

The *Public i*, 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.

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THE PUBLIC I

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You don't need a degree in journalism to be a citizen journalist. We are all experts in something, and we have the ability to share our information and knowledge with others. The *Public i* is always looking for writers and story ideas. We invite you to submit ideas or proposals during our weekly meetings (Thursdays at 5:30pm at the UCIMC), or to contact one of the editors.

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This issue of the *Public i* is dedicated to Bob J. Wahlfeldt June 7, 1925–March 26, 2008. Story on page 6.

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PRIVATIZED PRISONS
LEGALIZED SLAVERY
SHUT DOWN THE P.I.C.



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March To Tibet: Tibetans Rise Up after Fifty years of Chinese Occupation

By Kyra Shaughnessy



Kyra Shaughnessy is an international performing artist, writer and recent graduate of the School for Designing a Society. She has a degree in International Development and is currently studying permaculture and language.

I'm glad to hear about the Dalai Lama talking to the marchers. At the same time it's the only really peaceful thing happening to protest the Chinese occupation. So it's a lot to think about, most of these monks have had brothers and sisters and mothers killed by the Chinese and all they want is to either visit their graves or see if anyone is still alive. So I sympathize with their wanting to go back and I see that the Dalai Lama was right about this not being the right time to protest. The Chinese government has given leave to Han Chinese settlers to kill and rape any Tibetans gathering in a group of more than 2 people. It's a cultural genocide and I'm sure the Chinese will kill all of these monks if they try to cross into China. I can't tell them not to keep on marching just like I can't tell Tibetans who just want to see their families not to try and go home.

—Author's brother, via e-mail from India

ON MARCH 10th, HUNDREDS OF TIBETAN refugees left Dharamsala, India on foot. Demonstrations of solidarity were held in major cities worldwide, including Chicago. This date marked the 49th year since the 1959 Lhasa Uprising, which resulted in the exile of the Dalai Lama, Tibet's spiritual leader, as well as thousands of other Tibetans who fled the oppression of Chinese rule.

The goal of the marchers is to walk across the Himalayas to the Tibetan border where they are hoping to return to a country and families that they have not been allowed to see in decades. It will take six months to reach their destination. However they have already met with interference from the Indian authorities and it is uncertain whether they will be allowed to continue all the way to the border.

The Indian government fears that support of the march will have a negative impact on economic relations with China. By contrast, the population of India has been extremely supportive of the marchers, likening the non-violent protest to Ghandi's Salt march of 1930. Among the group of international supporters participating in the march is my brother Michael, who has been sending reports whenever internet access is available.

The march is intended to draw attention to the hypocrisy of China's attempt to gain international respect through its hosting of the 2008 Olympics, despite its history of human rights abuses. The demands of the marchers include: an international boycott of the Olympic games and refusal to consider China as an option for international events while the occupation continues; the removal of all barriers to the return of the Dalai Lama to Tibet; the cessation of the occupation of Tibet by the Chinese; the release of all Tibetan political prisoners and respect of the human rights of Tibetan citizens.



Tibetan protesters with face paint, by Annie Kohl, from tibetanuprising.org

March 10th also marked the beginning of a series of riots throughout Tibet and China. It has recently been revealed by British intelligence agency GCHQ that undercover Chinese police instigated these riots. These riots have led not only to unnecessary deaths, but also to the spreading of misinformation by the mainstream media who have been reporting the violence going on within Tibet.

100 people were killed in Lhasa, not 10 like the Chinese government said, and the 'monks who fired on other monks' were Chinese operatives.

—Email from author's brother

The fact that the riots initiated by the Chinese military have spread is testimony to the desperation of a people who have lived through over 50 years of indiscriminate violence and cultural genocide at the hands of the Chinese government. Not only are Tibetans granted no right of return to their country (people attempting to return are frequently shot), it is illegal to teach the Tibetan language, fly Tibetan flags, or hold any traditional rituals or celebrations. Simply owning a photo of the Dalai Lama is considered treasonous.

In a recent speech in Dharamsala, the Dalai Lama accused China of "unimaginable and gross violations of human rights. For nearly six decades Tibetans "have had to live in a state of constant fear, intimidation and suspicion under Chinese repression [which] continues to increase with numerous, unimaginable and gross violations of human rights, denial of religious freedom and the politicization of religious issues." Chinese security forces have been reported as routinely raiding Tibetan monasteries, and these raids have increased drastically over the past month.

Many Tibetans feel that extreme action is the only way that change will take place at this point. The Dalai Lama has spent decades trying to sway international bodies such as the United Nations to support the Tibetan cause and stop the ongoing genocide, with little response. Despite this, the majority of protests by Tibetans and their supporters, including the March to Tibet, continue to have non-violent intentions. That these protests frequently result in violence is a consequence of the response of the Chinese Army.

Currently both the British and Chinese Prime Ministers have requested meetings with the Dalai Lama (having refused to meet with him in previous years). The Olympic flame, scheduled to be carried through Tibet, has raised

fears among Chinese officials that its reputation will be damaged further, if protests continue during the event.

We are on the verge of losing one of the most courageously peaceful cultures still in existence. The international community has remained silent on this issue for far too long. This is a moment in history with immense transformative potential, should we choose to take it. It is a call to action.

France just announced that it is boycotting the Olympics in China. [Opening ceremonies, unless



Chinese soldiers before donning Tibetan monk robes

China frees its political prisoners and opens dialogue with the Dalai Lama.] *So maybe India will let us march the whole way now that there is international support... there is talk that we may be deported if we are arrested again...but it is a risk I am willing to take...*

—Email from author's brother

To read regular reports directly from the march and to find ways of showing your support, go to www.tibetanuprising.org.

SNAP

In prison when someone snaps in an extraordinarily shocking manner; the perfect inmate, about to parole out, walks into the shift office, closes the door, tells the warden and entire staff what's wrong with the criminal justice system in general and with each of them in specific and nails it; well, the inmate, he gets banked, that's no surprise shipped immediately to Joliet. Insanely self destructive even according to criminal standards. Totally unexpected. No warning. All the other inmates amazingly jumpy and paranoid for almost two weeks—mental tippy toes, no one trusts himself nor anyone else not to screw up. They say, "We got a hawk on a pole."

—Michael Holloway



A Toxic Legacy: Douglass Park Residents In Their Own Words, Part 2

By Douglass Park Residents & C-U Political Action Project

The C-U Political Action Project is Andrew Bloeser, Mariyah Chaudhry, Katie Hapeman, Sunanna Chand, Allison Adams, and Chuck Allen. The C-U Political Action Project is a partner in the 5th and Hill Neighborhood Rights Campaign to ensure that the informational and health concerns of residents are met. The campaign began as a partnership among Douglass Park Residents, Champaign County Health Care Consumers, C-U Citizens for Peace and Justice and the C-U Political Action Project in December 2007.

