The Public, a project of the Urbana-Champaign Independent Media Center, is an independent, collectively-run, community-oriented publication that provides a forum for topics underreported and voices under-represented in the dominant media. All contributors to the paper are volunteers. Everyone is welcome and encouraged to submit articles or story ideas to the editorial collective. We prefer, but do not necessarily restrict ourselves to, articles on issues of local impact written by authors with local ties. The opinions are those of the authors and do not reflect the views of the IMC as a whole.

The Public is an independent, collectively-run, community-oriented publication that provides a forum for topics underreported and voices under-represented in the dominant media. All contributors to the paper are volunteers. Everyone is welcome and encouraged to submit articles or story ideas to the editorial collective. We prefer, but do not necessarily restrict ourselves to, articles on issues of local impact written by authors with local ties. The opinions are those of the authors and do not reflect the views of the IMC as a whole.

Get Involved with the Public!

- Become a citizen journalist: write a news story or opinion piece.
- Make a tax-deductible contribution.
- Help distribute the Public i around the Champaign-Urbana area.
- Help with fund-raisers.
- Join the editorial board.

Sustaining Contributors

The Public i wishes to express its deep appreciation to the following sustaining contributors for their financial and material support:

- Socialist Forum: An Open Discussion and Action Group, Meets 3rd Saturdays of the month, 3-5 pm, at IMC, 218 W. Main St. (U)
- World Harvest International and Gourmet Foods
- The Union of Professional Employees (UPE)
- The Natural Gourmet
- The Social Equity Group
- Financial West
- Society Responsible Investing

If you or your organization would like to become a sustaining contributor to the Public i, or would like more information, please call 344-7926, or email imc-print@ucimc.org.

TERRORISM (as defined by the FBI):
the unlawful use of force or violence...in furtherance of political or social objectives.

WAR = TERRORISM

A terrorist is someone who has a BOMB and doesn’t have an AIR FORCE.

Published by the Urbana-Champaign Independent Media Center

Socioeconomics

Amount of water it would take, per day, to support 4.7 billion people at the UN daily minimum: 2.5 BILLION GALLONS

Amount of water used, per day, to irrigate the world’s golf courses: 2.5 BILLION GALLONS

Terrorism (as defined by the FBI): the unlawful use of force or violence...in furtherance of political or social objectives.

War = Terrorism

A terrorist is someone who has a bomb and doesn’t have an AIR FORCE.

The images above and on the back page are part of an alternative media slideshow produced by IMC member Darrin Orda for the Canopy Club in Urbana. The entire slideshow can be viewed online at www.jaytum/can2/slide.html, and is shown before performances at the Canopy. To find out more about this project or to get involved, email d_orda@hotmail.com.
“Four hostile newspapers are more to be feared than a thousand bayonets.” (Napoleon)

“We are not afraid to entrust the American people with unpleasant facts, foreign ideas, alien philosophies, and contrastive values. For a nation that is afraid to let its people judge the truth and falsehood in an open market is a nation that is afraid of its people.” (JFK)

Between protests and hurricanes, it’s been a very busy news month. The most pressing untold story, however, has been a seemingly relentless series of attacks on press and independent expression across the international system. If it were a slow news cycle, though, I doubt we’d hear much about these developments anywhere. So it goes, keeping with the public’s goal of reporting the often unacknowledged, here it goes:

Countries in the media activist “news” over the past few months, in no particular order:

Iraq: U.S. military sets precedent of shutting down newspapers and banning broadcast media in a time of crisis; less than a principled example to set for the leaders of the newest “democracy” in the region.

Nigeria: The Nigerian government has been heavily criticized by NGO’s and democracy advocates recently for its pattern of repression and intolerance to political dissent. In July, President Obasanjo’s new九年s of the Nigerian Intelligence Agency raided the independent magazine, Insider Weekly, in Lagos with sledgehammers, arrested staff, and banned further production. The reason? “disparaging and humiliating the person and office of President and Commander-in-Chief.”

Thailand: The current Prime Minister, Thaksin Shinawatra, has made significant press freedoms a campaign issue in the upcoming elections. However, he is not without precedents. In June of this year, the government has been subject to harassment and imprisonment. Notably, Nguyen Vu Binh was sentenced to 7 years imprisonment for releasing an article about the internet; an apparent violation of the International Covenant on Civil and Political Rights, to which Vietnam is a state party. The government has been unresponsive to recent calls for his release and increased tolerance of journalism.

Kygystan: Physical attacks on independent journalists in the country are commonplace. In a number of cases editors and journalists critical of the government face threats to their families, the most recent documented case in May when the son of a journalist critical of the Interior Ministry was beaten nearly to death.

Eritrea: Eritreans have been forced to rely on state press for information, and the government has refused recent pleas by Paris-based Reporters Without Borders to release 14 journalists held without charge for at least 3 years. As of August, nearly all foreign journalists have been expelled from Eritrea.

Cyprus: The Cypriot government demonstrates its commitment to free speech by following “encouragements” from the CIA to investigate Petros Evdokas as a potential “threat to US interests.” Evdokas is a founding member of Cyprus Indymedia.

Russia: The KGB successor, the FSB, has been accused of intimidating journalists attempting to cover sensitive stories. Most recently, during coverage of the Beslan school tragedy, less-government-friendly journalists have found themselves being detained for unknown reasons, or gagged and confused after prolonged unconsciousness following coffee or tea.

Zimbabwe: The hopelessly morally corrupt Zimbabwean government under Mugabe has for years repressed independent media in the country. As the country is becoming more isolated from the international community, even greater restrictions on speech critical of the government’s policies are being implemented. The government has ejected foreign media (most notably the BBC) for coverage of the use of food by the government as an instrument of coercion. In June of this year, the government required that ESPs enter into a contract that requires them to prevent or report to the authorities any “anti-national” activities and correspondence through their telephone lines (or face punishment).

Other countries that fit the press-repression/encounter time-frame criteria above: Guatemala, Ethiopia, Venezuela, Cuba, Malaysia, Uzbekistan, Indonesia

Are you registered to vote? The last day to register to vote before the November 2, 2004 election is October 5, 2004. Voters can register at any number of places, including libraries, the DMV, and the county clerk’s office.

More details can be found at http://www.champaigncountyclerk.com. Even if you think you are already registered, make sure by checking your status online on the county clerk’s website. You can also find your polling place, see if you need to present ID at the polling place, and see a sample of your ballot.
Response to Opus Dei Article

The following is excerpted from John Gueguen’s full letter due to space constraints. The full letter may be viewed at http://www.rolandoan.com/newswire/display/2060/index.php.

Hi, Wendy,

In reading [your article], several things occurred to me, which I hope you don’t mind sharing with you. One is the tendency by most writers to treat Opus Dei as an external “thing” that needs to be scrutinized in an organization (some strange new hybrid hard to classify) rather than as an internal reality in the lives of people God has called. One reason it is so difficult to “pin down” what Opus Dei is in trying to write an objective article (as you did) is that in reality what Opus Dei “is” continues to evolve and develop in the lives of each member from day to day, in the struggle to put into practice the impulses of grace (which comes from the Holy Spirit, as it does to all Christians) to enable them to fulfill their calling.

This leads into my second observation: The people you cite throughout the article give the kind of skewed understanding of Opus Dei that would occur in reporting on any topic by confusing the research to such an infinitesimal number of “experts” on the subject. The answers you would get you to a question like “how do you live Opus Dei day by day?” In my case, for example, I’ve started more than 15,000 new daily since I asked myself dedication to pray. The spirit of Opus Dei has led to marvelous insights into myself, into others, into the nature of my teaching and writing responsibilities. I suppose most people would not be aware of what “spirit” they are dedicated to. It is a reality that is a spirit of professional service, of serving one’s family, one’s children and spouse, or for students, a spirit of achievement. For so many Americans, it is a spirit of maximizing one’s own pleasure, or profit, or influence – the infamously materialistic, hedonistic, individualistic, consumeristic “spirit.” When I used to teach, one of my aims was to help my students realize and then come to terms with the “spirit” that was driving or inspiring their lives. The “great books” we read were meant to help them do that. Many realized that their “spirit” was not very admirable, and they set about reforming their lives, lifting their sights, etc. That is why I love to teach those students, because I can see what a powerful stimulation to get young people in their 20s to examine themselves and their society.

