

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 underrepresented 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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The UC-IMC is part of the Community Shares Program.

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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), to post a story to the web site (<http://www.ucimc.org>), or to contact one of the editors.

- 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.

OAXACA

"I Have Seen the Future of the United States... And it is Mexico"

Slideshow and Presentation By:
Reverend Mike Mulberry
of
Community United Church of Christ

Rev. Mulberry recently traveled to Oaxaca, Mexico as an international observer with Witness for Peace and to personally learn about the roots of the current conflict. While in Oaxaca he met with community leaders, business leaders, human rights leaders, torture survivors, and the United States' consulate. As part of the delegation he participated in discussions about the role of United States' foreign trade and economic policy in the current conflict, reasons for the murder of U.S. Journalist Brad Will, and the growth of "assemblies" as a form of government. Though the United States is promoting a particular understanding of the Oaxacan conflict, come hear Rev. Mulberry offer an alternative point of view!



Tuesday, February 13

7:00 P.M.

Urbana City Council Chambers

400 S. Vine Street, U.

"Pictures from Oaxaca will also be shown."

FREE AND OPEN TO THE PUBLIC

QUESTION AND ANSWER SESSION

Sponsored by A WARMS Open new Ave-Kennon (Bldg), Champaign Memory Foundation, Thomas Douglas Foundation, International Buddhist Organization, John White Justice, La Oaxacan Lucha, Peace & Justice Institute of First International Church, SAC Third's Meeting, U-C Independent Media Center, University of Illinois

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Paul Robeson (center) at a demonstration during the Civil Rights Era.



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Consent Decree 101: The Mis-education of Champaign's Black Students

By Brian Dolinar



More than 50 years after the landmark case of *Brown v. Topeka Board of Education* (1954), this country still has not fulfilled the dream of desegregation. In fact, there are many indications that the country is seeing a trend toward re-segregation in the public schools after several decades of white flight.

On December 4, 2006, the Supreme Court heard arguments in a law suit brought by white families against the school boards in Louisville and Seattle claiming their white children have been denied equal treatment. The Republican-stacked Supreme Court could hand down a decision this year that would reverse *Brown v. B.O.E.* and have a direct bearing on the consent decree here in Champaign.

In January 2002, the Champaign School Board resolved a legal suit spearheaded by John Lee Johnson and Herb Stevens that admitted to the unfair treatment of African American students and agreed to make several improvements. The school board "consented" to making these changes, hence this was called a "consent decree." Last year, a judge said significant changes have been made by the Unit 4 School District, but there has not been enough improvement in the five years since the consent decree was signed.

Those voices who would like to strike down the consent decree, like those who wish to undo *Brown v. B.O.E.*, have invoked the language of "quotas." This is the rhetoric of those who want to default on the promises of integration and refuse the right of black students to receive an equal education.

SUPREME COURT CASE

White families from Louisville, Kentucky and Seattle, Washington, with the backing of the Bush administration, have taken a law suit to the Supreme Court. Crystal Meredith, a white mother, has sued the Louisville School Board arguing that her son was denied access to the school of his choice "because of his race." Her lawyer, Teddy Gordon, claims the school board's considerations of race are unconstitutional. He has used inflammatory language, saying the board makes decisions based on "color coded children" and is practicing "a pure quota."

Solicitor General Paul Clement, speaking for the Bush administration, told the Supreme Court that the Louisville and Seattle student assignments represent "very stark racial quotas." Ironically, lawyers for the plaintiffs claim these racial guidelines violate the 14th Amendment, enacted after the Civil War to ensure equal protection. While the amendment was intended to provide equal treatment for African Americans, it makes no explicit reference to race. Now the plaintiffs in this case are arguing that their white students have not received such equal protection under the law.

In 2003, another Supreme Court case supported by the Bush administration claiming that schools were enforcing arbitrary racial "quotas" was brought against the University of Michigan Law School. The Supreme Court decided that race can be one factor among others in determining which students are admitted because the state has an interest in promoting diversity. The case currently before the Supreme Court will determine whether this rationale can be applied to primary and secondary schools.

The charges of "quotas" ignore a larger nation-wide pattern of re-segregation. Jonathan Kozol in his recent book

Shame of the Nation documents this trend and the creation of what he calls an "educational apartheid." He gives several examples, such as Chicago where 87 percent of students in the public schools are black or Hispanic and only ten percent are white. One school at the center of the Supreme Court controversy is Franklin High in Seattle, where the number of white students since 2000 has fallen from 23 percent to 10 percent.

These trends are damaging not only to children of color, who are often left behind in deteriorating school buildings with outdated textbooks. They are also harmful to white students who become increasingly provincial-minded and possess little ability to function in an increasingly diverse American society. But this is not the kind of harm that concerns the plaintiffs in the current Supreme Court case.

CONSENT DECREE

On October 19, 2006, U.S. District Judge Joe Billy McDade responded to a status report on the consent decree compiled by the Champaign School Board. Judge McDade had already turned down an extension the school board had asked for in July. After reading the final report, McDade said the school was "largely unresponsive" to his orders and did not have a plan for how to speed up progress before the consent decree expires in 2009.

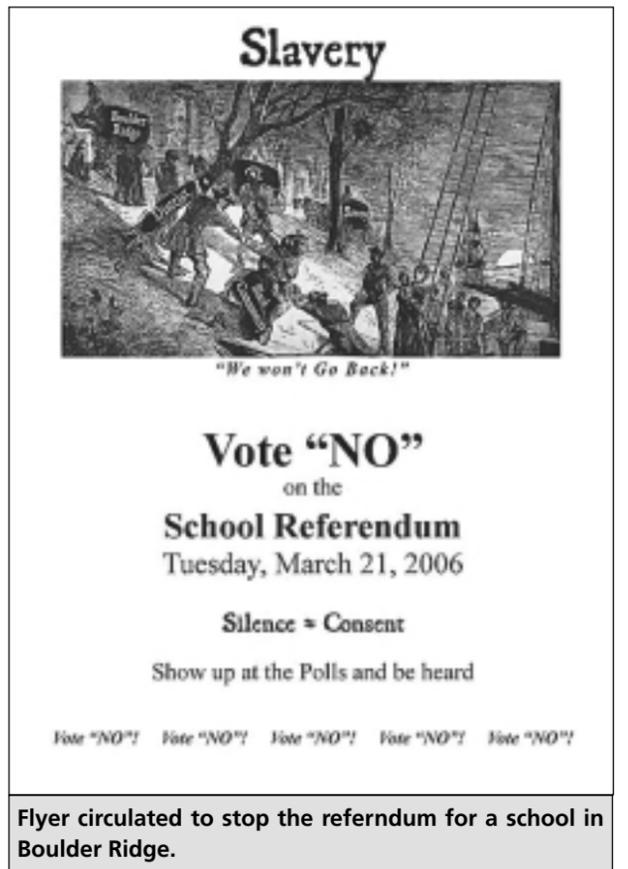
A ten-year organizing drive, the consent decree began in 1996. John Lee Johnson, a black community activist who passed away last year, and Herb Stevens, a local white millionaire who believed in Johnson, hired the Chicago law firm Futterman and Howard to file a class action law suit on the behalf of the African American community.

