

MINT

Fall 2006 Volume 8

“The fundamental delusion of humanity is to suppose that I am here and you are out there.”

—Yasuntani Roshi

CIVIL RIGHTS

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EDITOR'S NOTE

As the fall semester draws to an end and the onslaught of brutal final exams and papers becomes all too real, MiNT Magazine is here to give your mind a break. MiNT has been working diligently to provide you, Geneseo students, with the freshest angles of issues that surround us all today. From TB attacking Russian prisoners to obsessions with Facebook, discoveries about racism in Syracuse to female infanticide in India, this newest edition of MiNT is sure to capture your attention.

With the introduction of Civil Rights as the theme of this volume, MiNT is going back to its roots. MiNT was founded on the basis of promoting discussions about under-represented issues both on and off campus. In regards to the Susan B. Anthony theme this year at the college, MiNT has made an attempt to open Geneseo students' ears to the many repressed voices that are trying to be heard. Our feature editorial focuses on the effects of the silencing of men during this time of female empowerment.

Throughout the years, MiNT Magazine has displayed a steady, yet subtle, influence on the Geneseo campus. I have had the honor of watching MiNT grow both older and more capable of fulfilling our intended purpose. Although I have great hopes for the expansion of MiNT in the future, I cannot but help being proud of the many writers and staff of MiNT that make this magazine possible. To my staff, I thank you for all your hard work. To my fellow Geneseo students, read and enjoy!



Sara Germain
Editor-in-Chief

MiNT Magazine is an outlet for students of SUNY Geneseo to exercise their freedom of speech, whether it be artistic, creative, or political. The editorials published reflect the opinions and sentiments of their authors.

We welcome responses to our editorials
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Silence of the Bards

by Eric Metz

“Those rich people don’t want ol’ Rainbow sitting on their corners...harrassin’ their customers for money all of the time. But hell, those people are my customers too!”

Earlier this summer in Syracuse, I met Rainbow for the first time outside of Federal Espresso. I was sitting on the sidewalk with the bottom of an espresso, when he came smiling toward me.

He quietly rolled his wheelchair up to the table across from me, and with a yellow smile he asked, “Do ya think you could spare a few bones for a poor Veeetnam veteran?”

I replied, “No, but I do think I could buy him a cup of coffee.”

During the next fourteen weeks, I must have bought him another thirty-one cups of coffee, and he must have told me at least thirty-two stories about life on the concrete.

There is not a pot of gold at this Rainbow’s feet. He belongs to a group of street-corner storytellers that are commonly branded as panhandlers. In crusty jeans and threadbare jackets they sit on the sidewalk, call out from the corner, and pace the pavement looking for spare change. Freedom of speech is the tool of their trade. Using their First Amendment right, the panhandlers rattle off epic tales of misfortune in hope of eliciting a charitable response.

Over fall break, I managed to find Rainbow in Thornden Park. He was wearing the same faded army fatigues, crusty black kufi, and bright rainbow colored scarf that he had worn all summer. As I strolled and he rolled, Rainbow slid further into his rant.

He said, “All of those store owners have their peacoats and poodles, but they get mad at me cuz I want a little bread. They get the po-lice to come down here and push me out. You remember I told you about little Jeek...he was just sitting outside the theatre last week when two cops arrested him. They said he had disorderly conduct and tugged him off to the jail house.”

Panhandlers market charity through storytelling. In this capacity, the panhandler becomes the bard of yesterday. They seek the patronage of passersby through their hard-luck stories. But many people hear a Siren’s call in the urban bard’s cry, and they make themselves deaf to avoid the outstretched hands that lay claim to their pocket change.

As passersby plug their ears, urban bards are growing in-

creasingly desperate to make their stories heard. The bards’ only recourse is to sing louder, but the Syracuse business community is looking beyond better earplugs for a solution. Today the employed have turned to the institutions their taxes support; they are pressuring city officials and police departments to clean up the city.

Taxpayers are invoking the wrath of the government on their homeless enemies. Charges of disorderly conduct and creating a public disturbance are issued to imprison and intimidate urban bards. These charges are highly subjective. While room for interpretation allows the police to baselessly charge the poor with these crimes, the urban bards’ stigmatized status frees the police from public recourse. The charges carry either a fine or imprisonment. Since the bards are poor, they must stay in prison. Not only does jail time keep the bards off the street and out of the way of loyal taxpayers, it conditions them into thinking that they are not entitled to the same rights that the rich enjoy.

Jail time is a constitutional lobotomy. It is used to remove the citizen’s 14th Amendment consciousness. The jail carves away the bard’s sense of equal protection; consequently, the bard falls into a submissive silence through the fear of an unjust reprisal. As the government comes down from above and rehabilitated bards return to the streets, taxpayers rebuke Rainbow for thinking of them as his customers.

I don’t know if there will be a Rainbow with my turkey dinner. Over Thanksgiving Break I will return to Syracuse, and I will probably grab an espresso or five. I’m almost positive that Federal Espresso will still be there, but I am less confident that I will find Rainbow in the Armory. With the government’s extra-constitutional crackdowns on the bards, I fear that I will no longer hear Rainbow and his compatriots. Without Rainbow’s colorful conversation, I will be left alone to mull over a dull cup of coffee in a Syracuse without its Sirens.

Responses to this editorial may be sent to mint@geneseo.edu

“Breaking and Entering” (c) 2006 Jon Stepanian



A mention of thanks to Mattie’s Cafe & Ice Cream for their continued support. Open until 9 pm, featuring fair trade Peruvian Coffee. - “The Best Cup in Town.” Located at 116 Main Street.

Life, Liberty, and Trivial Pursuits

by Meghan Gleason

For twenty years and counting, I've managed to remain relatively inoffensive. As a white, middle class, straight girl who's never needed an abortion (cross your fingers); my lifestyle hasn't been protested or petitioned. The most serious thing I've had to fight for was ear piercing when I was twelve, and that stint lasted only a week. So when I skim over articles about month long protests for equal education opportunities or the right to marry within one's gender, I thank goodness that they don't concern me and keep flipping through the paper until I find the crossword puzzle.

