty-five countries consisting of either Muslim majorities or containing substantial Muslim minorities. The claim is made that the survey represents "more than 90 percent of the world's 1.3 billion Muslims."



Robert Satloff's review of the book in the 5/12/08 issue of the Weekly Standard Magazine asks how many of these 1.3 billion Muslims can accurately be classified as "radicals." Professor Esposito claims that only 7% of the 1.3 billion can be labeled as "radicals" (or as Prof. Esposito calls them "politically radicalized") because that is the percentage that believe the 9/11 attacks were justified, as he said in his lecture. Following this logic, Professor Esposito makes the claim that the other 93% are "moderate" and that claims to the contrary are alarmist fear mongering. Throughout their study, they used a scale of one to five, one being not radical and four and five being radical, to group the people they polled. In the article, Mogahed admits that she and Professor Esposito redefined how they grouped their scale after they were done. She said, "When we had enough data to really see when things broke away, here's what we found: Fives looked very different from the Fours, and Ones through Fours looked similar. And so the Fives looked very different; they broke, they clustered away, and Ones through Fours

clustered together. And that is how we decided to break them apart and decided how we were to define "politically radicalized" for our research. Yes, we can say that a Four is not that moderate...I don't know...You are writing a book, you are trying to come up with terminology people can understand...You know, maybe it wasn't the most technically accurate way of doing this, but this is how we made our cluster-based analysis." This would lead one to believe that Professor Esposito's statistics are highly suspect, if not discredited.

He talked about how there are two "contending and distorting" foreign policies with which to address the Middle East. The first he referred to as Bush's War against Global terrorism, and the second, across the spectrum, being that of an American led war against Islam. Both, he claimed, were the wrong approach. He then got into the main part of his speech, that is, what Arabs and Muslims think about the matter.

He said that his and Gallup's data shows that policy, not religion, is the driving force behind how Muslims feel. If this is so, then why are so many Muslim countries either Islamic Theocracies or Islamic Republics or Islamic Monarchies or are countries where Islamic Sharia Law holds as an institutional part of the country's governing structure?

He then said that 93% of Muslims thought 9/11 was unjustified. He said that the vast majority of Muslims see Democracy as good, freedom in general as good, freedom of speech as good and equality between men and women as good. That's very nice Professor Esposito, but then why haven't the vast majority of Islamic countries instituted, protected and practiced such values? It's a question you didn't even bring up during your lecture. He then said that the thing most Muslims admire most about the West is freedom and democracy. Gee, maybe that's because they don't have it.

Professor Esposito then went on to say that most Muslims find America hypocritical with regards to Democracy, a sentiment with which Esposito seemed to agree with. He brought up the election of Hamas leaders in Palestine and stated

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that the only type of democracy America allows is one it approves of. Well, is this hypocrisy or is this America acting in its own best interest in a harsh, brutal world? I don't think anyone would have complained about America not approving of the election Saddam Hussein used to hold in Iraq, where he was the only candidate on the ballot. Is it American hypocrisy to disapprove of such a travesty of democracy or is it extreme pro-Muslim bias on Professor Esposito's part to fail to see such a form of "democracy" for the farce it was?

Professor Esposito then proceeded to toss a multitude of statistics at the audience which portrayed Muslims as peaceful and tolerant and Americans as belligerent and racist. He said that one of the main things Muslims want from the West is respect and tolerance. Professor Esposito then said that 34% of Americans are somewhat prejudiced towards Muslims, 19% are greatly prejudiced, 32% feel there is nothing good about Islam, 30% have an overall negative view of Muslims and 49% feel American Muslims would not be able to stay loyal to the US. Is it me, or are none of these numbers a majority of over 50%? Doesn't this indicate that majorities

of Americans are not prejudiced against Islam – in some cases majorities of 66%, 81% and 68% depending on the question? Further, maybe I'll be a little more receptive to Muslim sensibilities when I see the so called vast "majority" of Muslims massively condemn and act on condemning the so called "minority" of Muslims flying planes into my buildings, blowing themselves up amongst innocent civilians and drooling with hatred for all things Western in general and all things American in particular.

Professor Esposito then equated Islamist Terrorism to violent crimes (rape, murder) in America, stating that the existence of violent crimes in America was no indication that most Americans supported them. Murder and rape are not official policies of the United States; can Professor say the same about Sudan and the former Taliban government in Afghanistan? The last time I checked, America has an extensive legal system and an extensive police force to act on condemning and stopping violent crimes. "Violent criminals" in Muslim states become heroes with streets named after them in many Arab areas such as the Gaza Strip and Teheran. They do not become prisoners. They are respected leaders

of their communities such as the leader of the Terrorist Mahdi Army al Sadr, Hassan Nasrallah the leader of Hezbollah and, of course, Yasser Arafat, the first "president" of the Palestinian National Authority.

He finished off his lecture by saying, "Diplomacy, diplomacy", indicating that diplomacy is the way to handle the Middle East. He said we should "live and let live with all cultures" and that military action is not the answer, especially regarding the Middle East. What is there to negotiate, however, after we request what the other side wants from us and it responds that it either wants our conversion or our death? How many more times must history prove that the path of appeasement leads to disaster, no matter how pretty the academic rationale for it is made?

The fact of the matter is; Professor Esposito's carefully structured statistics are irrelevant to a central fact, namely that the real issue regarding Islamist radicalism centers around the question of whether or not a supremely dedicated and determined minority element of Islamist Fascists could, like the Nazis or Bolsheviks, seize control of their societies and lead them into conflict with the West.

SBU Veterans' Day Ceremony 2008

By Frank O'Neill

This year's Veterans' Day ceremony was quite nice. The respect and admiration for the vets that attended was at a very high level. After a brief introduction by Cadet Alexander Brennan of the Office of Veterans Affairs, the ceremony appropriately began with the presentation of colors by the ROTC Color Guard. Much to everyone's delight, no one stayed seated during the Pledge of Allegiance or the National Anthem (except of course the most senior of the attending veterans). The National Anthem was quite beautiful, notably because there was no excess vibrato of any kind as the talented singer, Sergeant Veronica Gonzalez, respectfully and purposely omitted the bells and whistles that often distort the tune and feel of the Star-Spangled Banner. Also worthy of mention, there were many vets that sang along with the sergeant, which added to the whole appeal of remembrance for current, retired, and deceased service men and women.

The tone was set for a very moving

ceremony, and this is exactly what ensued. The invocation and prayer were given by Reverend Mark Miller of Temple Baptist



Church, and ended with "In His name, Amen." Again, this was much to the de-

light of the majority of those attending, as it indicated a prayerful observance of Veterans' Day, and helps us remember that those who have fallen in the name of war have also fallen in the name of God by serving this great country.

The first speaker read aloud her account of what it was like to be a veteran and a soldier. Staff Sergeant Krista Jados gave her testimony of what happened to her upon enlisting in the Army, being involved in the food services in relation to this, and then being sent to Iraq to be a gunner atop the rotating turret of a humvee. She gave an awe-inspiring tale of trials, hardships, and troubles that she encountered on her voyage through the murky waters of a war-torn Iraq. Sergeant Jados spent over 6 months in her dangerous position and lived to tell about it. Against the advice of her family and friends, she re-enlisted for another two years of service upon her return.

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Following Staff Sergeant Jados' story, the Stony Brook Red Hot Marching Band played "America the Beautiful" among other tunes. The next and possibly greatest part of the ceremony came when keynote speaker Colonel James P. Monagle gave his speech. He cited many important things we must remember as Americans and as civilians in support of our Armed Forces. The colonel told a story about an Army specialist who died sacrificing his life in Iraq by diving on a grenade and saving the lives of four fellow servicemen. The colonel was present at the memorial ceremony, at which the specialist's commanding officer instructed the four men whose lives were spared to thank the young man who gave up his life every day when they woke up in the morning. The specialist's father spoke as well however. He told the commanding officer that, with all due respect, he could not disagree more; he instructed the young men to accept it as a gift, but move on; to be thankful, but to just live their lives.

These words rang true for many of the audience members, as tears could be

seen afloat and the overall feeling was that of melancholy for the lost life and the selflessness of the specialist and his father. We all need to understand that giving one's life as a member of the Armed Forces is a part of the duty and honor that comes with putting on the uniform of this great republic, and as such needs to be recognized by the civilian population as something we are indebted to them all for. Their sacrifice and service equates to our lasting freedom.

The intended introduction for Colonel Monagle was supposed to be given by Assemblyman Steven B. Englebright (Democrat). He did not arrive until well after Colonel Monagle got into his speech. Instead of introducing, Assemblyman Englebright gave a lackluster conclusive remark that bordered on sounding unprepared. This was a sad close to the ceremony, but morale was quickly re-established as the colors were retired and the entire crowd was invited to partake in the reception in the ballroom afterward.

As a personal addition to this, I sat

down amongst some of the older vets that remained for the reception as we ate Italian meatballs and ziti together. They were all quite happy with the turnout and feel of the ceremony, and as such were eating happily and chattering away. I asked one former serviceman who was being particularly quiet in comparison to the rest of the table what his story was. He said he was drafted for the Korean War and never saw combat, but was disappointed with the current state of affairs in this country. I asked him how he felt about the draft being re-instated, and he said it would never work again, despite speculation from various parties that it could indeed be necessary. We both agreed that a volunteer army is one with heart and dedication that a draft army could never match. When I suggested going into the Marines for a brief stint after college, he told me to forget it. "Just get your degree and get out," he told me. I was surprised, but such is the current state of morale in this country, where even former servicemen are disheartened by the far-left leaning negativity that pervades the nation's agenda.

It's Okay, I Suffer From Disadvantage

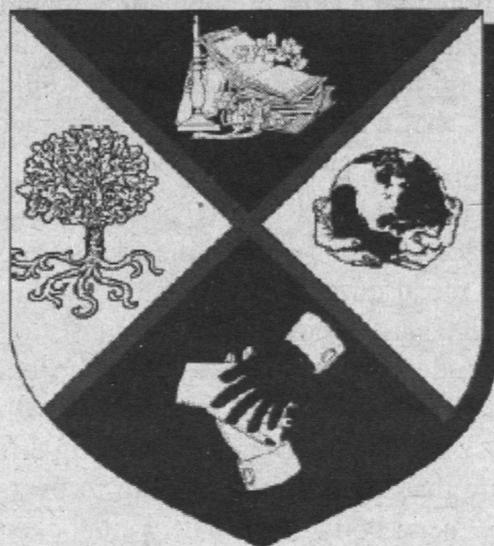
By Bertha Woodheating

We've all heard that "All men are created equal," but anybody with eyes can see that we aren't. For example, I run very slowly. What does this mean? I'm not meant to be a track star. Did I get a head start in 5th grade on Field Day? No, I just finished last out of the entire school and looked moronic. But that's fair because I run really, really slowly. I was born with legs that don't move as fast as the other kids'. I'm flat footed. It's not my fault that I run slowly. But it doesn't matter. I'm still slow.

It's always been against my morals to give awards based on anything other than performance. The "Best Speller" award should go to the kid who wins the Spelling Bee, regardless of how much his dad makes, how much he studied, and what neighborhood he lives in. This is even more important in college settings. I don't want my doctor to be someone who got into college solely because he came from a disadvantaged background rather than getting in because he received good grades.

I guess this is why the EOP, or Educational Opportunity Program, bothers me so much. I heard people chanting "EOP! EOP! EOP!" one day early in the semester and I had no clue what it was. So I Googled

PROUD TO BE IN EOP



it and when I saw the results, assumed the site must be mistaken. Something like this has to be illegal...it just doesn't make any sense.

Stony Brook is actually a selective school—only about half of its applicants get in. However, for those who meet the other criteria, there is hope. EOP is designed for people who are rejected from Stony Brook. Besides having to graduate from high school, that is the only academic requirement. To be admitted, students also have to be a New York resident, have a very low family income, and be a US citizen. Pretty tough right?

Priority is given to "applicants from families characterized by historical, educational, economic and cultural disadvantage." I know that "disadvantage" is not a word. I copied that phrase off of the EOP website. I'm not sure what they mean by this. Does it count if I'm a woman? Women are definitely historically disadvantaged. What if I'm Catholic? What if I'm really short? The website doesn't really specify what this phrase means, so I made a phone call. The only information I could really get was surprising. If a student comes from a horrible school, they are given priority. Is that un-

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fair? Yes, but I guess it's a little more fair than traditional affirmative action.

Why do I think affirmative action is unfair? Well, I think it's wrong to judge people based on race. I think it's wrong to judge them on anything other than performance. It's better for everyone (that way the best performers get the best jobs—doesn't that make sense?). Besides, if someone told me that because I'm a minority, I need a special boost, I'd be offended.

So what's the benefit of being in EOP? Well, first of all, you get into a pretty good school despite having well below average grades, SAT scores, etc. EOP students also get a special summer program, counselors, "many programs free of cost", a book stipend, guaranteed housing for 10 semesters and sometimes scholarships. All of this is for people that are rejected from college. If you are admitted as a regular student with higher test scores you get none of these benefits. At the other end of the spectrum, if you are rejected but your

family has a lot of money there is no hope for you.

All that I am saying is that not all men perform equally, and that's just life. It just doesn't make sense that someone who is rejected from the university for good reason should not only be accepted but also given special benefits! We are all given a certain hand of cards, and if we can't make do with them then maybe we don't belong at the top of the work force.

SBU Presidential Search

By Frank O'Neill

The fourth Presidential Search Forum opened with a brief introduction by Richard T. Nasty, who indicated that the search would be utilizing a firm to seek out possible candidates from all over the country. The search firm chosen to run SBU's official candidate inquiry was Russel Reynolds Associates. Currently, they are finalizing a similar search for Johns Hopkins University as well. It seems that SBU is running a top-notch search program in the hopes that this may help get their financial turmoil under control with a new administration. Understandably, they are easing carefully through this transition so as not to give the impression that the new presidential pick is being chosen arbitrarily by any means. After Nasty's clear, but still carefully, selected words, he opened the forum to anyone who happened to meander into the room and welcomed them to say whatever came to their mind. No time restrictions were imposed.