After five years of negotiating with the Champaign School Board, the consent decree was approved in January 2001. The agreement was to eliminate racial disparities in student achievement, gifted education, special education, and discipline, as well as to do a better overall job of integrating the Champaign schools.

When organizing efforts began, the situation for black students was bleak. Only two percent of African Americans were placed in gifted classes. The law suit filed claimed the fundamental problem was that the burden of desegregation was placed on black students, who were bussed one-way out of their communities while their white peers were not being bussed north of University Avenue. Among other improvements, the consent decree agreed to provide school facilities to fill an additional 220 classroom seats north of University, a number which still has not been met.

A \$66 million bond referendum for three new schools in Champaign went before the public in March 2006. To meet the consent decree requirement for additional seats, one of the schools was planned to be built in Boulder Ridge, at the intersection of Staley Road and Bradley Avenue. While this site was technically north of University, it was on the outer reaches of Champaign, a plan clearly designed to cater to sprawling housing developments and white families.

The School Board announced the Boulder Ridge location on March 13, just a week before the March 21 election. A swift organizing campaign to defeat the referendum was organized by Imani Bazzell, head the Urban League's Center for Civic Engagement and Social Justice, as well as other community members who canvassed neighborhoods and made phone calls.



Flyer circulated to stop the referendum for a school in Boulder Ridge.

A masterpiece of political propaganda, they passed out a flyer that showed an image of African slaves being dragged off of boats that read "Slavery. We won't go back!" The black community was outraged when they found out about the Boulder Ridge plan and they shot down the referendum at the polls.

Two days later, on March 23, 2006, after being hospitalized for several weeks, John Lee Johnson died. While his presence in the community will be missed, several other activists have come forward to pick up where he left off.

THE GREAT CAMPUS

After Judge McDade told the school board their progress had fallen short, those supporting the status quo remained indignant and, like others, resorted to the rhetoric of "quotas." Sally Scott, a lawyer for the school district, claimed there has been a "sea change" of improvements and objected to any "quotas" imposing standards for these changes. Yet the Judge has stated consistently that guidelines of racial fairness are not "quotas" but achievable goals for eliminating the unfair disparities for black students.

Since the defeat of the school referendum, a collaborative project has begun between the school district, community advocates, and University of Illinois experts to develop a plan for what is being called the "Great Campus." The proposal is to build an elementary school that would meet the need for additional seats on the North End. The Great Campus would be a new elementary school at 1103 North Neil Street linking Stratton Elementary School and the Early Childhood Center. It would provide an innovative educational model for students from preschool to the eighth grade.

The plans for the Great Campus involve many innovations in curriculum, architecture, and community outreach. It is funded by the UI Chancellor's Task Force on

Continued on page 7



Witnesses Appear in Post-trial Motion for Patrick Thompson

By Brian Dolinar

A motion for a retrial filed by attorney Robert Kirchner on behalf of Patrick Thompson was heard Thursday, January 5, 2007. Nearly 50 of Thompson's supporters were in the courtroom. In July 2006, Thompson was found guilty of home invasion and sexual abuse. Thompson is facing 6-30 years for what his supporters believe is retribution for his political activism. Patrick Thompson is one of the videographers that created the controversial documentary *Citizens' Watch* in 2004 that exposed the unfair treatment of the black community by local police.

The post-trial motion was turned into a trial-within-a-trial by attorney Robert Kirchner and assistant Ruth Wyman. Ineffective counsel was the underlying theme of Kirchner's lengthy motion for a retrial. In the July 2006 trial, attorney Harvey Welch had called only one witness for the defense. On Thursday, Kirchner called a total of six witnesses: Thomas Tarr, correctional officer; Susan Frick, jail nurse; Terrence Ware, accuser's co-worker at Provena; Michael Hediger, Urbana officer; Maria Thompson, Patrick's wife; and Dawn Miller, the accuser's former friend. The testimony of these witnesses, in addition to legal arguments, builds the case that a jury has not heard all the evidence and Thompson has not received a fair trial.

Thomas Tarr was the correctional officer that processed Thompson when he was taken to jail on August 24, 2004. Tarr testified to filling out a medical intake form at 2:56 p.m. and indicated that Susan Frick had also checked Thompson.

Susan Frick was the staff nurse who examined Thompson. She testified that she had indicated on her form that Thompson had said he had hit his hand on a metal object and that she had taped his fingers. We find out later from Maria Thompson that Patrick had been wearing a splint on the index finger of his right hand, which was never identified by the accuser.

Terrence Ware worked with the accuser. What was a bombshell to many in the courtroom, Ware testified that

the accuser was on time to work at 7 a.m. on August 24, 2006 (contrary to her testimony she was late) and that she acted like nothing was wrong. Ware worked at Provena for four years and said he knew the accuser because he bought DVDs from her. When he heard that the police had arrived that day because the accuser said she had been raped, his response was, "She's at it again."

Ware said that in 2003 the accuser had made allegations that he had showed her his private parts. Ware, an African American, said that he was aware of other incidents where the accuser had made sexual allegations against other men of color. When this white woman accused Ware, he was suspended from his job and nearly fired. Like the entire Thompson trial, Ware's story is further evidence of how the charges of rape by a white woman can destroy the life of a black man in America.

Urbana officer Hediger was the first cop who was on the scene, filled out a police report, and arrested Thompson. Kirchner questioned Hediger's report which states that the accuser was "yelling" and "screaming" when she was allegedly attacked and testified that these were her words. Kirchner highlighted the accuser's inconsistent statements that she was "not a yeller" and had spoken just above a talking voice. Kirchner also verified that the accuser made no mention of a finger splint.

When Maria Thompson took the stand, she was calm, confident, and brave. Ruth Wyman questioned her about the morning of August 24, 2004. Maria said she awoke at 6:10 a.m. and her husband was in the shower. Between that time and approximately 7:30 a.m. when Patrick left to attend the first day of class at Parkland College, she was with him the entire time.

Maria also testified that Patrick had been wearing a splint on the index finger of his right hand. She said they had gone to Osco the previous Sunday because Patrick's finger had become so painful. The splint had a metal back-

ing, blue foam, and was wrapped with tape. He had worn it all week and did not take it off in the shower. This splint has never been identified by the accuser.