Is that why I'm not called to action, because I'm unaffected? I mean - hey, those aren't my rights on the line. But does that matter? What difference does it make if my rights, your rights, or the rights of the awkward kid down the hall are challenged? Living in a country that prides itself on freedom, one would think that there would be a greater collective effort to ensure the security of civil rights. In Europe, particularly France, students are an extremely active force in politics. Kavita Singh, an American studying in Paris at the Universite de Paris VIII, has both observed and participated in her fellow students' protests, reflecting that "some have been able to see and respect the political activism that one takes for granted in France, and can only wish for in America (...) and the value that active and continuous participation in government can have, while in the US, just getting people to vote is a struggle." Instead of taking a similar approach to politics, our involvement is retarded by puzzle-hunters, like me, who would rather direct our apathy and attention to trivial pursuits instead of politics.

One afternoon, I was discussing my lack of concern for political issues with a friend over grilled cheese sandwiches, and I even bragged to him about being uninfluenced by their dynamics. The responsive look on his face told me firstly that I was sorely mistaken, and that secondly, he was choking. After the dislodging, he reminded me about the Patriot Act...well, at least he thought he was reminding me. The Patriot Act? It sounded familiar, but maybe I was confusing it with the Mel Gibson movie. Intrigued, I googled my way to an article on the American Civil Liberties Union website. I found that flaws in the Patriot Act's design grants the government access to "medical records, tax records, informa-

tion about the books you buy or borrow without probable cause, and the power to break into your home and conduct secret searches without telling you for weeks, months, or indefinitely." Unaffected, schmunaffected! We are all in the mix and have been since 2001. 2001?!?! Where have I been? Thoroughly embarrassed and paranoid, I promised myself to become more aware of current events in D.C., and less aware of those in L.A.

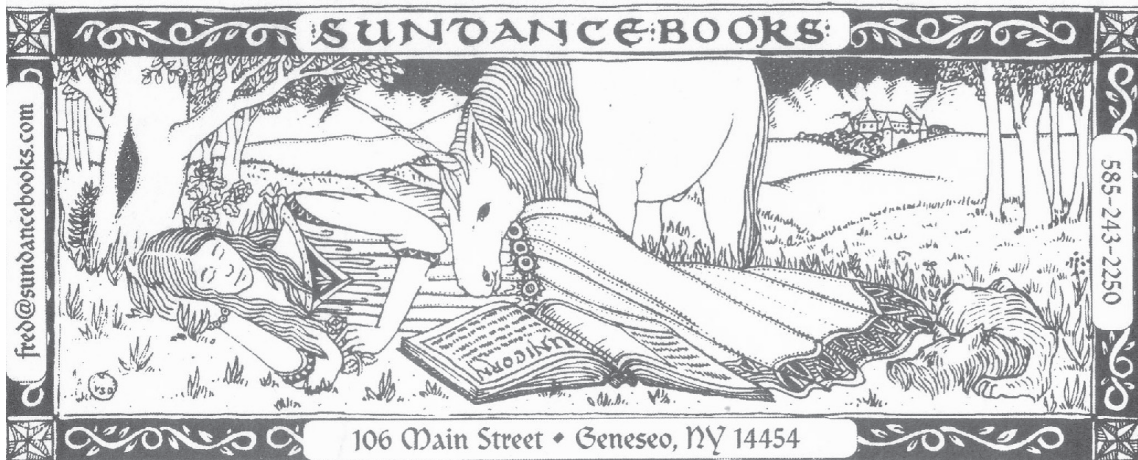
Perhaps what was really keeping me from being called to action was a lack of knowledge, not a lack of concern. After all, how can I be expected to become involved in something I don't know about? In "The Black Minister: Uncle Tom or The Abolitionist", Ronnie E. Turner articulates this point when he says, "education was consistently shown to be a crucial variable in civil rights involvement." The first step towards becoming involved in the protection of civil rights is learning about them and how they are affected by government affairs.

Easier said than done. I want my MTV, not my CNN. Let's be serious, more college students prefer "The Real World" over "Sixty Minutes." MTV, however, in response to the increasing concern over the noninvolvement of adolescents, has developed "think MTV", a subdivision in which issues of discrimination, education, the environment, the world, politics, and sexual health are discussed. Its trendy, pop culture aura makes it less intimidating than other news sources and, in turn, more approachable for novice-news-readers. So what if you hear breaking stories from Gideon Yago rather than Larry King? As long as the source is reliable, gaining exposure to information is more important than the identity of its deliverer.

Contrary to my previous beliefs, the fight for civil rights and their enforcement is still an ongoing battle. Problems from yesteryear, such as segregation and election fraud, are still making their ugly presence known. So how can you become more involved? Websites such as civilrights.org and think.MTV.com are good places to gain information on the current status of civil rights. Find an issue you care about, one that motivates and inspires you, and focus on it. On campus, many student organizations are involved in civil rights, like the Political Affairs Club, and Pride Alliance. Issues of The New York Times are free and available in all

the dorms. Once I opened my eyes, I realized all the sources of news surrounding me. I mean to take advantage of them, and so should you. So what are you waiting for?

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If 100,000 People Join this Group, then I'll Write an Article about Facebook

by Ann Nicodemi

"We are what we pretend to be, so we must be careful about what we pretend to be." Kurt Vonnegut

Are we what we pretend to be? Perhaps who we actually are has nothing to do with the person that we wish we were? These questions take on new meaning when considered in an age where information sharing has become the norm, and websites like Facebook have become a place to "meet" and learn about new people.