For the most part, however, the forum room was empty. There were about twenty people overall, not including the fifteen panelists on stage. This can probably be blamed on the widespread apathy of the student body for who their next president will be (university president that is; it appears the national presidential race overshadowed this type of forum considerably. Perhaps we will see a larger turnout for the fifth forum, assuming there is one!). It seemed that there was a bit of disagreement among the few students that did attend, however. In fact, some of the disagreement might be because more than some of these attendees were not undergraduate students, but rather a consortium of graduate research assistants that had

completely different agendas from the younger students.

It was pretty apparent that the undergrads and younger students had a different view on who the new president of the university should be; the few that spoke from this crowd, for the most part, called for an ideological president coming from a "diverse" background. The diverse part being emphasized especially frequently, by both students and panelists alike. In one young man's 3-minute address, he said the d-word no less than four times in the first minute. He referred to diversity more than he made references to any other key quality a leader in Shirley Strum Kenny's position should have. He cited being "understanding" as something that only a racial minority would be, based on the idea that this kind of background would virtually guarantee the new president's overall likeability with the student population, would make him or her more receptive to the needs of the under-represented and would ensure that the agenda of EOP and other such nonsense on campus be kept afloat.

In response, Richard Nasty was very agreeable. That's right, kiddies; let's keep those racial quota commandos at bay no matter what the cost to the cream-of-the-crop students that are edged out for the less talented as a result. It is a wonder how with a black president we can still keep up this facade that minorities need help to overcome racial boundaries. The well-spoken young man who delivered the call for a "diverse background" for our next SBU president was finished after he stressed social and academic achievements (although not mentioning what kinds) should be necessary for the appointment process.

The next person to come up to the podium was a research assistant for Marine Sciences. She made a few suggestions for spending increases that she deemed necessary for the Marine Sciences facilities, citing water leaks dropping directly into the piece of equipment she was using as one of her main concerns. The director of facilities, Barbara Chernow, comically piped in that they should speak afterward to tell her where all the leaks were located so she could make a note of it. Another non-undergrad approached to talk about the pay increases necessary for students in PhD programs and graduate school. The consensus between her and the next to approach the podium was that the school needs to increase tuition in order to make the research aspect of the university more appealing across the country again. She agreed with another speaker that we need a strong leader for this campus who will be able to push for the budget re-allocations necessary to keep the smartest science researchers here instead of eyeing other locations. The next president should certainly be aware of the growing idea that students are becoming less and less attracted to Stony Brook as a research facility because of the heavy emphasis placed on the needs of undergraduates instead of research programs. Yet another graduate student approached the podium, this one formerly majoring in a science field, but had turned toward theater as of late. He mentioned Stony Brook's social diversity again, however, this time it was with a new twist; he said we need to increase the diversity of the university's funding to match its student base. He made reference specifically to the "black box" theater in

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the Staller Center basement that would be replacing the former theater where construction is currently underway across the street from Kelly Dining Center. It apparently is significantly smaller, less versatile, and would be a tremendous problem for the theater arts' non-university-sponsored shows, which will not be given a new home anytime in the near future. Another graduate researcher approached the podium to agree with all but the previous speaker on increasing funding to attract science-background research. He was a member of the Physics Department staff and re-em-

phasized the need for a strong leader who would be able to oppose the naysayers to tuition hikes that would bring necessary funding to the various science programs.

It became apparent that the differing opinions of all the attendees from various academic backgrounds would be a key aspect of what the next SBU president will have to deal with. Such a diverse calling for both funding and firm ideological standing means there will be difficulty coming to a general consensus on the nature of our next campus leader. It is surely a good thing that the committee presiding over this selection

process will be in Albany and can weigh the differences without personal agendas relating to anything other than keeping Stony Brook a profitable SUNY school. This is an important point to be made, as there can be no new programs, nor up-keep of current programs, unless the university itself stays afloat by not taking on too much at once. Fiscal policy is going to have a huge impact on the next president's agenda. Keep an ear tuned and an eye out for any new developments in the committee's selection process in the coming months; it should be an interesting process.

Food For Thought

By Britany Klenofsky

I really wonder if anyone is actually happy with the food on this campus. As residents, we are forced to pay for a meal plan, but do we get any options? Included in our pricey meal plans are taxes. What do these taxes go towards? The price of food on campus is already heavily inflated, so what is this extra tax for?

The dining halls' main functions only accommodate lunch; furthermore, these accommodations are made more for a commuter's lifestyle, not a resident's. Residents pay extra money and yet at 6:30 p.m. there are only a couple of places to eat. Not to mention, once you get to a dining hall that happens to be open, the choices are minimal.

I went to the dining hall in the Student Activities Center

today, Sunday, at 5:30 p.m. and there was not a single thing to eat. There were just scrapings left at the salad bar and all of the stations except for the grill were closed. Frustrated, I went to the new and supposedly messiah of a dining hall, Roth, in hopes of a hot meal from the International Food Station, which I soon found to be closed. Once again I was disappointed, but definitely not surprised. There was nothing there

except for the one thing that Stony Brook can always guarantee - a long line. At Roth, the only thing open was Wendy's - not exactly a healthy way to go. Everyday we are told that America is a gluttonous, fat nation, but look at what this state university is feeding the future of America. Food habits start young; our minds are not the only things that are molded at a young age. We are teaching young people extremely bad eating habits and getting them addicted to junk. Not only is it irresponsible to wait until you are older to start eating healthy, but now America is currently facing an epidemic. What is that epidemic? It is obesity. And unfortunately, it is

Stony Brook. Now, we should come out and fight for something that affects us directly, which is the food that we put in our mouths. Our dining halls need great changing. The food choices are not only limited, but they are not healthy. Not to mention, they are extremely understaffed and force people to wait in lines for a tremendous amount of time, sometimes an hour, as is the case sometimes at Roth. It is becoming not just a suitcase college, but a commuter college. Nothing is going to change unless we put forth the risk to do something. No one is going to stay on weekends if the University refuses to feed them. Is it really too much to

ask for an even somewhat healthy and warm meal on the

EAT. LEARN. LIVE.

the young people that are being hurt as childhood diabetes is growing at a startling rate.

So, once again I will remind readers that our founding fathers fought taxation without representation. Now, just as much as then, we should remember their anger and bring back their rallying spirit. Young people came out in record numbers to vote during this year's general election, especially at

weekend? Stony Brook was rated as #1 (now #3) just one year ago for unhappiest students according to an evaluation by The Princeton Review. Do we really have to wonder why?

Provost's Lecture Series: Professor Eric Lane

By Dave Cooper

This semester, Professor Eric Lane of Hofstra University was invited to talk on October 14th as part of the Provost Lecture Series organized by Stony Brook University. The title of his talk was "How Our Constitutional Conscience Can Save Us From Ourselves," and I attended his lecture with the hopes of hearing a distinguished scholar provide some insight into the ways in which our beloved Constitution has shaped our political culture today. To cut to the chase, I was somewhat disappointed.

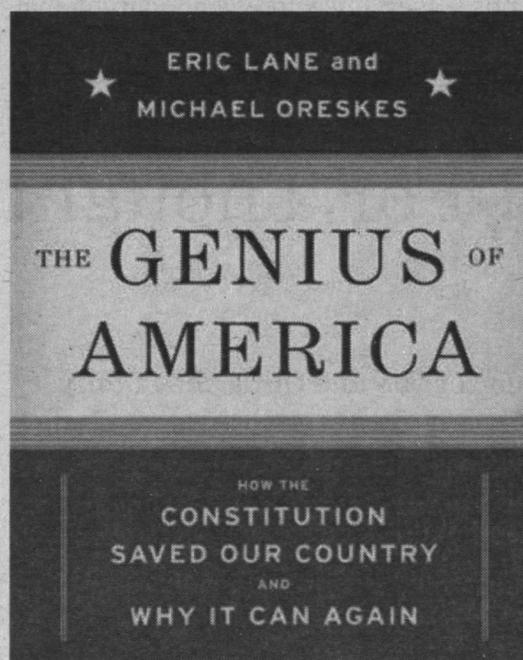
The talk had essentially three sections, and I will discuss them in turn. As a disclaimer, I might add that saying the lecture had "three sections" is probably accrediting Professor Lane with more organization than he actually had in giving the lecture. I mean to say that, overall, the talk was not particularly unified or cohesive. When he wasn't giving a rambling Cliff-Notes reiteration of American history, he was explaining how FDR's unconstitutional acts were okay while George Bush's were not. For more than a few moments, his logic was hard to follow, but here's my attempt at an explanation.

The first section was essentially a review of early American history, as told by a junior-high school student. He spent a lot of time on the Constitutional Convention, during which time I sat futilely waiting for him to say something that I, or anyone who passed the American History Regents Exam, didn't already know. The founders were a very diverse group of upper-class white men. They had to compromise on things. The Electoral College was an afterthought. There was no Bill of Rights in the original Constitution. Oh, so that's why they call them amendments. I never understood that.

Most of his historical analysis was extremely shallow. He was basically attempting to hit the major points. I assumed this was an attempt to get us all up to speed so he could provide a context for the real point he wanted to make. The problem is that this "real point" never came. In fact, I had completely lost track of what the lecture was even supposed to be about until after the lecture was over when a woman in the audience asked if he thought a "constitutional conscience" would someday take root across the globe. I mean, it wasn't a

great question. That's like asking a chef if he thinks that someday we'll solve world hunger. However, the question did serve to remind me of the reason I was there, since Professor Lane didn't seem interested in doing so.

Professor Lane's extremely rushed recount of history eventually led him to



the present day. To him, it seems to be the case that the most constitutionally noteworthy thing we've done since the New Deal was the PATRIOT Act. His main issue with the PATRIOT Act was the fact that it was "rushed," and was preceded by very little discussion about the ramifications of the Act for the U.S. Constitution. In fact, the crux of his argument seemed to be that people don't understand the Constitution and don't know what rights they should be trying to protect, not even the senators and congressmen who voted for the Act. For me, this was probably the high point of his entire lecture; he was taking a contemporary issue and standing it up to the Constitution. If it wasn't for the fact that every blogger and liberal talk show host in the country had been complaining about the PATRIOT Act's unconstitutionality for the past seven years, I might have said that he was on to something.

This then opened the floodgates for him to start paraphrasing the stump speeches of every Democratic candidate running for national offices since 2002. He seemed particularly fond of Barack Obama as well as the idea that it is "the government's job to regulate conduct and

redistribute wealth." At this point, I guess some part of me was forced to try to remember what this lecture was supposed to be about, because I knew it wasn't about this. As a person who generally votes for Democrats and has been accused of being a liberal, I would say that redistributing wealth to some extent is probably not a bad idea in certain economic climates. But to say that it is the government's "job," as if this is part of their fundamental duty to the American people, seems a bit much, especially coming from a constitutional lawyer. I would rather enjoy watching him try to find anything about wealth redistribution in the Constitution.

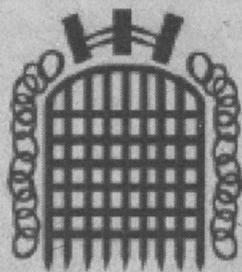
At some point he warned us that if you voted for Obama "as your messiah, you may be disappointed when you find out that he isn't." This was probably his most sober comment of the night, but again, not particularly profound and not at all relevant. In the end, he really just seemed like some guy commenting on politics in general, rather than a distinguished constitutional law professor explaining the nature of our collective "constitutional conscience."

During the Q&A, I asked which he thought was a bigger constitutional travesty, George Bush's usurpation of power in the name of national security (i.e., PATRIOT Act, detaining "enemy combatants," and so on) or FDR's usurpation of power in the name of economic stability (i.e., the New Deal). He said unequivocally that the PATRIOT Act was the bigger problem and that the New Deal's concentration of power in the federal government was not an issue because, he says, "We want it. You may not want it, but we want it." The "we" in this case was referring to the American people as a whole. Mind you, this was moments after he explained that the PATRIOT Act was unconstitutional despite overwhelming support for it at the time, since people don't read the Constitution or understand their rights.

I suppose the bottom line is that this lecture made me proud to be a Stony Brook student. Sometimes I feel sorry for those poor Hofstra political science majors who go to school every day to listen to professors who think a degree is a license to say your opinion is correct without backing it up factually or logically.

The "Ministry of Truth" Right Here At SBU!

By Ronaldus Magnus



Ministry of TRUTH UPDATE

For those who may not know, the "Ministry of Truth" is a bureau within the totalitarian government of Oceania, under its dictator, Big Brother, in George Orwell's frightening novel, 1984. The Ministry's job in the novel is to constantly change and rewrite historical documents, educational books, and so on, so that history is always in agreement with whatever Big Brother and his political party says or does. In this fictionalized world, "truth" is no longer an objective entity, but rather a relative concept subject to the will of Big Brother and his party. "Truth," in Orwell's fictionalized world, is whatever Big Brother and his party deem best for their rule of Oceania, even if what they deem best at a given time contradicts previous assessments.

Now, all Stony Brook students know how annoying D.E.C.s are. Almost every conversation I've ever had concerning them revolved around some sort of revulsion for them or how they were inhibiting one's ability to graduate. On a deeper level however, D.E.C.s are just another subversive tool for those in academia to impose their politically correct, liberal agenda which a captive audience of students is forced to take in.