Ruth Wyman asked Maria if she had ever been interviewed by Harvey Welch. Maria said no and that she had told Welch during the trial that she wanted to testify. Welch told her it was not a good idea and that her testimony would not help. Of course, Maria's testimony is Patrick Thompson's sole alibi.

Lastly, Dawn Miller was a fellow resident at Sunny Crest 2 Apartments and testified that she was with the accuser the night of the alleged incident. Miller had known the accuser for about three weeks. Nearly every night between 8 p.m. and midnight she was at the accuser's apartment drinking and playing cards. On August 24, 2004, they were once again at the accuser's apartment. Miller said the accuser acted like her normal self and there were no signs that she had been assaulted.

Miller said that when Special Prosecutor Michael Vujovich spoke with her, he told her not to talk to Patrick Thompson's lawyer. He then did not call her to testify. According to Miller, it was because, "If I took the stand, I'd hurt her [the accuser's] case." Miller also said she was never contacted by attorney Harvey Welch in the second trial.

Time had run out before Kirchner had the chance to call all the witnesses he had subpoenaed. A continuance was granted until February 7 at 9 a.m. in courtroom A to hear the other witnesses. Others on the witness list include: Anthony Bates, the former boyfriend of the accuser; Harvey Welch, Thompson's attorney in the second trial; as well as the accuser.

Join US at the Book Fair Hosted by UC Books to Prisoners and Barnes & Noble

Support UC Books to Prisoners' efforts to provide free books to Illinois prisoners. Barnes & Noble will donate a percentage of your purchase to Books to Prisoners. You simply need to download your voucher from BTP's website at www.books2prisoners.org. You can also purchase books

from an in-store wish list display which would be sent to the inmates.

Date: Saturday, February 10, 2007, 0 am-2:00 pm

Location: Barnes & Noble, 65 East Marketview Drive, Champaign, IL

Happy Birthday To All fellow Aquarians—Logic And Truth Will Take Care Of Us!

By Aaron Ammons



I would like to extend a happy birthday to my family: my father Jerry Ammons (Feb. 6), sister Alicia Boss (Feb. 18), grandfather Bob Bailey (Feb. 15), and Jelani Saadiq (Feb. 24) and to myself (Feb. 7).

During this month of February (Fevrier), we will all experience a flood of "token gestures" toward memorable, deceased "African-Americans" for their sacrifices; however, logic and truth will not be exalted.

Have we asked the question, gotten the answer, made the decision and done the work necessary to understand *how* these "great" people came to the conclusions that they obviously did? Or will we, for example, continue to insult the intelligence and disregard the disobedience of Rosa Parks by saying "she was just tired that day," or "her feet were hurting too bad to give up her seat *that* day?" Why have we reduced the courage and commitment it takes to stand in the face of ignorance to clichés: "I Have a Dream," "By Any Means Necessary," or "Power to the People"? Where is the investigation and research that uncovers the "method to the madness" so that the onlookers of history can walk away with the processes that lead to the reshaping of the American political and social landscape? If the masses are not taught the "how-to" of social movements such as the Civil Rights Movement, how will they translate the problems of today into solutions that bring about the restructuring of the establishment?

Does the "I Have a Dream" speech move you to tears, or does it extinguish your fears? An emotional outburst usually amounts to a fleeting immediate pleasure. In contrast, studying, meditating upon and practicing the principles that Dr. King lived for, will pro-

duce just outcomes. For the sake of clarity, we must understand that along with his belief in God and mastery of theology, Rev. Dr. Martin Luther King Jr. was also well versed in history, philosophy, and sociology. In order to fulfill his duties, Dr. King challenged many of the traditional beliefs of the church, while internalizing the fact that "... the good shepherd lays down his life for the sheep" (John 10:11).

Many people continue to ask the question, how did they do what they did? The answer, as simple as it may seem, was that each person individually committed themselves to education. Education is defined as the acquiring of knowledge (principles/sociological science) for the sole purpose of serving the health, rights, interests and needs of all people. It is this understanding of education that achieved the greatest change in the economic, political, and social fabric of America. Education led Dr. King, Rosa Parks, Reverend Bevel, John Lewis, Bernard Lafayette, Septima Clark and others to study at Highlander Folk School with Myles Horton (see: highlandercenter.org). A thorough search into the biographies of "great" people will unveil a dedication, commitment and obedience to love, truth, wisdom and discipline (among other principles and sciences) that led them to being remembered forever. The melodic voice of Dr. King certainly had an attraction but it was the *content* of his speeches that resonated in the subconscious mind of millions. Remember his dream? "...not judged by the color of their skin (**Black** history) but the *content* of their character" (integrity, dignity, wisdom & discipline).

I leave you all with what has now become my favorite quote by Margaret Mead because of the truth, love, and wisdom within it: "Never doubt that a small group of citizens can change the *world*. Indeed, it is the only thing that ever has." *BE*, peace. *BE*, just.



Campus Academy Youth Reflect On The Legacy Of Paul Robeson

By Carol Ammons



Beginning Aug 23, 2006, Campus Academy opened its doors to six families with African American male middle school-aged students seeking an innovative and advanced learning experience for their children. The purpose of this academy is to provide African American boys an exceptional foundation for college achievement, leadership, and world citizenship. We're really smart.

All students must have a complete knowledge of the accomplishments and contributions of Africa-American people! All of the students at Campus Academy are African American males, and we refer to them as young scholars. Therefore, as they began working on their submissions for this issue of the *Public i*, I asked them what they knew about African American history. I quickly realized that they had received very little educational exposure to the complete historical accounts of Africans in America and almost no exposure to the historical or present conditions of Africans on the continent of Africa.

Furthermore, their knowledge of contributions made on their behalf by African Americans was, overall, very limited. The inquiry even included such people as Nelson Mandela and the anti-Apartheid movement, Malcolm X, and Paul Robeson and almost every student struggled to give me any real information about the aforementioned. Now, of course, this doesn't shock me. It simply reminds me of the challenges that are still facing students in the educational system.

A few necessary points must be mentioned at this time. One, the lack of substantial information being presented to the entire student body regarding African American contributions, and two, the portrayal of African American history in a way that shapes us as only slaves, or prisoners. African American history is a part of World History. If one were to educate children of all races about African American contributions, just as children are infused with the colonial history of America and the world, perhaps white children would begin to see the complete story and move away from this idea of privilege based solely on their "whiteness." Subsequently, black children will begin to relinquish this idea that their "blackness" is the reason for their lack of accomplishment. Remember, the myth of white supremacy was directly connected to "manifest destiny." This ideology is the basis for justifying the annihilation of the Native American and the enslavement of the African, thus leading to the marginalization and outright neglect of children of African descent.

