Sweating for Justice:

Educating for Justice Comes to Carleton

By Paul Gaines

Educating for Justice co-founders Jim Keady and Leslie Kretzu visited Carleton College on Tuesday, February 15, to raise awareness around unfair treatment of Nike factory workers in Indonesia. While their two-hour presentation focused primarily on Nike, other companies such as Adidas, Reebok, Wal-Mart especially, and others, have conditions that the speakers concede are far more brutal and severe than what happens at Nike.

“We focus primarily on Nike because Nike sets the standard,” Keady said. “Nike, at forty-five percent of all sports attire revenue, is by far the industry leader. Following Nike is Adidas, at thirteen percent, and Reebok, at twelve percent. Combined, Adidas and Reebok don’t match Nike’s year-end figures.”

Kretzu added, “we target Nike because if we can get them to change the way their workers are treated, the other companies will follow their lead. We are doing this because we want them to infuse human rights into their business philosophy.” Nike currently has nine hundred factories in fifty-five countries, and employs 900,000 workers. Nike’s 2004 profits exceeded 12 billion dollars, with Phil Knight, CEO of Nike, earning $900 million, personally. By comparison, in 2004, Nike factory workers earned $1.25 a day.

“If Nike doubled the pay Nike because Nike sets the standard,” Keady said. “Nike, at forty-five percent of all sports attire revenue, is by far the industry leader. Following Nike is Adidas, at thirteen percent, and Reebok, at twelve percent. Combined, Adidas and Reebok don’t match Nike’s year-end figures.”

Sweatshops continued on page 2

On Racial and Sexual Identity: BQA Uses Spike Lee Joint to Promote Public Discourse

By John Smith-Ricco, ‘07

On Friday, February 18th, approximately twenty five students gathered at Stimson House to watch She Hate Me, a Spike Lee Joint newly released on DVD. The soon to be chartered Black Queer Alliance sponsored this event with support from the Office of Multicultural Affairs and the Alternative Beverage Fund.

The film, theatrically released this past summer, follows Jack Armstrong (Anthony Mackie), an African-American biotech firm vice president who whistle blows upon the detection of insider trading among his colleagues, only to be fired and thereafter unemployable. In order to sustain his livelihood Jack engages in a business partnership with Fatima Goodrich (Kerry Washington), an ex-fiancée who currently identifies as queer, involving the lucrative impregnation of a score of other lesbians at $10,000 each.

The film explores issues of race, class, love, sexual identity, masculinity and other pertinent themes of our post-modern era. Unfortunately, Spike Lee seems to have bitten so much off of the spectrum of social relevance that his ability to actually digest any of it is suspect at best. There are moments of the movie that hit at the heart of some issues, such as when a group of lesbians and potential clients gawk at Armstrong’s genitalia in a demeaning manner only to suggest the feeling of sexual objectification that women suffer daily. But alas,

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Upcoming Events:

• Stimson Study Break - March 10th, 9pm at Stimson House.
• HAVE A FUN AND SAFE SPRING BREAK!

Spectrum is also available online at:
http://webapps.acs.carleton.edu/campus/multicultural/news/
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of their factory workers, that amount would only be seven percent of Nike's annual advertising budget," Keady said.

Kretzu mentioned that over ninety percent of Nike factory workers are women and children, and are not allowed to leave their station unless permission is granted by the shift supervisor: "There are only one or two bathrooms in a building that employs over 1,000 people, and you are not authorized to use the bathroom, even in an emergency." Kretzu emphasized this point through role-play. Cassie Young, '07, volunteered to assist in a skit where she was a factory worker, who was in her monthly cycle, and needed to run to the restroom. Keady, who played the role of shift supervisor, responded to her request to leave the floor, "(expletive), get back to work."

“But, I really need to leave,” Young explained. "(expletive), get back to your post,” was Keady's final remark. Kretzu then showed images of Muslim women she befriended while working for Nike and said that in many cases, women must prove to their superiors that they are in their cycle by exposing themselves in order to have bathroom access granted, and to take one day off a month, called, "a menstrual day,” which must also be verified by the company physician.