A Facebook profile is a collection of favorites, pictures, quotes, and thoughts that a person has collected to create an overall picture of him or herself. Students, who make up the majority of the Facebook community, share information about themselves, as well as look at other students' profiles. This interaction, if it can even be called such, runs the gamut from merely looking at another person's profile to "friending" that person - adding his or her profile to your own list of "friends". Often, these profiles may not depict an accurate picture; but they do portray how a person wants to be seen.

In addition to the unsettling aspect of voyeurism that Facebook promotes, it is disturbing to learn the amount of time that people devote to this network. Facebook browsing has become a religion or cult of sorts; people admit to logging on at least six times a day. It is only natural that employers are noticing this networking phenomenon; after all, it represents an opportunity for more "face" time with their employees. Many students who have graduated from either college or graduate school are surprised at the amount of employers who are looking them up on Facebook.

One problem with Facebook, besides, of course, the superficiality of making friends online, is that people have a tendency to "friend" everyone they meet. While these people are at the moment friends and acquaintances, Facebook devotees should consider that in a few years, these "friends," will become their coworkers and bosses. Of course, it is also important to mention that as time passes, Facebook becomes increasingly more open to the public eye, and soon anyone will be able to access a Facebook profile if the necessary privacy measures are not taken.

Considering this manner in which many students choose to represent themselves, would it be any wonder if they have a difficult time getting hired? Employers look at their interviewee's profile pictures and wonder if this drunken person, lying in a giant pile of beer cans, will be the most responsible employee. Perhaps the person who lists alcohol as one of their activities, not once, but three times, will be interviewed with more skepticism. Or what about the person whose interests include "doing your mom"? Well, employers *are* always looking for that ambitious worker who's willing to go the extra mile. In that case, let's not forget all the members of the group, "If this group reaches 100,000, my girlfriend will have a threesome". Perhaps he'll be hired for his creative flair and his girlfriend will be hired for her willingness to try new things.

If, however, employers decide to look elsewhere, then Facebook groupies will argue, "it's not who I really am". Their point might have some value, if only from the perspective of whether or not it's fair for employers to even look at Facebook. We will always have



our First Amendment rights to freedom of speech. Anyone can write whatever he or she wants in his or her Facebook profile. Is it fair, or even morally right, for employers to look at Facebook profiles as part of a complete interview? Presently, there is very little legal precedence involving the legitimacy of using Facebook for more than personal uses. The past uses of Facebook have not been encouraging for students. In November 2005, Kansas State University used Facebook to investigate students who were accused of violating an honor pledge. The month before, Pennsylvania State University Police used Facebook to track down students who rushed a field after an Ohio State game. It seems that, for right now at least, employers will be legally allowed to use Facebook as a method for investigating future employees.

Perhaps involving one's civil rights and Facebook is not the more important question here; rather, the question of validity regarding Vonnegut's point, are we who we pretend to be, is more applicable. Why do people create the profiles that they do? Is it because that is how they want their friends to see them? Along those lines, it seems that people want their friends to see them as what they want to be, not who they are. If people want to see themselves in a certain way, then eventually they can become who they want to be. In this case, perhaps people need to review their Facebook profiles, and ask themselves if this is who they are, or who they want to become. Instead of worrying about employers seeing their profiles or whether they have the proper privacy blocks on, perhaps students ought to, as Vonnegut says, worry more about who they pretend to be.

Sources:

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"Me" (c) 2004, Jon Stepanian

2, 4, 6, 8, No More Violence, No More Rape!

by Kim Perrella

They gathered in the dark, despite the cold and the rain and wind whistling through the trees. They marched through the streets, their voices literally echoing through the houses and shops and campus buildings.

"They" were the nearly 50 men and women who attended the Womyn's Action Coalition's "Take Back the Night" on Tuesday, October 17. I counted myself among their ranks. I stood shivering with the rest of them next to the college Green, listening to men and women tell both theirs and their friends' frightening and heart-wrenching stories of rape and abuse. I marched with them up Main Street, down Court Street and through the Geneseo campus, adding my voice to their chants.

I had gone to find a story for my journalism class; I learned about the event from the Geneseo website. I was fairly nervous about it, not sure exactly what to expect from a group that spells woman with a y. When I arrived, and the stories began to be shared, I was blown away. I suppose I never really knew how prominent rape, sexual assault and physical and emotional abuse really are, even on our own campus. It was an incredibly overwhelming and revealing experience. When the people around me began telling their stories, my first thoughts were that I had no personal experience of the kind. As the night went on and the stories continued, I came to realize more and more that I do have similar experiences, through both friends and myself. While I personally have never been a victim of anything, I could and do understand and share the feelings of hurt, anger and fear being expressed that night.

Next, we took to the streets, screaming out chants of hope and empowerment. "Sexist, racist, anti-gays, you can't take our nights away!" and "Out of the houses, into the streets, no more people raped or beat!" were among the chants, as were more light-hearted ones like, "Hey, hey! Mister, mister! Get your hands off my sister!" At first I walked along, joining in every now and then, but by the end of the night, I found my own voice shouting out with the same volume and conviction as the rest of them.

It made me ashamed at my initial apprehension about how I would be received and if I would fit in with those attending. Contrary to popular belief, the women of Womyn do not dislike men. In fact, they were genuinely pleased that about 1/5 of those present were male, and thanked them for showing up and showing support. Also contrary to popular belief, the women there were not manly or frightening; without the hand-written messages speaking against rape and discrimination on their clothing, you wouldn't be able to pick them out of a crowd. Those who attended were genuine people wanting to speak out and protest against the way rape and sexual assault are stigmatized, ignored, and pushed aside in our society. It made me wish that I had come for a reason deeper than a need for a journalism class story.

While I don't know if I will ever attend another "Take Back the Night", and I didn't get a story out of it (it didn't fit the description of the kind of piece I was supposed to write,) I am incredibly glad that I went. It was an experience I will not soon forget, and intend to keep in mind as I go about my life. So I urge all of you

to do as I did, whether of your own accord or by joining in with the Womyn's Action Coalition; "Women and men unite, take back the night!"