THE DOUGLASS PARK NEIGHBORHOOD is home to a toxic legacy. Beneath the vacant lot at 5th and Hill, the soil and groundwater have long been contaminated. Along with an abandoned pump house, this contamination is the last remaining sign that a manufactured gas plant once sat on the property.

The Douglass Park neighborhood is also home to a group of residents who are tackling this legacy head-on. Part of that toxic legacy is about information, or rather the lack of it. Most residents say they've heard very little over the years from the companies responsible for the site—Ameren and its predecessor company, Illinois Power. They find this to be problematic, given the contaminants in the ground at 5th and Hill including benzene, among other cancer-causing agents. Health concerns, of course, are another part of the site's toxic legacy. Many residents have voiced concerns about illness in their families, and in the families of friends and neighbors. They suspect some of these illnesses may be related to contaminants present at the site.

In recent weeks, many Douglass Park neighbors sat down with the C-U Political Action Project to share their perspectives on the 5th and Hill Site and its toxic legacy.



LILLIAN DRIVER, DOUGLASS PARK RESIDENT

When did you first become aware of the situation with the 5th and Hill site?

I became aware through a group of young students [The C-U Political Action

Project]. No one from Ameren or the city ever informed any of us. I've been in this area for seven years, no one ever informed me. I was concerned, because I would see people taking water samples, and the coalition was the one who confirmed that there was a problem. So I wasn't wrong in my thinking.

Pezzullo Interview On Fifth & Hill

By Marti Wilkinson

Phaedra C. Pezzullo, is Assistant Professor of Communication and Culture at Indiana University.

What are your thoughts on Fifth and Hill?

It's important to recognize that environmental racism or environmental pollution has been disproportionately placed in communities of color and exists as a national phenomenon. In 2007, there was a landmark study completed, Toxic Wastes and Race at 20, prepared for the United Church of Christ by four top environmental justice sociologists. Their findings confirm, once again, that people of color make up the majority of those who live in host communities, which are less than two miles from a [hazardous waste site]. Communities of color, too often, are segregated and dumped on in ways that would not be tolerated in white communities. I think it's encouraging that the Douglass Park community has begun to reach out to so many people outside their neighborhood by inviting them in through toxic tours. This is how we are supposed to act in a democracy.

When companies like Ameren IP and the Illinois EPA say the site poses 'no immediate threat' do you find that misleading?

That's definitely misleading. To say there is no immediate threat would be like saying to someone about their house "Well your house is about to be foreclosed in a month, but

How would you evaluate the efforts of Ameren and its predecessor company, Illinois Power, when it comes to informing the neighborhood? Do you feel the companies have done a good job helping people become informed over the years? Do you think there is anything they could or should have done differently?

I would rate them very poorly. They never, they never informed us of anything. I've been here for seven years, and I was never informed. Even my neighbors were never informed. They've done a horrible job. They should have informed all of the neighbors personally if there was a problem, and that they were trying to take care of it. So it lets us see and think they're not doing anything, they're not concerned, because they never informed any of us.

You're part of the coalition between people in the Douglass Park Neighborhood, C-U Citizens for Peace and Justice, and Champaign County Health Care Consumers. Some have argued that the coalition is about the concerns of people outside the neighborhood, rather than about the concerns of people in the neighborhood. What is your reaction to that?

That is not true. We are very well concerned. I was so happy to know that when this group of young students come to my home to inform me that there was a problem. That confirmed to me, and that here they are taking the initiative to help bring about a solution, makes us really appreciate these young students trying to bring forth a solution for Ameren to help clean up the situation. So this is the only concern we've seen. Not Ameren, these young students.

PAULETTE COLEMAN, FORMER DOUGLASS PARK RESIDENT & CCHCC STAFF MEMBER



What concerns do you have about how the site may have affected people over the years? What concerns, if any, do you have about living near the site today?

I'm really concerned about the health risks and what the long terms health risks are. Because this is a community where people don't move away. If you get a house over here, it's probably because you can't afford to get a house somewhere else. So you probably tend to stay in the house in the area a lot longer.

So I'm really interested in what the other health effects are, besides the possible [cancer] cluster and different things like that. I would really like to know the other effects. We've been hearing about women with strange bleeding episodes. Women having surgeries on their reproductive organs at

young ages. Young boys around here have had problems that might be related to attention deficit disorders

What successes has the coalition had so far? What still needs to be addressed?

I believe that the coalition's success is that people are now talking about it. People are now asking questions. You know, it went years and years without any questions. People were dying, people were having strange bleeding episodes, and nobody even thought twice about it. Now that questions are being raised [about whether these problems are connected to the site], and that's the best thing. Word of mouth is the best. The more they talk to each other, the more they can say "oh, my family is having similar problems." You know it's easier to talk to someone who you think can relate to you.

I think the coalition should definitely try to work with Ameren and all the other people to keep the community notified of the important changes or what the health risks are. Because still—right now—today—they're not informed. I think the community should be informed at every step.

RUFUS KERSH, DOUGLASS PARK RESIDENT



What concerns do you have about how the site may have affected people over the years? What concerns, if any, do you have about living near the site today?

This could be deadly stuff, you know what I'm sayin'? I got kids over

here so, you know. And this used to be my old stompin' grounds so I want to know what's going on.

You're part of the coalition between people in the Douglass Park Neighborhood, C-U Citizens for Peace and Justice, and Champaign County Health Care Consumers. Some have argued that the coalition is about the concerns of people outside the neighborhood, rather than about the concerns of people in the neighborhood. What is your reaction to that?

Well, it's about time somebody started speaking up, because this is some serious stuff. This toxic stuff, people are concerned about this, because people live around here. Kids live around here. You know that's what I think.

What successes has the coalition had so far? What still needs to be addressed?

The success has been informing people. That's what we need to keep doing. Inform people. Inform more people.

Learn about Fifth and Hill WEFT 90.1 FM

Liberacion! Sunday, April 13 at 10:00 am

Prairie Grassroots Hour, April 27 at 10:00 am

¡PROTEJANSE! ICE Raids Hit Champaign

The last month has brought a series of Immigration and Customs Enforcement Agency (ICE) raids to immigrant communities across the country. The raids, touted as a criminal fighting activity, have now reached Champaign, with more than a dozen arrests made in the area. Efforts are being made by Latino immigrant rights activists in the area to inform immigrants of their rights.

KNOW YOUR LEGAL RIGHTS!

**Location: Shadow Wood Community Center
1600 N. Market St, Champaign
Saturday, April 12 7:00-8:30 pm**

The program by Street Law and Latino/a Law Student Association, will cover general law in the topic area. Contact arubin@law.uiuc.edu for more information.