“For any woman, but for these Muslim women in particular, who are forbidden by law to display their body in public, to have to endure this treatment, is unimaginable. Since the women often refuse to use the restroom due to this policy, they will wear additional, baggy, often black clothing, so that when they walk home, no one will notice their bleeding.”

When Keady asked how Young felt about the skit, she replied, "like I was nothing." Young added, "I don’t even like male doctors."

The lives of children who work in the factories fare no better. Kretzu continued, "kids have no say in the local economy, and yet they are the ones who pay the highest price." Children often play in and around the dump adjacent to the factories, where they are exposed to toxins in the water and the smoldering piles of shoe rubber and other factory waste.

Keady and Kretzu spoke about the difficulties-and dangers- of trying to organize unions at these factories, as well. The factories are protected by local members of the mafia, where abduction, rape, physical abuse, and in some instances, murder, are strategies used to prevent union organizers from gaining support among the working population. Keady showed a photograph of a man holding a bloodied shirt.

“This man was a union organizer, who was attacked from behind with a machete, and left for dead on the side of the road.”

While the speakers spoke of the hardships and struggles of the factory workers, they also proposed a number of things we can do domestically, to raise awareness to this issue.

The Educating for Justice campaign has not called for a boycott of Nike, “because the workers have not called for a boycott of Nike products. A boycott has the potential to threaten the jobs of workers whom we are trying to support.”

“We can do several things, right here, on this campus,” Keady said, while referring to his website, http://educatingforjustice.org/

“Contact Nike Executives. Write to Nike executives and ask that they meet the demands of Nike subcontracted workers by ensuring that factory management raise wages for workers to a living wage, ensuring that workers can freely associate and form independent unions. Ensuring truly independent monitors ending the threat of cutting and running to other factories or other countries where labor is cheaper and unions are not respected. Email Phil Knight, Chairman of the Board, Nike, Inc., One Bowerman Drive, Beaverton, OR 97005. or email his assistant, lisa.mckillips@nike.com.”

“You can contact the U.S. Congress. Write to the leading members of the Subcommittee on Commerce, Trade, and Consumer Protection. Ask that they propose legislative measures so that workers are ensured their basic human rights when producing the goods of US corporations for US citizens. Subcommittee on Commerce, Trade, and Consumer Protection Attn: Congressman Cliff Stearns 2370 Rayburn House Office Building, Washington, DC 20515”

“Learn more about World Trade Organization (WTO), they set the legal ground-rules for international commerce between nations or in other words, they write the rules of trade that all countries (including the US) must abide by. For more information, check out what the WTO says about the WTO and also what independent labor rights advocates say about the WTO. “

Join or Organize a Social Justice Group. Join or organize a social justice group at your school, in your community, or within your Church. Help educate more people on the issues of economic globalization. Get sweatshop-free clothing into your school's bookstore. Ask your high-school or college group to affiliate with the United Students Against Sweatshops movement. Raise awareness within your community on these issues so that we are one step closer to achieving global economic justice in the workplace.

Become a Shareholder for Justice. Work with EFJ's Shareholders for Justice program by purchasing and / or donating shares of Nike stock. Come to Nike's annual shareholders' meeting and help us to write and pass resolutions on behalf of workers' rights. For more information, contact Jim@educatingforjustice.org.

Kretzu, after again referring to images of women and children factory workers, challenged the audience to become an advocate for justice. “We are not going to be disappeared, we are not going to be fired, sexually abused, beaten, or murdered, for speaking up about sweatshop labor and union organizing the Nike factories. This is their life we are talking about, and they don’t have that option.”

In his final remarks, Keady quoted Thomas Jefferson, whose words Keady believed are appropriate to this issue.

“I hope we shall crush in its birth the aristocracy of our moned corporations which dare already to challenge our government to a trial of strength and bid defiance to the laws of our country.”
such themes are seldom developed to fruition.