[In email to me, you noted]: “As I’ve gotten older, many seem to have seemed less black and white, and I have a certain distrust of any organization that offers to make things too simple. At this point, I’m just too old to jump on anyone’s bandwagon. So I guess my goal is to muddle through and do the best I can. Not too inspiring, but I’m sort of a realist.”

That is not “realism” in my book, but I lived on a different planet from the one you and your contemporaries live on. I call it the “post-revolutionary” planet (referring back to the disaster of 1968-70, which cut loose from all the moorings of reality as it truly is, and is wandering all over the universe, outside any orbit). Nevertheless, it is a fitting epithet for the age that is currently unraveling and sending our civilization to its graveyard. It is precisely that worldview which you have PERFECTLY expressed which motivates virtual your entire generation and is responsible for that generation’s inability to make a permanent commitment of any kind, and why virtually all “marriages” that take place today are invalid and break up after a short time (since by definition, marriage is the union of a man and a woman until death do us part for the purpose of bearing progeny and educating them to be mature men and women). It is why monasteries and convents have emptied. It is why vocations to the priesthood are declining, and why so many have left and keep leaving. It is why you can go around campus and find almost NO genuine friends, because friendship too requires a permanent commitment, a letting-go of oneself. The dorms are jammed with people struggling desperately not to compromise their private loneliness and isolation results, and with it the unhappiness which if not successfully drowned in weekly binges can lead to suicide (note the increasing rate among young people in the prime of life).

This isn’t meant to be a criticism and it has not the least touch of irony about it. You are interested in reporting “facts” and there you have one of the most appalling facts of recent American cultural history. It is best enshrined in the kind of music young people like to listen to and imitate today – very like the brainwashing cults engage in. Best wishes in your studies and writing!

You’re in our prayers.

John Gueguen

Peace not a relationship of nations. It is a condition of mind brought about by a serenity of soul. Peace is not merely the absence of war. It is also a state of mind. Lasting peace can only come to peaceful people.

Jawaharlal Nehru

If more of us valued food and cheer and song above gold, it would be a merrier world.

J. R. R. Tolkien

Food Not Bombs Serves Up Social Justice

Peace is not a relationship of nations. It is a condition of mind brought about by a serenity of soul. Peace is not merely the absence of war. It is also a state of mind. Lasting peace can only come to peaceful people.

Jawaharlal Nehru

If more of us valued food and cheer and song above gold, it would be a merrier world.

J. R. R. Tolkien

Food Not Bombs (FNB) happens every week, with varying backgrounds: some older community members, some university students, and even a contingent of dedicated high schoolers.

Champaign-Urbana FNB happens every week, with varying backgrounds: some older community members, some university students, and even a contingent of dedicated high schoolers.

Every Sunday, volunteers meet at a local park (after a few hours of preparation) to share a meal with community members with varying means. Each week, volunteers collect food that would otherwise go to waste from various sources in the area. The Food Not Bombs (FNB) activities rely on a network of volunteers, food and financial donors, and a seemingly endless number of hungry people.

There are hundreds of independent FNB organizations across the world, all of which, with varying mixtures of the two activities, serve vegetarian meals in endless number of hungry people.

Communication between the group and the people who value its activity the most is, understandably, difficult. With no phones, internet access, or even fixed avenues for announcements, it is often difficult for FNB organizers to judge the needs of this particular segment of the community. “There’s no way for us to know reliably what’s happening on the street,” remarks one volunteer. “Something could happen that effects this whole portion of the community and it’s nearly impossible to keep track, because, after all, who is paying attention?”

Regardless of the difficulties, FNB continues with its work, and looks forward to expanding its activities and alliances in the future.

Food Not Bombs serves every Sunday at 4:30 pm at Scott Park (corner of 3rd and Springfield). I strongly encourage you to visit to eat and socialize with the group, all of whom are remarkably warm and open people, and the atmosphere, in summary, a terribler food or money, or have questions, email foodnotbombs@ucimc.org, or visit the CUFNB website at www.readysubject Bachelor of Science in Biotechnology

Maggie, a CUFNB volunteer.

The organization itself represents the very best interests of their members. A common understanding of based on the needs of the community, and the activist and justice. Different local groups operate differently across the world, all of which, with varying mixtures of the two activities, serve vegetarian meals in endless number of hungry people.

Additionally, the meals themselves allow for dial-
The Facts Against At-Large Electoral Systems

by Ben Grosser

ON NOVEMBER 2ND, Urbana voters will face this question on the ballot: "Shall the City of Urbana restrict the number of aldermen to a total of nine, with one alderman representing each of seven wards, plus an additional two at-large?" Currently, the Urbana City Council consists of 7 aldermen, each one representing a discrete area of the city, called a "ward." The proposition on the ballot is an "initiative," an electoral vehicle in Illinois to propose a new law or constitutional amendment, which if signed by the Governor (or if the Governor declines to act) becomes law. To ensure the integrity of the process, the electoral question should be added to the council. The "at-large" part means that those two representatives would be elected by a majority vote of all voters within the city boundaries (like the mayor or city-clerk).

More is better, right? Wouldn't two more representatives give everybody more voice in local government? Perhaps Urbana is behind the times, and needs to sign on with this hip new form of choosing their elected officials?

Or perhaps not. If you look across the country, you'll find that over 250 cities across the United States have recently removed at-large seats from their city councils. Removing them has been so popular that "the second most commonly proposed change in local governmental structure nationwide" was to eliminate at-large seats on the council and replace them with ward or district elections. Indeed, the changes that were meant to empower minorities to vote and gain equal representation. A common method used to negate the minority vote in the wake of the Voting Rights Act (as well as before it) is the practice of eliminating at-large or national representation in favor of a district system—like we have here in Urbana. The first African-American was then elected to that body since 1911. This is also 1937, a year when the city eliminated at-large representation in favor of a ward system—"we have here in Urbana. The first African-American was then elected to that body in 1911. Since then, at-large seats have been fought against the city of Urbana. At that time in the city’s history, every elected council member since the city was founded in 1867 were all white men. The city settled the lawsuit by eliminating at-large and adopting a ward system—again, like we have in Urbana. And since they removed at-large? The city has elected 5 African-Americans, 8 women, a Latino, and a person of Native-American descent. Danville, with an over 20% African-American population, has since had two African-Americans on the council at all times. In 1998, the citizens of Urbana voted to eliminate at-large seats from the school board in favor of district elections. Subsequently, the first African American was elected to that body in 20 years.

While Springfield and Danville’s electoral systems were fully at-large, the system being proposed in Urbana is referred to as a "mixed" system—one made up of both districts and at-large. Proponents of the proposed change suggest this is an important distinction, one which makes all of the electoral systems. Various versions of a system called proportion representation (such as that used in Peoria, IL) are often cited in research on election reform. Unfortunately, those pushing for at-large elections never researched the problems inherent in this system that cities across the country have been abandoning for years. Urbana needs effective city government—its serious problems and it needs serious answers. But at-large is not the answer.

Ben Grosser is an Urbana resident, and is one of the leaders of "Vote No At-Large," a local grassroots organization promoting changes to Urbana’s at-large representation. For more information, including a detailed review of the scientific literature on this topic, is available on the organization’s website, at http://www.nosalarge.org.