The following local resources are available to those who wish to use them:

On Campus-

- Womyn's Action Coalition, located in the college Union
- Vox, Voices for Planned Parenthood
- The Lauderdale Health Center, located on University Drive across from Steuben Hall
- University Police (for both judicial and legal charges) 245-5222
- Dr. Sancilio, Dean of Students (judicial charges only) 245-5706

Off-Campus-

- Planned Parenthood in Rochester
<http://www.pprsr.org/home/>
- Chances and Changes- Livingston County shelter for battered women <http://www.chancesandchanges.org/>
- Alternatives for Battered Women in Monroe County
<http://www.abwrochester.org/>
- Livingston County Sheriff, Village of Geneseo (legal charges only) 911, or 243-7100 for non-emergencies
You can also call Livingston County Rape Crisis toll free 24 hours a day at 1-800-527-1757

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"Summer 2006" (c) 2006, Jon Stepanian



Boys Are Stupid, Throw Rocks at Them

By Kseniya Popov

Look out boys, America is about to turn into the first matriarchal society on earth! The Amazons, a mythical race of women warriors who ate little boys like you for lunch and then had seconds, were also matriarchal - but they're not real, so we're not worried. Maybe American women won't eat you for lunch, but they'll beat you into college. Then, if it all goes according to plan, they'll take your high decision-making jobs and run you out of the country! And really, guys, you're asking for it.

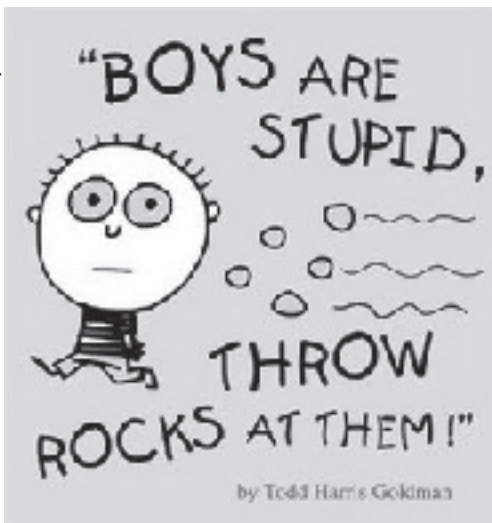
It's a wonder your half isn't more worried about it... Studies have shown that male enrollment in college has consistently declined over the past years, that teenage boys have a higher rate of dropping out of high school than teenage girls, and that those teenage girls are more focused on their future. What's going on?

First, you're dropping out of high school like flies drop out of your grandma's window treatments. While girl students are sashaying through high school on the wings of the 1970's feminist movement, supported on all sides by concerned faculty and "anything you can do I can do better" sentiments, you're still in metal shop figuring out how to solder two pieces of steel together all by your lonesome. The only uplifting calls boys hear today are the calls of the Army, the Navy, and the Marines. Just take a look at T-shirts you wear, with slogans like "Do Not Care," and "Warning: I'm not listening". It's no wonder educators don't take you seriously - you don't either. Remember those days when girls got to wear degrading tees and tiny skirts, and then got blamed for getting raped? Well, the tables are turning.

Now, let's talk about college. Why is it that the few of you who make it out of metal shop can't make it through four years of higher education? Frankly, no one knows. Last June, nearly 6 of every 10 college diplomas were given to young women. Another issue you should be working on - the population of white guys in college is dropping faster than any other. It's gotten to the point where college administrators have to invoke the affirmative action program to recruit young men. Colleges like Geneseo are forced to sit down and admit under-qualified men at the expense of qualified women so that the gender ratio does not fall below 40%.

For now, you're holding your own. Men still hold top executive positions at a much greater rate than women do. In fact, men outnumber women in most executive positions, even in traditionally-female professions such as education. But beware, for your female underlings won't sit still for long. It will start with the whipper-snappers, fresh out of college and still wet behind the ears. They'll be girls, and you'll be hard pressed to find male employees educated at their level. Then your older employees will go back to college, get degrees, and stop being your secretaries and paper pushers.

After that, all hell will break loose: less educated men means more disgruntled female employees, less gender balance



in the workplace with the situation reversed with too many women and not enough men, and more headaches for you. You'll bury yourself alive in doctors excuses from single mothers who needed the day off to take care of their sick kids, but you won't be able to give your male workers an extra day off because you'd be afraid they wouldn't come back. Your mechanic will laugh when you ask him to come work for you. In time, even you will get replaced by a slim shouldered executive with an MBA under her belt and stars in her eyes.

Come on, I know you don't want that! It's not about sexism or discrimination - it's about mutual happiness. No way are female Ph.D. candidates going to be happy dating less

educated male counterparts. And men will come to resent females' accomplishments in the workplace. This could lead to a polarized society, one where men suffer through the same stigma and sexism that women have been battling for more than 100 years. Everyone knows they still have a long way to go. Are you prepared to pledge your son, his son, and his grandson to a century-long fight against gender discrimination when you could have taken the first step?

Don't let women put you down. Just because a female says something doesn't mean it is right, no matter how hard you're trying to make a good impression. When T-shirts with slogans like "Boys are Stupid: Throw Rocks at Them" came on the market, male rights activists like Glen Sacks organized campaigns against the derogatory catchphrase. They reasoned that the slogan wasn't funny, it was demeaning to boys and young men. Don't think so? Try entering your favorite exploited minority in place of "Boys."

The bottom line: freedom ain't free. If you want a life without discrimination, be prepared for a life of constant battles. You, men, have been used to being the top link of the food chain for way too long. Now you're soft and can't even defend yourselves when you're being threatened by a superior species. Shake yourself off, brother! Stand up and fight for equal representation in society. The Amazons didn't take any prisoners, and neither will female undergrads.