Three Cops Versus an Entire Community

By Brian Dolinar



*Probable cause, probable cause
You don't have to break no laws
They say probable cause*

—Brand Nubian, hip hop group

NEARLY A YEAR AGO, on March 30, 2007, when a 17 year-old black youth was stopped in Douglass Park, pepper sprayed, and sent to the hospital by Champaign police, it put the issue of police brutality in the spotlight locally. The incident occurred down the street from the home of Gina Jackson, the only African American on City Council member and representative from the Douglass Park district, who was holding a Democratic Party social that fateful Friday night. The incident was quickly swept under the rug by the local media, assisted by the comments of Jackson herself who at the City Council meeting following the incident stated, "racial profiling exists. It always has and it always will."

The trial of Brian Chesley, charged with two misdemeanors for resisting and obstructing a peace officer, began on March 25, 2008 and ended four days later with a guilty verdict on both counts. A rotating group of 40-50 community members sat through portions of the trial in support of Chesley. Attorneys Bob Kirchner and Ruth Wyman took the case pro bono. They called 14 witnesses, most of them youth from ages 9 to 18, and all of them African American. The trial depended on who a jury would believe—three Champaign police officers or an entire community.

THE POLICE

The trial started with the selection of an all-white jury. Of 46 potential jurors, only one was African American. First to testify for the prosecution was Andre Davis, the Champaign police officer who first attempted to stop Chesley. He was questioned by Assistant State's Attorney Rob Scales, representing the office of Julia Rietz, up for re-election in November 2008. Officer Davis, an African American officer who has been with the Champaign Police department for three years, explained his reasoning for stopping Chesley. He said he parked in the circle drive in front of the Douglass Park library and gymnasium at approximately 8:30 p.m. to sort out some paperwork. Davis testified that he saw no one else, just two subjects walking through the park (the second individual he never identified). The park closed at dusk and he said he could have arrested them for trespassing. He also said he was not aware of any activities taking place at the gym that night.

Davis exited the vehicle, shined a flashlight on the two, and asked them to stop. According to Davis, Chesley said, "Fuck y'all," and accelerated his pace. Davis radioed for back

up. After Chesley had crossed the street and was on the sidewalk, officers Justus Clinton and Shannon Bridges pulled up and confronted him. Davis saw the two officers struggling with Chesley and joined them in handcuffing him.

Under cross-examination by Bob Kirchner, officer Davis admitted that he had been instructed during police briefing to stop individuals, obtain their information, check for warrants, and enter the incident into a database. Davis said this was a "customary practice," he had the right to stop "anyone" in the North district, and this was not based on color or nationality. Kirchner questioned Davis why he did not write anything about trespassing in his police report. Davis admitted that he never told Chesley he was trespassing and that he stopped Chesley because, "I wanted to know why he was in the park."

Witnesses would later testify that the gym was open until 11 p.m. and that there were people coming and going from playing basketball. They described approximately 50-60 youth inside the gym. It was one of the first warm nights of spring and there were 15-20 kids in the park that night in front of the library, on benches, and on the outdoor basketball court. Kirchner pressed Davis as to why he selectively stopped Chesley. The question went unanswered. How were youth expected to leave the gymnasium if all of the surrounding park area was closed at dusk?

Officers Shannon Bridges and Justus Clinton, both white, followed Davis on the stand. They detailed how they drove up 5th Street in a squad car and turned onto Tremont, where they saw Chesley on the sidewalk, across the street from the park. Bridges got out of the car and asked Chesley to stop. Chesley continued walking. Bridges then grabbed Chesley's right arm and put it behind his back in a move called a "chicken wing." According to her, Chesley "squared up" and took a defensive stance. Speaking in euphemisms, she said that she "secured" Chesley on a fence, but he fought back. By that time, officer Clinton had grabbed his left arm. Next, Bridges described officer Clinton putting Chesley in a "bear hug" and "assisting" him to the ground—the middle of Tremont street approximately 10 feet away. Clinton then pepper sprayed him once with a one-second burst of pepper spray.

THE COMMUNITY

The African American youth who were in the park that night gave a different account of what happened. Due to their fear of retaliation from the police, we have chosen not to publish their full names. As attorney Ruth Wyman stated in her opening argument, this trial pitted those who were professional witnesses against ordinary people who were "not polished, because they are not."

Two other youth, ages 8 and 15 at the time, both testified on the stand that they were playing basketball with Chesley at the Douglass Park gymnasium as part of a Mission 180 program that was held every Friday night until 11 p.m. The three of them were leaving the gym to go to the "Arab," a convenience store at 4th and Tremont, and then take the 8 year-old home. They said police stopped Chesley, pushed him into a fence, picked him up, and slammed him face first onto the concrete in the street. Chesley was not fighting back. They didn't know what he was being arrested for.

While officer Bridges described Chesley as being "assisted" to the ground, others who testified said that police: "jumped him," "tackled him down," "piled up on him," "stacked on top of him," "were brutally beating him," "whooping him," and "manhandling him." Once witness said Chesley was sprayed three times with pepper spray. All heard Chesley screaming out repeatedly that he couldn't breathe, but said police would not get off of him. The 8 year-old said that his friend Brian, "looked dead."

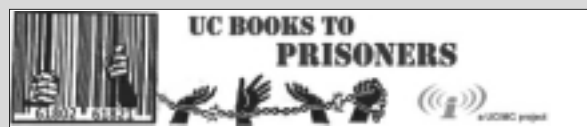
Chesley decided to take the stand and testified that he heard Davis instruct him to stop, but told the officer, "I didn't do nothing wrong." He described getting his hoodie stuck on the fence when he was thrown against it. In reaching to get his hood unstuck, it appears police thought he was fighting back. Chesley described being "lifted up" and slammed to the ground with his chest and face hitting the pavement. He said his arm was pinned underneath him and he couldn't move it because police had a knee in his back. He said he was never told that he was under arrest or what he was being arrested for.

Throughout the trial, Judge Kennedy overruled many of the defense's objections, but the judge's biases were most apparent in his severe limiting of the instructions given to the jury. Claims of racial profiling, selective enforcement of law, insufficient evidence for a Terry stop, all these were denied. Kirchner claimed he was left with virtually no defense, that he must be able to argue that the stop was not an authorized act.

Barred from considering the basis of the stop, the jury returned after three hours of deliberation with a guilty verdict.

Those who worry about the impending police state in the wake of the Patriot Act and "total information awareness," should be more concerned about its arrival in black neighborhoods. Already given orders to stop, identify, and enter into a database anybody on the street, police now have a carte blanche to interrogate us all.

Kirchner and Wyman plan to file a motion for a new trial which will be heard on May 9, 2008 at 9:00 a.m. in Courtroom E.