The Story Behind the Story: The Mayor of Urbana

by Belden Fields

Ben Grosser’s article discusses the large implications of introducing at-large seats in Urbana’s city council elections. It raises serious issues. However, there is also a subtext: The story of the intriguing circumstances leading to this proposal so ardently supported by Tod Satterthwaite, the mayor of Urbana. Until 2001, Satterthwaite virtually commanded the council. He usually mustered a majority vote for his own proposals and veto the others that he didn’t like. Carolyn Kearns was his strongest ally on the council, and they were usually running for a "mixed" system—one made up of both districts and at-large. Proponents of the proposed change suggest this is an important distinction, one which makes all of the electoral systems. Various versions of a system called proportion representation (such as that used in Peoria, IL) are often cited in research on election reform. Unfortunately, those pushing for at-large elections never researched the problems inherent in this system that cities across the country have been abandoning for years. Urbana needs effective city government—its serious problems and it needs serious answers. But at-large is not the answer.

Satterthwaite and Otto continued to exercise their imaginations. If you cannot win elections and policy changes according to the rules, then simply change the rules. Change the form of governance! Introduce at-large seats so that the mayor can try to recruit like-minded people to run in citywide elections along with him. If the "ultra-liberals" think that they can run with radical ideas, the mayor will show them a thing or two about revolutionary ideas and practices. Like Charles de Gaulle introducing the Fifth French Republic into the world, Satterthwaite proposed a "mixed" system on the city’s election law. With their support he will transform the form of representative government in Urbana. Voters of Urbana Arise! You have nothing to lose but the downstate "establishment" system, the Republican Party, and their local elected representatives. With their support he will transform the form of representative government in Urbana. Voters of Urbana Arise! You have nothing to lose but the downstate "establishment" system, the Republican Party, and their local elected representatives. With their support he will transform the form of representative government in Urbana. Voters of Urbana Arise! You have nothing to lose but the downstate "establishment" system, the Republican Party, and their local elected representatives. With their support he will transform the form of representative government in Urbana. Voters of Urbana Arise! You have nothing to lose but the downstate "establishment" system, the Republican Party, and their local elected representatives. With their support he will transform the form of representative government in Urbana. Voters of Urbana Arise! You have nothing to lose but the downstate "establishment" system, the Republican Party, and their local elected representatives.
From Profile to Prison: Criminalization of a Community
by Brian Dolinar

Brian Dolinar is a recent addition to the Urbana-Champaign community. He is completing a Ph.D. in Culture Studies from Claremont Graduate University in California, and originally hails from Kansas.

while news of police maltreatment in African American communities is nothing new in the post-Rod-
ney King era, what is new is the nation-wide organizing against it. From Los Angeles to New York, Chicago to
Champaign—grassroots organizations have come together to fight the widespread criminalization of
black youth. Caught in a dragnet cast by the criminal justice system, today 2 million prisoners sit in jail and
another 5 million are currently on parole, probation, or house arrest, by far the highest incarceration rate
of any nation in the world. The problem is deep-rooted and race-based, from the economic and racial profiling
(according to Amnesty International there were 32 mil-
lion victims last year) or America’s continued practice of the death penalty, the intent is to both discipline and
punish. The trumped-up charges of eve-droping against Martell Miller and Patrick Thompson, founders of
VEYA, Visionaries Educating Youth and Adults—filed and quickly dismissed by Champaign police after
they turned in a video — exposes the need for police reform at home. While the issue of criminal justice
remains off the political radar in the upcoming national election, Urbana-Champaign residents have a unique
opportunity to send a message to public officials on November 15 and come together to do the work needed
for the day after election day.

I recently moved to Champaign from Los Angeles, where the LAPD is known as an occupying army by
black and Chicano communities. In the Rodney King beating or the more recent 2002 incident in Inglewood
where 16-year old Donovan Jack-
son-Chavis was thrown against a police car and punched in the face by
an officer, videotaping has given credibility to black urban legends of pervasive police brutality. Yet the many “stolen lives” that have occurred under police are less known because they have been off camera. One of these was
Irvin Landrum Jr., a 19 year-old black youth, who in January 1999 was shot and killed by white police in the
seemingly “enlightened” college community of Clare-
mont, where my wife and I were living.

According to the police report, Landrum was pulled
shortly after midnight on a routine traffic stop. After he
was asked to step out of his car, police claim that Lan-
drum drew a gun on them and fired. The two policemen
pulled their guns and returned fire, fatally shooting
Landrum. Family members, members of the communi-
ty, and a few radical professors organized to question the
account. The local police chief promptly released the
criminal record of an organizer to the local press and the city council later gave thousand-dollar city
employee awards to the two police officers involved, due to the harsh public scrutiny they endured.

As details of the incident unfurled, it was discovered that Landrum’s alleged weapon had no fingerprints, had not
been fired, and was formerly owned by the police
chief of a nearby city.

This was where I, a young white college student, got my first taste of grassroots protest—attending weekly public events, carrying a sign, and standing in
front of offices at the local newspaper chanting “no yel-
low journalism.” And other members of the communi-
ty picked up skills to later mobilize for migrant work,
fight for the right of campus employees to unionize,
and stand up against the wars in Afghanistan and Iraq.

In standing side-by-side with other students, blacks,
Chicanos, women, gays, lesbians, and people of many
ages, I have gained my best role models. In raising my
own voice, I have found precise language for criticizing
America’s hypocritical “war on terror,” a war of mass
distraction from an actual threat of police terror that
patrols our city streets.

Across the nation, similar incidents have provoked public outrage. In a hail of 41 bullets, Amadou Diallo, a
22 year-old West African immigrant, was gunned down
outside his Bronx apartment by four police officers
under Mayor Rudolph Guilliani’s indiscriminate crime
sweeps. In Brooklyn, a white off-duty police officer
went on a day-long drinking binge and drove his car
through an intersection, mowing down a Latino family,
and then was promptly released by a judge without bail.

Reports from death row by America’s most famous
political prisoner, Mumia Abu-Jamal, an independent
journalist from Philadelphia, have received attention
world over. A growing national movement has
emerged to call for a moratorium on prison construction
and a repair to the broken relationship between police
and communities of color. October 22, coming up this
month, has been set aside as a day to wear black in
protest of “police brutality, repression, and the crimi-
nalization of a generation.”

Yet it is the Midwest that provides a heatwave for
the future of America, this region of the country that makes police policies.
The sense of frustration among black youth has become most acute.

One way points to Cincinnati and Benton Harbor,
frustration among black youth has become most acute.

Another way points to Chicago, where
Fred Hampton Jr., the son of Fred Hampton, leader of the
Black Panther Party who was killed in the infamous
1969 FBI raid on his house, is again organizing on the South Side and has
vowed, “You can kill a revolu-
tionary, but you can’t kill a revolu-
tion!” As Chairman of the Prisoners of Conscience Committee, Hampton Jr. has been working with gang
members, parolees, prisoners, and individuals on death row. Presented with these two options, founders of
VEYA are working to address prob-
lems in education and community
relations with police before they reach a boiling point.

One of the main arguments against tasers is the disparate treatment of African Americans by local
city council members. In Los Angeles, police districts are now installing videocameras in squad cars to monitor
calls to police, ensuring the demands of

The tape to be confiscated by law enforcement. According to an ex-president of UPTV the number one “no-no” in public televi-
sion is to give someone’s property away. It is the understanding of the members of VEYA that if the tape was deemed inappro-
priate by the staff of UPTV, then it was their responsibility to either destroy the tape or return it to its rightful owner. Further-
more, UPTV may have violated Martell’s and Patrick’s Fifth-
Amendment rights. The Bill of Rights clearly states that no one’s belongings shall be searched, or seized, without due process.

Martell Miller and Patrick Thompson are African-American men from Champaign who spoke up against taser electroshock
stun guns when the police department wanted to purchase them earlier this spring. Part of their argument in opposition to tasers
was the disparate treatment of African Americans by local police departments. They did not want police to have another weapon
in use against black residents. Thanks to the collective efforts of people like Martell and Patrick, the request for pur-
chase of tasers was defeated.

Part of the police upon the fact that police seemed
determined to purchase tasers at a later date, Martell and Patrick
informed the Champaign mayor and city manager that they
were going to start monitoring Champaign police stops of “black folks.” They explained that this cop watch was a way to
document any further abuse of power. There was no response from either city official.