Sources:

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<http://www.tnr.com/doc.mhtml?i=20060123&s=whitmire012306>

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<http://content.answers.com/main/content/wp/en/thumb/6/6d/250px-BoysAreStupid.jpg>

An Eye for an Eye and TB for a Tooth

by Alexandra Pifher

Should death be the punishment for writing a fraudulent check, for embezzlement, or even for shoplifting?

This might seem like a silly question. Indeed, it's a question I'd never felt the need to ask myself until I read Dr. Paul Farmer's account of the recent tuberculosis epidemic unfolding in the Russian penitentiary system. For those unfamiliar with Dr. Farmer's work, he has been called by some a modern day saint and a prophet of social justice. As a medical anthropologist, he has made it his mission in life to give a voice to marginalized populations throughout the world.

Dr. Farmer visited prison facilities throughout Russia during his recent travels. His book, *Pathologies of Power*, recounts his experiences there. An appalling situation has unfolded: exploding rates of imprisonment have led to an epidemic of a deadly strain of tuberculosis (TB) 'superbug' within Russia's prisons. TB is an airborne disease, spread by an infected person's sneezing, coughing or simply breathing in close proximity. In the past it was called consumption because the symptoms cause the infected to appear to be wasting away and consumed from within. Once inmates are diagnosed with the disease they are sent to one of the over fifty 'TB colonies' within Russia, where they are quarantined from the prison population and treated. However, a weakened healthcare infrastructure, hindered by drug shortages within Russia, has created the perfect environment for the spread of TB. If the disease is not treated with a strict regimen of correct dosages TB may mutate and become multi-drug resistant (MDRTB). Proper treatment can take many months, or even years, yet it is next to impossible to treat patients if the necessary drugs are unavailable, or only sporadically available. As one doctor within the Russian penitentiary system put it, "we know how to manage these cases, we just don't have the resources." The medication budgets for prisons today are less than a fifth of what they were before 1991.

These statistics help to better illustrate the point. Out of a Russian population of 150 million people, 1 million people are in prison. Even the gigantic population of felons in the U.S. can not rival this ratio. Most Russian inmates have been convicted of non-violent crimes against property, fueled by economic hardships since 1991, and serve short term sentences. A shocking 1 in every 10 prisoners contracts tuberculosis. Additionally, most prisoners contract a drug-resistant TB strain, which proves fatal for many. The International Committee of the Red Cross has estimated that TB causes 80 percent of the deaths in the Russian prison system. I return to my original question. Do these crimes deserve this 'sentence'? Have the basic human rights of these individuals been violated, or do they lose these rights when they disobey the law?

The Universal Declaration of Human Rights states that everyone has the right to a standard of living adequate for their health and well-being. How many prisoners will have to become ill and die before a sentence to serve time in a Russian prison is



recognized as a death sentence? How will we know when that line has been crossed, assuming it hasn't been crossed already?

For now, some in the international community, including Dr. Farmer, are calling on Russia to drastically reduce the size of their prison population by addressing the social and economic issues that lead Russian civilians to commit crimes. Additionally, improvements must be made to the healthcare infrastructure, so that medications reach those most in need. To prevent future trans-

mission, every prisoner should be treated properly before their release back into the general prison population.

Inmates in Russia understand that the chances of contracting drug resistant TB in the federal penitentiary system are high, and those interviewed by Dr. Farmer were no exception. "I'm really sorry for what I did, but I don't want to die here in prison, it would kill my parents," a twenty two year old inmate, sick with TB, told Farmer. It's easy to distance ourselves from the silent suffering of so many when they are so far away. A Russian inmate is most likely the furthest thing from a Geneseo student's mind. As distant as a Russian trapped behind bars may seem, a Russian who has recently been released from prison carrying the drug resistant TB virus can come much closer. The World Health Organization reported that the rates of civilians infected with TB in Russia increased three-fold between 1990 and 1996. One in five cases among the civilian population is drug resistant.

The TB epidemic within the Russian penitentiary system is multidimensional. It should force us to consider the rights of prisoners to health and well being. Yet, it should also drive us to consider the potential consequences of ignoring an epidemic of these proportions. Globalization has accelerated the rate at which diseases spread from country to country and a TB patient can infect a dozen or more people each year. Only a decade ago, New York City was in the midst of battling a TB crisis. More than 20,000 cases were documented in New York between 1979 and 1994, costing the city more than \$400 million to bring under control. TB does not discriminate; it will spread without preference of nationality or race, New Yorker, or Russian. As an advocate for social justice of those most in need, Paul Farmer fights for the rights of Russian prisoners. As an international physician he warns that an "epidemic of these proportions cannot be contained by national boundaries any more than it can be contained by prison bars."

Source: Farmer, Paul. *Pathologies of Power*. Health Human Rights, and the New War on the Poor. University of California Press. 2005.

Responses to this editorial may be sent to mint@geneseo.edu

"Caitlin" (c) 2006, Margaret Wedge

Won't Shut that Closet Door

by Marc Cataldi

One of the most loving couples I've ever met used to live across the street from me. They've lived together for over twenty years, and want nothing more than to get married. Why haven't they yet tied the knot? They aren't illegal immigrants or hardened criminals; they're gay.

Same-sex marriage has been one of the most controversial issues; many times the very meaning of marriage has been questioned. The benefits given to married couples are significant and denying gays and lesbians the right to marry is thereby denying their right to these benefits. It is ironic that other countries, like our northern neighbor Canada, allow same-sex marriage. Yet the great, democratic America, does not. In December 2004, Canada's Supreme Court decided that "the definition of marriage has evolved beyond the traditional notion that it was only between people of the opposite sex". It also pointed out laws that had been passed in Belgium and in the Netherlands recognizing gay marriage.

Why do other countries accept gay couples but we don't? In a July 2006 same-sex marriage case, the Washington Supreme Court ruled that "the solid body of constitutional law disfavors the conclusion that there is a right to marry a person of the same sex". The Constitution does not allow for same-sex marriage. The court argued that keeping marriage between a man and a woman "further the state's legitimate interests in procreation and the well-being of children". Concern for children is an important aspect of this issue. Of course, a gay couple cannot conceive a child themselves. But they can adopt. Or can they?