By presenting American children a lopsided and "disuniting" concept of African and African American history we are guilty of perpetuating racism and classism in the institution of education. The reason why the submissions from Campus Academy were centered on Paul Robeson is because he exemplifies courage, discipline, perseverance, and caring. His life is a testament to the internal drive necessary for the world to truly become a better place. I pray that you, the reader, will find something in the pieces shared to do two things. One, demand that your school begins the process of inclusion of African American history as more than a footnote. Two, start teaching your own children about the true accomplishments of African American people minus the stereotypical images that are being portrayed. May the Creator be pleased with our efforts. Peace.

Sis. Carol Ammons

MOSES MUHAMMAD, 13

Paul Robeson was a great example for the world. He showed me that there is no limit to my dreams. Before I learned about Paul Robeson, I thought I could only do one or two things for a living but that is not true; I can do unlimited things in my lifetime. Paul Robeson was an African American, whose story related to me as an African American young man. He also showed me to fight for what I want. Paul achieved lots of things in his life time such as pro football, pro baseball, activism, he graduated from law school, knew 30 languages and still found time for his wife and family. He achieved a lot of things in his life. Paul Robeson was a great man, and because of his sacrifice, he opened doors for me.

MITCHELL BENTSEN, 11

When Paul Robeson was a child, people always said he would do great things. He was a well respected actor; singer, football player, lawyer and he had a wife. He traveled around



Chris Gillespie, Jordan Patterson, Jelani Saadiq, Mitchell Bentsen

the world speaking on peace and justice for the poor and working class people. He continued to fight even when they took his passport away. That tells me that I can do more in my life, much more. I'll do greater and greater by helping others and myself. His story inspired me because it showed me that I can go where I need to go, so I can make the world peaceful place. And nothing will stop me. This is what I learned from Paul Robeson.

JELANI SAADIG, 11

Paul Robeson was "truly the tallest tree in our forest." His father once was a slave. So he did all that he could to be educated. He went to Columbia law school to become a lawyer. He was famous for singing songs that inspired people all over the world. He made me want to be educated to the fullest and there is no place to stop to ensure that I am educated. He also became an activist. He spoke out against the international policies of the United States government in defense of the Russian people. Then the government took his passport. In the mist of everything he pulled through and helped all people, including the United States. I have been greatly inspired by his life and accomplishments.

JORDAN PATTERSON, 11

Since Paul Robeson was a singer that kind of amazes me because I wouldn't think of him being a singer. The way Paul did all of those languages was cool because I thought that he would only speak English. What I don't really get is why Paul had a concert at the border of the U.S. But I do feel nice that he was an activist and fought for other people's rights. When I learned that Paul's passport was revoked, I felt bad because he couldn't go and have concerts other places but he got his passport back later on and he could go around the world again.

FORREST BREWSTER, 12

Paul Robeson's life inspired a goal for my life in academics and athletics. His life gives me an idea on how I should live my life. He inspired me to improve my language skills and learn new languages. He inspired me to be an activist. Can you believe that they revoked his passport for being an outright supporter of the African and Russian people? He teaches me to live up to my dreams. He inspired me to never stop even when it gets hard. He inspires me to be a role model for other people. He inspires me to speak for people who cannot speak for themselves. I did not know of this great man before we watched a video documenting his life. Now that I have learned of him, I plan to live up to my own dreams.

"At Risk Youths: A Documentary and Discussion " with Special Guest Patrick Thompson, of Visionaries Educating Youths and Adults (VEYA)

Thursday, February 15, 2007, noon, Room 407 Union

A boxed lunch will be provided for all who RSVP at cdms@uiuc.edu
Sponsored by The Center on Democracy in a Multiracial Society's Criminal Justice Action Network

This documentary shows youths in their daily environment, how they interact and socialize with their peers, as well as their perspective on education, local government, and jobs and how they see themselves in society.

Patrick Thompson is the founder of Visionaries Educating Youths and Adults (VEYA) a non profit organization that focuses on the education, social and judicial issues that affect at-risk youths and adults. Mr. Thompson has spent over 10 years incarcerated in such places as Leavenworth Federal Penitentiary. His knowledge and expertise is in the area of at-risk youth and individuals in the criminal justice system. He is currently seeking an associate degree in Criminal Justice at Parkland College.

Local



Abuse of Power: A Twisted Civic Education

by Shara Esbenshade and Cody Bralts-Steindl



Cody Bralts-Steindl is a freshman at Urbana High School. He has been working in youth oriented groups, anti-war groups, and community wide groups for more than three years—and has taken an interest in politics and social equality for about five years. He is working towards youth awareness on issues throughout the community and hopes to set an example by doing so.



Shara Esbenshade is a junior at University Laboratory High School. She is a member of AWARE and several politically active student groups at her school.

On the afternoon of Saturday, November 25, 2006, we and other AWARE members Durl Kruse, May Xiong, Don McClure, David Green and Meg Miner handed out counter-recruitment pamphlets entitled *What Families Need to Know About Military Recruiting in High Schools and Colleges* at the IHSA state-wide football championships, where each year the Illinois National Guard recruits. AWARE (Anti-War Anti-Racism Effort) is a community-wide organization working to end the war in Iraq and promote racial justice.

We were distributing flyers developed by the organization "Grandmothers for Peace" to provide young people who are considering joining the military with advice and an alternate viewpoint on military service. We were flyer-ing on the corner sidewalk and in a parking lot southwest of Florida Avenue and First Street directly in front of the National Guard, whose set-up included a trailer, a Hummer, video games, blaring music and a bright yellow tent. The recruiters were sitting in chairs in front of the trailer when we arrived. As soon as we began distributing our leaflets, they stood up and began passing out their own literature and freebies such as pencils.

ENTER THE POLICE

After about 10 minutes, two Champaign Police Department (CPD) squad cars pulled up. Three CPD officers surrounded Durl Kruse, demanding he and the two of us move to the sidewalk. They were not polite or respectful. Their explanation at the time was that we were not allowed to distribute flyers because the university parking lot was private property. The few University Police officers that were present confirmed that flyer-ing was prohibited in the parking lot. However, several women were in the parking lot passing out coupons for Noodles & Co. They were not told to stop until AWARE asked the University police about their activity. The recruiters were free to continue to flyer uninterrupted.

Although it did not stop us from distributing the literature, our removal altered the statement we wanted to make. Our purpose was dual: to provide information and to publicly question the National Guard's recruiting tactics. The latter goal was essentially denied because moving to the sidewalk made our critique less direct. The CPD's violation of our freedom of speech and of assembly was disturbing. Did they have the right to move us? Article 2 of the Student Code of the University of Illinois—*General Policies and Regulations Section 2-406 Posting and Distribution of Handout Materials Part C-Distribution* states "any individual may post leaflets, handbill and other types of materials intended to provide information about sociopolitical or educational issues and events, without prior approval, under the following conditions," and goes on to list locations and types of materials that fit regulations.