UC Books to Prisoners is an Urbana based project providing books to Illinois inmates at no cost. We offer books by mail to all Illinois inmates and operate lending libraries in our two local county jails. We are an all-volunteer organization with a number of easy ways for you to get involved. Whether you have an hour a month or would like to volunteer more often, you are invited to work with us.

We interact with inmates by reading their letters, selecting books from our collection of donated materials and shipping the books directly to the inmates. Our volunteers also staff lending libraries in the Champaign County jails. If you would prefer to work behind the scenes, we need help managing, soliciting and coordinating book donations as well as raising funds to pay for this work.

Contact us at: book.donations@books2prisoners.org
or volunteer@books2prisoners.org, 493-6761

Incarceration & Ex-Offenders: Now Is The Time for Change

A community forum for better understanding the needs of ex-offenders and what the community can do to help.

Saturday, April 19, 10:30 A.M.–1:00 P.M.

Please join the staff of Women In Progress, Inc. (WIP), a not-for-profit Chicago based organization focusing on the needs of women ex-offenders and members of the Philo Road Church of Christ as we discuss the needs of ex-offenders.

Please, RSVP your attendance TODAY to Bro. Richard Miller at 344.1659 or to Tanya DePeiza at 773.827.2777.

A donation of \$5.00 per person is requested.



Activist to Be Tried Again May 12

URBANA—The criminal case against activist Patrick Thompson, the founder of Visionaries Educating Youth and Adults (VEYA), is scheduled for a third jury trial, Monday, May 12 in Courtroom A at 1:30 p.m.

Thompson remains accused of home invasion and criminal sexual abuse since the creation of VEYA's controversial video documentary, *Citizens Watch*, in August of 2004. The documentary exposed police behaving aggressively in the north district. Less than a day after police seized the video from Urbana Public Television station, Thompson was arrested despite the police conducting no investigation into the allegations.

The 'he said/she said' case ended in a mistrial when Thompson represented himself in 2005. A jury in the second trial found Thompson guilty, but the verdict was overturned when Judge Harry Clem found defense attorney Harvey Welch ineffective and the heresay evidence presented at the second trial prejudicial.

Thompson has remained free on bond and is now represented by the Kirchner Law Office.



You Can't Jail the Spirit: US Political Prisoners and POWs

COMPILED BY THE PRISON ACTIVIST RESOURCE CENTER. For other Political Prisoner/POW-related resources, go to our political prisoner page. The list is alphabetical. And as of February 2005, there are so many names that we have split off onto separate pages the lists, those who have died in custody and those who have been recently released.

Ali Khalid Abdullah #148130
 Haki Malik Abdullah #C-56123
 Mumia Abu-Jamal #AM-8335
 Sundiata Acoli #39794-066
 Charles Sims Africa #AM-4975
 Debbie Sims Africa #006307
 Delbert Orr Africa #AM-4985
 Edward Goodman Africa #AM-4974
 Janet Holloway Africa #006308
 Janine Phillips Africa #006309
 Michael Davis Africa #AM-4973
 William Phillips Africa #AM-4984
 Imam Jamil Al-Amin #1104651
 Tre Arrow CS#05850722
 Kalima Aswad #B24120
 Zolo Azania #4969
 Herman Bell #79C-0262
 Greg Boertje-Obed
 Nathan Block #1663667
 Joseph "Jo-Jo" Bowen #AM 4272
 Veronza Bowers, Jr. #35316-136
 Marilyn Buck #00482-285
 Fred "Muhammad" Burton
 Ruben Campa (aka Fernando Gonzalez) #58733-004
 Byron Shane Chubbuck #07909-051
 Jacob Conroy, #93501-011
 Marshal Eddie Conway #116469
 Rodney Coronado #03895-000
 Jorge Cruz #26318-069
 Brian DeRouen #92459-020CI
 Dunne #10916-086
 Romaine 'Chip' Fitzgerald #B-27527
 Patrice Lumumba Ford #96639-011
 Darius Fulmer #26397-050
 Christine Gaunt
 Lauren Gazzola #93497-011

Ana Lucia Gelabert #384484
 David Gilbert #83-A-6158
 William Gilday #W33537
 René González #58738-004
 Antonio Guerrero #58741-004
 Abdel-Jabbar Hamdan
 Bashir Hameed) #82-A-6313
 Joshua Harper #29429-086
 Eddie Hatcher #0173499
 Robert Seth Hayes #74-A-2280
 Alvaro Luna Hernandez #255735
 Gerardo Hernandez #58739-004
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 Wopashitwe Mondo Eyen we Langa #27768
 Maliki Shakur Latine #81-A-4469
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 José Vélez Acosta #23883-069
 John Wade #38548-083
 Herman "Hooks" Wallace
 Mike Walli
 Gary Watson #098990
 Hugh Williams #AF 2932
 Albert Woodfox #72148
 Helen Woodson #03231-045
 Joyanna Zacher #1662550

DIED IN PRISON

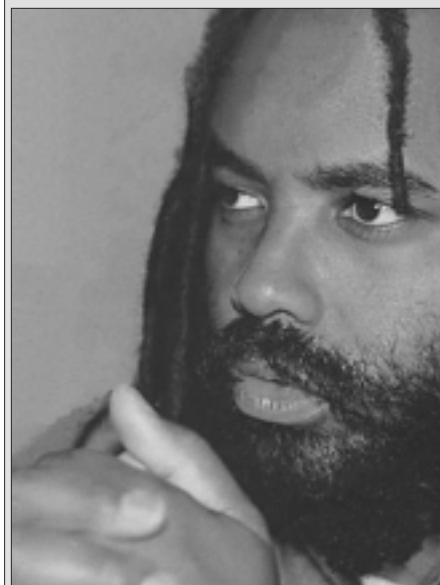
These comrades joined the ancestors while in custody.