Adoption by gay couples has also been the focus of controversy. While Utah, Florida, and Mississippi are the only three states with laws prohibiting adoption by a same-sex couple, the issue remains: will a child benefit from growing up in a gay family? People argue that children need both a man and a woman during upbringing, and that children will be "influenced" by their parents' "lifestyles"; meaning that, there is a general fear that children who are raised by gay couples will become gay. The fact is, there are children out there who are in need of a home, and there are gay couples that want to provide one.

The Military's "Don't ask, don't tell" policy also discriminates against gays since this policy indicates that it is necessary to turn a blind eye to those in the service who are gay. Does being gay matter if someone is willing to serve their country, especially in a time when volunteers are scarce, and military recruitment officers are hard-pressed? According to the Washington Post, this policy "insults those who would serve their country even as it deprives the Military of their service". It is ridiculous for the Military to want to exclude homosexuals from service. Are the same soldiers who risk their lives every day in the midst of gunfire and bombs afraid of another soldier simply because he is gay? Or do they think that gays are so incompetent that they will only get in the way of warfare?

Many of those opposed to homosexuals will use the Bible as a source for their arguments. Perhaps the most often quoted verse is as follows: "If a man also lie with mankind, as he lieth with a woman, both of them have committed an abomination: they shall surely be put to death; their blood shall be upon them" (Leviticus

20:13). Standing alone this quote leaves little room for doubt to a literal follower of the Bible. However, how often do you hear the subsequent verses of the very same chapter of Leviticus quoted? "For every one that curseth his father or his mother shall be surely put to death: he hath cursed his father or his mother; his blood shall be upon him" (Leviticus 20:9). "If a man shall lie with a woman having her sickness (period), and shall uncover her nakedness; he hath discovered her fountain, and she hath uncovered the fountain of her blood: and both of them shall be cut off from among their people" (Leviticus 20:18). If one were to truly believe that people who commit homosexual acts deserve to be put to death, then he or she must also believe the same about those who have cursed their parents or slept with a woman while she had her period. Surely if this punishment were to take place, it would wipe out more than half of the population! People who use the Bible as a source of truth are ignoring what is inconvenient for them to believe, and emphasizing that which they are trying to prove, creating an invalid argument.

The opposition to the gay community's right to marry, adopt children, and serve in the military are similar to the discrimination faced by African-Americans, women, and other minorities throughout America's history. Like the blacks who fought for freedom and the women who fought for equality, gays are beginning to fight back. With shows such as "Will & Grace", which features several gay characters achieving tremendous popularity, and celebrities like Lance Bass coming out of the closet, more Americans are learning to accept homosexuality. In today's society filled with violence, drugs, poverty and war, there are much more important things that the government should be focusing on rather than denying rights to homosexuals. It may be that society will always look for a faction of people to look down on, but there will also inevitably be someone fighting back against society, someone fighting for justice.

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Responses to this editorial may be sent to mint@geneseo.edu

Watering Your Neighbor's Garden

by Sara Germain

Fifty million girls and women are “missing” from India’s population. Female children, infants, and fetuses have been murdered. This practice is so widespread and accepted that it has acquired its own name: female infanticide.

Deep-rooted cultural practices and ideals of male and female roles in India have shown that raising female children does not pay off. Many families, in the interest of being financially practical, see no reason to raise females since they are essentially raising a woman for her husband’s family. Indians call this “watering your neighbor’s garden” because all of the work involved in raising a female child ultimately benefits only her husband’s family, and not her own. Consequently, there are less than 93 women for every 100 men in the Indian population.

Female infanticide has reached such a rate now that there is a serious lack of brides for searching bachelors. A new practice called “bride trafficking” has emerged in order to provide unwedded men with wives: women are kidnapped from their homes and sold to lonely bachelors for miniscule sums of money. It would seem that this lack of women would cause the female sex to become a more desirable sex; however, because of cultural ideals, young mothers are still choosing to abort or kill their daughters.

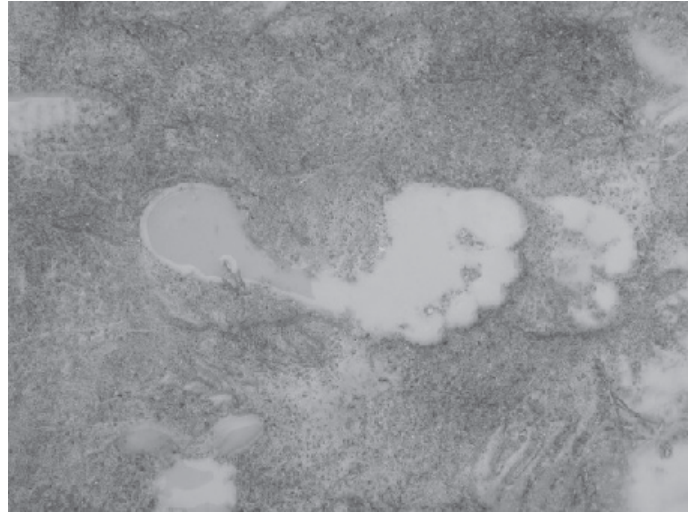
Such young mothers are doubtless receiving the support of their families in order to do this. There is still a fair share of mothers who voluntarily go through procedures to determine the sex of their child and abort it if it is a female. Women are afraid of disappointing their families and husbands by giving birth to a girl instead of a son who will continue the family line. These women are extremely thankful for modern technology, like ultrasound, that has helped to determine the sex of their children. They will be able to abort the unwanted child. Abortion in this case is in self-interest.

There are some Indian women who claim that they do not wish to bring female children into a culture that is so hateful towards women. They would rather end the child’s life before it begins to spare her the pain that the mother herself has experienced.