Our handing out literature in the parking lot seemed to fit those conditions. Not only was distributing flyers at the IHSA event legal according to university policy, but AWARE had permission from the University Police to do so. Randall Cotton, an AWARE member, had spoken earlier with the University Police and received approval for us to flyer. When Durl Kruse met with the University Police on Monday, November 27th, Lt. Roy Acree confirmed that he had spoken with Mr. Cotton and given his approval.

SHIFTING JUSTIFICATIONS

However, it was not Lt. Acree but Lt. Foster who was on duty that Saturday and it was possible, Lt. Acree said, that Foster was not aware of Acree's conversation with Mr. Cotton. Lt. Acree also seemed confused that the Champaign Police Department had intervened in a situation he felt should have been handled by the University Police. He admitted there had been a breakdown in communication.

An hour later, Randall Cotton, Durl Kruse and Jan Kruse met with the CPD. They spoke briefly with Sgt. Scott Friedlein who stated that the officers were only following orders. Whose orders? His own, Sgt. Friedlein answered, made upon the request of Dana Brenner, the number-two man at the Department of Intercollegiate Athletics (DIA). Sgt. Friedlein had not checked to see if the request was legal. When Mr. Kruse showed him the Student Code he responded that he had never seen the document before. He had not been aware of any permission given to us and he refused to acknowledge any possibility of a civil rights violation. He did state that there could have been better communication between the DIA and the University Police.



The National Guard at the IHSA championships in 2005. Photo courtesy of Nick Mann.

On Tuesday, November 28th, Durl and Jan Kruse met with Mr. Brenner, who after hearing their story maintained that he, as the university representative in charge of the event, had the right to move us because we were on university property. In fact, since UIUC is a public university, its property is state property and therefore public, although the University does have the legal authority to regulate activities if they disrupt the educational environment. He did not explain why he did not want us to hand out flyers. Although Mr. Brenner is a UIUC employee, he did not seem familiar with the Student Code and its policy on leaflet distribution. He stated he would review the case and contact the Kruses, but never did, nor did Mr. Brenner respond to our request for an interview.

Lt. Acree later notified Durl Kruse that the case had been discussed with the DIA and the CPD and had been forwarded to the legal department of the University for a ruling.

On December 13th, Lt. Acree called Durl Kruse to explain the conclusions of these discussions. Acree cited the following section of Article 2 of the Student Code:

"Certain buildings, due to the nature of the activities within them, are governed by separate policies. For those buildings, appropriate restrictions as to time, place, and manner for distributing materials may be established by the agency responsible for the building. These may include, for example, requiring prior permission to distribute inside the building, or restricted distribution to designated areas only."

Comparing the incident at the football tournament to the University Police's presence at anti-chief protests, Lt. Acree stated that they had moved us in order to "protect the demonstrators." When the CPD approached us on Saturday, November 25th, they told us we had to move to the sidewalk because we could not flyer on private property. Lt. Acree's explanation contradicted that. As he pointed out, the sidewalk is in fact part of university property.

Although Durl Kruse could understand "protection of the demonstrators" in the case of the anti-chief protesters, he pointed out to Acree that AWARE was not demonstrating

or holding signs, nor did we feel threatened in any way. Furthermore, if we were designated a spot for our own sake, we should have been designated one we agreed to. We would have liked to be in front of the National Guard and being removed from them lessened the impact of our actions.

BUYING FREE SPEECH

It has been over two months since the incident took place yet many things remain unclear: should the CPD have handled the situation or the University Police? Why did Dana Brenner call for our removal? Most troubling of all, why was the National Guard allowed to hand out literature in the parking lot when AWARE was not?

As it turns out, there may be a reason for the National Guard's favorable treatment by the police: Mr. Kruse called IHSA after November 25th and spoke with assistant director Anthony Holman who revealed that the National Guard is a sponsor of IHSA. He would give no further information, explaining that the specifics of IHSA contracts with sponsors are not public information; only an administrator of a member school may request it. Principal Kathleen Patton of IHSA member school Uni High requested the names of all IHSA sponsors and the amount of money they gave in mid-December, but never got a response.

TO BE CONTINUED....

Durl Kruse requested an appeal and hearing with the Committee on the Use of Facilities in early January, but Dean of Students Bill Riley informed him that this committee has not existed for a couple of years. The incident has been forwarded to the chancellor.

We spoke with Vice President of Academic Affairs Larry Mann on Monday, January 29th. "I find it disappointing and discouraging that you were asked to leave," he said of the incident. While he thought that the University flyer-ing policy needs to be brought to the attention of the campus, he stressed that the University policy's spirit was to encourage the free expression of differing opinions. The problem lay in individuals acting outside of that spirit to make bad calls, but not, he accentuated, malicious calls.

AWARE hopes to get a hearing with an appointed University committee to have the incident and the policy clarified. This will be important because it will set a precedent for possible future controversies about campus flyer-ing.

SOME IMPORTANT LESSONS

The incident showcases police incompetence in Champaign-Urbana. Both Lt. Acree of the University Police and Sgt. Friedlein of the CPD admitted there was a lack of communication within and between departments. In addition, the separate police departments seemed to operate with different understandings of the laws at different times: the CPD on November 25th told us we could not flyer on University property because it was private but that the sidewalk was okay. The University Police gave us three different, contradictory statements with regard to flyer-ing at the IHSA event: that it was entirely permissible, that no one was allowed to flyer in the parking lot (although they allowed the National Guard to do so); and that we had been moved not because flyer-ing was illegal or because university property was private property, but because they wanted to protect us.

It is clear that there are gray areas in university rules, but it seems that the CPD and the University Police make up policies as they go. This is especially disturbing in the case of the IHSA football tournament because they seem to have altered policies depending on the group.

If the National Guard was allowed to flyer and to deny the right of flyer-ing to other groups, then they were, in effect, buying free speech. Free speech is a civil right held sacred by the constitution of the United States of America. To create a system which allows one group free speech while denying it to another is not only unconstitutional but violates the ideals this country was based on. For the National Guard, an institution which is meant to protect the United States, such an un-American act is truly inappropriate.