We go to college during a time when liberal groupthink threatens us from all directions under the guise of "diversity training" and "tolerance-friendly." This is executed through a multitude of required courses one must take over his or her college career; the very acronym D.E.C. stands for "Diversified Educational Curriculum." Robert Johnson, in an article in *National Review*, noted, "As former

Bucknell and Rochester president George Dennis O'Brien has written, the principal contemporary threat to academic freedom comes from professorial ideologues and the supervisors who refuse to curb them: for all the emphasis on "diversity" on today's college campuses, the term is more understood programmatically than lexically." As well as the classes that are D.E.C.s, which are carefully selected from the entire pool of offered courses by an elite few, other required classes, such as the ACH and LRN classes freshman are required to take, are also designed to set the foundation for the freshman taking them to be obedient, "tolerant," "team-oriented," and "diversified" little soldiers in the service of liberal ideology.

However, for all the ridiculous, annoying D.E.C.s we have to take, there is one D.E.C. we should all be thankful we have and not be vexed by having to sit through - the D.E.C. K/Skill Four, which is a course in American history. I say this because this vital part of our education about our past was almost taken away from us or rendered meaningless. In doing some research about liberal subversion in academia, I stumbled upon something rather interesting. In the article I quote above, entitled "Campus Hourglass," about how communication should flow on a college campus between its professorial staff and administration (freely in both directions like an hourglass), I found an entire section devoted to Stony Brook. Johnson reported, "At Stony Brook, for instance, the faculty curriculum committee balked after the SUNY Trustees, intending for all graduates to obtain a breadth of knowledge about the United States, mandated that SUNY students complete at least three credits in American History. The committee attempted to fulfill what it termed an 'old-fashioned' requirement through a course category with narrow offerings dealing with politically correct topics." I was not aware that, as an American citizen, being well-versed or even somewhat familiar with American history was "old-fashioned." I suppose this is only the case in the "progressive paradise" liberal fifth columnists all over, especially in academia, wish to imprison us in. Even more audacious was the professorial response to criticism of their view of how the American history requirement should be fulfilled, as

they vehemently advocated pushing "our view, despite the threat of SUNY rescinding degrees awarded to our students."

Is it just me, or does this incident have a striking and alarming resemblance to Orwell's nightmare world of Oceania, Big Brother, and the Ministry of Truth?

Luckily for us, their system was met with too much opposition and criticism to be fully employed. However, I am enrolled in a D.E.C. K history course this semester entitled "American History Through Film," where a T.A. thought it necessary to spend half her lecture about "Dr. Strangelove" bashing Senator Joe McCarthy. Of course, Cold War political paranoia was one of the elements satirized in the film, but hardly the most important one and certainly not one that justified the inordinate amount of time the T.A. spent flagellating it. It is also seemingly okay to learn about American history through films such as "Coming Home," "Alice's Restaurant," and "Do the Right Thing" - films laden with liberal propaganda - with no films shown or talked about portraying opposite views. Couldn't the liberal view of war, peace, and patriotism have been compared to the more traditional view seen in the Academy Award-winning 1941 film "Sgt. York"? Couldn't the nihilistic view of race relations in "Do The Right Thing" have been compared with the more hopeful view of "To Kill A Mockingbird"?

Is it "fair," "tolerant," and "diverse" to only see films that present the liberal perspective and then have that side further reiterated via a one-sided lecture? Or is there, as in 1984, only one incontestable, indisputable, and unquestionable version of the "truth," defined as being whatever those who run things say it is, at any particular time, as suits their purpose? From what I hear about several other D.E.C. K classes, students unfortunately run into similar situations.

Our single greatest endeavor should be to ensure that Orwell's novel remains fiction and does not become reality because, frighteningly, it seems as if we are slowly but surely getting there.

Election 2008 Wrap-Up

By **Conor Harrigan**

On November 4th 2008, the dead walked, the mute spoke, the deaf heard, and the blind saw. The seas parted and our "oceans began to heal." The animals sang and the heavens exploded with the symphonic sounds of celestial celebration. Barack Obama was elected to the presidency of the United States of America.

To many on the left, the election was a mandate for a dynasty of left-wing, bureaucratic, big-government, tax-and-spend rule. After the election, the co-chair of Obama's transition team, Valerie Jarrett, said Barack was ready to "rule" on day one. My jester hat has been sent and is in the mail.

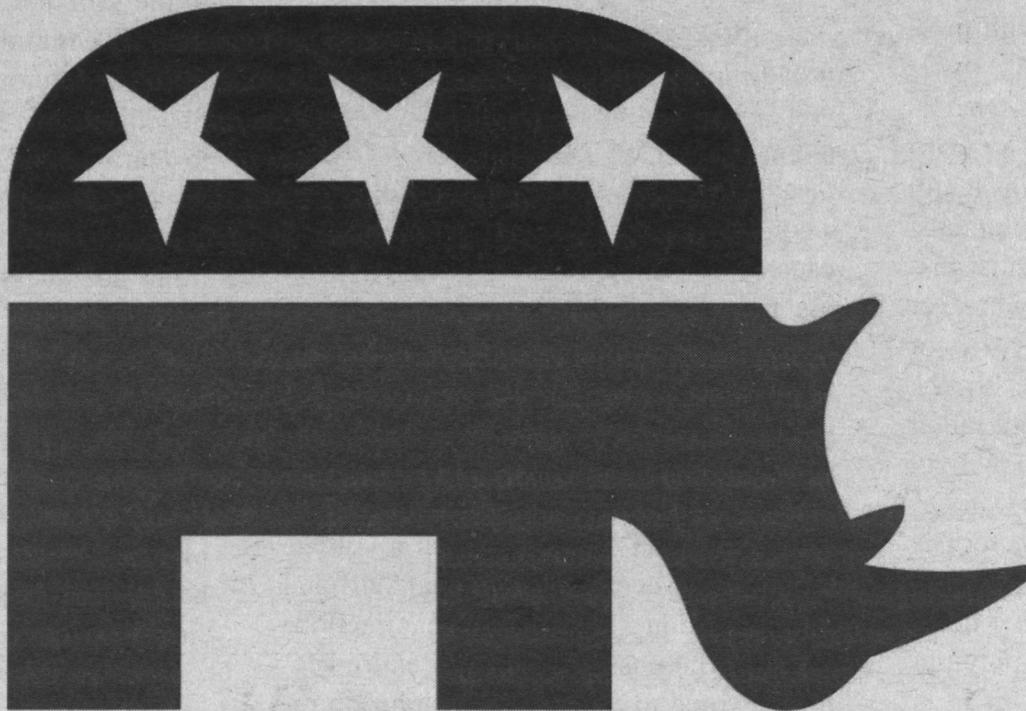
According to many in the media, the conservative movement inside the Grand Old Party had met its demise. The time of Reagan conservatism ended, and the nation had ushered in an era of "change." The commentariat of elitist intelligentsia proclaimed that the only way to regain the jaws of victory for the GOP and the conservative movement was to water down and present a more moderate version of themselves. That is, to be what Bud Light is to Budweiser; what Amstel Light is to Amstel. According to the Media minstrels of the left, the Republicans lost because they were too right, that they were not palatable enough to the moderate's tongue.

Are these prescriptions correct? Are these ideas based in reality? Was the GOP on the receiving end of an electoral defeat due to their "hardcore" conservatism? Was the supposed lack of Republican moderation probable cause for defeat to the Democrats?

No. Our party ran the moderate of the GOP for the presidency. Our candidate ran against the "greed of Wall Street." Our candidate suspended his campaign, only to vote for the bailout. Our candidate used the left's rhetoric when saying things such as "keeping people in their homes." We ran an amnesty candidate in imitation of the Democrats. We ran the candidate with

the eight-year history of being against the Bush tax cuts using class warfare rhetoric, as an imitation of the Democrats. We ran a climate change candidate who supported cap-and-trade systems, in direct imitation of the Democrats.

We ran Democrat-lite. This isn't to say our party was devoid of alternative obstacles, such as a poor economy, and anti-Republican sentiment due to 8 years of Republican incumbency. We were given an uphill battle once the years of Democratic lending policy climaxed to create an economic ratsbane upon the U.S. in September. Unfortunately, voters did not apply diligent examination of the situation, and reflexively blamed Republicans.



Why We Failed:

The pundits have been clamoring like spoiled children about the lack of Republican "moderation" in the 2008 election over the last few weeks. Moderation killed us this year. It was not the sole cause of our defeat, but it was a major factor, and here is why.

Our position in running a more "moderate" candidate prevented us from being able to more distinctly separate our candidate from the Democrats' candidate. How could we have separated ourselves from the left on immigration? We wouldn't have been able to. How could we separate ourselves on global warming? We couldn't. Cap and trade? Try again. Pinpointing the actual problem with the subprime mortgage mess? Good luck. Obama

already owned the "greed" message, yet we tried to take it away instead of offering a viable alternative. Instead of immediately sounding the alarm on liberal banking policy, McCain went after Wall Street's "greed." He went and voted for the bailout, something a large portion of America did not support. He did not set himself apart from Barack Obama and the rest of the D.C. establishment. With his vote for the bailout, he became the establishment. All because we ran the moderate.

We had so much time during the Democratic bloodletting between the Obama and Hillary camps to separate ourselves from the left, yet we were unable to due to our peculiar position of running a candidate who agreed with the left on so many fronts. We blurred the lines. Voters are not extremely nuanced, nor are they extremely scrupled. We did not offer a clear alternative, but a confusing amalgamation of left- and right-wing talking points; something murky, muddy, and hard to process, unlike the deviously simple message of the Obama camp.

For a party that talks about competition and innovation, we showed little this election cycle. Instead of coming out with new, strong, and innovative messages, we attempted to subvert the Democrats by stealing their own. We attempted to steal the absolutely vague and empty message of "change." Of course the McCain camp failed to hit Barack Obama on things like Obama's broken campaign finance promise, his associations with Jeremiah Wright, the banking corruptocrats in Obama's advisory boards, the appalling failure to expose Obama's comments on bankrupting the coal industry sooner, and the failure to garner a clear and concise economic message earlier.

In the end, however, we attempted to swindle the Democrats' messages from under their feet, as opposed to concocting our own. We wasted months of campaign time, because we were unable to make a distinct separation between the Democrats and ourselves. This is because we ran John S. McCain.

The Un-Fairness Doctrine

By Jason C. Schaeffer

In a recent interview with Fox News' Laura Ingraham, New York Senator Chuck Schumer was asked whether or not he believed the Fairness Doctrine ought to be revived. Schumer replied, "Do you think we should allow people to put pornography on the air? Absolutely not. Particularly on television or radio." Unfortunately, when Senator Schumer made these remarks he was not referring to his appearances on television news every Sunday night. He was instead referring to talk radio. Schumer was making the point that the rhetoric of O'Reilly, Hannity, Limbaugh, Beck, Imus, and countless others is pornographic in nature, which it clearly is not if you take the time to listen to their programs. Chuck Schumer is not alone in these beliefs. The liberal establishment is gearing up for a fight against one of our only footholds in the wacky media, and they plan to do it by imposing the so-called Fairness Doctrine.

The Fairness Doctrine was an old FCC policy that existed from 1949 to about 1967, and was applied on a case-by-case basis until some elements of the doctrine were adopted by the FCC in 1974. It had two basic provisions. It required broadcasters to devote some time to controversial issues of public interest. It also said that broadcasters had to air contrasting views. The FCC affirmed that Congress had given it the authority to put into place a method of "access, either free or paid, for person

or groups wishing to express a viewpoint on a controversial public issue. The FCC rarely invoked the doctrine with the exception of certain matters pertaining to candidates in elections and basically chose to adopt a policy of voluntary compliance, although they did threaten enforcement if they deemed it necessary. In 1985, under President Reagan, FCC Commissioner Mark Fowler essentially repealed the Fairness Doctrine, citing that it hurt the public interest and violated the free speech rights guaranteed by the First Amendment.

As reasonable as the Fairness Doctrine appears to be at the surface, it is in fact unnecessary and infringes upon free speech. When the Fairness Doctrine was thought up, talk radio for offering both viewpoints had yet to really emerge. The number of media outlets was miniscule compared to what it is today, with direct TV and satellite radio on the forefront. With so many different outlets, censorship of any kind is not necessary. The broad purpose of the Fairness Doctrine was to make sure that controversial viewpoints were broadcast, and in fact this is exactly what we have without the Fairness Doctrine. On some outlets we have strong, perhaps even controversial, conservative viewpoints, while on others there are diabolical liberal viewpoints, which are controversial by default. If the Fairness Doctrine were to be invoked, station owners would be afraid to

air some of this programming. Liberal station owners would have an even better excuse not to air conservative programming. Stations would have to be afraid in theory to air very liberal viewpoints as well if it is in fact enforced equally. In the end, the result is that essentially no controversial topics reach the airwaves because of fear that the Fairness Doctrine will be invoked if the government deems that they haven't equally represented the alternative view.

Unfortunately, I highly doubt that the Fairness Doctrine is going to be enforced in a just manner if it comes back into existence. Looking at its backers, it is clear that it is the brainchild of the liberal establishment, and it is no surprise that liberals will trample all over freedom of speech and invoke censorship. Bill Ruder, John F. Kennedy's Assistant Secretary of Commerce, spelled it out like this: "Our massive strategy was to use the Fairness Doctrine to challenge and harass right-wing broadcasters and hope the challenges would be so costly to them that they would be inhibited and decide it was too expensive to continue." Thus we see the danger that we are presently in. If Obama can get his filibuster-proof Senate, then there will be no stopping him. This sort of media censorship is often the beginning of dangerous regimes, as we saw with Castro's Cuba, Stalin's Russia, and Germany by the hands of Joseph Goebbels.

Bigger Government, Here We Come!