On August 7, 2004, midnight, Martell was on north Bradley Street with his video camera. He filmed a police officer
puling over a black man on a bicycle—simply for not having a
light on the front of his bike! From across the street, Martell
taped this “traffic stop.” The police officer left the scene.
The hiker then crossed the street and Martell asked him for an inter-
view. The man agreed and the interview began. The cop who
pulled the suspect over then returned while the interview was
in progress. As Martell was interviewing the baker, the offi-
cr asked Martell if he was taping him (the officer). Martell’s
reply was "No美好 " (continued next page)

Abuse of Power
by Aaron Ammons

Aaron Ammons, A.K.A. “Brotha A-Dub,” is an author, poet, inspirational speaker/spoken word artist, Peace and Justice activist, and the best husband and father in the world.

Acting upon their sincere concern for our community, Martell Miller and Patrick Thompson, founders of Visionaries Educating Youth and Adults (VEYA), have courageously taken the necessary steps toward change. Using a very popular piece of technology, a video camcorder, these two dedicated gentle-

Unity March
Oct. 23 10am-12noon. March will begin at two points, Scott Park and Douglass Park, converge at the Champaign police station, and end at Westside Park. This march is organized by Visionaries Education Youth and Adults (VEYA) and C-U Citizens for Peace and Justice.

Oct. 22 Wear black!
In protest of “police brutality, repression, and the criminal-
ization of a generation.” See www.october22.org

(continued next page)
many objective was to record video and audio of the alleged suspect, however, based on the proximity of the officer as he approached Martell, the officer’s voice was also picked up by the built-in microphone. Consequently, Martell’s response was “No, you’re putting yourself on my tape.”

There was a brief exchange of rights and duties and then the News-Gazette asked to talk to a superior officer. The supervisor was called and upon his arrival informed Martell that he had recorded the cop without his permission. The officers “seized” the camera and the tape, yet did not arrest Martell.

Martell was later summoned to court and charged with eavesdropping. Judge Heidi Ladd refused to allow the State Attorney to arrest Martell over the charge and released him on bail, and on September 23, the Champaign Police Department publicly requested that the State Attorney drop the eavesdropping charges. Under the microscope of public scrutiny and a mounting political campaign to arrest Martell, especially since Mr. Thompson had been re-elected. These tactics are typical examples of the abuse of power that the concerned citizens of Champaign County are no longer going to tolerate.

Champaign County citizens of all political affiliations are opposed to actions that disenfranchise viable segments of our population. Everyone has the right to be free. This will have the best when the community functions as one united body. Henceforth, it is imperative that the good people of our growing cities sacrifice personal desires and humbly submit to the will of all people. With all people, the entire community can be properly informed and bursting with self-esteem. This “dream” can be realized by practicing forgiveness, empathy and compassion for those in our human family who show symptoms of pain and suffering while simultaneously holding each other accountable for our words and actions. The integrity and respect that prevails from such an understanding will allow us to serve the highest interests, and needs of all people.

This aforementioned information has lead to mass community education in the form of classes, seminars, and workshops to begin this mandatory process of dismantling ignorance. Meanwhile, each of us must search our souls and discipline ourselves to do what is right—forgive our fellow man, yet resist the perpetuation of exploitation and ignorance that is represented by some of our citizens and public officials. To get involved in the many upcoming events that have been sparked by Mr. Thompson and Mr. Miller, such as the tremendous voter registration drive being held through out the community, or the Unity March that will take place on October 23 from 9:00-10:30 a.m. beginning at Scott and Douglass Parks and converging at the Champaign police station, please contact U-C Citizens for Peace and Justice at lifestartintst@ebglobal.net. BE Peace, BE Just!

ZACH MILLER, CANDIDATE FOR CHAMPAIGN COUNTY BOARD DISTRICT 8, URBANA

You know, in my neighborhood we don’t really see the police that much. I think that there may be some seclusive issues at work there, but in an area that’s predominantly populated by professors and grad students... even if we have a party or something the police don’t really come by and hassle us or anything like it. But I hear stories from the other areas when they live in areas where folks are maybe a little more poor, the property values may be a little lower, and there’s just police harassment.

There’s police pulling over people for stuff (unnecessarily) and there’s just a lot of distrust of the police.

DAVID C. SUTTON

I think if they would welcome people videotaping them – in fact if they were videotaping themselves so that all of their stops were [recorded] – especially if something unexpected happens to them, to record that the suspect drew a gun or that the suspect was completely unexpected – [that would help]. I think they should welcome that.

They should be open about what they do with people and I think that obviously the people who beat Rodney King didn’t think they were being watched and... if they had known that there was this possibility that it was being recorded... they might not have beat him (they might have still beat him who knows) but I think that people will behave more genuinely toward the citizens of this country – all of them – if they expect that they are treating people as always being watched. And if they’re doing things right... then they shouldn’t worry. They should welcome it because it protects them from lawsuits and so forth when somebody winds up with a broken nose or limb and blames it on the police and it really wasn’t their fault.

AULIKA HENDERSON, CHAMPAIGN

They racially profile everyone and I am a white, 40-year-old woman that is married to a black man and so therefore I get pulled over just as much as a black man or woman would... Before I was arrested in this town, I was pulled over for the simple fact of having black hair in the car. And once they realized that he knew my husband, then everyday that they see me, they think they have to speak to me – ‘Hi Mrs. Henderson. How are you? How’s your husband?’ and always ‘What are you doing? Where are you going?’ and it’s none of their business. I’m not doing anything illegal... Treat everybody fairly. Whether you’re black, white, red, purple, whatever, I mean have consistency... So as far as the community I don’t have a clue right now. All I know is that I’m angry, I’m angry at the system and Champaign County is very bad... I’ve never lived in Chicago but everybody has that which has that down here now says Champaign police department – Champaign County period – is not very good...

NANCY ELEANOR LASTER, CHAMPAIGN

Well, maybe get out in the community that’s the bad neighborhood and talk to the people there. See what they can do to help some people cause some people may not be as bad as [the police] think they are. Just because they’re hanging out on the street or whatever doesn’t mean that they’re bad people. Take some time.

MIRANDA O’DELL, CHAMPAIGN

The neighborhood [I lived in] before I would say no, because it was mostly students and everybody was always complaining about par ties and it’s police coming and giving them a hard time. Every person that we’ve ever seen pulled over it usually happens to be someone of a minority status... Not necessarily that I see maybe a lot of blacks or anything, but I do see a lot of people of Asian descent pulled over.

KRISTY VYAS, CHAMPAIGN

I don’t think there’s a good relationship with all of the people in our community. Just because I mean, you barely even see cops around unless it’s 2 AM in the morning and they’re trying to [that is] to keep stuff from bars, but I personally think that the Champaign police department kind of forgets about the safety of campus and the people on campus and are a little more worried about just ticketing them for alcohol and other problems.

AMAD YW

Actually, I just got pulled over a few days ago and they seemed really nice. Cause we made a wrong turn into a one way street and we were a little tipsy but they were like, ‘Oh, this is okay. It’s okay, don’t worry about it, it’s a warning’. You know. And we were all Asian, so... So far I didn’t have any encounters, but I wouldn’t generalize that... If the police drive by don’t just be like ‘fuck the police’ or whatever. Cause they are here to help you... [They don’t really like wanna just catch anyone I guess. I don’t know, be more cooperative, you know, cause if you’re nice to them I’m pretty sure they’re gonna be nice to you.