William Rodgers, 2006
 Richard Williams, 2005
 Warren Wells, 2001
 Teddy Jah Heath, 2001
 Albert Nuh Washington, 2000
 Merle Austin Africa, 1998
 Kuwasi Balagoon, 1986

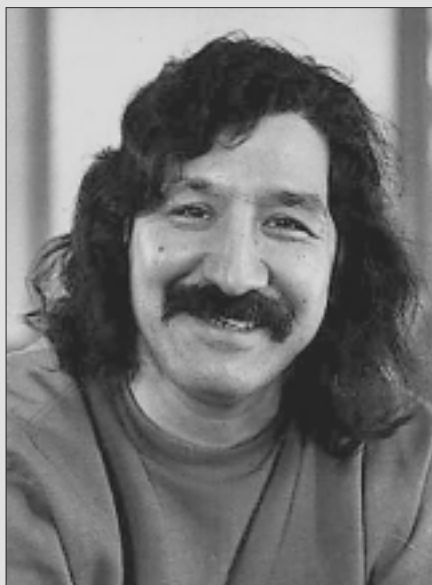


Puerto Rican Political Prisoners

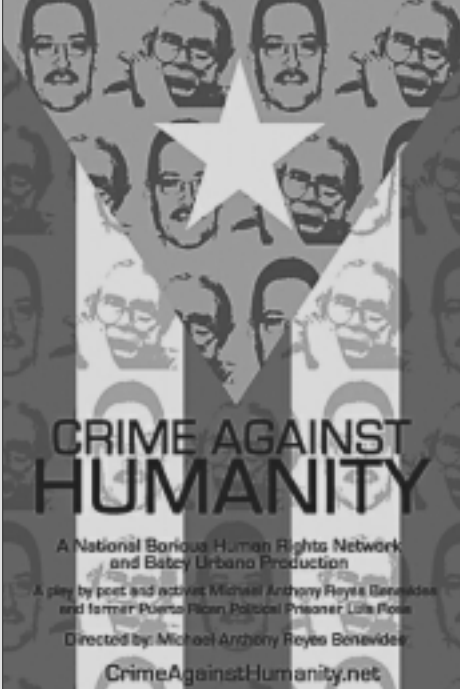
Left to right: Carlos Alberto Torres, Haydee Beltran Torres, Oscar Lopez Rivera, and Avelino Gonzalez Claudio



Mumia Abu-Jamal



Leonard Peltier



Crime Against Humanity

March 3rd, Bates Urbano 2620 W. Division	8:00 pm
March 7th, Bates Urbano 2620 W. Division	8:00 pm
March 13th, DePaul University	8:00 pm
March 16th, DePaul University	8:00 pm
April 1st, Northeastern Illinois Univ.	1:40pm
April 3rd, Univ. of Illinois Chicago	8:00pm
April 5th, Bates Urbano 2620 W. Division	7:00 pm
April 11th, Bates Urbano 2620 W. Division	7:00 pm
April 12th, Bates Urbano 2620 W. Division	7:00 pm
April 18th, Bates Urbano 2620 W. Division	7:00 pm
April 19th, Bates Urbano 2620 W. Division	7:00 pm
April 25th, Bates Urbano 2620 W. Division	7:00 pm
April 26th, Bates Urbano 2620 W. Division	7:00 pm

CrimeAgainstHumanity.net



Teaching and Learning Danville's Prison

By Sarah Ross



Sarah Ross is an artist and educator. She teaches at various institutions including Illinois State University and an Illinois state prison, and works with C-U Books to Prisoners and Education Justice Project and is the co-organizer of the Prison Impact reading group.

THREE YEARS AGO, I APPLIED FOR A JOB teaching a basic Western art history survey course, at a men's prison in Danville, Illinois. It would be my first job out of graduate school and one that has since shaped my ideals for education and pedagogical approach. I had never set foot in a prison. I didn't know the architecture or the culture of prisons. I couldn't imagine how the narrative of art in Western, white culture could be relevant to anyone in prison. I couldn't conceive of how anything could be relevant in a place where adults do not possess the autonomy to cook their own food, do their own laundry, or move freely even within the walls in which they reside. But I was intrigued, nervous, and excited. So, of course, I accepted the job.

The Danville Correctional Center is one of seven prisons in Illinois—out of a total 45—that offers academic community college courses. Students at many state prisons can take vocational courses, but budgets for academic courses continue to shrink, leaving skills like analytical reading, art history, and algebra behind. The state of Illinois was, in fact, once considered a national example of what was “correctional” about prisons. In 1953, Southern Illinois University started the first ever, post-secondary education in a prison. Many states followed suit, creating 772 campuses serving 1,287 prisons.

Studies have revealed, time and again, that educational programs in prison lower the recidivism rate and keep prisons safer for guards and prisoners alike. These benefits often extend to prisoners' communities and families, as incarcerated people left prison and returned home with new knowledge and skills. Many wardens and guards have also said that programs are good for the prisoners. However, academic programs also provided something else. They gave prisoners a different chance—recognition of academic success and employment on the outside and abilities to gain knowledge, interest, and drive on the inside.

As U.S. prison populations grew, so too did budgets and anti-rehabilitation sentiments. In 1994, Clinton signed the

infamous Violent Crime Control and Law Enforcement Act that prohibited Pell Grant funding to people in prison. College in prison programs around the country collapsed and people in prison were left with little to no educational opportunities. Only a handful of community college programs managed to survive, mainly due to the vigor and persistence of a few concerned administrators.

While students at Danville have access to education, the shrinking status of these programs makes teaching a wholly different experience, from that at any other community college or university. Take for instance a common assignment: the research paper. Research for a paper often involves using the Internet, viewing documentaries, and reading journals and books. In Illinois state prisons, there is no Internet. At Danville, computers are limited to classes where students learn on old PCs. There are communal TVs at the prison, and some students have their own, purchased from the prison commissary. But their cell-mate might also have a TV; so watching what you want—even if it is for school—is always a negotiated task (imagine 2 TVs going at the same time in a very small prison cell). The prison does have cable, and a prisoner can request a movie/documentary to be played; but that would be for the whole prison, not for one or a few students. The prison library is a logical place for screening documentaries, and research in general, but that too is a limited activity.

The librarian at Danville told me that Illinois prison libraries lost funding in the 1990s. Federal law requires that prisoners have access to a law library and this is the backbone of Danville's library, with a very small section for fiction, non-fiction and reference. There are 1,845 men in the prison, built to house 896. Of these, only the first 25 to sign up from each housing unit (there are 4 units) can go to the library Monday through Friday. Many men only use the law library since the general library is outdated, virtually unchanged for a decade. When I required my class to write a paper on an artist's work, not only had many students never written a research paper, but there were no resources to do so. I emailed artist friends, asking for book donations for the simple class assignment. U-C Books to Prisoners also donated books for the ‘cause.’

Despite the few educational resources available in the prison, the experience of teaching there is wholly different for other reasons. Students take classes voluntarily, often against the odds. Attending college in prison in hard, there

are few quiet places to study, many students work all day (classes are at night), and school is just not cool in men's prisons. But the students want to learn. They are hungry for information, even white Western art history. Many students are acutely cognizant of their knowledge deficit and are eager to learn everything. Students ask lots of questions, debate each other, and never let me off the hook with a simple answer.

Teaching in prison is simultaneously one of the most depressing and inspiring experiences. Depressing because prisons are always horrible places. Inspiring because it is there, in the most dismal of places in America, that students say education transforms lives. Some students say that their education has “saved” their lives. Others talk about creating new relationships with family on the outside. One student was in friendly competition with his daughter over who could get the higher grade in a college class.