To the credit of the movie, She Hate Me has the potential to be a catalyst of discussion around these themes in intellectual circles of color. The recent sensationalizing of the “Down Low,” referring to black men who lead seemingly heterosexual lives only to inconspicuously sleep with other men, stresses the need for the discussion of sexuality in our communities. The movie portrays successful non-heterosexual relationships and familial setups in a manner largely unavailable in other mainstream film involving non-white characters.

Some argue that a misogynistic overtone remains throughout the film culminating in the conclusion, which the Spectrum will not reveal. This may shed light on the polarizing affect the movie had on viewers, including Carleton students. Some students described it as too silly; one animated scene features sperm with Jack’s face traveling up a woman’s obscenely pink uterus. Some appreciated the film’s humor and felt that its contribution to the normalization of “alternative” lifestyles is invaluable. Others did not like the role that the leading man played in the lives of the film’s leading females. I personally found the sexualization of all lesbian intimate scenes to be a little too fitting to a heterosexual male fantasy. The women in the film capitulated to obvious stereotypes. To be quite blunt, they were either extremely hot or raging bull dykes, all seeming to have an amount of power that is portrayed as inordinate.

A small and informal discussion of the film followed its showing. The few students who remained were almost exclusively from the multicultural community at Carleton. The discussion easily led into the larger discourse about sexual orientation in non-white communities. As a community of scholars our ability and course of action to promote such dialogue and foster tolerance seems unclear.

While the obvious answer is to not to tolerate intolerance among our peers, some of us struggle with taking a public stance on an issue that we have yet to confront on a personal level. While most on this outwardly liberal and open-minded campus do not advocate discrimination, we still struggle with LGBT issues in the context of religion and perceived social norms. In order to tackle such themes the candid discussion is crucial. The Gender and Sexuality Center does an excellent job at providing the space and resources for such dialogue, it’s completely absent in the multicultural community. While many students of color with LGBT identities participate in GSC events, for some ethnicity in the wake a predominantly white environment is a larger and more pertinent issue. Furthermore, heterosexual students of color who have little personal investment in gay issues have little incentive to enter the GSC. An organization such as the Black Queer Alliance has the potential to bridge these two communities and provide a space for dialogue and understanding. So while She Hate Me may be of limited cinematic merit, it outlines areas in which such dialogue is necessary.

Stimson House Study Break

Thursday, March 10
Stimson House @ 9 p.m.
Take a break from studying and finals.
Eat food & watch some good Comedy!
By Ali Khaki, '07

Is it possible to fill the concert hall with Carleton students in the middle of eighth week? This is exactly what Intertwining Melodies (IM) succeeded in doing with their first official concert on Wednesday, February 23rd.

The concert was a huge hit, filling the venue and truly becoming the talk of Carleton’s campus.

IM, a new a cappella group that was formed by four students of color in the fall, was started with the intention of changing the way a cappella is done on Carleton's campus. Students who put this group together, believed in making a cappella a much more interactive experience.

The concert was definitely an interactive experience. This was especially obvious when the group received a standing ovation after Monet Sconyers’ amazing rendition of the Circle of Life.

Students attending this concert were engaged, and having a good time. The music was fun, the choreography was fun, but most of all, this new group, IM, is fun!

The group works hard on developing that sort of interactive experience with fun tidbits throughout the concert. This started right away with a skit by Elisha Hall encouraging everyone to turn off their cell phones. In addition, Hall and Watts tagged off when switching microphones. Other similar choreography helped the group share their energy and excitement with all of those at the concert.

During a recent interview with Chris Watts, he shared the background behind the birth of IM. Last year, Watts and Elisha Hall thought up the idea of a new a cappella group and this fall they began to work with Peter Uwalaka and Darlinda Minor to put together tryouts, assemble a group, and make that idea a reality.

While last week was IM’s first official concert, they did have a brief premier in the fall; opening for some of the more established a cappella groups on campus! That premier set the initial bar very high for this group and while the group continues to meet and raise expectations, they are aware of this challenge.

Hall especially pointed this out when discussing IM’s success as he spoke of the challenge for this group to meet and continue to meet expectations on a campus filled with quality a cappella.