By Samantha Cole

In a few months we will welcome not only a new president, but also a new and bigger government. Despite what history has taught us, we are going to repeat past mistakes hoping for a different result. Franklin Delano Roosevelt's policies taught us that increasing the size of the government and creating government institutions and projects only digs us deeper into our problems. His only saving grace was that we entered a war that subsequently allowed for the actual creation of wealth after years of drowning in debt and stagnation. History teaches us that increasing the size of the government does not work, and yet liberal teachers continue to rewrite history by telling us that it was not the war,

but rather New Deal programs, such as the Tennessee Valley Authority, Civil Works Administration, Works Progress Act, etc., put into action by Roosevelt's increased government that saved the economy.

In school we are brainwashed into thinking that the rich are evil and that the poor deserve and need every bit of money that they can get or steal from the wealthy. During the Carter Administration, we were taught that everyone deserves a house, despite the fact that they could not afford one. Even today we are told that every free market institution deserves regulation and that it is the nasty rich people who are greedy, but when people such as President Bush and Senator McCain proclaimed that Fan-

nie and Freddie needed regulation, people such as Barney Frank shushed us all into submission. People listened, of course, because people were supposedly doing better. Now, because of the Carter Administration, people were suddenly wealthier and could therefore afford homes that once they could only have dreamed of. Not just that, but thanks to the Clinton Administration, people were also given a blank check to furnish these houses which they still could not afford. Carter and Clinton were applauded for the work that they were doing. They were helping people out by putting them into houses and "improving" the economy; however, not once was it con-

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sidered that they were creating a housing bubble. Not once was it considered that they were putting people into houses that they could not afford which would eventually force even more people onto the streets as prices became increasingly inflated and then eventually plummeted. Keep in mind, this affects not only the people that could not afford houses, it affects people who were actually able to afford the houses as well that were now taken by sub-prime mortgages. These people were forced into a higher housing market that they could not technically afford either. Oh wait, we did mention how this became a problem...we mentioned it during the Bush administration when the collapse he warned about finally occurred.

So now we are heading back to a liberal administration. People who supposedly believe in equal rights are now dancing in the streets that the liberals control everything. The only thing they have to complain about is that the Republicans can sometimes be heard because the Democrats do not have a filibuster-proof Congress. Liberals are really exemplifying their "free-speech" ideology now; they are really showing their true colors as they seek to silence every part the conservative wing of America.

Liberals want to create a bigger government and they are going to get one. They want to take money away from the wealthy, and they are going to accomplish this. I have a proposition. I say we take their bigger government and make it even bigger. Why stop at just taking money from the wealthy? If projects like Carter's and Clinton's which took money from the "evil" wealthy and put it into the hands of the deserving middle class did not work, then why simply just repeat it? We should add to it. ABC, a known liberal-

leaning network, has a show called Wife Swap. In this show, two families are put on television as they switch wives. Each family learns how the others lives and in the end they are given a lump sum of money, essentially a government hand out from the wealthy. However, there is one catch. The mother from the other family writes a note and allocates every single cent of money that they are given. It is a

person should get to adopt a couple dozen needy families and, remember, it's a couple of dozen because only a small portion of America should actually work and support the majority. Each year, not only should this one family give a blank check to their adoptees, but they should manage their finances and decide what they spend. If all of these past government programs have not worked yet, then the final

part might be that they need some more regulation. Liberals tout the need for the wealthy to pay for the poor and redistribute the wealth constantly. Liberals tell us that it is not fair that the evil wealthy get to keep their money and that the poor do not make a lot. However, every time we follow their plans, nothing changes. The wealthy, according to the liberals, are still evil and the poor are still poor. What can we surmise from this? In my opinion, this must mean that people are just wasting the money that they are given. The Clinton Administration gave people money to furnish their houses and yet they still had no furniture.

What was the money used for?

So let us welcome our new president in and let us welcome the new programs that he will adopt. However, let us not just stop there. If the wealthy cannot decide how they spend their money and they have to give it up through taxes, because G-d forbid someone works hard and sees the fruits of their labor, then why should the rest of America just get a blank check, without having to work for it of course, without any direction on how to spend it? It might benefit us all. People cry that the wealthy get more advantages, and with this plan, now not only can everyone have a parent to support them financially by giving them money every year, but now they can also have personal financial advisors who manage their money and tell them how to spend it.

wonderful idea that I think the government should adopt. People constantly cry poverty, and yet every time new games, such as Guitar Hero, comes out, they are ripped off the shelf. People need the money that the "evil" wealthy work so hard to make, and yet people spend hundreds of dollars each year on tattoos, alcohol, cigarettes, and other wasteful activities and products that no struggling family should be wasting money on. If they cannot afford to put food on the table unless the rich support them, then there is no reason in my mind that they should be spending hundreds of dollars on frivolous expenditures.

So what I say is, let us create another branch of government. Liberals love a bigger government so why not just keep inflating it like a balloon, because everyone knows balloons never pop. With this new form of government every "evil" wealthy

Table 1: Composition of Federal Outlays, Discretionary vs. Mandatory Spending

	Discretionary	Mandatory
1965	66.2%	33.8%
1970	62.4%	37.6%
1975	48.3%	51.7%
1980	48.7%	51.3%
1985	48.1%	51.9%
1990	44.4%	55.6%
1995	40.0%	60.0%
2000	37.4%	62.6%
2005	40.1%	59.9%

Source: Congressional Budget Office: Historical Budget Data, Table 5

A Global Assault Requires A Global Resistance

By Conor Harrigan

Last month the nation of India suffered a massive terrorist attack at the hands of Islamic militants in the area of Mumbai, formerly known as Bombay. It has since turned out that the Islamic terror group Lakshar e-Taiba, which has strong links to al-Qa'eda and formed in Pakistan and funded by Saudi Arabia, was responsible for the attack. At around 10:30 P.M. on Wednesday, November 26th, gunmen attacked the Hotel Taj Mahal, the Trident Oberoi Hotel, a Chabad House, hospitals, the Shivaji Terminus railway, and the popular Leopold café. Approximately three hundred people were killed with hundreds more maimed and wounded. After more than sixty hours, Indian commando forces were able to take back the areas taken over by the Lakshar jihadists.

According to various reports, the jihadists, in addition to the all out assault on Mumbai, were hunting for American and British nationals in the hotels that they seized. It is also known that after the jihadists came to Mumbai by a small dinghy after dismounting from a larger boat off Mumbai's coast, they immediately began their indiscriminate elimination of men, women, and children across the greater Mumbai area. There are also reports that the jihadists that struck in Mumbai received funding from UK-based mosques. Articles from Rediff.com, an Indian news service website, reported that doctors who examined the bodies of Israelis murdered in Mumbai saw extensive evidence of pre-mortem torture. Many in India have now labeled this attack "India's 9/11."

Indeed it was. Islamic jihad had slowly made its march across the globe, from the rubble of the World Trade Center, to the streets of London, from the tropics of Indonesia, to the hills of Afghanistan, and from the schools of Russia, to the markets of Morocco. Across the globe, the Islamic jihad has made its mark upon millions of people. Families have been torn to pieces, children made homeless, and spouses made spouseless.

Each time a horrible act such as this is perpetrated, there are those of us, already long aware to the perils of Islamic jihad, left wondering if the world, and particularly the left, will wake up. As usual we are disappointed. Those who slept through September 11th 2001 have stayed asleep. The deep denial among Americans and

other people around the world remains intact.

Despite the mounting evidence of an all out global assault by Islamic jihadists on their non-Muslim and Muslim counterparts, the left, and a good portion of the right, continue their cognitive dissonance. However, there is a divergence between the two ideological camps. While many on the right such as Ralph Peters and Dinesh D'souza decry efforts to expose some of Islam's tenets that endorse violence, they do not endorse (to our knowledge) any political or lawful measures to prevent such speech. This does not apply to many on the left.

Take for example, the case of Oriani Fallaci. In 2005, while battling a cancer she unfortunately succumbed to in 2006, Fallaci was facing jail time in Italy for "defaming Islam." Her criticisms of the religion were designated as illegal under Italian Penal Code. They were also highly unpopular among European leftists as "islamophobic." Taken to court by Adel Smith, an Italian national who just so happened to be Muslim, Fallaci defended her criticisms of Islam unapologetically.

This past year in the United Nations, a resolution backed by the Organization of the Islamic Conference was passed. The resolution noted the need to combat the "defamation of all religions and incitement to religious hatred, against Islam and Muslims in particular." This "anti-blasphemy" resolution will give governments the green light to intimidate, prosecute, and oppress anyone who dares to level criticism against Islam. To think this idea as naïve, one must only look at the case of Oriani Fallaci.

The American left has not risen to the level of court action yet, but they have shown a strong tilt towards the possibility of doing so. Using various terms such as "racist," and "Islamophobe," they have continually attempted to intimidate and silence critics of Islam in America. Groups like the Council on American Islamic Relations have attempted to silence pundits such as Michael Savage using court action and lawsuits.

The media at home and abroad has continually made the effort to separate any act of terrorism from its Islamic motivations and perpetrators. In the United Kingdom, Muslim perpetrators of terrorism,

such as the Muslim doctors who attempted to detonate Glasgow air terminal last year, are referred to merely as "Asians." In Pakistan, perpetrators were referred to as "unknown miscreants" in media dispatches. In the United States, it is taboo to utter Islam and "terrorist" in the same sentence, simply because Islam is a religion of peace, and there is no argument to the contrary.

As written in the last issue, it is clear that there are elements of Islam that do encourage violence towards non-Muslims. To suggest otherwise, and to deny what is there, is to embrace fallacy. As it stands, Islamic jihad is raging around the world, from Jakarta to Mumbai, Jalalabad to Cairo, from Yemen to Darfur, and from Washington D.C. to Bali.

We are facing an enemy that grows more emboldened by the day. With increasing ferocity, their savage assault is expanding across our planet. We as Americans are living in the ashes of September 11th 2001. Using political and social tactics, the jihadists, along with their left-wing counterparts are making moves to silence their opposition. With the help of the useful ignorance of the U.N., the Democratic party and other liberal organizations, the jihadists are using the labels of "islamophobe," and "racist" to end all criticism of their religion despite the fact that their very actions are justifying our very words.

Our American left holds in their hands a peculiar set of beliefs. While expressing outright disdain for Christianity, they defend Islam at all costs, even if it requires the leveling of untrue labels upon critics of Islam. This is all in light of a total lack of any global Christian terrorist group. These behaviors are strange, and should be a case study in suicidal tendencies.

If we are to win the "war on terror," we must win the battle for free speech first. The jihadists are making their moves, slaughtering Muslims and non-Muslims alike by the boatload without remorse. If we are to carry on with the existence of our great republic, we must preserve our speech. Without it we are useless. Without it we are defenseless.

One can destroy a body. One can bring down a tower. One can blow up a mall, and one can shoot up a young child. One can

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destroy the physical. However, one cannot destroy a thought. If the jihadists are able to make illegal our thoughts, if they are to control the speech of free men and women, they win. If they are able to dictate words,

they are victorious.

Thoughts surpass the physical. They usurp flesh and blood. They are free for everyone to have, and free for everyone to use. If we give into the hordes banging at our doors, those who clamor for us to shut

our mouths, we have lost the very thing that makes us human. This is free will. In the end, the defense of free will is something upon which, in the words of Robert Spencer, “everything else depends.”

More Like “Separation of *Brain* and State”

By Gaby Jusino

“Separation of church and state.” Every living human being has heard this phrase at one time or another. It is one of the most pervasive mantras in modern American history. Liberals and other assorted political hacks are hell-bent on boring holes into people’s brains and filling it with their nonsensical tripe about “separation of church and state.” From my own personal experience, many people who mention the “separation of church and state” do so passively—not understanding what it really means.

For liberal Democrats, the old “separation of church and state” gag is employed so that they can make the argument against religion having any kind of presence in the government. “No Ten Commandments statues in court buildings—that violates the separation of church and state!” Liberals claim that the First Amendment of the Constitution demands a “separation of church and state,” particularly the Establishment and Free Exercise clauses. The clauses are as follows: “Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof.” Where in that sentence is “separation of church and state” mentioned? Your eyes aren’t fooling you; it isn’t mentioned at all. The First Amendment simply states, first, that Congress cannot establish a national religion (like the Church of England, from which the Founding Fathers were escaping) and that it cannot prohibit anyone from practicing their own religion. The First Amendment does not even prohibit states from establishing their own religions: Connecticut, Maryland, Georgia, South Carolina, Massachusetts, and New Hampshire all had established state churches—Massachusetts until the year 1833.

Now that we understand the clear intent of the First Amendment, let’s tackle the actual phrase in question—“separation of church and state.” On January 1, 1802, President Thomas Jefferson wrote a letter to the Danbury Baptists of Connecticut, assuaging their concerns that the federal

government might infringe on their religious liberty. He wrote, in part, “Believing with you that religion is a matter which lies solely between Man and his God, that he owes account to none other for his faith or his worship, that the legitimate powers of government reach actions only, and not opinions, I contemplate with sovereign reverence that act of the whole American people which declared that their legislature should ‘make no law respecting an establishment of religion, or prohibiting the free exercise thereof,’ thus building a wall of separation between Church and



State. Adhering to this expression of the supreme will of the nation in behalf of the rights of conscience, I shall see with sincere satisfaction the progress of those sentiments which tend to restore to man all his natural rights, convinced he has no natural right in opposition to his social duties.” He ended the letter with, “I reciprocate your kind prayers for the protection and blessing of the common father and creator of man, and tender you for yourselves and your religious association, assurances of my high respect and esteem.”

But Jefferson wasn’t the first person to use the “wall of separation” phrase; it was originally used by Roger Williams, founder of Rhode Island and a Baptist himself. Williams had a popular sermon titled “The Garden and the Wilderness,” in which the church was the “garden,” the “wilderness” was the outside world, and the “wall” was used as protection of

the garden from being “overrun by the wilderness,” as Jim Henderson—the senior counsel for the American Center for Law and Justice—explains. Henderson further clarifies that, “Williams explained that, from time to time, for the purpose of disciplining sin in the church, ‘it hath pleased’ the Almighty to break down the wall.” Therefore, the true meaning of the “wall of separation between church and state” was to protect state religions from the clutches of the federal government—not to stop kids from singing Christmas carols in school!