Whether or not women in India are killing their children to keep them safe is difficult to detect since so many women are unwillingly to come forward to describe their personal experiences. Though female infanticide is widespread, it is not an emotionally easy act to carry out. Women who do abort their children are not immune to the guilt or grief that accompanies such an act.

Ironically, as science and technology have become more advanced the problem in India is getting worse. One would assume that female infanticide would be most prevalent among the lower classes, since many would not have the financial means to raise a daughter. However, class plays little to no role in the decision of whether or not to abort. The main difference is that upper classes are able to commit abortion through safer means than lower classes. Both lower and upper classes commit abortions at comparable rates. Doctors are reaping the most benefit from this practice and even advertise in newspapers. One advertisement’s catchline stated “Spend 600 rupees now and save 50,000 rupees later”.

This is not to say that the Indian government is taking a passive role. There have been several attempts and campaigns



run by the government with the intent of ending female infanticide all together. It is not surprising that doctors speak out loudly against such efforts. Two such short lived and unsuccessful campaigns were ‘Cradle Babies’ in 1992, which demanded that all families who did not want their female infants abandon them to the government’s care by leaving them in cradles, and ‘Scheme for the Girl Child’ in 1992, which offered monetary compensation to those families who kept their female children. The leaders of these campaigns claimed that female infanticide would end by the year 2000. In reality, the government was more politically embarrassed than anything else, and it simply wished to hush matters of female infanticide up. It will take much more than ten or even twenty years to fully end such a practice; the root of the problem, misogyny, has been prevalent in the country for hundreds of years.

Female infanticide is not a new practice. It would even be safe to say that ever since humans have been reproducing, infanticide has existed. As Americans, we regard the killing of children as barbaric and selfish, something that is only done in third world countries. However, being American does not make us immune from this act - infanticide occurs here too. While misogyny is mainly responsible for female infanticide, financial hardships play a role as well. Americans have the luxury of being moral because we have the monetary means to do so. Perhaps it is more important for us to understand the cultures and situations of societies that are driven to such means before we judge. He that is not guilty cast the first stone.

Sources:

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Responses to this editorial may be sent to mint@geneseo.edu

“Footprint” (c) 2006, Margaret Wedge

I'll take The Rapist for Five-hundred, Alex!

by Rocky Brockway

When Melvin Carter was reinstated to New York's sex offender registry, I bet that most Geneseo residents breathed a sigh of relief. I sure didn't. I think that people are more at risk today than if they had never heard about the man. I believe the way that Melvin Carter's story was handled is a shining example of what not to do! The local media not only impinged upon the man's rights, but they also put the community in danger.

For those of you who live under a rock and haven't heard about Carter's story, I shall briefly recount it. The local Rochester news station, 13WHAM, reported recently that unbeknownst to the community, a convicted serial rapist has been living in the town of Leicester for more than three years. Carter was convicted of three rapes. However, he admitted to raping over 100 women nearly thirty years ago in California. WHAM wanted to bring attention to the fact that Mr. Carter was not on New York's public sex offender registry, so a story was run, closely followed by another, and then by another, and so on. I am aware of at least four video pieces and numerous written pieces in various publications. It was a full fledged attempt to get the word out to everyone-- a convicted rapist has been living among you!

Most of these pieces had one thing in common; they demonized Melvin Carter. All of the pictures and video clips that were shown of him made him look incredibly mean and creepy. Combined with the music in the background, you'd swear that you were watching a bad horror movie or an episode of *Unsolved Mysteries*. The facts were presented so that it looked like Mr. Carter had been hiding out in Livingston County, lying in wait for his next victim.

On the contrary, since leaving the Abbey of the Genesee, Carter has been working. In fact, his absence on the registry has little to do with him: in 1998 a judge issued an injunction and many of the Level 3 sex offenders, those considered the most dangerous, were taken off from the list. Mr. Carter is one of these Level 3 offenders, but he says that he has no problem with being on the state's registry, evident from the fact that he still reports his whereabouts to police. Indeed, the police have known that Carter lived in the area all along and he has been watched closely -- the man does have a history of violent sexual offense. Again though, that's not the point I'm debating.

According to the law in place at the time, Mr. Carter had a right to privacy. The judge issuing the injunction did so because of privacy concerns. Carter was not "missing from the registry," in any illegal sense as the media continuously portrays. Rather,



Mr. Carter was not supposed to be on the registry! A week after the story ran, Carter was scheduled for a hearing in which a judge would re-evaluate his status. I would like to believe that no judge in his or her right mind

would fail to designate Carter as a Level 3 sex offender. The man has admitted to raping and brutalizing over 100 women.



The judge obviously agreed with this conclusion because Carter was recently reassessed as a Level 3 offender. But was there really a chance that he would be left off the list? Not really. According to the law, once a person has been designated as a Level 3 offender at any time, that person must "remain on the registry for life".

So what exactly did WHAM do for the community by running the story? One thing is obvious; most people in the community now know that Carter is a convicted serial rapist. Therefore, he is more likely to be recognized, and as a result, people are going to feel safer. However, it will probably be a false sense of security. According to the media, Carter used to sneak in at night while the victim was unaware. Knowing a person's identity doesn't stop them if you don't see them coming! The best protection is keeping your doors and windows locked at night and having a security system installed. People should be aware that threats always exist. They should take the proper precautionary measures regardless of whether or not it's known that a rapist lives in their area.

Another effect of the story is that Carter will likely be ostracized by the local community. Some would say that this is an appropriate response, and I'm not debating that. What I will say, though, is that I suspect that marginalizing Carter could have sparked the event that everyone was afraid of! When everyone hates you, it's hard to remain stable. Of course, I can't predict his reaction, but whether we like it or not, he was doing nothing wrong at the time that his story was run. Instead, he seemed to be doing everything right. He was being watched by the police. He was about to go before a judge to be given a formal status. And, he was going to be back on the sexual offender registry. Carter knew all of this. He even stated that he had no problem with it. So what did the media do? They succeeded in violating a man's rights, helping to marginalize and possibly antagonize an already dangerous criminal. Way to go folks! Thanks a lot.