The group has put in a lot of hard work to reach the level of success that they’ve reached on campus. Both Watts and Hall spoke to great lengths about the grueling six to eight hours of practice a week and the challenges of these rehearsals. It has not been easy for IM to balance schedules and personalities, but in the end, the hard work appears to be pretty rewarding.

The shout outs in this edition of the Spectrum are a testament in themselves really put into perspective the impact IM has had on this campus.

This success, the ability to excite the campus, was exactly the goal of students Watts and Hall when they thought up the idea of a new, fresh a cappella group on campus. In his interview, Watts mentioned his vision for the group, “I want IM to be something for everybody, I want people to come hear us and feel something.” A vision that is well on its way towards becoming a reality.

Omitting Melodies Energizes Carleton with A Cappella Music

Tuskegee Airmen: A Brief Look into the History Left out of the History Books

Obituary

Benjamin Alexander, Sr. age 86 passed away on February 3, 2005.

Ben was the recipient of the Hallie Q. Brown ‘Man of the Year, 2004’ Award. As an original Tuskegee Airman he received the American Theater Ribbon, Good Conduct Medal, World War II Victory Medal and was well respected in the community. He served as President of the Sterling Club and was a member of the St. Philip’s Episcopal Church and the Men’s Club of St. Philip’s Church.

Tuskegee Airmen

The Tuskegee Airmen were the first African Americans to be trained as WWII Military pilots in the U.S. Army Air Corps. This was a time when being black was more of a crime then being the enemy. Never in our nations' history has the idea of enemy lines been so blurred or has patriotism been so clearly defined. The Tuskegee Airmen challenged America’s racist attitudes with the willingness to give their lives to
Amazing and Understated: Legendary Women You May Not Know About

By Cindy Lys, ’07

**Ida Lewis: Black Lighthouse Keeper**

Idawalley (Ida) Zorada Lewis was born in Newport, Rhode Island, in 1842. Her father was the first keeper of Lime Rock beacon on a tiny island a third of a mile from the shore of Newport. Upon his death, Ida had taken over his post. Since Lime Rock was completely surrounded by water, the only way to reach the mainland was by boat. Ida, the oldest of four children, rowed her siblings to school every week and fetched needed supplies from the town in a time when it was highly unusual for a woman to do such tasks. She soon became very skilled in handling the boat and is credited with saving 18 lives during her 39 years on Lime Rock. (Unofficial reports suggest the number was closer to 25.) Her last recorded rescue occurred when she was 63 years old. Mrs. Ida Lewis-Wilson was awarded the highest medal of the U.S. Life Saving Service. On the night of her death, the bells on all the vessels anchored in Newport Harbor were tolled in her memory. In 1924 the Rhode Island legislature officially changed the name of Lime Rock to Ida Lewis Rock. Lime Rock Lighthouse was thus also changed to the Ida Lewis Lighthouse which is the only such honor paid to a keeper.

Info taken from http://users.sitestar.net/~cypress/ida.htm

**Stagecoach Mary: The Original Gangsta’**

Mary Fields was a “Black gun-totin’ female in the American wild west. She was six feet tall; heavy; tough; short-tempered; two-fisted; powerful; and packed a pair of six-shooters and an eight or ten-gauge shotgun”. She was born a slave in Tennessee during the administration of Andrew Jackson. After the Civil War, Mary made her way to Cascade County in west central Montana in search of improved sustenance and adventure. She found work with the St. Peter Mission who had a thriving business of “converting heathen savages, and other disgusting costumers, to the true path of salvation – although not salvation from the white men”. Mary was hired to do hard labor and when reserves were low she would make the dangerous supply runs to the train stop. Afterwards, she landed a job carrying the United States Mail. These risky trips and her consistency for delivering parcels no matter the circumstances earned her the nickname “Stagecoach Mary”. It is reported that she broke more noses than any other person in central Montana. She was also engaged in shootouts and was ready for a fist fight at the drop of a hat. She and her mule, Moses, delivered important mail which helped to accommodate the land claim process which helped greatly the advance the development of a considerable portion of central Montana, a contribution for which she is given little credit. In 1914, she died of liver failure.