A TWISTED MESSAGE

This is scarcely the first time the police in Champaign-Urbana gave orders without sufficient reason. We know it

Continued on page 6



It's a BELLY Dance

by Marcia Zumbahlen



During a recent trip to Arizona I learned that a Navajo woman's traditional garb includes a special woven sash worn about the hips. This sash serves many functions: (1) tightening the sash creates a counter-pressure that relieves discomfort from menstruation, the weight of a baby in the womb, and labor pains; (2) others can shape the sash into a hammock, to hold a birthing woman upright, or a pull rope, to create a downward pressure; (3) laboring women can hang onto the sash when it is tied to something above them and easily squat in the expulsion stage of labor; (4) the sash can strap a baby to one's body; and (5) the sash's bright red appearance marks the unique movements of a woman's body as she walks, attracting this life cycle to begin. For these reasons, the sash is a symbol of woman and is used in Navajo coming of age ceremonies.

As I watched my Navajo teacher shape this sash into a symbolic baby for a ceremonial dance I couldn't help but wonder if the hip scarf I wore during Middle Eastern Dance (MED) class might not be a similar symbol. MED movements prepare a woman's body for birth and reflect the postures a woman's body assumes when birthing in a natural setting. Rosina-Fawzia B. Al-Rawi, author of *Grandmother's Secrets*, writes her grandmother's stories of women dancing for a laboring woman. This circle of women would take their cues from the laboring woman, converting her rhythm and movements into a dance. In turn, this dance would focus the mother on the pattern naturally emerging from

her body, becoming a mantra of sorts.

It is no wonder why MED is such a powerful dance: it is a celebration of fertility and femininity, traits once worshipped at the goddess level but now lost in our androcentric economy.

I invite all pregnant women and those recovering from childbirth to comfort their bodies through the support of Middle Eastern dance adapted for pregnancy. In my class, Belle Mamas, gentle, slow movements that enhance labor (comparable to prenatal yoga and stretching exercises) will be introduced in the context of supportive talk regarding a mother's journey. Through this creative birth preparation you will unveil your feminine strengths and develop body awareness. Midwives and obstetricians around the world have approved this dance as a supplement to birth preparation in normal pregnancies. The class is not appropriate for pregnancies at-risk for premature birth. Even though obstetricians generally do not restrict physical activity in normal pregnancies, participants should consult their doctor for approval.

For more information call 217-369-1334.

Bellé Mamas

by Marcia Zumbahlen,
PhD, Doula & Infant Mental
Health Specialist

• Comfort your body
through Middle Eastern
dance adapted for pregnancy.

• Comfort your mind through supportive talk
with other pregnant women.

• Unveil feminine strengths and build body
awareness through creative birth preparation.

Classes begin in January (date and time TBA)

Family Room, Independent Media Center

202 S. Broadway, Urbana

\$12/class or \$80/8-week session

Call 217-369-1334 or email drdoula@gmail.com to
suggest a time that works for you.

*Participants must consult their medical provider for
approval.*



No Child Left Without A Skill: The Case For Vocational Education In the Building Trades

Belden Fields

The public schools in Champaign and Urbana are meeting the needs of some students very well but are not meeting the needs of other students, low income and minority students nearly so well. All students should receive a secondary education that would enable them to go on to higher education if they choose to do so. But many students will not be going on to higher education and they need to be given an education that will prepare them to support themselves and their families.

The building trades offer such a possibility. The remuneration, especially in the commercial sector where prevailing wages are paid, is substantial. At one time, there were substantial offerings in a number of trades in the high schools. Those opportunities have been severely diminished. Part of the problem was that vocational education was part of a two-tier tracking system. Students were identified early on as either potential college students or as potential skilled manual labor. Following a program in vocational education precluded the possibility of going on to college. But judgments of people at an early age often turn out to be wrong. They are also often driven by the class and racial identities of those who make the judgments. Thus doing away with such a tracking system was a good thing. But doing away with the possibilities of young people to have a choice in which direction they want to go was not a good thing. Many leave high school with no skills and too often find themselves with low paying and dead-end jobs, too often engaging in illegal activity such as selling drugs, and/or winding up incarcerated.

It does not have to be this way! High school, and perhaps middle school, vocational education in the construction trades would be of benefit to both students who will go on to higher education and those who will not. For those who will go on to higher education, it offers useful and satisfying life skills and could offer a more concrete and hands-on preparation for such professional careers as

architecture and engineering. I was talking last week with a very accomplished engineer whose firm designs duct work and steam and cooling systems of hospitals. She said that she wished that she had had such a program available to her in high school because her engineering curriculum was too theoretical and mathematical for her to fully appreciate the work in installing the systems she designs.

For the person who does not go on to higher education it offers the same skills and satisfactions, but it also offers attractive career opportunities as both a wage worker and an independent contractor. Construction jobs cannot be outsourced abroad. They will always be here. It is a myth that graduating from college assures one of a high paying job. Construction jobs pay more than jobs that many college graduates perform. A significant program also offers a motivation to attend school regularly and to perform well. Many students now go to school because the law requires it and the state enforces it. If this were not the case, they would not be there at all. Many students sit in math classes with glazed looks on their faces. They know that they will not be going to college and that they will never actually use the math. So, why study it? But if there were a program in, for example, carpentry, and the instructor taught applied math, the student who chose not to go to college would have a motivation to be attentive and do well in both the general and the applied math courses. Furthermore, courses preparing students for these trades would also emphasize the virtues of dependability, promptness, and the ability to work cooperatively with other people.

There are a number of ways that one could rebuild strong programs in the construction trades, and they are not mutually exclusive. One would be to establish a vocational and technical academy for both students who will go on to higher education and those who will not. But the latter are still prepared to further their education if they choose to do so later in life. In other words, no student

would be tracked out of that possibility. Such schools exist in Chicago and St. Louis.

Another way is to significantly build up the scaled-back programs already existing—such as those in Champaign Central and Urbana high schools—in collaboration with our community college and tie them to union apprenticeship programs and internship.

Finally, we could offer summer programs that might include middle as well as high school students. Why should our schools be closed down in the summer when students could be learning in them?

I don't want to discount some of the hurdles we must overcome in order to meet the challenge I am proposing. First, school funding is inadequate in many areas of the state, including ours. Second, the federal mandates associated with No Child Left Behind, which were intended to help minority and poor students are actually hurting them by tying the hands of schools districts. So much time is devoted to testing that there is little left over to try different approaches. Third, universities and colleges that prepare teachers have almost completely stopped training teachers in the construction trades. Thus, I am not blaming the school administrations, principals, and teachers for not seeing the desirability of going back to more extended programs in the building trades.

But with the cooperation of community organizations and individuals, state agencies such as Education for Employment, skilled trades people who are willing to serve as tutors and mentors and perhaps even willing to become certified teachers, the building trades and teachers unions unions, Parkland College, other units of county and municipal government and the park districts, we can overcome these obstacles. Too many of our young people are being lost to not meet this challenge. We can, and WE SHALL, OVERCOME.