In 1947, “separation of church and state” was resurrected yet again—for the purpose of revolutionizing the Establishment Cause to the meaning it holds among liberals today. Supreme Court Justice Hugo Black, while debating the case of *Everson v. Board of Education*, argued that state governments, as well as the federal government, could not, “openly or secretly, participate in the affairs of any religious organizations or groups or vice versa.” He concluded that, “In the words of Jefferson, the clause against the establishment of religion by law was to erect ‘a wall of separation between church and state’ ... [that] must be kept high and impregnable. We could not approve the slightest breach.”

Although the modern-day reasoning behind the “separation of church and state” is categorically false, it has permeated the minds of many—if not, most—Americans. It has become a useful tool for liberals; it reinforces their disbelief in religion and faith. On the face of it, the “separation” gives them a legitimate, historical basis for their destruction of religion in America. The mere utterance of “Merry Christmas” at school, the mere sight of a Ten Commandments statue or a harmless nativity scene, the mere mention of “under God” in the Pledge of Allegiance—these things enrage liberals, so they must search for a justification for removing all religiosity from the public sphere. They need that comforting escapism. And they’ve found it—the “separation of church and state.”

College Stress: Tuition and Loans

By Jonathan Pu

As budget increases loom over our university, it's only natural that students should be more worried about their pocketbooks. To make matters worse, the recession we're fighting may make loans harder for students to attain or, at the very least, drive up interest rates. Though most current loans are on fixed interest rates, there is still the concern of how many students are able to attend colleges, even subsidized ones such as SUNY Stony Brook, in the coming years.

The current recession is one brought upon us mainly through the difficulties that have cropped up in the housing markets, and ultimately, the financial markets. Despite how distant a problem this recession might seem to university students, the reality is that a recession will hit us just as hard. The reluctance of financial institutions to make loans in the housing market is a fear that, as a result of the rapid loss of value in their assets, will find its way into all kinds of loans. As students with little or no credit history, it is difficult for us to justify that we are, in fact, good candidates to invest in (because, after all, that's exactly what a loan is). The only way financial institutions can continue granting loans to students is if they raise the interest rates on loans and only if students meet very selective requirements. Already, the biggest student lender, Sallie Mae, has reported losses amounting to over 1.6 billion U.S. dollars just two quarters ago.

To combat the difficulties in financing higher education, President-elect Barack Obama has already put forth a plan to guarantee \$4,000 per year to every student

who volunteers at least 100 hours of community service. This may either be a genius plan that will guarantee most children the opportunity to attend a community college at the very least, if not better, or it may backfire considering the sheer amount of resources that the federal government has to divert to the program. To fund this program, the government would either have to levy new taxes, which would only serve to damage the American economy even further as consumer spending reaches even lower levels, or to dig further into a growing deficit. Of course, should this scheme work, the trade-off of 100 hours of community service for \$4,000 is a bargain that cannot be passed up and should serve to alleviate some of the stress of funding higher education.

However, while the idea of funding higher education with American taxpayer dollars might seem alluring, there is yet another alternative to our current loans system that can be considered: human capital contracts. An idea developed in 1955 by Milton Friedman, the concept of human capital contracts is one that has only been implemented by one major firm named My Rich Uncle. While our current loans are structured around paying back the value of the loan plus interest, the human capital contract is a contract where a student pays back a fixed percentage of his or her salary for a fixed number of years to pay off the debt. Unlike loans now, the human capital contracts do not require a student to repay a specific value, thus making the contract a matter of investment for the firm. Contracts, also unlike loans, can be specifically tailored

for each individual by the firm to not only minimize its risk but to also justify its loan. As a result, not only will the firm make a profit but it will also be able to help students achieve higher education without too heavy a burden of meeting a quota payment each month.

To compare the idea to President-elect Obama's, the economic benefit that is realized from the implementation of human capital contracts can only be positive. By calculating risks and tailoring contracts to minimize risk, the firms will easily bring in a profit. At the same time, the college education the students receive will advance their value as human capital and thus they will be more productive in their jobs. The plan proposed by Obama draws heavily on money that the government does not have, thus putting a strain on either the federal deficit or, worse, the taxpayers. Instead of producing an absolute gain in economic efficiency, the President-elect's program can easily drive itself downwards and harm the economy far more than help it.

It should come as a shock that an idea proposed by perhaps one of the most renowned economists of our time over 60 years ago has not yet been taken into account, especially considering the circumstances the loans industry is in. Unless the loans system can guarantee reasonable interest rates in the years to come, there had better be some investigation into sensible alternatives or else students will be far too busy stressing about tuition bills to crack open their textbooks.

First Semester Reflections

By Sally Miller

Recently I found myself at my high school's homecoming carnival; I wasn't treated like just another community member – I was treated like a visiting dignitary. I found myself imparting knowledge upon the youngsters who waited on my receiving line, and who wanted to know what college was really like. As the morning wore on, I found myself conveying similar themes, which eventually found set wordings that were easy to repeat and remember.

Going to college is not an invigorating experience; it's a harrowing one. Your friends go off into the real world, and seem-

ingly forget you exist. Your best friend could begin ignoring your text messages, give you the bare minimum when it comes to talk time, and when (if) you get her on the line she has very little to say, and no details to share. You discover who in high school really were your true friends, and who were just friends of convenience. Even more difficult than losing your friends, is losing your beloved pets back home – you have to learn to sleep without your warm little Yorkie terrier sleeping next to you. In addition, you have to pack up your belongings and leave home, knowing that each

time you return, you're truly just a visitor, as your house is no longer your home. Your siblings pick fun: they don't have to listen to you, as you don't actually live there any longer.

Everyone you meet in college is exactly like everyone you've ever met in high school, yet at the same time, completely different. The first thing people do when they arrive at a new institution is to search out people who remind them of home. This could mean gravitating towards a certain professor because he reminds you of your

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crazy government teacher, or spending time with the people who look or sound like the friends you left back home. The people you meet are in some respects exactly like the people you've left behind, but have their own fatal flaws, and their own passions and secret talents that you slowly encounter. You might even find as you acclimate yourself fully to the college experience that you start to find people who don't match the model of your friends from years previous, but who create molds for themselves.

Be careful what you say and do – you're being put under a microscope – anything you say or do will be used against you, and your good qualities will be weighed against your missteps. Fortunately or not, first impressions aren't everything. You're thrown into a group of people, very few of whom share previous connections. We pass snap-judgments about people immediately; however, we realize that everyone is at least a little disoriented and uncomfortable at first, so we give them at least one more chance. No matter how appealing your personality is, if you make one too many mistakes, some people will immediately tune out any positive attributes you have, and start disliking you. This gets tricky if your niche is in a small group of individuals.

Interpersonal relationships were much easier in high school, as you never had to live with everyone else. If for no other reason, college is more difficult because everywhere you turn someone's there; there's

nowhere you can really be alone. You're never allowed the release of getting away from everyone – whether you need to get away from your roommate, your friend, the guy across the hall or the girl upstairs – you can never get adequately away from people while on campus. The inability to vent properly allows annoyances and disappointments to build over the period of time you're on campus, only to be released once you know you're far away enough that the people annoying you won't hear you complain, which doesn't bode well for your relationship with your parents. Tied into the inability to get away is the knack people have for interrupting studying, and sleeping. There is nowhere in your residence hall that you can go to be away from everyone so no one can interrupt your work.

The infusion of sex, drugs, and alcohol in the dorms is truly an eye-opener. Having lived a sheltered life prior to coming to dorm on campus, I was incredibly shocked at the prominence of sex, drugs, and alcohol on campus. With a relatively traditional upbringing, I was raised that sex wasn't something you discussed with anybody – what a shock it is when one of my new-found acquaintances talks about anything else. The freedom with which it is discussed scares and worries me that this is what America's youth is doing and then discussing. As for drugs, I've encountered more people who freely admit to smoking pot in my three months here than in the other 18 years and four months of my life.

I definitely was not expecting that. The frequent drinking and partying was yet another culture shock. People don't even try to hide their underage (and thus illegal) drinking. The entire culture shock of the dorm life has been quite disturbing, and not something I will remember with pleasant memories.

Don't take any class before 9:00 a.m., regardless of how interesting it sounds. Living either on a hall, or in a suite, not everyone has a schedule similar to yours. Not everyone you encounter is going to be courteous, listen to reason, and quiet down so you can get adequate sleep before your 8:00 a.m. class. People, as a species, are selfish: they are willing to acquiesce to your requests only when they don't impact their lives too much. If your suite likes to party, or stay up late even, good luck trying to get them to stay quiet after quiet hours. Oh, and if they decide to create their own quiet hours, you should definitely stand up for the building's quiet hours, as rules are in place for a reason.

Now, I won't say that I haven't enjoyed my time here so far. I have enjoyed my classes immensely – I love the freedom I have with setting my schedule; I'm able to really specialize in my chosen field of interest. The professors are fantastic, and incredibly knowledgeable, and even more important, they are willing to help you if you're willing to put in the effort. As everyone always says, College is what you make of it.

The Patriot Interviews ROTC's Own Mark Severino and Alex Brennan

By Aditya Ramanathan

The Reserve Officer Training Corps' goals are clear – turn college students into officers in the armed forces. Still, there have been many misconceptions concerning the program. Isn't joining ROTC just like joining the army? Aren't ROTC students drilled constantly? Doesn't ROTC strictness promote conformity? The truth is these questions could more appropriately be aimed at Stony Brook's pre-med program. In order to clear up some of the smoke surrounding Stony Brook's fledgling ROTC, we at the Patriot offer you an inside look at one of the lesser known pro-

grams on campus.

Q: *What interested you in joining the program?*

Mark: I've always wanted to be in the military, I personally feel I was bred for it – I was in the scouts, used to hunt. You only have one life to live and I wanted mine be adventurous and worthwhile.

Alex: My father taught me a lot of history and I probably watched too much of the history channel. It was always something that I wanted to do and I knew that even if I hated it, it was something I

could always be proud of.

Q: *How did your family feel about your joining the program?*

Mark: At first they were against my joining. They wanted me to go to college and I had to show them that I would be going to college, the army would be paying for it and I would be graduating as an officer. Now it's they've done a complete 180 and completely support me and my mother is very excited about where I'm going from here. I just think somewhere along the way they realized that this is what I

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wanted to do and have accepted it.

Alex: My father was worried about my enlisting and my mother was ready to flip out. They wanted me to finish college, which is exactly why I decided to do ROTC, so I could graduate and still be an officer. My mother is still ready to flip out, though they are growing to accept that this is what I want to do.

Q: What opportunities do you feel you've gained through the program?



The values of the ROTC program displayed on their seal.

Mark: It's changed my entire outlook on life, especially the way I conduct myself. I don't think I would be the same person. I've done so many things - jumped out of planes and repelled out of helicopters, things that people could only see in movies and it's given me so many opportunities that have made me who I am.

Alex: It's definitely made me a much more mature person. Much more calm. And it's given me a lot of discipline I didn't have before. ROTC teaches you how to be a leader and a lot of important skills that you take with you the rest of your life - managing time, planning and interacting with different people. You're in the woods, there's rain and you're freezing and suddenly you think - "man this is great." It's an experience. You do a lot of things that you would never be able to do otherwise.

Q: I understand that there are different levels of obligation in the program, could you elaborate?

Mark: For the most part, the contracts are different for each person. You can choose active duty, reserve duty or National Guard. They gave me a four year full scholarship starting when I was a freshman, so I had to do four years of active duty or eight years of reserve duty. I chose the reserve duty so I can continue with my career.

Alex: I am getting an eight year reserve contract, so once I graduate I get a commission and I also get benefits from ROTC. I don't have a full scholarship but they cover nearly everything. I enlisted in the reserves and went through basic training and entered the ROTC from there, but basic training isn't even necessary.

Q: How do you feel about the program looking back now that you are about to graduate from Stony brook?

Alex: This is two and a half years in the program for me and I like it. I like it a lot. It's an experience and it's different from being enlisted too. You learn a lot of things you wouldn't have learned about people. Managing people and leading them. At times it can be frustration but in the end it's really rewarding. I've never had any regrets about it.

Mark: I've been in it four years and I've seen through it as a freshman. It's really changed a lot. When I first joined there were 6 people in the program, now there are 23 and we are just an offshoot of Hofstra's program. The program has really improved and there is so much more to learn now.

Alex: The university police and veteran affairs all work together with us and we learn how to make things work more smoothly. Even since I started it has still changed. People from Hofstra come here and are amazed by all the things that we have here in terms of training.

Mark: Absolutely, though we are with Hofstra we are very self-sustained. We have everything we need in terms of training, teachers, equipment, training area and the support from Stony brook. It wasn't always like that, definitely not. Our status is technically a club here, but two years before that there were just six of us flying under the radar. The program I'd like to say is about six or seven years old and we are always looking for even more recognition from the school. When I was a freshman I would actually have to go to Hofstra, but now we have the classes here.

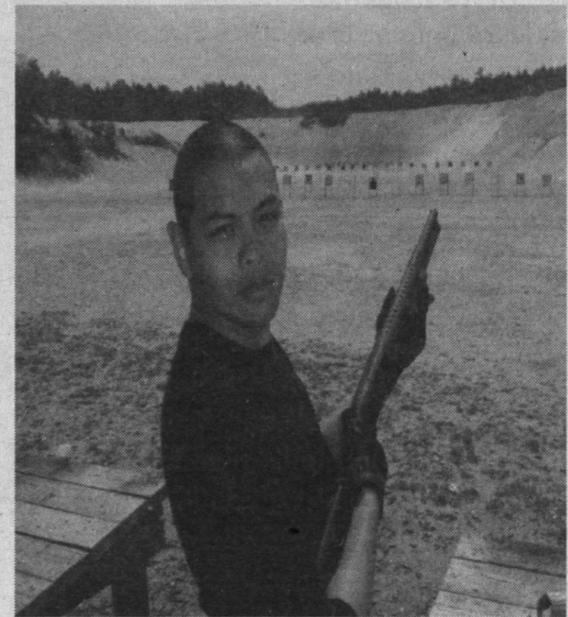
Alex: The professional military staff at Hofstra started coming here a little after I joined the program, so many of us didn't have to make the trip to Hofstra.