Info taken from: http://www.blackcowboys.com/maryfields.htm
Looking for Haiti

By Cindy Lys, ’07

Mrs. Kendrick was my only black teacher in elementary school, and she decided that today class, we are going to learn about our identities for the week of standardized testing we second graders were about to endure. My grade school was composed of students whose parents were not from this country. My friends in class were Pakistani, Vietnamese, Korean, Thai and so on. I think every kid in that class spoke a different language at home, even other white students who were Assyrian and Ukrainian. Mrs. Kendrick explained that most of us were Americans, but that was just where we were born. She explained to us that we also all come from other places so we should name them when we identify as American. She explained that because I am Black, I am an African-American. In light of everything we were learning about Harriet Tubman and Martin Luther King, Jr., I was more than excited about this.

My mother came to pick me up after school that day rearranging my whole world from school to family. I flew into school that day rearranging my whole world as I knew it.

My high school sweetheart, who was an African-American from the Westside of Chicago, once told me that he was jealous of me being Haitian and knowing where I came from. He explained it as if he was rootless with no real African culture and traditions. I responded by informing him that he cannot see his culture because he is surrounded by it. If we had both been in Haiti, and that was all I knew through my life, he would have been the exotic one who was cultured.

At home, I was amidst a wealth of culture with no heritage. I could look at my large family with their loud Kompa music and boisterous Kreyol and know: I am Haitian. But these encounters happened every few months at best. School has happened every day since I was five. In some ways, I felt that being from Haiti had many privileges to it that most African-Americans didn’t have. I knew exactly where my family came from. I knew the names of my grandmothers and grandfathers, what instruments they had played and the long line of nurses on my mom’s side of the family. I suppose when I became frustrated with not having answers to the questions people started asking me about Haiti, I began to look around the indexes of my school books to find my history. That failed completely. Thus, I turned to my parents, very confused and eager to find out why this alien family of mine was so proud to be Haitian when we didn’t exist in America or to anyone else but ourselves. So I asked my dad. He told me the biggest secret I had ever heard. Haiti is the first free black republic in this hemisphere, a good century and a half before the civil rights movement in the 1960’s. We took back the country by force from Napoleon Bonaparte. We killed EVERY white person we could find. I had a hard time believing it and was even afraid of telling anyone because I had no way of proving it. This wasn’t in any book I knew. In the latter part of my high school career, I became more confident in my heritage as I became more aware that textbooks and teachers were not the word of God. I also came to understand why it was not in the best interests of a white historian to ever acknowledge the first successful slave rebellion.

Papi and I, we are from Haiti.” When we got home she told me of what sounded like where a prince and princess would honeymoon happily ever after. She told me about games she played, lizards that fell from her shoulders as she ran away screaming, the school she had to walk to four miles from her house and throwing rocks to make fruit fall from the trees. As I hung on to every word, falling head over heels in love with Haiti, a country only I belonged to, my mother had managed to also displace me from everything we were learning in our Black History Month unit. I could no longer feel the same pride that I felt before about traffic lights, Black Moses and peanuts. These were not my people anymore; this was not my history.

Now, in college, I get into many conversations about minority visibility in the media as well as social and historical acknowledgement of minorities in education. Many tire of whitewashed images of the “All American Girl” and the old-white-guy CEO of a Fortune 500 company. But I wonder if they really understand what it is to be completely invisible even in situations focused on diversity. I never learned anything about Haiti in school. I have never had a Caribbean unit in social studies. I was lucky to find a good handful of people in high school that even recognized the name. As far as my education was concerned, I became a student who could go on and on about Native Americans, African Americans and their history in this country. Latinos and Asian Americans were invisible in the textbooks too. The difference, however, between us is that there were other students in the classroom who looked like them and talked like them. They had each other, at least. The textbooks usually covered history from when whites landed there to when they left. There were years of Black History Months and Social Studies classes where I was reluctantly convinced that my people didn’t contribute anything to the world as I knew it.