Media Reform Activists Come Together in Memphis

By Marcia Zumbahlen and Brian Dolinar

The 2007 Media Reform conference organized by Free Press met in Memphis, Tennessee this year. After holding conferences in Madison and St. Louis, this year's organizers are to be congratulated for taking the event to the South, where many stories go untold. *Public i* journalists Marcia Zumbahlen and Brian Dolinar attended the conference, along with several other independent media activists from Urbana-Champaign. The Media Reform conference was a great coming together of media policy analysts and media makers.

Amy Goodman spoke of how appropriate it was that the conference was held in Memphis the weekend of Martin Luther King, Jr.'s birthday. When King came to Memphis, he was supporting a strike organized by 1300 black sanitation workers who were demanding a union. King's legacy is a reminder that the struggle must continue. Outside the Lorraine Motel, where King was assassinated, a billboard reads, "Become an activist today. Help wage peace."

The atmosphere of racial hostility in Memphis is still palpable. When we drove to the conference, we passed the courthouse where there was a long line of people outside entering for their court cases. As we left the conference that day, we went by the jail where another line of people was waiting to see their loved ones during visiting hours. Both lines were overwhelmingly African American.

Inside the conference, the community was diverse in age, in media focus, and in background. Panelists included professional journalists who had made careers in the mainstream media, became disillusioned, and forged their own paths. They were working to develop cable TV programs like Air America and Real TV to compete with the major cable TV news programs.

Josh Silver, founder of Free Press, explained the forces that influenced him to fight for independent media. He cited Michael Powell's attempts to allow great media consolidation and the response of three million people in 2003 who sent a message to the FCC that they did not want such corporate control. He also cited the figures that 60 percent of the U.S. public gets their news from mainstream TV sources. This had disastrous consequences after 9/11 and the wars in Afghanistan and Iraq.

Young activists spoke about their fights for public access cable stations. These stations in major cities like New York and Chicago have been a lifeline for the LGBT community, for people of color, and for the youth. While much local news coverage is being downsized, local TV gives communities the chance to decide their own issues and give voice to those shut out of the corporate media.

Activists from Prometheus Radio, who came to Urbana-Champaign to help start WRFU, were well represented. Prometheus held a table that was well attended and encouraged many others to form radio stations in their own towns. Pete Tridish gave a talk about the mammoth efforts of Prometheus radio. He told the story of founding a pirate radio station in Philadelphia and being

shut down by the FCC. The radio pirates stood in front of Ben Franklin's printing press and vowed to fight the FCC's dictatorship over the public airwaves. Three years ago, the FCC passed legislation to disallow low power radio in urban markets. The challenge for Prometheus is to roll back that legislation and open up low power radio in major cities across the United States.

Panelists who addressed the topic of hip hop activism leveled an important criticism of independent media and the conference organizers. Rosa Clemente, a Puerto Rican activist, noted that in the talk by Bill Moyers, a keynote speaker for the conference, there was no analysis of race. Rosa pointed out how questions of race were relegated to a few select panels. She also said that an entire panel on the media coverage of hurricane Katrina was cancelled.

On the flip side, audience members in the "Women in Media" presentation questioned how to define diversity in media. "I'm tired of diversity being race and gender," one woman said, "I look like plain vanilla but I am a 54-year-old disabled Appalachian lesbian pagan." Another asked, "Where are the 'old women?'" A third suggested that, "It is the queer women who are diminishing cross-cultural divides."

Perhaps the moderator's response synthesized these two sides: "Everybody should be able to speak power to the backgrounds they represent."

If the media showed Black Folk how they really are, in an honest, raw depiction, this civil rights movement would take care of itself—sentiment of Dr. Martin Luther King's autobiography.

Independent media is a way to speak that power. The Texas Media Empowerment Project encouraged conference attendees to let the people (in their case, women) tell the truth of how they live rather than turning their stories into a sound bite. Change rarely comes from sweeping the hard parts of reality under the rug. Vigilance is the only thing that is going to stop anything you want to stop.

The "Diversity in Media Content & Representation" panel reminded us that even the littlest things have an impact (e.g., referring to a Mexican immigrant as a "legal" or an "illegal" shifts attention away from the person's complex humanness). Creating an avenue by which immigrants can tell their own stories will help others hear what's missing and strategize ways to bring it forward.

But strategizing requires unity, a prized commodity in a world of techies heading in different directions, on their own timelines. Alas, a conference session called "Bubbling Up" offered strategies for transforming said techies into activists with a cause. If you give people a topic they want, they will self-organize a social network from the bottom up, a network that can later feed into a larger activist network.

How can you be sure that the topics you give are the topics people want? Let them self-publish. Anybody with a good cell phone with video is ready to catch live unfiltered footage wherever they go (e.g., youth talking

about police intervention in their schools, community folk talking about why their neighborhood school needs more money, etc.). In just a few clicks, your video can be uploaded to a video blog (e.g., ucimc.org, Blip.tv, MySpace, YouTube, DailyKos, Facebook, etc.) or a podcast on iTunes and PodPress Professional (where you can even get paid to be a blogger) or converted into a video game for social change (see Games for Change). These spaces allow your viewers to ask questions and post responses (even with their own videos). If only a few respond, don't worry. According to one of the panelists, "For every 9 that comment there are 90,000 that read" your site. Follow up on these responses to engage people in dialogue and post responses to similar sites (asking for feedback on your site is an easy way to link back to your own blog), then PRESTO, you have a social network.

How do you convert passive users into active users? Consider helping this virtual social group work a virtual phone bank or draw in new people who usually aren't able to participate (e.g., people who are disabled, isolated, housebound). You can also convert people from watchers to creators by telling them how to send a cell phone video and labeling them as "citizen journalists." Next thing you know they have called all their families and friends to "see them online" and you have a new branch of observers. You may even find some funding for your site.

Having trouble getting people to show up at real-time events? Ask a few people to post why they are going to show up for your event. Cross promote throughout the internet (e.g., MeetUp.com, Yahoo lists, Google blog, AOL) using tag words that help people find your site. When it looks like people are going then others won't want to miss out.

People are hungry for meaningful social networking around shared core beliefs, and they'll soon realize how inseparable these beliefs are from the political work that's happening. They will want to meet in a real place and plan a meeting or a convention that provides a positive outlet for social action. There is no demarcation between social actions and desired outcomes. Spending personal time together forms bonds between members and communities.

With that, we ended our conference by dining with other IMC folk around the country. We all agreed that the Media Reform conference was just a glimpse at how powerful independent media can be if we work together. It is our hope that UC-IMC can host a regional retreat this summer to strengthen this unity. After all, that's what Independent Media is all about: giving the People the power to make their own media and letting the people, not a network boss, decide what to watch, regardless of what's on TV at 8 p.m. on Thursday.