Q: What do you think spurred all the changes in the program?

Mark: The number of people that are now participating in the program has definitely played a big role. Leadership from guys we've had in the past, communication with the people in Stony brook and the numerous events and programs that we participate in, Roth regatta being big one, have definitely helped us reach out to the Stony brook community.

Q: How do you feel the Stony brook community feels about the program here?

Mark: For the most part I feel that people don't understand the program. I know a lot of people are afraid to ask questions because they feel the army will start stalking you. We are not recruiters and our program is highly selective. Becoming an officer is a difficult and time consuming



Mark working on his marksmanship

process. An officer has a lot of responsibility and we would not hesitate to say that someone isn't ready to be an officer, though we are willing to give anyone a chance. You don't even sign the contract until your junior year. You can literally join at any time at any point and there is no real commitment until your junior year.

Alex: You can be in the program for two years without any obligation and can figure out where you are going and when you will be graduating. We have someone who finished her bachelors last year and is about to graduate from grad school.

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Bureaucracy Blues

By Alexander Chamessian

Trying to get anything done quickly and efficiently at Stony Brook is a near impossible task. Anyone who has ever stepped foot inside the Administration building or USG office will understand what I am talking about. But why, you ask, should it be so difficult to pay your bills, appeal a parking ticket, plan a club event, declare a major, or God forbid, transfer credits from another school? One word: Bureaucracy.

To better illustrate my point I'd like to tell you a story I call The Stony Brook Inferno. The title, of course, is a play on the story Dante's Inferno, in which each office that our protagonist must visit is like one of the nine circles of hell, each one gradually more wicked and populated with increasingly incompetent and indifferent people.

Let us begin. Danielle, a sophomore at Stony Brook, has discovered a mysterious fee on her tuition bill and wants to know what it is for. So, she sets off into the depths of the Administration building and arrives at Office #1. Here she encounters a rotund middle-aged secretary. This particular secretary is on her third coffee break of the morning and in the middle of hyperventilating to her co-workers about how poorly her tuna casserole turned out last night when Danielle interrupts to inquire about the mysterious fee. Deeply offended by the interruption, the rude secretary lashes back at Danielle and says, "You're in the wrong place. Can't you read the sign? This is Office #1. We don't deal with bills here. You must go to Office #2." "The nerve of that girl!" remarks the indignant secretary to her office mates as Danielle walked away.

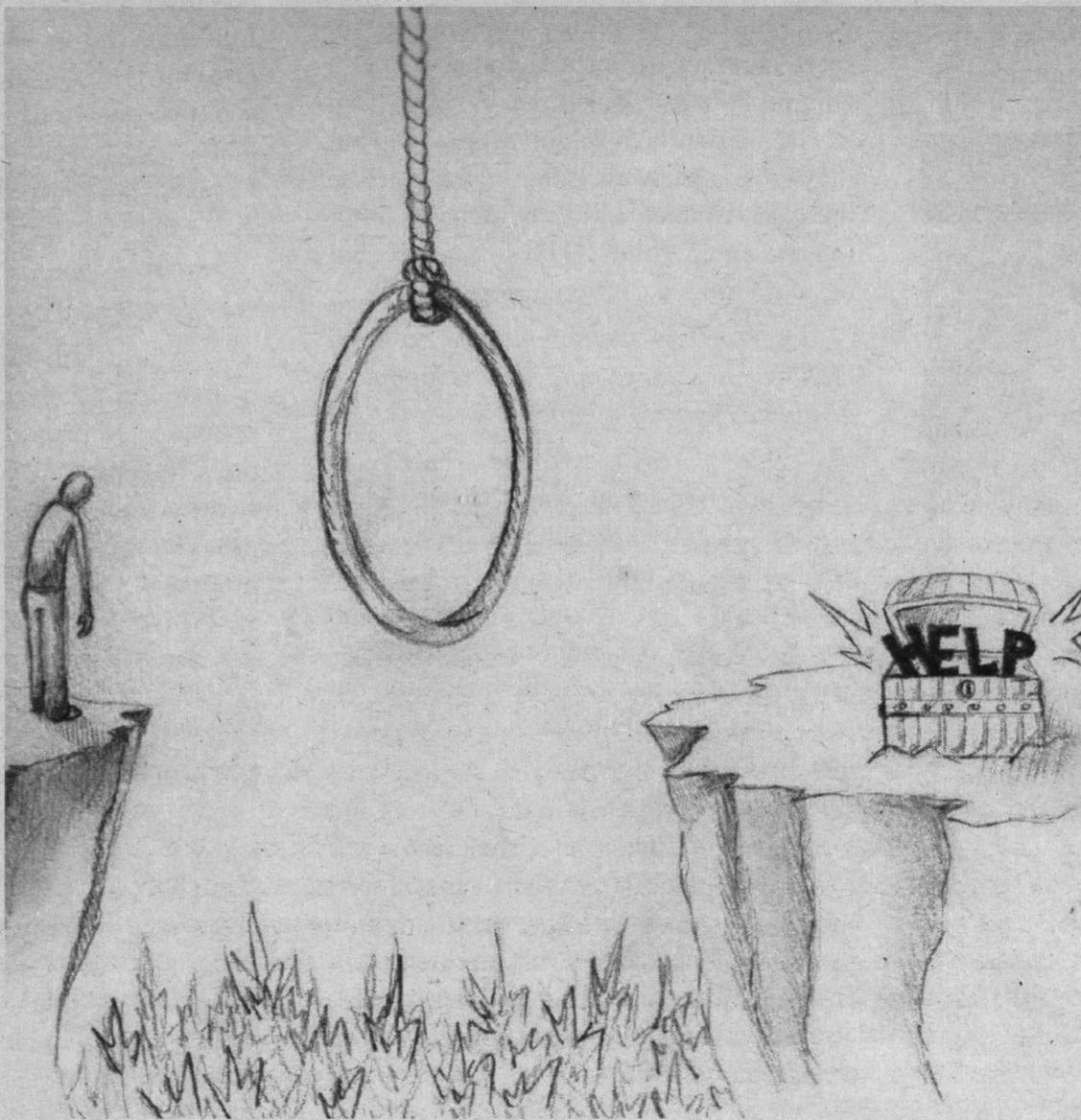
So off Danielle goes to Office #2. Oddly enough, she notices that everyone who walks past her clenches their fists and grits

Danielle must ascend the many stairs in a dark stairwell (light bulbs were ordered last month, but it takes three weeks for the order to reach the maintenance office on the other side of campus).

Upon reaching the fifth floor, Danielle sees a sign pointing to Office #3. Eager to finally get some answers, she knocks on the door. An older gentleman opens the door. "What do you want?" barks the not-so-gentle gentleman. Danielle tells him her story and mentions that she's already been to two other offices with no luck. "Well, what do you want with me then?" asked the man, "I can't give you any information about your bill unless you get permission from Office #2 first. After you get permission, you must pay a service fee (bank check only) at Office #5, get your receipt stamped and verified at

Office #7 and then you can come see me. But I can't make any promises. Our computer has been acting up a little lately and I might not be able to access your file. Oh, and don't forget, Office #7 is only open from 2:45 to 3 PM, Tuesdays and Thursday." "But I'm in class during that time," protests Danielle. "Well, I guess I can't help you then. Good bye," says the man as he slams the door in Danielle's face.

Extremely frustrated, Danielle decides to go right to Office #9 where the chief university accountant resides. Danielle assures herself that the chief accountant will be able to finally give her some answers. Realizing that it's almost 4 P.M., closing time in the administration building, Danielle races to the center of the building to Office #9. She gets there just as the chief



their teeth. Anyway, at Office #2 Danielle looks for someone to speak to and spots a student employee. Danielle tries to get the student employee's attention but he is too busy looking at pictures of himself and his girlfriend on Facebook to notice. Danielle tries again and speaks up a little this time, but the student employee can't hear her because he likes to listen to his iPod very loudly. After spending more than half an hour at Office #2 with the hope that someone else might come to help her, Danielle decides to go to Office #3.

Office #3 is on the fifth floor of the building and, of course, the elevator is broken. A repair order was put in last month, but the person in charge of processing repair orders is on vacation until the end of the semester (on full pay, by the way). So

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accountant is locking up her office door. Danielle looks at her watch and notices that the time is 4:01 P.M. She screams down the corridor to catch the accountant on her way out. "Hey, wait. Excuse me. Could I please speak with you real quick? I've been trying to find out about this fee on my tuition bill all day and nobody has been able to help me. Could you just take a look?"

"Nope," says the chief accountant rather brusquely. "Please, you must help me!" implores Danielle. "Alright, alright, give me your bill," grumbles the accountant as she snatches the bill out of Danielle's hands. As the chief accountant scans the bill with her eyes, Danielle notices that she looks very confused. After several minutes of examination, Danielle asks the accountant what the mysterious fee means and where it came from. "Umm...I'm not sure," says the accountant. Danielle finally snaps: "But you're the chief accountant. You are the one who makes up the fees on student bills. How could you not know what that fee is?" Annoyed by Danielle's questioning, the accountant pushed the bill back in her hands and mutters, "I don't have time for this," scurrying out the exit of the building.

So concludes the Stony Brook Inferno. Sure, it might be slightly hyperbolic, but only slightly. Sadly, Danielle's experience is one that most nearly everyone at Stony Brook can relate to. In fact, a lot of people outside of Stony Brook could relate as well. But why?

Large, unwieldy bureaucracies are characteristic of nearly every local, state or federal institution, bureau and agency. I can't think of a single exception to this ob-

servation. Has anyone ever had a pleasant and speedy experience at the Department of Motor Vehicles? At the tax bureau? The county court house? How about when dealing with the local zoning board? Heck, even a trip to the post office to mail a letter ends up being a tiresome production. So, what is it about these public institutions that make them so prone to inefficient and incompetent administration?

"Freed from the endless anxiety that drives private enterprises to continually improve, those who are employed in public institutions feel little need to make efforts to please their patrons."

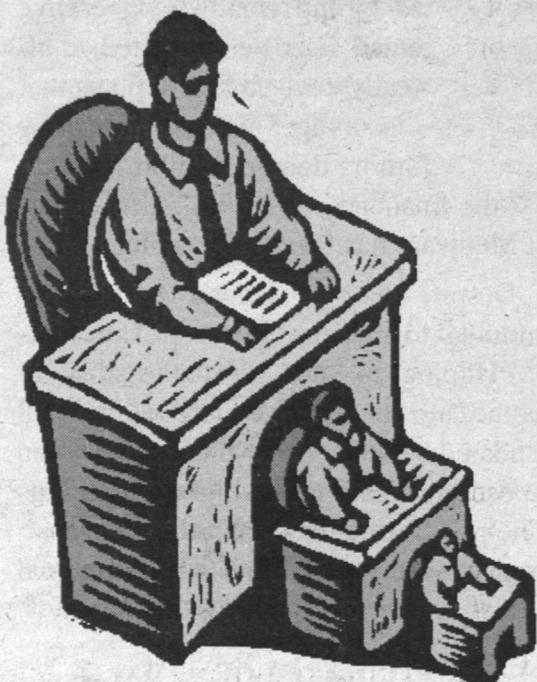
Public institutions, unlike private enterprises, don't have to fight to survive. The Internal Revenue Service, arguably the messiest bureaucratic agency of them all, is guaranteed to exist for the foreseeable future regardless of its performance. So too with the DMV. For a long time, the United States Postal Service was the only game in town and it too was a perennial source of frustration and inconvenience. It still is, but now at least FedEx and UPS keep it on its toes. These public institutions are backed by the state and don't have to worry about generating revenues by satisfying customers. In other words, their continued existence does not depend on meeting the wants and needs of those they serve, but rather on currying the favor and protection of legislatures and other higher-ups.

Freed from the endless anxiety that drives private enterprises to continually improve, those who are employed in public institutions feel little need to make efforts to please their patrons. "Why bother?" they might say to themselves. "We're never going out of business." This lack of anxiety reaches everyone and everything in state bureaucracies, from the very top to the bottom. The result is not an environment geared toward better, more courteous, more efficient service, but one of accepted mediocrity and rampant cronyism. A bulwark of cumbersome regulations, procedures and paperwork – red tape, as it is called – naturally arises out of these protected public institutions because nobody has any reason to change and because the complex operations create jobs for bureaucrats to take advantage of.

And so we have the chief accountant who won't stay a minute past closing time to help a student, an indolent secretary who snaps at anyone who asks her to do her job, an office that stays open for only fifteen minutes, twice a week, and a student employee who gets paid on the taxpayer's dime to listen to music and play on Facebook.

If any private enterprise ever behaved like public institutions, they'd be out of business in no time, and indeed, some do. The rest can only stay afloat by eliminating the vexing inefficiencies and incompetence that burden customers and hurt the bottom line.

Given this observation that anything government touches inevitably becomes a bloated bureaucratic mess, every American should shudder at the thought of local, state, and federal governments usurping roles from private enterprise. But government takeover is precisely what President-elect Obama has on his mind. Whether it be healthcare, education, banking, community service, or retirement planning, our soon-to-be president asks us to "shed our cynicism" and to let the bureaucrats invade nearly every corner of our day to day lives. But why should we expect anything better than the nine rings of bureaucratic hell? *Do we really want the same people who run the DMV to be in charge of administering something so important as healthcare?* If at a little place like Stony Brook even the simplest tasks become tremendous ordeals, the scenario can only be worse on a national level.