At home, I was amidst a wealth of culture with no heritage. I could look at my large family with their loud Kompa music and boisterous Kreyol and know: I am Haitian. But these encounters happened every few months at best. School has happened every day since I was five. In some ways, I felt that being from Haiti had many privileges to it that most African-Americans didn’t have. I knew exactly where my family came from. I knew the names of my grandmothers and grandfathers, what instruments they had played and the long line of nurses on my mom’s side of the family. I suppose when I became frustrated with not having answers to the questions people started asking me about Haiti, I began to look around the indexes of my school books to find my history. That failed completely. Thus, I turned to my parents, very confused and eager to find out why this alien family of mine was so proud to be Haitian when we didn’t exist in America or to anyone else but ourselves. So I asked my dad. He told me the biggest secret I had ever heard. Haiti is the first free black republic in this hemisphere, a good century and a half before the civil rights movement in the 1960’s. We took back the country by force from Napoleon Bonaparte. We killed EVERY white person we could find. I had a hard time believing it and was even afraid of telling anyone because I had no way of proving it. This wasn’t in any book I knew. In the latter part of my high school career, I became more confident in my heritage as I became more aware that textbooks and teachers were not the word of God. I also came to understand why it was not in the best interests of a white historian to ever acknowledge the first successful slave rebellion.

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“How does a fish know it’s wet unless it is out of the water?” He now goes to a college in white, rural Massachusetts and knows exactly what I meant.
News Commentaries: Venezuela

By Khullani Abdullahi, ’06

"Before the world, before our people, before the Latin American people, and before the people of North America, for whom we have respect, I accuse the government of the United States of continuing their aggressions against Venezuela,"

~Venezuelan President Hugo Chavez~

America’s quest for absolute hegemony continues. Denouncements of U.S. imperialism being expressed from Chavez in Venezuela have catapulted Chavez to the international stage. Recent developments in Latin America’s interactions with the U.S may constitute a more immediate concern than relations with Iran and North Korea.

Chavez, Venezuela’s popularly elected and supported President in a landslide victory in 1998, has been mired recent constant controversy about the legitimacy of his rule. Having just stated that Chavez was popularly elected and is supported by the majority of Venezuela’s people, one may legitimately wonder why the controversy. On account of his political and economic positions Chavez has had to democratically survive a U.S. backed coup, corrupt union’s oil strike, and a recall referendum. Yet time and time again the Venezuelan people have expressed their confidence in Hugo Chavez.

By denouncing and attempting to reverse the devastation wrought by free trade agreements Chavez’s opposition to the economic reforms proposed by the Bush administration has made him a voice of dissent in Latin America. Chavez currently seeks to obstruct harmful U.S. economic and political initiatives in Latin America. Chavez has taken opposing standpoints to the U.S government on a number of issues ranging from the U.S regime’s occupation of Iraq and Afghanistan, to the Free Trade of the Americas Pact. Chavez poses a serious threat to U.S. hegemony, in the region. Chavez’s willingness to overtly ignore U.S. recommended policies and prioritize the well being of his people over that of U.S. corporations, makes him a threat that needs to be neutralized.

Chavez recently, in his weekly T.V. address to the people of Venezuela, openly addressed his concerns about U.S. policies while simultaneously sharing with the Venezuelan people the latest developments in the Bush administration’s attempts to silence a voice of dissent, and actively destabilize Venezuela in hopes of discrediting the current Venezuelan administration.

Chavez has recently addressed the Bush administrations machinations to overthrow him in a failed coup attempt in 2002 and then a recall vote in late 2004.

“Don’t make the mistake Mr. Bush, of ordering my assassination…”

Chavez appealed to the level of awareness on the part of people in his country, in Latin America and around the world in an attempt to dissuade Bush from the path he has embarked upon. One may rest assured that the assassination of Chavez, a popularly democratically elected president will result in massive demonstrations. Chavez has rejected the precedents set by former U.S. backed Latin American leaders and focused on Latin American centered initiatives which increase the quality of life for the majority of Latin America’s poor.