CHRISTOPHER FANS

Depends on the neighborhood. In rural areas, the sheriff’s department probably have a good relationship. The business community probably have a good relationship. The police are often in rural areas and the business community appreciates protection from burglaries. In white neighborhoods, they’re accepted, with the white youth probably liking them less because of their type of carousing. The black community can obviously speak for themselves. A better measurement of how the relationship is going with the police is to ask ourselves a question: When a police squad car appears in your area, do you feel like the neighborhood police officers? I think they will try to find out if they can arrest you or write you some kind of ticket?
to the close street, must remain on the sidewalk and obey New York State traffic laws. The demonstrators were moving along the sidewalk, leaving about 2 1/2 feet of space for other pedestrian traffic and attempting to organize themselves to walk two abreast, when the police suddenly blew a whistle and announced that everyone was under arrest. The announcement was made in order to disperse prior to surrounding the march with net and beginning the process of handcuffing everyone on the block, including a German tourist, a New Yorker who wanted to watch the demonstration, and a 17 year old woman from Delaware visiting New York for the first time at Madison Square Garden.

This is the first-hand accounts of our UC-IMC members who were held in detention during the RNC protests in New York City.

**Sarah Kanouse, Zoe Ginsburg, Colleen Cook, and Arun Bhalla**

Zoe Ginsburg, a 16 year old Urbana resident and student at University High School, was held for 37 hours before being released at 3:30 AM on Thursday morning. When she asked an officer what she was being charged with, she was told only that she did not know. Zoe and other UC-IMC members Zach Miller of Urbana, Colleen Cook of Champaign, Arun Bhalla of Champaign, and Sarah Kanouse of Chicago were never formally informed of the arrest. But were assured that a writing officer that they would be released before the next morning. None of the group was set free before Wednesday afternoon, and Sarah Kanouse, the last of the group to be released, left the New York Criminal Court at 6:45 pm on Thursday evening, after being held for over 48 hours.

On August 31, over 1000 people were swept up in mass arrests, handcuffed, fingerprinted, photographed, and held in custody—overwhelming a system that usually handles 200-300 arrests per day and trig- gering a massive backlog that caused delays in the arraignment process. The demonstrators were initially taken by the busload to Pier 57, a makeshift holding pen in a warehouse quickly dubbed “Guantanamo on the Hudson” by prisoners and the media alike. As many as 90 prisoners at a time were held in a room made with 15-foot chain-link fencing capped with razor wire. The three benches in the pens were far too small to seat all the prisoners, who were forced to sit or sleep on the bare floor. Two port-a-potties serviced each cell, which filled quickly during the lengthy holding period, which for many prisoners exceeded 18 hours. Most of the pens were not supplied with trash disposal, and the cells filled quickly with stale, half-eaten sandwiches, crushed paper cups and empty milk cartons.

When the media received word of the conditions at Pier 57 and arranged a photo opportunity after the prisoners were transferred, the police department attempted to conceal the conditions by thoroughly mopping the floor and laying new carpet. While a few demonstrators received plastic sheeting to lie down, the vast majority were offered noth- ing more than a cold, concrete floor. We were going to miss the big event, and it was going to go on with or without us. We were too busy taking care of ourselves and each other to any one who will listen. There is no way to impose artificial coherence on my experience because what this story will matter has more to do with what we all do now than with what has already happened. We have a collective responsibility to gather the threads of these experiences, observations, emotions, and conversations and weave them into a new narrative. We need to take charge of what stories are told about us and what stories we tell ourselves. Being a reflexive activist, I can’t help but make this sound like a consciousness-raising session where everyone sits in a room and listens to a speaker. But it isn’t. I am reflexively working out of error, experience, and coexists through action, and the action had better start right now.
Zachary Miller

Author’s Note: I wrote this on the day after my release from NYC jail, while sitting on a bench in an airport in Denmark and waiting for the rest of the CU Wireless crew to fly in from Chicago. We are attending a weeklong conference about international applications of community wireless technology and implementing community wireless networks in the developing world.

On Tuesday, August 31st and Wednesday, September 1st, I spent an unexpected 23 hours in jail without access to lawyers and limited access to a telephone. I rode on 2 prison buses, was transferred between 9 different cells, put in handcuffs 4 times, and fed nothing but 3 stale white bread sandwiches (2 with cheese and 1 with some foul green and purple splochy bologna-like meat product).

The charges against us, parading without a permit and disorderly conduct (impeding the flow of pedestrian and vehicular traffic), were ordinance violations, not crimes. The sorts of things that on any regular day a cop would write you a ticket for and send you on your way. But in this case the NYC police department decided to use these as a pretext for rounding up hundreds of protest- ers and getting us off the street before some theoretical subset of us did some actual crimes. The anticipated crimes were things like the 20 or so folks who planned to lay down in the street near Madison Square Garden, staging a “die-in” to draw attention to the global deaths caused by the Bush administration. The police marked possessions like bandannas to use as evidence that some protest- ers were “anarchists”, which of course means they are more dangerous and probably should get higher bail.

A NIGHT AT THE PIER 57

Everyone at the Pier that night would start cheering and singing and chanting as each group of 20, 50, or 100 protesters was brought in, growing louder as the population rose. It was pretty beau- tiful. When we weren’t cheering we were having spirited political discussions about the pros and cons of direct action and civil disobedience, how to adapt to the changing police tactics, and about the differences and motivations for our different political orientations. This protest drew Deenacs, Naderites, Greens, Anarchists, and regular every day rank and file Kerry/Democratic Party sup- porters. Most of those arrested were “non-radicals”. Most were in jail for their first time. Many had no intention of engaging in civil disobedience.

I found this to be a great environment for education. These folks were all posessed on the edge of radicalism. They were all intrigued to learn that I was an anarchist. I don’t fit the profile. I hadn’t been advocating for violence. How could I be a Green Politician, the picture of non-violent hippi- nesses, arrested for my first time, and call myself an anarchist? And where in these cells full of priests and businesspeople and workers and hippies and bicyclists and journalists were all the punk hatreds? Where in the peaceful march down the sidewalk were the Molotov throwing, paint-wielding, havoc wreaking anarchists? Oh, do you mean that they’ve been lying to us? That the police don’t always play by the rules? That anarchists do have legitimate political ideas? That hordes of pink haired bandanna masked youths weren’t going to burn down the town? Oh, and getting arrested isn’t an end in and of itself for these civilly disobedient rebels, that the civil law suits afterwards are part of the strategy to deepen and enhance first amendment freedoms through precedent? That the press exposure during and after our arrest is part of the strategy? Oh huh… and I’d never really thought of the whole system as working in the interests of profit and the powerful people who control it, or that Democrats have also done an awful lot of bad things on the world stage. If hundreds of new radical activists were not born that night, at least I hope that I had a part in spurring their thinking.

NEGOTIATING THE BUREAUCRACY

After 12 hours at the Pier, some of us were transferred to Central Booking, known locally as The Tombs. We saw nearly every one of the 25 or so floors of this building during our stay. We were searched, put in cells, transferred to other cells, searched again, fingerprinted, digitally photographed, interviewed by public workers about our medical state. We didn’t actually see the doctors until we’d been in the tombs for about 8 hours, about 16 hours too late for the 60 year old man who suffered from chronic pain and didn’t have enough meds, the heroin addict who was going through withdrawal and needed methadone, or countless others who were suffering without any help (see our “complaints”). We had access to phones in some cells but not others—where the phones were simply broken and we were not given the option of using working phones in other cells. We had to pay to use the phones in all but one of the cells that we passed through. All calls were moni- tored by nearby guards and on the free call the name and number of the person called was recorded. We were interviewed by social workers from some unidentified government organization who asked about where we lived, where we worked, how much money we made, and who could con- firm all of this. Supposedly, this information would be used to determine whether we could be released with or without bail but in the end bail was irrelevant because most of us didn’t end up with court dates. Supposedly, the fingerprints that were taken were an inquiry against the finger- print system and would not create a “record” for us. However upon further questioning of the offi- cers in charge, we learned that the fingerprinting would create an ID entry in the FBI’s fingerprint database system. No criminal record would be attached to it but for now and forever our finger- prints would be associated with our names, birthdays, and current addresses.