Health Care Reform: Is Government The Answer or The Problem?

By Drew Art

The recent presidential elections have shown the world one thing – Americans want change. It’s a sign of the growing discontent many are feeling as control over their own financial lives seems to be slipping away with the current recession. Turning to the government for help, Americans have found only a series of inefficient federal systems spending much but accomplishing little.

When it comes to health care, the numbers seem to speak for themselves. The National Coalition on Health Care reports health care spending in the United States has reached approximately 2.3 trillion dollars despite still leaving 47 million Americans uninsured. Workers now pay \$1,400 more in premiums annually for family coverage than they did in 2000, yet health insurance expenses have still become the fastest growing cost component for employers as well. A recent Wall Street Journal-NBC survey revealed that almost 50% of Americans report the cost of health care as their number one economic concern. Perhaps most troubling, the United States spends more on health care than other industrialized nations which provide health insurance to all their citizens. With this in mind, it’s no surprise that many Americans are wondering why a universal health care system isn’t being used in the United States today – everybody deserves basic medical care, right?

Universal health insurance, however, is not a guarantee of access to medical care. Take for example Britain’s National Health Service system, a publicly funded health care system free to all permanent

residents of the United Kingdom. In 2006, Britain’s Department of Health reported that at any given time nearly 900,000 Britons were waiting for admission to NHS hospitals. The L.A. Times reports that wait for heart surgery under Sweden’s health care system can be as long as 25 weeks, with the average wait for hip replacement lasting over a year. Even in the

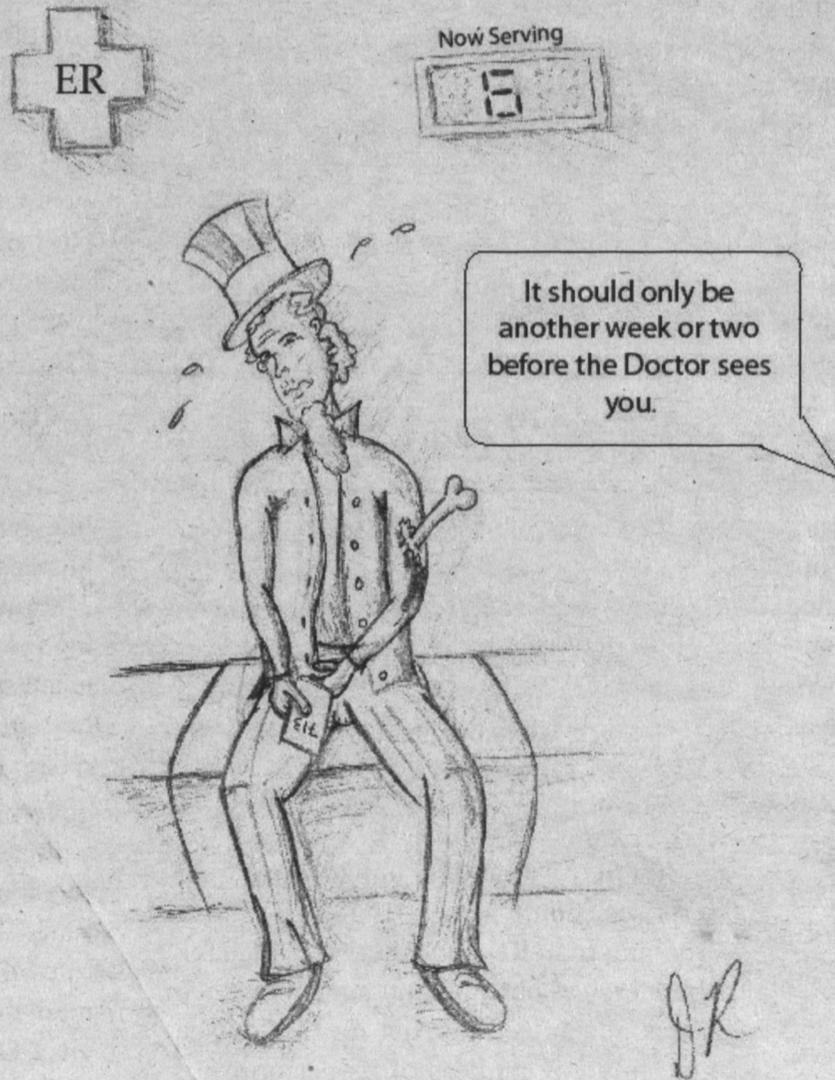
health care has faced abroad, there are still concerns as to whether the United States could afford a system of universal health care. Coll en Grogan, professor of Health Policy and Politics at the University of Chicago, notes that the primary reason for the high cost of American health care is that most medical services, materials, technologies and drugs are more expensive in the United States than in other industrialized countries - three times more than even neighbor Canada’s expenses. Many of these costs can be attributed to Medicare’s system of paying doctors per procedure, seemingly advocating the use of extensive and often expensive preventative procedures. Up until this October, Medicare had even continued to pay doctors for redundant procedures to fix their own errors; perhaps that 100,000 annual death toll due to medical errors isn’t so mysterious after all.

It would be laughable to believe that switching to a universal system would help to bring down the cost of health care in the United States or even aid in fixing its current system’s problems. So why do we continue turning to the government for answers? In reality most innovation has come from the private sector. More than 60 years ago, groups such as Group Health Cooperative and Kaiser Permanente had already devised health plans that discourage medical errors by forcing doctors and hospitals to

bear the financial costs of all such errors, yet Medicare has lagged far behind.

Despite this, the federal government continues to interfere in the private market. Hoping to increase the quality of health care, the average state requires 38 mandated benefits in any plan and 19 even impose laws calling for higher premiums to help subsidize those who purchase insurance when sick. The Congressional

UNIVERSAL HEALTHCARE HOSPITAL



United States hospitals are required to provide emergency care regardless of ability to pay. In fact, an extensive ABC News-Washington Post poll found that although 62% of Americans would prefer a universal coverage system, only 39% would offer support if that coverage involved waiting lists for even non-emergency treatments. That support drops to 35% if that coverage would limit their selection of doctors.

Even beyond the setbacks universal

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Don't Bet On The Race Card

By Bridget Matikainen

History is nothing but a collection of a few great moments, a few points in time that are so absolutely crucial, that carry such a great weight and produce such a juggernaut of consequences, they cannot help but be recognized by all for exactly what they are: significant. Watching President-elect Barack Obama giving his heartfelt acceptance speech, no matter what one's political affiliations are or were, the candor and honesty and humility with which Obama spoke were undeniable, leaving each viewer with a hazy feeling that this was one of those momentous fulcra upon which history is levered.

Obama is black. The next President of this great country for the first time in history will not be white, and that mat-

ters. It is reflective of how far this country has come in providing equal opportunities for all of its citizens. The majority of voters in this country chose a black man as their president. That fact deserves more than merit due to its novelty. Let it serve as the start of a new era, one in which no citizen of this country can let ineptitude piggy-back on discrimination or bigotry's shoulders. Never again can an American claim he cannot do something because of his skin color.

Maybe everyone could stop seeing skin color as important at all anymore, beyond preservation of personal cultural customs. The night of November 4th, I was walking to my car, and I passed a group of students celebrating Obama's victory. One

of them, a black male student, was yelling, "My president is a black man! My president is a black man!" Though I understand his immediate enthusiasm, the fact that the country elected a black man to be president at all is indicative of the irrelevancy of his skin color. In other words, that student shouldn't need to be excited about the similarity between his and Obama's melanin concentration. Americans voted for President-elect Obama because they thought he was intelligent and that he'd make a great President, not because of or despite his skin color.

Let me be clear, race is no longer an issue, and the few who make it one have finally become a disrespected minority. Now is the time to stop blaming inequities and personal inefficiency on race – now is the time to stand as an American, naked and immune to superfluous labels.

Let Obama's presidency be a lesson to children everywhere – no door worth opening is closed to you because of your skin color. However, other socioeconomic blemishes correlated with race such as poverty, imprisonment, HIV transmission, or lack of education, may indeed be responsible for those doors closing. But to reiterate, no longer will something as unalterable and involuntary as skin color hold a person back. Now the only factors that can hurt you will be freely imposed upon you, by you, so don't let them.

This article is brief, as the surprise and celebration in response to Mr. President-elect's race should be; there isn't much more to say. Let those oratorical pseudo-leaders hopped up on verbal diuretics responsible for the propagation of special-interest groups take a step back, brush the dirt off their shoulders for finally leveling the playing field, and shut their mouths for the first time in their lives. Let us exercise the uncanny American ability to appreciate unique elements of culture while blending them with those of our countrymen, and look back at the days of separation and segregation not with hot heads but thankful hearts responding to their end.



The True Meaning of Christmas

By Frank O'Neill

Christmas time is a time for good cheer, merriment, and good will toward men, right? It's a Christian holiday, celebrating the birth of Jesus Christ, no less than this, for sure. We combine these two aspects of the holiday because they are intertwined with each other. However, the true purpose of the holiday, celebrating Christ's birth, is not wholly represented in the rampant spending sprees we see throughout this season. We have witnessed people waiting outside of department stores and the like for hours on end, overnight and in the cold to get "hot deals" that will supposedly make their Christmas a brighter one. Maybe for some it will, but the end does not justify the means in this case. Losing sight of the true meaning of Christmas and the spirit of the holiday ends in an empty wallet, a stack of bills at the start of a new year, and a lot of misrepresented giving in the form of "holiday" gifts instead of "Christmas presents."

On His first day in this world, the baby Jesus was given gifts from the Three Wise Men, also called Magi, who were travelers told through the prophesy of the Angel of the Heavenly Host that we were to have a Savior born on that day, at a location that would be shown to them. The location was a manger in a stable in Bethlehem, where the Three Wise Men found Christ with his mother, the Virgin Mary, and his surrogate earthly father, Joseph, after having been guided to this stable by the shining star they were told would lead them to the birthplace of the King of the Jews. The story unfolds to reveal the birth of the Savior of all mankind, past, present, and future. The symbolic act of giving gifts on this holiday is derived from the frankincense, myrrh, and gold given to the baby Jesus by the aforementioned Wise Men upon completion of their journey. They came to the side of the manger for no purpose other than to worship the newborn King.

The fact that we have taken this so much further and made it almost mandatory to give everyone a gift during this season takes away from the giving spirit of the holiday. In the true spirit of Christmas, we give not to receive things in return, nor because it is a societal norm that requires

it of us, but rather because the gifts come from the heart and it makes us happy to bring joy to those around us. Some of the greatest gifts are those given to people unbeknownst to them; these are the ones that are truly great because they are given without any recognition and without any expectation of reward. Think about giving to a homeless shelter, or to a stranger who looks like they need help on the street. Quit bugging your parents or your boyfriend for that iPod you've been hanker-



ing for. Give them a free pass to not get you anything this year instead. That could be your gift to them! It's thoughtful anyway...

So you made a Christmas wish list. That's not quite what the Wise Men had in mind and it's pretty likely that Jesus wouldn't think you were trying to glorify His name by asking for a new bike. Giving is something we should do on a regular basis, but the Christmas season really brings out the giving spirit in many individuals when they should have these ideals in mind all the time. Why do we give in the first place? "Whoever is generous to the poor lends to the Lord and He will repay him for his deed" (Proverbs 19:17). This is

not to say that we give in order to receive, but rather just because it is what the Lord would want us to do (assuming that we all give in celebration of the birth of the Son of God).

It is a shame that Kmart doesn't play hymns year-round to get the message out, but apparently that's only good for the week up to Black Friday and then until Christmas when we need to be reminded to go out to the stores for their ever-important "hot deals." The Christmas Spirit is a wonderful thing if it is in the right light; given the wrong set of intentions however, or not knowing whose name in which you are wrapping the gifts to go under the tree, are two paths to the same old, dismal, hollow Christmas. A meaningful, gift-filled Christmas is much more fulfilling than the meaningless slurry of gifts given without the right intentions. You may be saying, "well I give my Christmas gifts selflessly and don't expect anything in return, what am I doing wrong?" If you want to feel good about yourself and help out your fellow man, all the while giving in the name of God (hence Christmas Spirit - it's not just a personification of giving to say "the spirit of Christmas!"), then give selflessly, but also give cautiously. Give generously and give what is needed, but also be wary that your gift may make someone else sad about their situation or distract them from Christmas as well. Sometimes the best gift is just spending time with someone who needs a hug, or sharing a moment. The point is, give whatever is bearing on your heart that you feel the person needs or should have. If there's nothing pressing that you can think of, then maybe that person doesn't need a gift from you this time around.

So when you go home for Christmas break, do be sure to say "Merry Christmas" instead of "Happy Holidays" or just a simple "have a nice break." It might encourage a few others who have the spirit in them to hear someone reiterate what holiday we are celebrating on December the 25th. It is a 2000 year old tradition that will be lost to the masses if we let ourselves get wrapped up in the material aspect of giving instead of the symbolic and inherently Judeo-Christian manner of giving that was intended.