So hop onto ucimc.org today and upload your story.

Abuse of Power: A Twisted Civic Education

Continued from page 4

happened in 1990 when several U of I students and Professor Belden Fields were arrested for holding signs protesting the CIA in the Illini Union basement. It happened again last December when the International Socialist Organization was prohibited from distributing flyers in the hallway of the main library even though they were not disrupting the traffic flow.

Civilians, especially youth, are not usually familiar with rules regarding details such as where one can distribute literature or the legality of such rules. A civilian should be able to trust that what the police say is illegal is in fact so. Yet this incident is a perfect illustration that the police are not always clear on the rules themselves.

As Alexis de Tocqueville observed in the 19th century, American democracy would not survive long if it were not for the involvement of civic groups. When police do not feel the need to check their actions against the laws and rules, rights are violated and political activity is stifled. It is crucial to understand the effect this abuse of police power has on the minds of

youth. It is intimidating, especially to a generation that has grown up during a time when the president's message is 'dissent is unpatriotic.' The police's rudeness, power to arrest, and propensity to act against political activity, regardless of its legality, discourages political action and civic responsibility.



Consent Decree 101: The Mis-education of Champaign's Black Students

Continued from page 1

Civic Commitment in part. Three classes were offered at the University of Illinois as part of a scoping study. Together, professors and graduate students came up with ideas for the Great Campus. In the Fall 2006, classes were taught by Bill Trent, professor in Educational Policy Studies; Rochelle Gutierrez, professor of Curriculum and Instruction, and Ann Bishop, professor in Library and Information Science.

Several other professors are participating in the coming year. Brenda Lindsey, a professor at the School of Social Work said, "This is the most exciting collaboration to come along in Champaign since I've been here."

Mark Aber, a psychology professor who compiled a 2001 Climate Survey in the Champaign schools, is also excited about the Great Campus. "I can't wait to send my children there," he said.

The Great Campus would be a "green" building constructed with environmentally sound materials. Class sizes would be smaller and after-school programs would be available. After speaking with teachers who wanted more parent involvement, graduate students and professors developed an idea for a community center to provide health care and employment services for parents.

The idea behind building a 21st century, state-of-the-art school in the heart of the black community is that it would attract white students into the community and meet the demands of the consent decree. Fighting the tendencies of white flight and suburban sprawl, the Great Campus would be a reinvestment in the city.

Imani Bazzell explains how the Great Campus would address the demands of the consent decree, "How can we best take this original idea which is that we need more seats to the North and make it about more than buns and seats? Because if we're just talking about



Street signs now stand along 4th Street between Bradley and University dedicated to John Lee Johnson.

the need for more seats on this side so there's an even number on both sides of University, that doesn't speak to the fundamental reason we ended up at the table, which was about the quality of education a whole segment of our student population was receiving."

In 1933, Carter G. Woodson, the father of Black History Month, brilliantly described the many obstacles for black students in The Mis-education of the Negro. We cannot go back to promoting this kind of "mis-education" in our community.

Resolution of the Oglala Slioux Demanding the Return Of Regalia Used By "Chief Illiniwek"

On January 17, 2007, the Executive Committee of the Oglala Sioux Tribal Nation submitted a resolution to the President and Board of Trustees of University of Illinois at Urbana-Champaign Chancellor demanding the return of the Lakota regalia used in the portrayal of the school's mascot to the Oglala Sioux Tribe.

The official resolution refers to the "theatrics" and "antics" of "chief illiniwek" and notes that the "Oglala Lakota regalia is being misused to represent 'Chief Illiniwek,'" and needs to be returned to the rightful owners of the tribe. The resolution further states that "Chief Illiniwek" not only "perpetuates a degrading racial stereo-

type," but violates the integrity of traditional Illinois tribes including the "Kaskaskia, Peroria, Piankeshuw, and Wea nations." Moreover, the resolution by the Oglala Sioux supports the Peoria Tribe of Indians of Oklahoma "in its request that the University of Illinois recognize the demeaning nature of the characterization of 'Chief Illiniwek' and cease use of this mascot." In 2000, the Peoria Tribe of Indians of Oklahoma passed a resolution "Request to University of Illinois to Cease Use of Chief Illiniwek as Mascot."

Given the increasing concerns regarding the experiences of racism and oppression facing American Indian nations and com-

munities, the faculty of American Indian Studies (AIS) and the staff at the Native American House (NAH) at the University of Illinois welcome the Resolution of the Executive Committee of the Oglala Sioux Tribe that disapproves of the use of the Lakota Regalia in "Chief Illiniwek" performances and calls for cessation of the mascot.

Further, AIS/NAH faculty and staff call upon the Board of Trustees, President White, and UIUC administration to respond to this resolution with due respect and action. There can be no misreading of the Oglala Sioux Resolution "those to whom the Lakota regalia belongs and whom the Board of Trustees claims to be

honoring have clearly requested that the performance and charade of "chief illiniwek" end.

To obtain a copy of the resolution of the Executive Committee of the Oglala Sioux Tribe, please visit the Native American House website at <http://www.nah.uiuc.edu/>

Contact Information:

Wanda Pillow, director, Native American House/American Indian Studies, 217-265-9870, or John McKinn, assistant director, American Indian Studies, 217-265-9870

Natural Gourmet

Natural Gourmet is a family owned and operated health food store, carrying organic foods and supplements. The bulk foods section includes a large selection of herbs and spices. There is a deli in the rear of the store that serves a variety of Thai meals that can be eaten in the store or carried out.

Natural Gourmet is truly a unique place in today's mega-mart world. Owner Gay Amorasak (pictured) urges you to stop by and visit. Natural Gourmet is open Monday through Saturday 9 to 6. The address is 2225 South Neil Street, Champaign. Feel free to call to see if we have specific items or what's for lunch or dinner at the deli at 217-355-6365.

Natural Gourmet is proud to be a sustainer of the *Public i* newspaper.



ALTERNATIVE SAINT PATRICKS DAY/JAMES CONNOLLY FESTIVAL

SATURDAY MARCH 17TH, NOON-5PM, AT THE INDEPENDENT MEDIA CENTER, 202 S. BROADWAY, DOWNTOWN URBANA (ON THE NORTH SIDE OF LINCOLN SQUARE)

Come join us for an indoor festival of IRISH; Music, Food, Dance, Film, Stage Drama Presentations, and Speakers. As well as; Book, CD, DVD, Posters, Art, Clothing and Misc. items of interest for sale.

\$5 admission/children under 12 are free

For ticket info contact ; 217-356-8247

Tickets also available from 8am-2:30 pm, (Mon-Fri) in Suite 21-A, IMC Building (in the basement adjacent to the Family Room).