After a day or so of sleep deprivation it is pretty hard to remember what you want to ask your lawyer and get it all said and figured out before you go before a judge a few minutes later. Luckily, the National Lawyers Guild rocked the courthouse and most of us were released ACD (Adjourned Contemplating Dismissal) which means that the case was set aside, and if we didn’t get arrested in the next 6 months it would be as if the case never even existed. If we did get arrested again in the next 6 months the case would simply come to trial and because we did nothing wrong we would almost certainly not get guilty anyway. So there is no need to return to NYC for a trial—they certainly weren’t going to be able to try 1500 people that same day so if we hadn’t gotten ACD we’d have gotten a notice to appear just so we could come back and win our innocence.

My stuff is still in New York City. My digital video camera, my digital camera, my cell phone, my MP3 recorder, my backpack, and numerous other small stuff. All told there’s probably around $1000 worth of stuff in a plastic bag in a police trailer in Manhattan that belongs to me. I’ll have to send a notarized letter to a friend in New York City in the next 120 days authorizing them to pick up my stuff. If I wanted to get my stuff directly I’d have had to sit in line for three to four hours and then I would have missed my plane to Denmark.
In November of 2003, thousands of activists converged in Miami, Florida to protest the Free Trade Area of the Americas (FTAA), a trade agreement which would enlarge the scope (and, some would say, the disastrous effects) of NAFTA to the entire Western hemisphere. Among the crowd in the streets were several members of the Urbana-Champaign IMC, including Dave Powers, who filmed the demonstrations, which were marked by an intra-state police presence more massive and well-financed than had yet been seen in similar protests (the so-called “Miami model”). Apart from the tear gas and rubber bullets fired by the trigger-happy men in blue, however, the protests were largely peaceful, colorful and creative. It was at a puppet show that Dave met up with Graciela Montagueado, a human rights activist and artist who encouraged him to visit her country of origin, Argentina, in order to document the growing resistance movement of the workers, who themselves are responding to globalization with incredible creativity and resourcefulness.

The ensuing winter months passed without definitive travel plans, until Dave was contacted by the Autonomista Project, a Vermont-based social justice organization coordinated by Graciela. Arrangements were made, and by the end of June Dave was on his way to Buenos Aires, accompanied by fellow IMC member and videographer Colleen Cook. Their mission was to gather footage for a documentary about the day-to-day, grass-roots activities of Argentina’s MTDs (Movimiento Trabajadores Desocupados, or Movement of Unemployed Workers). While much media attention has been focused on violent clashes with police and on the piqueteros, whose direct action protests include the blocking of streets and highways to obstruct commerce, fewer people are familiar with other aspects of the movement, which, though perhaps less visible, are no less revolutionary.

"You are enron, we are argentina!" At the end of 2001, under President Fernando de la Rua, the once-robust Argentine economy suffered a collapse. Roughly a week before Christmas, tens of thousands of disgruntled and jobless workers took to the streets, hanging pots and pans and chanting "Que se vayan todos!" (“Everyone must go!”). Much of the collective rage was directed towards former neoliberal President Carlos Menem and the disastrous “structural adjustment” policies he implemented, which left Argentina beholden to foreign capital and led to the virtual disappearance of its middle class.

The popular uprising of December ‘01 marked the beginning of a major mobilization of the Argentinean poor and working class. In 2002, it was estimated that nearly half of Argentina’s population was involved in the MTDs, which have splintered into two main factions. On one hand are the more moderate, hierarchically-organized “corporatist” groups that engage in ongoing lobbying efforts with the government for better unemployment benefits (the current monthly stipend is 150 pesos – roughly $5 US – regardless of the number of dependents one might have). On the other hand are the more radical, horizontally-organized “autonomist” groups that reject capital-is and refuse government assistance, which in fact is dependent upon one’s affiliation with a corporatist group. A worker who believes in autonomia is likely to avoid involvement with a hierarchical organization, with its president and board of directors and their implicit demands to refrain from radical political activity.

The dignity of work It was amongst the latter, autonomous MTDs that Dave and Colleen spent their time in Argentina. “We wanted to get the actual people to tell us what they do. We didn’t want to meet with some leader [who] would have just sat down and fired off [pre-conceived answers].” Dave explains.

From their base in downtown Buenos Aires, with digital AV equipment at the ready, the two set out on daily treks to gather footage and conduct interviews with members of various worker collectives and neighborhood assemblies. Many such MTDs are located on the sprawling outskirts of Argentina’s capital, home to some 13 million people, an incredible 40% of the country’s population. As the city expands into the countryside, many are forced to take up residence on private land, living as squatters in shantytowns of corrugated metal, scrap wood, and homemade bricks. The commute from the urban hostel to the outlying barrios often took hours, and it was easy to get lost. “Many of these streets don’t even have names. On the map, the whole neighborhood would just be a green area. None of the streets were on the map,” says Dave with a laugh.

Often accompanied by other delegates from the Autonomista Project, the reporters managed to visit some of the better-known MTDs in and around Buenos Aires, including Solano, Lamentana, and Chipoletti-Allen. Within these communities of resistance, residents meet their own needs through the cultivation of community gardens and the production of a certain commodity, often clothing, which is traded with other, nearby communities or brought to open-air markets. Having little or no money, residents rely heavily on the barter system or the use of social credits called trauces (trucks). Some of the more organized MTDs have established community kitchens, schools, and town halls to accommodate regular neighborhood meetings and occasional musical or theatrical performances. The goal of the unemployed workers is to co-create and maintain sustainable living conditions outside of the capitalist system, which considers them useless.

"occupy, resist, produce!" Another highlight of Dave and Colleen’s stay in Argentina was a visit to Zanon, a ceramic tile factory in the Nequín province that is being run cooperatively as an egalitarian, self-sustaining enterprise in which all of the roughly 300 workers receive the same wage and share equally in the directly-democratic decision-making process. The factory was taken over (workers use the terms “recuperated” or “expropriated”) in March, 2002, after the management threatened to close down in the face of workers’ demands for back pay. Under worker control, productivity has increased and the previously high rate of on-the-job accidents and deaths has dropped to zero. On several occasions, workers armed with slingshots have successfully defended their territory from the police.

While Zanon is perhaps the most widely-known example, there are over 200 worker-run factories in Argentina. Dave and Colleen also visited Boca Negra, where they conducted a long interview with a Chilean-born indigenous man from MTD Solano who, though lacking formal education, expounded a well-developed philosophy of equality and sustainability based on communal-ism and self-determination. Dave summarizes the worker’s sentiments: “This movement needs to be different than any other previous movement, because what we’re facing is different than what was faced in the 60s and 70s. We don’t want to be a part of capitalism. We don’t want their jobs; we want our freedom. They want us to disappear, and we refuse to disappear. And the only way we can prevent that is by taking care of ourselves.”

The philosophy and practice of autonomia has led to an improvement in the living conditions of millions of Argentinians. Indeed, the movement is gaining popularity in the neighboring countries of Chile, Paraguay, and Bolivia, and is reflected further north in Brazil’s Landless Peoples Movement as well as Mexico’s Zapatista uprising.

These grassroots movements serve as an inspirational and viable alternative to the failing model of trickle-down economics prescribed by free-marketers.

Street protests While not the main focus, there were also plenty of demonstrations for Dave and Colleen to document. One was organized by the Madres de Plaza de Mayo, mothers of the estimated 30,000 people who were “disappeared” during Argentina’s military dictatorship, which lasted from 1976-83. An even larger demonstration occurred on the anniversary of the assassination of two well-known piquetero organizers, Dario Santillan and...
Muzzling Al-Jazeera in Iraq

By Wendy Edwards

I n Congress shall make no law respecting an estab - lishment of religion, or prohibiting the free exer - cise thereof; or abridging the freedom of speech, or of the press; or the right of the people peaceably to assemble, and to petition the government for a redress of grievances.”