The idea that the American administration is attempting to destabilize and oust democratically elected leaders while increasing diplomatic relations with Uzbekistan’s tyrant Islam Karimov is highly disturbing. Infringing upon the sovereignty of a democratic nation, by meddling in their internal affairs is grounds for war. The fact that Venezuela could never militarily stave off the U.S is not reason enough to continuously reinforce the idea of preemptive action, to preserve U.S hegemony.

Bush & Co. would do well to heed the advice of Venezuela’s Foreign Relations Minister, Ali Rodriquez, who recently pointed out that “In order to be able to maintain a constructive relationship, it is absolutely necessary and imperative to respect the sovereignty and the right to self-determination of other countries,” President Bush, I’m afraid that means the assassination of popularly elected presidents in fair and free elections can no longer be a viable option.
Silence Broken: Korean Comfort Women

By Andrew Williams

“Our lives begin to end the day we become silent about things that matter.” – Dr. Martin Luther King Jr.

On Thursday, February 17th, Boloiu 104 was filled to capacity for a Korean Student Association showing of Silence Broken: Korean Comfort Women. In this wrenching and compelling documentary, filmmaker Dai Sil Kim-Gibson, shatters a half-century of silence for Korean girls and women forced into sexual servitude by the Japanese Imperial Army during World War II. The film brilliantly interweaves interviews with survivors, archival footage, dramatic re-creations of their stories, and bald-face denials of many Japanese scholars, leaders, and veterans to craft a complex and impassioned historical documentary about the enslavement, torture, and disfigurement of Korean women.

Importantly, the film is not just a story of degradation and horror, but of political activism and the resilience of the human spirit. Many of the Korean women interviewed in the film along with their allies have been demanding justice and reparations for the “crimes against humanity” against them. Among their staunchest advocates is the filmmaker Dai Sil Kim-Gibson who was in attendance at the event and fielded questions after the screening. Born in northern Korea when it was under Japanese colonial rule, Kim-Gibson came to the United States in 1962 to pursue graduate studies. She received her Ph.D. in religion from Boston University, and taught at Mount Holyoke College, which was followed by her career as a federal and state government employee: senior program officer at the National Endowment for the Humanities and director of the media program of the New York State Council on the Arts. Her responses to questions included themes that stressed U.S. and British government complicity in preventing the release of documents that would have substantiated the human rights abuse claims of Korean women. She also emphasized the urgency of their appeals for reparations as many of the surviving women are of an advanced age. It seems to be the strategy of the Japanese government to stall in providing reparations with the hope that the issue will die with the death of the surviving comfort women. Indeed, near the end of the film, we learn that two of the women profiled in the film have passed away since filming. Their deaths are not surprising, given their age and the harrowing experiences of their early years. But the film so vividly expresses the women’s humanity and individuality that what does surprise is the degree of sadness that arises upon learning this news. This fact is a tribute to the artistry of the film, and to its emotional immediacy and compassion.


Tuskegee continued from page 4

a country not willing to serve them.

Tuskegee, Alabama while over 10,000 Black maintenance personnel trained at Chanute field in Illinois. Five hundred fifty bomber pilots and their crews were trained but the war ended before they were deployed overseas. The remaining 445 fighter pilots and their crews entered combat in Europe, the Mediterranean and North Africa. The Tuskegee Airmen were forced to operate as segregated units and not allowed to train or fight alongside their white fellow countrymen. To identify themselves they painted the tails of their aircraft red, thus becoming the "Red Tails". The Tuskegee Airmen "Red Tails" carried their hopes and dreams of equality for themselves and their thirteen million African American countrymen into battle.

Initially shunned, due to their color, the Red Tails superior performance rapidly became legendary and they soon became the requested white bomber pilots fighter escorts. Flying over 15,000 sorties in 1500 plus missions they compiled an outstanding combat record. As bomber escorts, the Tuskegee Airmen never lost a bomber to enemy fighters; a record no other fighter group achieved. Sixty six gave their lives in combat and 32 were captured as prisoners of war. They were recognized by receiving over 850 medals including the Presidential Unit Citation, the highest award that can be given a military unit.