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Budget Office reports that regulations boost premium costs an average of 15 percent. Still, supporters of government regulation argue that without such mandates, no insurers would offer coverage for non-required procedures. Again, Kaiser Permanente offers innovation where others offer only skepticism. Though not mandated to cover colon-cancer screening, Kaiser not only leads the area in research, but boasts one of the most aggressive screening programs in the country. By raising costs, regulation has served only to make health care

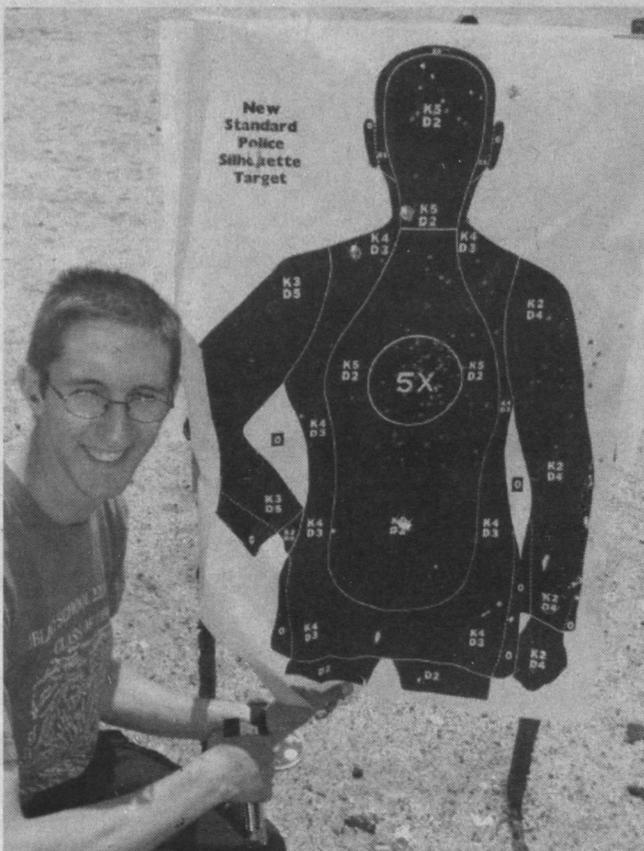
unaffordable to many Americans.

Most damaging to the private market is the employer-based system which the country practices. Providing a massive tax break to health benefits purchased through an employer, the current "tax exclusions" trap workers in bad jobs, encourage excessive insurance costs, and leave many unemployed Americans uninsured as well. By forcing Americans to depend on their employers for insurance, the government restricts the choices workers can make in regard to purchasing insurance on the free

market. Further, in a recent survey, 91% of health economists agreed employers take their "contribution" into health plans out of wages. Demanding that employers provide health benefits only wrests away workers' control of their own wages.

Does everybody deserve medical care? Absolutely - it's the reason why universal health care is the wrong response to United States problems. Americans are right to demand change from their government; however, expanding a broken system would be the farthest thing from it.

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Alex Brennan showing off after a successful target practice round.

Mark: We even had a cadet actually going for his doctorate.

Alex: They really work around your schedule.

Q: Do you feel people treat you differently once they learn that you are in the program or when they see you in your uniform?

Mark: For the most part I have been treated very, very well. I haven't had an episode that someone has treated me poorly as far as I know and I think it's been a positive experience especially when in uniform. People salute me or buy me drinks all the time, so it's definitely been good.

Alex: I haven't had any problems. It's usually positive; some people I feel are

a little confused. Some people think we are recruiters or ask you questions, but for the most part it's very friendly.

Mark - We actually have a big military family here at stony brook - there are about 200 reserves and veterans on campus, though a lot of people don't notice it because they don't walk around in uniform.

Q: What do you see in your future and how do you feel the ROTC program here has influenced that?

Mark - I am branching into military intelligence when I am commissioned in May. I eventually want to make a business and take it and make it very profitable. I know that ROTC has given me the tools to do that and it has given me the courage to take that step and make it happen. I know I wouldn't take it back.

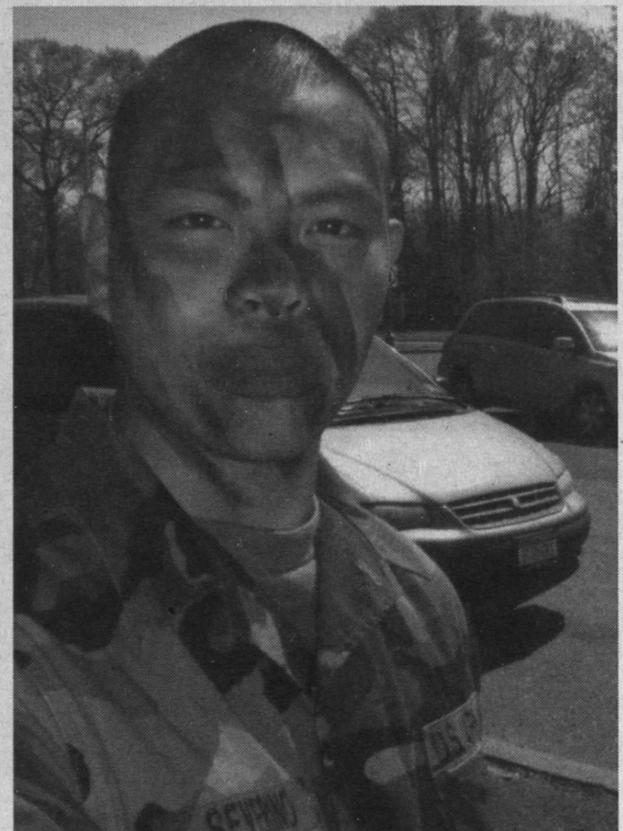
Alex: I am getting my bachelors in history and I'm not quite sure what I'm going to do with that, but what I want to do is join the National Guard and branch into the infantry. I have a job out there waiting for me so I want to take it and see where that would go. I just have to figure out what I want to do with a civilian job.

Q: How do you feel the current situation abroad might affect you?

Alex: After I get out of training I want to see when my unit deploys or I want to find a unit that deploys and join it. It's why I joined, to go overseas, and I want to be a part of that. Someone's got to do it so I'm going to raise my hand. I remember an Uncle Sam poster that said "If not you, then who?" That pretty much sums up my view.

Mark: I know that it's not my job, nor will it ever be, to debate the politics of war. I also know I don't look forward to

going to war, but I know that if I had to I would. The military doesn't look forward to conflict - we are the first to die and step



Mark Severino in full camouflage after a hard morning of ROTC training.

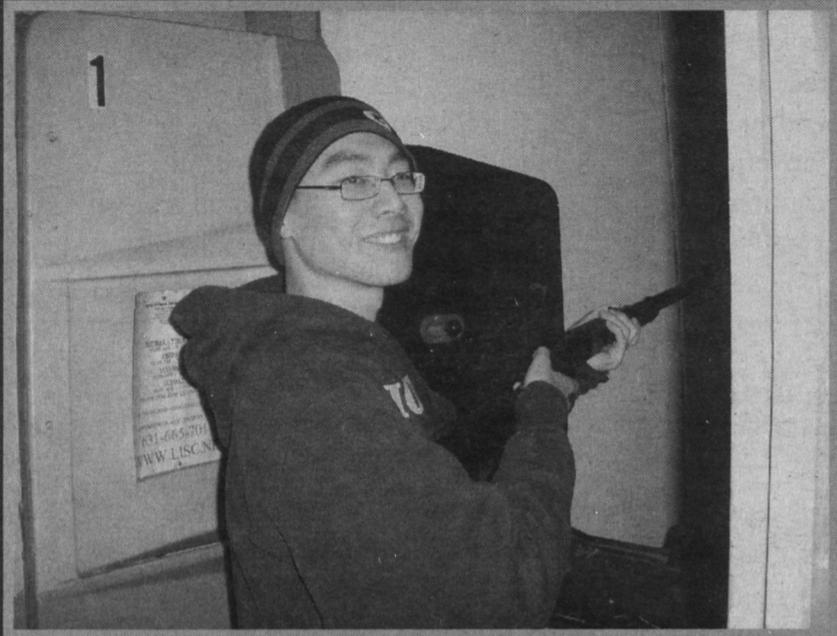
into danger and be taken away from our careers, homes and lives for long periods of time. We don't perpetuate war, but if asked to serve my country I would do it proudly.

The Patriot thanks Mark Severino and Alex Brennan for giving their time for this interview. And we honor them and their fellow servicemen for their tremendous sacrifices for this country. Thanks guys!

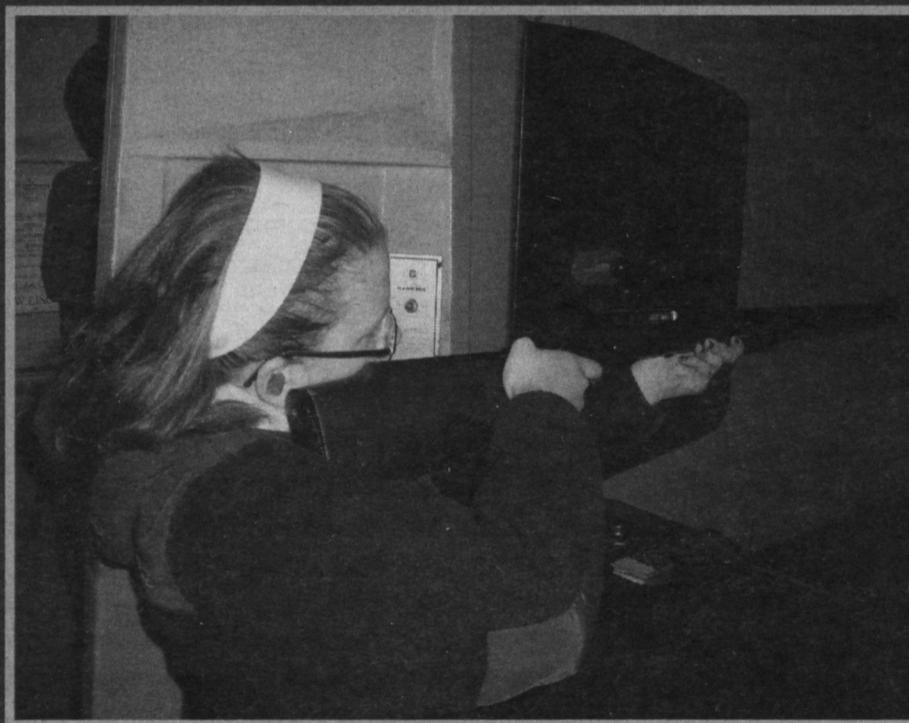
EXERCISING OUR RIGHTS

The Second Amendment

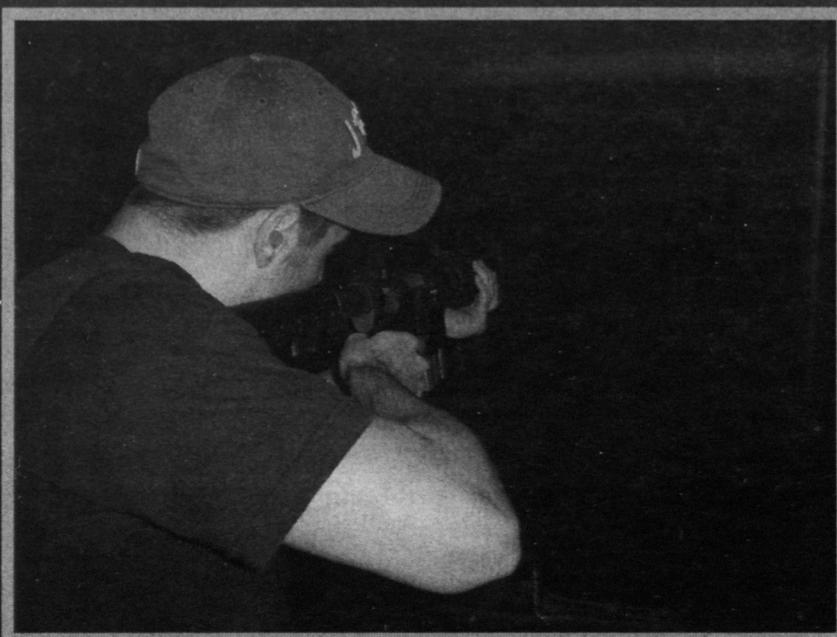
"A well regulated Militia, being necessary to the security of a free State, the right of the people to keep and bear arms, shall not be infringed." Amendment II of the United States Constitution



Above: Staff Writer Jonathan Pu gets ready to fire. Below: Graphics Designer and Editor, Danny Rubin, enjoying The Patriot's outing to the Long Island Shooting Center in Islip.



Above: The editor, Alex Chamesian, a first time shooter, aims his assault rifle at the target. Left: Brittany Klenofsky, Senior Editor, expertly shoots a .22 semi-automatic rifle. Below: Conor Harrigan, Vice President of EFA, very generously shows the rest of us how to safely exercise our right to bear arms.



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Thank God I Don't Live There

Think You've Got it Bad? You Could be Living in North Korea. By Drew Art

Happy with the way things are going in the United States? According to a recent Gallup poll, 83% of Americans would answer that question with a resounding no. For those of you in this somber majority, *The Patriot* invites you to join us each month in exploring some countries which may just reinvigorate your faith in the good ol' red white and blue.

There have been many criticisms of the election process in the United States. Do we need an electoral college? Does the two-party system really represent my views? For those of you wondering if there's a better alternative out there, meet the one-party system. The Korean Workers' Party in North Korea controls both the executive and legislative branches as well as both the Chondoist Chongu Party and Social Democratic Party, but who would bother wasting their vote on a third party let alone second party?

KWP still doesn't quite represent your views? Party leader Kim Jong 'Il has some solid advice - change your views. Just tune in to the Korean Central News Agency to hear about the exploits of "the dear leader" and bear witness to the superiority of North Korean socialism over imperialist corruption. The Korean government has even been able to perfect a method to block

all propaganda entering the country preventing the divisions that biased media have led to in our own poor nation.

Some of you may have heard that Korea's command economy has failed to modernize or that nearly two million people have died from food shortages since the mid-1990s, but why should Korea fall to the gluttonous lifestyle of the western world? Hey, one man's view of torture, public execution, slave labor and forced abortions is another man's (Kim Jong 'Il's) hope for a brighter future. Send in your deposit for new housing developments in North Korea today - they're going fast.



The Last Word

"I would remind you that extremism in the defense of liberty is no vice! And let me remind you also that moderation in the pursuit of justice is no virtue."

-Barry Goldwater