The United States Constitution

AL-JAZEERA, sometimes called the “BBC of the Middle East,” was launched in November 1996 and offered the Arab world an alternative to government-controlled news stations. The network’s attempt to cover multiple viewpoints has drawn criti - cism from a variety of sources. The former Iraqi information minister Muhammad al - Sahaf threatened al-Jazeera with dire consequences for its “pro-US reporting,” but US leaders have accused the channel of broadcast - ing anti-American propaganda. Defense Secretary Donald Rumsfeld said, “We’re dealing with people who are perfectly will - ing to lie to the world to further their case.” On August 7, the interim Iraqi government announced the closure of al-Jazeera’s Bagh - dad bureau, citing the broadcasts of captives in Iraq. In a press release, Prime Minister Iyad Allawi said, “This is a decision taken by the national security committee to protect the people of Iraq, in the interests of the Iraqi people.” Ironically, Iraqis claiming to repre - sent the resistance had accused al-Jazeera of providing a platform for US too positively and had threatened the network days before its clo - sure. Media around the world, including the Los Angeles Times, the Al Jazeera Network, and the Guardian, spoke out against the closing. The Los Angeles Times said, “Freedom of expression, including press freedom, was declared an international human right by the United Nations in 1948. If US authorities believe in the principle of self-determination, they should practice it — starting now — insisting that the interim Iraqi government dealing under US auspices do so as well. In Sep - tember, the Iraqi government extended the al-Jazeera ban indefinitely.

Jehane Noujaim shot the documentary “Control Room” inside al-Jazeera’s headquar - ters and the US military’s Central Command (CENTCOM), both located in Doha, Qatar. Unlike mainstream American media, al - Jazeera does not sanitize its coverage of the war, and this has infuriated some US leaders. Rumsfeld said, “We know that al-Jazeera has a pattern of playing propaganda over and over again.” Josh Bushing, a US Marine serving as a press officer, expressed disap - pointment at some of al-Jazeera’s coverage, but conceded that Fox News wasn’t impartial either. Rushing complains about al-Jazeera’s practice of repeatedly showing images of American soldiers followed by footage of wounded Iraqi children and civilians. Samir Khader, an al-Jazeera senior producer, defends the network’s approach. “We show that any war has a human cost. We focused on what there is a human cost because we care for the Iraqi people. We are not like Rumsfeld who says, ‘We care for the Iraqi people.’ He doesn’t care at all. We care for them. We are Arabs like them. We are Muslims like them.”

Al-Jazeera’s staff struggles to balance empathy and reality. “We bow down with Arabic proverbs about hope, and they are very comforting views. I was a refugee our whole life on the road between the tanks and the hotel at the moment the shell was fired — and we’re not shooting. The French videotape of the attack runs for more than four minutes and features a complete silence before the tank’s armament is fired.” Democracy Now! host Amy Goodman interviewed Tariq Ayoub’s widow, Dima Ayoub, a month after her husband’s death. “Hate breeds hate,” said Ayoub. “The United States said they were doing this to rout terrorism. Who is engaged in terrorism now?”

The most dramatic scene in “Control Room” is the death of Tariq Ayoub, a correspondent who was killed when the US bombed Al-Jazeera’s office in Baghdad on April 8, 2003. In an interview with the Independent, Ayoub’s colleagues described the attack. “It was a direct hit — the missile actually exploded against our electrical generator. Tariq died almost instantly.” Two months earlier, al- Jazeera had provided the Pentagon with the coordinates of its Baghdad office, and had been promised that the bureau would not be attacked.

This wasn’t the first time that US forces had bombed al-Jazeera. A missile hit the net - work’s Kabul office during an air raid in November 2001. US officials said that the military was targeting Al-Qaeda, but al - Jazeera’s network executives realized that al-Jazeera was located there. According to al-Jazeera, the network had submitted its coordinates to the Pentagon via CNN in Washington. A few hours after the al-Jazeera bombing on April 8, a US tank fired at the Palestine Hotel, where a hundred independent reporters were staying. This bomb exploded in the Reuters bureau on the 15th floor, killing two journalists and seriously wound - ing three others. Spokesmen at US Central Command in Qatar stated that the tank had been responding to “significant enemy fire from the Palestine Hotel in Baghdad.” Fisk dis - puts this: “I was dri -

Its coverage of the war has focused heavily on the suffering of the Iraqi people. Some people construe this as propaganda and even incitement. Others believe that al-Jazeera is presenting uncomfortable but important information.


“Sometimes They Preferred to Kill Me” Philip Robertson. Salon 5/20/2004

“Iraq Silences Insurgent Voices” Ahmad Janabi. Al Jazeera 8/18/2004


Maximiliano Kosteki. Tensions were understandably high between the police and the protestors, who num - bered around 50,000, but the gathering was peaceful as the police cautiously and wisely laid low. The most dramatic event happened on July 25, when hundreds of demonstrators from the Assembly for Democracy and the People, seeking political and the national legislature, which was scheduled to vote on a bill that would make it illegal to engage in disruptive political activity, effectively criminalizing dissent. In order to prevent violence, demonstrators gathered in front of the local assembly and the police formed a line, backed by Assembly building for the vote, the protestors sur - rounded their offices, smashing windows and even dri - ving a car through the front doors. The bureaucrats retreated to the back of the building, and the protestors began to throw stones and the bill was never voted on. The people had spoken.

Let The Production Begin

After six weeks in Argentina, Dave and Colleen returned to C-U with nearly 15 hours of footage, out which they plan to create one or more documentaries. It may take a good deal of time and effort, but it’s a process with which both are familiar. Colleen has created an as - sociation involving the purchase of sex traffick - ing on women and children in northern Thailand, while Dave has produced “Crashing the VIP Room: Conversa - tions with Vrijie Keyser TV, Amsterdam, NL,” which tells the story of a young woman who sexually grew into a family run prostitution ring. Both Dave and Colleen see their role as filmmakers to be to educate and inspire rather than to make money; therefore their work is open-access and anti-copyright. Keep your eye out within the next few months for the local debut of one of their screenings of other Independent Media productions. If you’d like to help with the scripting and editing process, please consider joining the IMC video group, which meets every Tues - day at 7pm.

To learn more about the Autonomista Project, visit www.autonomista.org. For more information about Argentina, visit ZEt.com (www.ztmg.org), which features an entire section dedicated specifically to Argentina.
Come Over to My House!
Performing and Politick-ing of House Theater

by Susan Parenti

On Friday, Oct. 15 through Sunday Oct. 17, you are invited to come over to our house – 122 N. Franklin, Urbana for House Theater! There will be 5 performances; Friday at 8pm, Saturday at 5 and 9pm, and Sunday at 2 and 6pm. (To attend, please make reservations as space is limited: 384-0299, or elizacorps@yahoo.com)

WHAT IS HOUSE THEATER?

House Theater is a non-university, non-commercial context for mixing experimental composition and political satire in a lived-in space. A House Theater makes use of the doors, windows, stairs, porch, kitchen, bathroom of a rented house in Urbana to create a quasi cabaret atmosphere with small cafe tables, flowers, candles, coffee-can-clip-on lights hooked to the frames of windows and doors, and with food and drinks served at the intermissions. The atmosphere, program, and performance are so designed that a person might find herself addressed by experimental attempts in art or discussing politics with a stranger at intermission.

If you find a home with space enough for 30 people to sit; build 8 small tables for people to place their drinks on; if already a few friends live in that home and pay rent; if you design a program that “mixes neighborhoods” by putting political satire next to experimental composition and a rowdy poem next to a highbrow dance; if, inside this semi-nightclub atmosphere you serve wine and cider and good food during the intermission; and if a weekend of five performances is followed up a month later by another program – then, you have a House Theater.

The upcoming house theater in October is the result of an invitation sent out a few months ago, asking local and not-so-local people to write political satire for these performances. The Prince Myshkins, who will be presenting a range of risk-taking, where we can try things considered “fail” and nobody gets hurt!