While many of my students on the outside attending state universities and private schools pay handsome sums for their education, they are often expected to get a degree in order to get a job. The end result is concrete. Pursuit of knowledge for the sake of information, exploration, and experimentation seems less of a concern. In prison, however, because of the obvious reason of confinement, perhaps, education is primarily for the pursuit of knowledge. This makes the experience of teaching both challenging and rewarding.

Recently, I visited a maximum-security prison in New York State and spoke briefly with a Deputy of Programs there. He was adamant about the need for programs of all kinds in prisons, saying that many prisoners didn't have a “fighting chance” growing up and so the least society could do now is to provide them an education. But many states are in a financial pinch, having to provide for all the people they've incarcerated, of which more than half of the 2.3 million has never committed a violent crime.

Programs of any kind for incarcerated people, let alone higher education, are not popular among taxpayers, though it makes perfect financial sense. One common sentiment from conservatives and liberals alike is: “I can't afford to send my own kid to college, why should this guy get to go?” The experience of teaching in prison only invigorates my belief that everyone deserves free access to education. Surely then, we could exchange America's carceral landscapes, in favor of more humane ones.

Free Speech For Whom?

By Patty Garcia and Tarnjeet Kang

Patty Garcia and Tarnjeet Kang are currently graduate students in educational policy at UIUC.

THE RIGHT TO FREEDOM OF SPEECH is a controversial issue, particularly within education. Events last semester at UIUC portrayed the manipulative nature in which individuals in power can selectively interpret and enforce this right. While individuals in the dominant group tend to enjoy freedom of speech, some students, particularly minority students, find this freedom restricted and regulated by the university. This discrepancy leads to the perpetuation of racism at UIUC in both subtle and cyclical ways.

Notorious stereotype parties resulted in few sanctions for students (predominantly white), for initiating the events. But oftentimes, the punishment is reduced or reversed, without the university publicizing its decisions. Other examples include the decision to stop use of the Chief as the mascot. Despite this decision, Chief apparel can easily be found on campus and an exception was made to allow the symbol's use during last fall's Homecoming Parade.

In contrast, Chancellor Herman, of Jewish ancestry, publicly admonished a cartoon that portrayed Jewish people negatively. This response to the stereotypical cartoon portrays a difference in the response of the administration toward racism on campus. When minority students attempt to address issues of racism, either by staging peaceful protests or attending town hall meetings, these events are regulated and contained by the administration.

Under such a regime, racism, in the form of hate speech or other sorts of expressions can exist unconsciously. By defining ‘acts of intolerance’ as free speech, these acts become normalized. Thus, a culture of silence is created in which agents of racism do not see or understand the need to critically analyze their actions. This perpetuates the cycle of power and oppression in different sectors of society. When these acts, ‘in practice, contradict the university's expressed values or are left unaddressed, we are left to question: Education for whom and for what purpose?

Jails, Hospitals, Hip-Hop

by Cassidy C. Browning

The one-person show, Jails, Hospitals, and Hip-Hop (JH3) by Danny Hoch was presented at spaces across the UIUC campus. Each performance was followed by a discussion with director, Alex Berg-Jacobson, Assistant Director, Keri Carpenter, and actor, Chris Silcox. One night featured members from the local hip-hop community. Each discussion had a specific focus including Hip-Hop's viability as an art form, social injustice on the campus and the U.S., and social change.

The director's commitment to social justice clearly informed the production. Berg-Jacobson's note in the program states, “The only things that I was sure of [when proposing the show were] the potential that this brilliant play has to effect social change here on campus, and the power of last year's forum, *Racism, Power, and Privilege*. Encouraging and facilitating discussion after performances continued one of the main goals of both the forum and Hip-Hop—open critical engagement.

This critical engagement is also exercised by the characters in the piece. One instance is a light-skinned man who is in

jail for selling Bart and O.J. Simpson t-shirts without a merchant's license. He reflects on the false advertising of the “American Dream,” which is sold with images of young girls running lemonade stands on their lawns—no license required, of course. The prevention of his attempt to claim his piece of the “American Dream,” in combination with his arresting officer's violent need to determine his racialized identity, inspires a more complex view of the legal system. As he states, “I'm not in prison because I'm a criminal. I'm in prison because I'm poor.”

The piece portrays the prison system as one which punishes the disadvantaged and dehumanizes its participants. From the white inmate encouraging a fellow inmate of color to plead guilty because of “how the system works,” to the prison guard at a mandated therapy appointment after almost beating an inmate of color to death, clear distinctions between right and wrong are not allowed. When the behaviors created by society are deemed wrong and then punished, who will defend the wrong/wronged?



In Memory of a Revolutionary Trade Unionist

BOB WAHLFELDT DIED ON MARCH 26, 2008. He was an important part of and an inspiration to much of the local activist community. The following is excerpted from comments about Bob made by Barbara Kessel and Gene Vanderport on October 2007 at the Solidarity Award Banquet.

BK: Solidarity is “an injury to one is an injury to all,” and Bob was born into solidarity. He was born into a fairly large family, and he was about 8 years-old when the depression hit. His family was already poor, and they got poorer. They took in other families, so there would be 15 or 16 people in their house that his Mom was cooking for. They didn’t have enough money for food for all of those people, but the farmers in the surrounding area would drop off loads of produce and dairy—no name, free donations on a regular basis. That’s how they got through.

Bob joined the union when he worked on the railroad while in high school, the International Association of Machinists. He joined the Navy in World War II and became a rescue swimmer, returning after the war to Danville. His second union was Mining Mill and Smelter Workers, and his third union, and the one he was in for the longest time, was the American Federation of Government Employees. He was a maintenance electrician at the Veteran’s Administration in Danville, which had the AFGE. He discovered a really interesting young social worker there who wasn’t real interested in unions, but Bob converted him. And I think it worked. This guy’s name is Gene Vanderport, and he is here today. Gene?

GV: First of all, the road to justice is not a straight road. It’s a spiraling, rising road. I want to invite up two former presidents of the VA local, Charles Quarles, come on up Charles, and Neil Olson. We all came together around one notion, that for the working class to get power it had to overcome white supremacy, or we would never get there. And that was our goal, we wrote about it, we talked about it, we organized around it, and we made every manager in the VA suffer if they did not meet the quotas that we were setting for them. Because we just knew that before you could make nine dollars an hour being a custodian, they would instead have a whole bunch of black custodians. And before women in nursing could make money, they would instead have a whole bunch of black women being nurses. And so something wasn’t quite right, and we came together and made it work, for a brief shining moment.