What began as an experiment ended with a path of success forged for all African Americans. The path however was not easy. Returning home the airmen were once again mistreated by the country they had just defended. But the Tuskegee Airmen had defeated this racist enemy before and they would do it again. Using their education they went on to successful careers in the military, business and education while continuing the quiet fight for freedom.

Unfortunately this story of how a group of African American aviators fought and won battles on two fronts: against racism at home and against fascism in Europe has been left out of most history textbooks. The story can no longer go untold, not just because of its importance in black history, but because of its importance in American History.

Information from: www.redtail.org
poetry Corner

My People

My People live a life of compulsion, and invisible chains, that is no life at all

Lost Fathers
Forsaken Mothers
Forgotten Children
Disrespected Elders

Entrapped souls yearning for revolution

Born into the captivity of a racialized society,

Debilitated by a pain that encompasses unspoken & unacknowledged horrors

Spiraling through our veins are the remnants of that pain

The pit of dread embedded in stomachs hardens as they speak of racial harmony & progress…

yet simultaneously refuse to publicly admit & apologize for the horrors committed

Notions of Freedom with restrictions & Independence with limitations subtly recall the legacies of:
Mao, Stalin, & General Pol Pot

Caged minds operate on distorted blind intuition believing transformation impossible

~Ifrah~
Shout out to Annette Nierobisz for her constant support despite a stressful term. Very much appreciated! Thanks for everything. - Amy Trieu

Shout out to Nakina Eugene for being the best physics partner in the world! You’re the best...good luck with comps, girlie! - $Darlinda$

To Club Caribé!! Thanks to you all for your hard work, we’re going to rock Spring Term! (heart), Cindy

I would like to shout-out to crunkiest, best dressed, sexiest A cappella Group on Campus...IM...you guys have officially made campus more diverse. Great JOB! - Love

Shout out to Intertwining Melodies for a job WELL done on the concert!! I love you guys with all my heart!! You’re definitely my favorite a cappella group :-) - $Darlinda$

Shout out to Ali Khaki for being amazing at chemistry and getting the highly coveted lab position! - Molly

Thanks to everybody who helped make the Red, White, and Pink Party!! It was so great...and most importantly thanks to everyone that showed up. We know that each one of you guys truly love us. Thanks a lot!
- Love(19), Naomi(21), Maya(20), Cedrina(21), and Tiffany (19)

Posse Love! CP3 and Steve, I love you all!
- Cindy

This is a shout out to Hikaru, my MPL and IM Basketball teammate. WHERE ARE YOU? Just Kidding. You are the coolest MPL I could have asked for, and a great friend at that. We had a great IM season this term and I got to know you outside the academic "rims" of Carleton. Thanks for everything. I LOVE YOU MAN! - Santosh

I want to send a shout out to my roommate Eunice Sapp for being the best roommate ever. I couldn’t ask for anyone better. Thanks for always being there for me. I love you girl!! - Mehret Tesfay

Shout out to Cassie, Naemah and Christina for adopting this freshman! I know you haven’t been seeing a lot of me this term, but I haven’t forgotten you. You ladies have made my Freshman experience what it has been and I thank you for being there for me. Thank you for opening the door of Davis 122 to me, and for making it feel like a home very far away from home for me. Love always,
- Sef Matambo

Shout out to Intertwining Melodies! — full house on a Wednesday night of 8th week? You guys energized everybody during a cold and busy winter like this!!! - Jipei Zhang ‘06

Shout out to all the seniors for sticking through Carleton and making it to the end of the road. I admire each and every one of you for your courage and determination...I LUV! - $Darlinda$

Shout out to my roomies. Good times are even better when shared with Cassie and Christina! - Naemah

I would like to send a shout out to Elliot James for getting the new Black Queer Alliance off the ground and to Kelly Lewis and John Smith-Ricco, two of the board members, for helping him get it chartered. Go BQA!
- Cassie Y. :)

Ivie and Brisa
Are rockin’ comps!
You two are amazing!
- M&D

Shout out to Eunice for all her hard work and enthusiasm (Eunice, enthusiastic?) in preparation for our spring break trip to Operation Breakthrough - Sam