Since 1986, we’ve made 27 house theaters hosted at homes of various friends in Urbana (in addition to house theaters in Chicago, Sarasota Fla, Virginia Beach Va, Germany). Past house theaters have presented the poetry and comedies of poet Michael Holloway; theater and mime works of Jeff Glassman and Lisa Fay; skits and music linking pornography with commercial performance standards written by students of the University of Michigan; theater and music composed by students of Uni High; a 1993 house theater portraying the “rise of the free market in Eastern Europe” as Capitulate-ism; experimental music by many composers.

HOUSE THEATER is a context which allows for a large range of risk-taking, where we can try things considered inappropriate by commercial standards but which we feel are needed by our society – with the knowledge we can “fail” and nobody gets hurt!

HISTORY OF HOUSE THEATER

The idea of House Theater grew out of discussions in composer/activist Herbert Brun’s class, the Seminar in Experimental Composition, offered at the UIUC Music School (taught by Brun from 1967-2000).

There, in 1985-6, classmate Candace Walworth and I analyzed Theaters and Concert Halls: as much as we loved those places, they seemed to prejudice and limit our imaginations. When people enter a typical performance space, their expectations become obedient, conditioned. And this, not only for the audience – but also for the creators of that event. If you accept the stage and the imperative to fill up the seats, then you can accept a lot of other things, too: that the audience needs to “like it?”, that a liked piece is good for society, that a huge audience is better than a small one. All of these things come from commercial criteria, not artistic! – but swallowed hook, line, and stinker by most artists.

We decided to make House Theaters.

But really, why do things in a house? Doesn’t that just mean everyone sits cramped in a little space, trying to look over someone’s head just to see an amateur goofing off on stage? Good question. Here are a few answers: A while ago, if something was home-made, it was considered inferior to store-bought. Though home has lost its reputation as a creative center (after all, who sews, or cans, or makes wood-work anymore), store-bought has met a worse fate, meaning CHAOS-store-bought. Nowadays, there’s a kind of hope in, and respect for, something made and presented at home. Home-made can mean more variety, or a different kind of variety, than what we find in commercial venues. Who can resist home-made cookies?

Another answer: every home has all the makings of a performance space so anyone can put on a house theater! Your home (yes, I’m talking about your house or apartment) already has chairs, tap water for dry throats, lights, friendly relationships between you and your guests, and a door for your guests to arrive in and to be told to leave out of. That’s all you need – and, oh yes, something to say or perform or discuss. But, take a look at our current political scene; don’t you, indeed, have something to say or perform or discuss?

The Internet activist organization, MOVE-ON, has been encouraging people to hold salons or potluck dinners in their houses, inviting the neighbors over to discuss our society. The film, OUTFOXED has been presented in non-commercial venues, with the request to follow the showing of the film with discussion. Maybe “home space” could be added to the public places where we invite strangers in, not keep them out.

You’re invited. You walk up the stairs of an unfamiliar home. A child with a top hat greets you. Welcome to the House Theater! You see amidst the knick knacks of a home, a small stage, some 30 chairs arranged around small wooden tables. You take a seat. You face neighbors. From the staircase, someone seems to be arguing with someone upstairs. At first confused, you realize the performance has begun. Then follows thirty minutes of more performance. Political satire makes you laugh, experimental music leaves you puzzled. Your neighbor has the opposite reaction: laughs during the music, is silent and blank during the salutes. You make a mental note to talk about it later. Intermission. You hesitate, but when the “waiter” who brings you your glass of wine turns out to be the musician who brought you your piece of “experimental music”, you can’t resist: a discussion with neighbor and musician keeps you busy until the lights dim for “Set Two”?

You attend, please make reservations as space is limited: 384-0299, or elizacorps@yahoo.com
Practical Strategies 2004 - Reclaiming Our Children with a Beloved Community

OCTOBER 13, 14 AND 15
Chancellors Hotel and Conference Center
Sponsored by: Champaign-Ford ROE EBD Network and the Urban League of Champaign County

This year’s conference, as in the past, will bring together some of this nation’s leading experts, professors and more importantly, practitioners, known for their quality work with African American and Latino youth and families. We will create a safe space for you to observe, learn and reflect upon your work with children and families. We will also include family members and youth for lively discussions and observations. We will talk directly about the impact of “race and culture” in the lives of children and their families. You will learn strategies and be given tools and techniques during each day long workshop to use as you return to work with children and families. Most importantly we will give you an opportunity to develop a network of colleagues and friends to provide you with ongoing support and technical assistance after the conference.

For more information, contact Vernessa Gipson or Barbara Cornejo at 355-5990.

Telescope Buyer’s Seminar

OCTOBER 27
The notion of purchasing a telescope for the upcoming holidays might want to participate in a free telescope buyer’s clinic on Wednesday, October 27 from 7 to 8 p.m. at the William M. Staerkel Planetarium. No prior knowledge is assumed. The workshop will cover telescope basics as well as what to look for in a purchase and what to avoid. Following the seminar, participants may go outside and view a Total Lunar Eclipse, beginning just after 8:15 p.m., weather permitting. For more information, contact Dave Leake at 217/351-2567 or dleake@parkland.edu.

U/C Progressive Meet October 10

UC Progressives will meet on Sunday, October 10, 3-5 p.m., at the Crystal Lake Boathouse in Urbana. This meeting is intended to bring together independents, Greens, Socialists, Democrats and members of progressive social movements and civic organizations in the CU area for purposes of sharing information, avoiding scheduling conflicts, and all around mutual aid. There is so much going on in our community now. The more we work together, the more we will accomplish in making this a more progressive community. At this meeting there will be a short dance performance by African American youth at 3 p.m. followed by presentations by Sister Carol and Brother Aaron of CU Citizens for Peace and Justice and by Mike Lehman concerning an about-to-be-launched progressive low frequency FM radio station in the twin cities. Members of progressive organizations are encouraged to attend and to participate, as well as to share in the home-made cookies and nonalcoholic drinks.

Socialist Forum presents

a pre-election warm-up with political folk singer

David Lippman

at a fundraiser to help build Radio Free Urbana, a new low-power FM community radio station on October 12 at 8pm. The event will be held at the Channing-Murray Foundation, 1209 West Oregon, Urbana and is sponsored by Socialist Forum, Channing-Murray, and WRFU. Suggested donation at the door is $5 to $20.

New Astronomy Club for Kids opens at Planetarium

The Champaign-Urbana Astronomical Society and the William M. Staerkel Planetarium announce a new program for all school-aged children called “Junior Star Gazers.” This new astronomy club for kids will have their initial meeting on Thursday, October 14 from 6 to 7 p.m. at the Staerkel Planetarium at Parkland. Subsequent meetings will occur on the second Thursday of the month at 6 p.m., just ahead of the 7 p.m. CUAS meetings. The first three meetings can be attended free of charge, and then there will be a $5 annual fee to cover the cost of materials. All are welcome.

The one-hour meeting will involve the children in astronomy activities such as locating constellations, learning about stars and planets, and space exploration. “It is our hope that we can entice kids into becoming skywatchers,” says Claudia Paris, CUAS member and IS coordinator. “These kids are our future scientists, so there ought to be a place where they can meet, have a little fun, and learn something about the sky.” Paris is planning several activities for J5 over the next few months, such as creating a logbook for recording sky observations. For more information, contact David Leake at 217/351-2567 or dleake@parkland.edu.

Community Drum Circle

events every Monday 7-9pm at Ten Thousand Villages, 105 North Walnut St., Champaign, IL. We are seeking a co-convenor/leader to succeed Robert Herendeen, who is stepping down. 217/352-8938.

Lunar Eclipse Viewing

OCTOBER 27
The nation will witness a total lunar eclipse beginning just after 8:15 p.m. on October 27, as the moon passes through Earth’s shadow. Members of the Champaign-Urbana Astronomical Society, an affiliate group of the Champaign Park District, will be at the William M. Staerkel Planetarium with telescopes to view the event, weather permitting. Interested observers should park in Parkland’s M1 or C4 lots and walk to just west of the planetarium. For more information, contact David Leake at 217/351-2567 or dleake@parkland.edu.