But there was one guy I was worried about. He looked very German to me. He had very, very short hair, and I swear to God he had to take his engineering civies to a dry cleaner,

because you can’t possibly be so neat. He came up to me one day and said, “I hear you’re a revolutionary.” I thought, “Aw hell, I’m going to get it now.” I said, “Yes sir, I am.” And he said, “Good, if you are for real I will love you forever.” That admonition has been guiding my life ever since.

We’d go to meetings in underground places where nobody could get us. It would usually be in a black neighborhood, and one of our sisters said, “Quick, get in before the neighbors see all of these white people here.” We did such a good job the hospital director fired all of us. Honest to God. Fired every one of us from the Equal Employment Opportunity committee. So we knew what to do. We took over the union and made the program work anyway. Bob



“Grandpa” Wahlfeldt, an inspiration to all

went on to be a community organizer and union leader. We organized union coalitions that are still the benchmark.

When we moved the struggle against white supremacy from the workplace into the community, there’s one man’s name who will always be on that in Danville, who’s name will always be on that in Champaign County, who is the benchmark for freedom, solidarity, democracy. Thank you fellow socialist Bob Wahlfeldt—we love you.

BK: Bob was appointed to the Human Relations Commission by the mayor in Danville. This was right after Martin Luther King’s march in Washington, and Danville wanted to look like it was doing something, so they set up this commission and put Bob on it. Fools! Because he was dead serious. They went to Chicago and found this mar-

velous man named Phil Smith, who agreed to take the job of director, and they got busy. I want to tell you folks from CUCPJ what they did. This is going to sound a little familiar. They started following the police around, and they discovered that the police did profiling, racial profiling.

They demanded and got a whole bunch of police reports, they put together a report about the reports, and they demanded and got a civilian police review board. These were their glory days. They lasted about 6 months, and then the mayor said, “We can’t have any more of this,” and Judge Meyers in Danville put out an injunction saying that these police reports would have to become closed and that Bob had to turn them over.

Bob got wind of this. In the middle of the night, he copied them all several times, and left them in the mail boxes of all the people on the commission. The next morning, when he was served the subpoena, he gave the mayor his copies. But the mayor didn’t know they were all over the place. So as punishment, the mayor tried to fire Phil Smith. Well, the commission wouldn’t fire him, so then he dissolved the entire commission. Bob set up a Commission in Exile, and they published a newspaper every month for two years about stories of injustices. The mayor tried to stop them from doing that, but Bob said, “We don’t publish it here, we publish it in Chicago, you can’t stop us.” That was in the late 1970s. Here we are again.

Now I come to my last story. Brian Dolinar and Chris Evans had a lot of interesting information about Sergeant Myers and tasers. They wrote up a leaflet about this. They wanted it to get to all the people who worked in the courthouse, and they figured they were not in a very good position themselves to pass this leaflet around. So they asked Bob Wahlfeldt, thinking here is this guy who is a kind old gentleman, so people aren’t going to give him a lot of trouble.

I was working in Books to Prisoners, and I was so glad to be indoors, because it was raining sideways. All of a sudden at the door there was this statue coated with rain. It was Bob, and I realized he was smiling. Bob was not only smiling, he was like a Christmas tree—a thousand watts. He was happy, and I said “What’s going on,” and he said “I handed out all those leaflets, and people gave me a hard time too!”

That’s Bob, that’s Bob! And all this time, he was just been being himself. He tells other people, not just me, “Remember to be yourself.” And I understood, finally, that it means really what it says. It means bring your gifts to the table, whatever they are, and put them out into the community, because he’s for solidarity.

Violence & the LGBT Community

By Claire Vanous

Claire Vanous is an undergraduate student at UIUC in Community Health and currently interning at A Woman’s Fund.

I RECENTLY CO-FACILITATED A WORKSHOP ON sexual and dating violence in the LGBT community at the Midwest Bisexual Lesbian Gay Transgender Ally College Conference. The workshop discussed the topic of sexual and dating violence in the LGBT community. The other facilitator and I were joking about whether or not anyone would even show up for the workshop, because we got the popular time slot of 8:30 am on Sunday morning, and let’s face it—who wants to discuss violence at 8:30 in the morning?

However, we were pleasantly surprised when people started to show up, and eventually the room filled up! We started off the discussion by introducing ourselves, and encouraged others to do the same. What happened next made a huge impression on me. One by one, people in the room disclosed that they had been victims of same-sex sexual violence. Of course I knew that same-sex sexual violence occurs, but to hear people open up in a large group is another thing entirely. I felt inspired by the courage of people to disclose. It also made me think again about the lack of LGBT specific resources and the barriers encountered when seeking information or help.

Violence, for anyone can be a difficult topic to discuss, especially if you know a survivor or are one yourself. Sex-

ual and domestic violence does happen within the LGBT community, but often it remains hidden. Unfortunately, there are few statistics that document how often this kind of violence occurs. However, it is thought that domestic violence occurs about as frequently within LGBT relationships, as it does within heterosexual ones.

Although violence can happen to anyone regardless of race, class, gender, or sexual orientation, there are additional barriers that LGBT people face when discussing sexual and domestic violence. These barriers include stigmas about LGBT people and their relationships, homophobia both from others and internally, the smallness of communities, fear of being outed, and a lack of services and resources that address their issues.

As someone who has been involved with violence prevention and awareness, I have found that there are several important things that need to be addressed regarding sexual and domestic violence within the LGBT community. First, there must be a focus and recognition that sexual and domestic violence within the LGBT population does happen, and it needs to be addressed differently than it is in the larger heterosexual community. Although the foundations of the discussion are the same (violence is about power and control, etc.), the context in which it occurs is unique. One cannot simply change a pronoun when discussing sexual and domestic violence within the LGBT population.

Our Voice: Conversations About Violence In LGBTQ Communities

A Discussion Series for Lesbian, Gay, Bisexual, Transgender and Queer People about: Dating/Domestic Violence, Sexual Assault/Abuse, Stalking/Cyberstalking, Hate Violence, and More. FOOD PROVIDED!

6:00 p.m. Tuesdays, April 15, April 22

Office of LGBT Resources, 323 Illini Union 1401 West Green Street, Urbana. For more info contact rjjackson@uiuc.edu or cvanous2@uiuc.edu

Secondly, there needs to be a space to accomplish this discussion. The space needs to be accessible to LGBT people, meaning that it is safe, accepting, and free of homophobia. Making these spaces and resources available not only allows LGBT survivors to disclose and heal, but also can prompt the community to have discussions about how to hold perpetrators accountable and provide them services as well. Through recognition and discussion about LGBT sexual and domestic violence, LGBT communities can help each other to create a space to empower survivors, hold perpetrators accountable, and initiate healing and prevention within LGBT communities for all afflicted.



A Grassroots School for Social Change

By Rob Scott



Rob Scott is Director of the School for Designing a Society and is a graduate student in the Department of Educational Policy Studies at the University of Illinois. He has a Masters' degree in Environmental Science.

EVERY CITY/STATE/SOCIETY SHOULD HAVE at least one educational institution dedicated to the creative construction of new formulations of the social problems and solutions that perpetuate that social system. Only one school is dedicated to such a function and it is located in Urbana, Illinois—the School for Designing a Society.

The School for Designing a Society is a grassroots school for social change, started in 1991 to invite participants to articulate desire statements, to research their interests in the current society, and to design, construct, formulate, propose projects, or simply speak in such a way that would not happen otherwise. Most of the organizing and the activity of the school takes place in Urbana, Illinois. The project arose from the political awareness of the need for creative tampering with communication formats in order to trigger social change. Thus there is a focus on the arts, and ideas about the arts are extended and applied to social structures.

At the School, we invite people to formulate their desires. Our friend/student of 2006 Seung Yong Kim wrote a 300-page book of which 100 pages are about his desires and designs that he worked on at the School for Designing a Society. This is probably the longest text about the School that has ever been published in a book. Seung Yong also writes about his adventures traveling the world and volunteering at work camps by using networking websites. Though written entirely in Korean, we're told the title translates roughly to "I gotta hug the world instead of going

abroad just for English!" The book was published in December 2007, and since that time the School for Designing a Society has received dozens of application from Koreans who seem to be looking for a school dedicated to education, rather than job training.

In November 2007 the School for Designing a Society made its first attempt at an Italian/English session in Pruno, Italy. We learned a lot about the elements of Italian society, what issues are construed as social problems, and thus, where a School for Designing a Society is needed. With great organizing help from our friends Ginevra Sanguigno and Patrizia Mainardi, we hope to return to Italy to work with the young people there on the problems they see in their society.

This winter, some students from the School for Designing a Society have been manifesting their presence in Urbana through several projects. The community garden at La Casa Collectiva (on Maple Street in Urbana) has been taken on by Braden and Kyra, two wonderfully critical and caring people who have lived at the house this year. Our friend Tim has brought forth an effort to start a community garden at the Catholic Worker House in Champaign—translating his critique of charity-based social change into a perturbation to grow one's own food.

The other project that emerged this spring is the As If Ensemble of Urbana (the AIEOU) which performs original pieces, old traditional songs, beloved new rounds, Klezmer, Balkan, a capella, circular, and undescribed, with a bouquet of instruments, including: xaphoon, bassoon, banjo, baritone, bass, oud, udderbot, clarinet, tenor uke, tenor sax, tenor, accordion, ascalatos, alto, soprano, guitar, kazoo, violin, washboard, whistle, and flippers. They are one of a kind... but what kind?

The biggest news is that we are building a teaching center. This has been a challenge: the typical image of a



The school in Italy

"school" is that of a building; our image of a school is one of a group of people composing projects together. During the first 17 years of the school, we established a pattern of hosting the School for Designing a Society in settings that were not set up as schools. The most common setting for classes was probably the living room of a friend's house in Urbana or some other community.

We have hosted a half dozen Summer Schools at the Gesundheit Institute in West Virginia. Architectural drawings are now being completed for a teaching center there, where the School for Designing a Society would organize events at least once per year. This would be the first facility explicitly designed with the School for Designing a Society in mind. As we prepare to return to the Gesundheit Center for another Summer Session, we certainly could use a teaching facility!

For information about programs or admissions contact: Rob Scott: rob@designingsociety.org

The Cuban (Hip Hop) Revolution

By Antonia Darder

A NEW MOVEMENT HAS EMERGED IN CUBA, fueled by a stifling trade embargo and its deep-seated consequences—namely poverty and racialized inequalities. In response, Hip-hop Cubano has forged a new revolution. Armed with batatas, congas and Cuba's musical sensibilities, Raperos Cubanos unabashedly speak to the injustices of poverty and racism, through lyrics that echo the realities of their everyday lives.

Rap popularity began to flourish in Cuba during the 1990s. Today, there are more than 500 Hip-hop groups on the island, spreading a message of roots and resistance. These groups encompass kid street rappers and popular artists like Amenaza, Primera Base, Instinto, Anonimo Consejo or Las Krudas, performing in clubs and recording their penetrating lyrics for the world.

In the early days, the government expressed opposition to this movement. But by 1999, government officials had changed their tune, declaring Cuban Hip-hop as cultural patrimony and establishing the Agencia Cubana de Rap (the Cuban Rap Agency), which now records artists and supports the annual Cuban Hip-hop Festival in Havana. Despite this new found support, Hip-hop Cubano is just now hitting the international music scene.

Later this month, CHILA (the Chican@ Latin@ Association for Autonomous Anthropology) has organized Cultura Contra el Bloqueo (Culture against the Blockade), one of the first university conferences to examine the power, politics, and cultural production of Cuban Hip-hop. Several performances will round off the seminars, in an effort to bring the Cuban Hip-hop revolution to the UIUC campus.



Las Krudas

Cultura Contra el Bloqueo (Culture Against the Blockade)

April 21-27, 2008

Monday, April 21st

3-5 Film Screening *East of Habana*, followed by discussion with artists. Room 103 Transportation Building
7pm Radio Triple R: *El Ritmo y Resistencia de la Raza*

Tuesday, April 22nd

Que Bola?: Cuban Hip Hop in Motion, photo exhibit
3-5pm Reception—meet and greet the artists. IPRH Building, 805 West Pennsylvania Avenue.
8pm Jam Session and Samplings, FAR Lounge

Wednesday, April 23rd

7:30pm Open Mike, hosted by artists, 8 pm Workshop
La Casa Cultural Latina

Friday April 25th

8-10pm *Representa* a Bilingual Hip Hop Play, 112 Greg Hall

Saturday, April 26th

8pm Special performance at Fiesta, Lincoln Hall Theatre

Sunday April 27th

Symposium, room 112 Greg Hall
9:00 Keynote by Ariel Fernandez, 10:10 Panel Presentation, 11:30 Screening of: *Inventos: Hip Hop Cubano*
12:30 Panel Presentation
2:00 Mesa Redonda: Roundtable Q/A discussion with Cuban artists and panelists
8:00-11:00 pm Cuban Hip Hop Concert at Illini Union Courtyard Café

Kiki Valdes: The People's Painter



Landscapes of Experience and Imagination:

Midwest Latina/Latino Artists

Apr 4, 2008–Jul 27, Krannert Art Museum
For more information see: www.kam.uiuc.edu

Writing Latino/a Lives, Helena Maria Viramontes Manuel Munoz

When: 4:00 pm–6:00 pm, Thursday, April 24th
Where: Room 2 Education Building