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"Without the Rain" (c) 2006, Margaret Wedge

<http://www.monasticism.org/monk/wp-images/media/Trappist%20Pics/Genesee.jpg>

Say Goodbye Iraq

by Pia Ganguly

It has been three years since the U.S. invaded Iraq. Consequently, our commitment will have been fulfilled, and it will be time to leave. Let's say in the next twelve to eighteen months. The American public and the countries that support the war on terror are growing restless: more soldiers are killed and more money is being spent with few palpable results. However, according to President Bush, the Iraq war is one that we're winning. Sure we are.

The U.S. was hoping to pull out in the next year or so, but a surge of violence has prompted politicians to reconsider. Nevertheless, America has announced that it will adhere to a timetable mapping out the road to departure, and as everyone knows, timetables have worked so well in the past. Right?

Is it a good idea to pull out of Iraq, considering that they need to successfully assume complete power, rebuild their infrastructure, and develop the economy so that it can sustain itself? All the while, they are dealing with insurgents who view the U.S. as a colonizing power. The insurgents have made it clear through hundreds of attacks on coalition forces that the U.S. and supporting governments are not, and never were, welcome. Historical cases like Vietnam have shown us that the idea of timetables is ludicrous - at least for the countries that are being left behind.

General George W. Casey and ambassador to Iraq, Zalmay Khalilzad, announced that Iraq had okayed the use of a timetable to rebuild the country. This does not bode well with Iraq's Prime Minister, Nuri Kamal Al - Miliki, who, in a speech the following day, stated that Iraq would not adhere to the timetable because it is not practical. So far, so good?

As of now, the U.S. still makes the important decisions, including those pertaining to the combined military troops. Control of the Army's divisions is slowly being handed over to the Iraqi government. However, the Army has not been able to contain the insurgent Sunni attacks to an acceptable degree - acceptable to the U.S. that is.

With U.S. midterm elections nearing at home, and support for the war at an all time low, the U.S. is pressuring the Iraqi government to deal with the violence. Miliki has repeatedly told the U.S. that Iraq is doing the best it can, while the

U.S. controls most of its military. Thus, the question arises. Why does the U.S. think leaving in the next year or so is a great idea, especially when the Iraqi military and government clearly do not have the means to hold their own against insurgents?

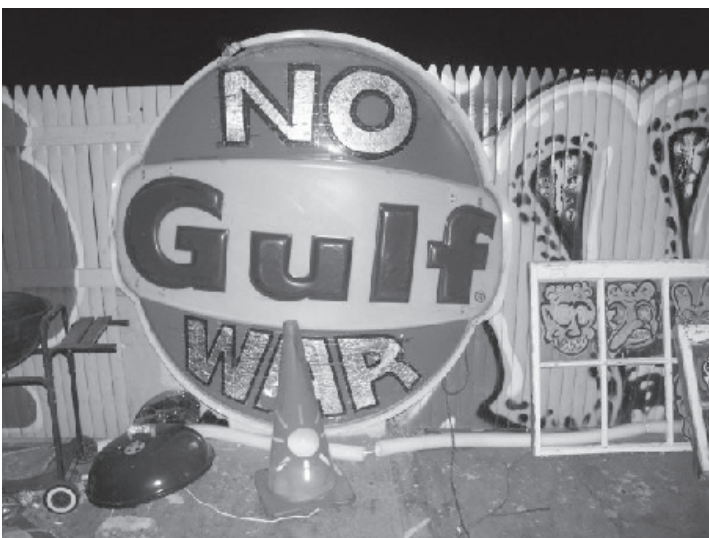
The Iraqi Army might be a major factor causing the U.S. to reconsider leaving. The military does not seem capable of handling the insurgent war carried out by mostly Sunnis. Moreover, the U.S. is afraid that the government and the Army will fill their ranks with Shi'ites who already dominate both of these institutions. This is a prime breeding ground for civil unrest should the Iraqi government assume more power. Shi'ites are frustrated with the government's attempt to please both its citizens as well as the U.S. Meanwhile, Sunnis resent the American led coalition invasion. These problems have been quite prevalent since the induction of the new government. Why is it acceptable to leave Iraq so soon? What does that mean for the Iraqi people?

Many seem to think the country will crumble under civil war. The unfolding events are becoming tired and clichéd. Those who had an inkling that Iraq would follow in the footsteps of Vietnam can now see a new set of footprints aside the old ones. Even President Bush admits that he sees parallels to Iraq in terms of violence during the Vietnam War.

The Bush administration repeatedly calls for patience from the international community as well as from the American people. Yet the attempt at salvaging Iraq from the war is seen as futile by many. The coalition's presence in Iraq is said to be fueling much of the unrest, which will not stop while the coalition remains. At the same time, the coalition is hesitant to leave because of these insurgents and the instability of the government. The Iraqi government is not stable enough to stand by itself, much less oppose insurgents. Right now, the U.S. plans for the outcome of Iraq to be a "pie in the sky." But the outcome is likely to be a pie face down on the ground.

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"Flushing Ave. Party" (c) 2006, Jon Stepanian



Like what you see? Don't like what you see? MiNT accepts article and creative submissions from all Geneseo students. Art pieces will always be considered for the cover design. Scan art designs into a jpeg file for submission, or leave them in Monica Wendel's mailbox, located in the philosophy department.

Unequally Explosive

By Kenneth Laughlin

She pressed the detonator and the explosion followed. A red rose is the best way to describe a woman's touch or even a woman's lips. A woman's hair feels like silk and her beautiful body is like a sculpture made by God himself. However, it really does not matter how beautiful she is, when she can be as lethal as a bullet in the forehead. Feminists argue that there is no equality for women in the world today, but how about martyrdom? Female suicide bombers are breaking the mold.

In recent years there have been more female suicide bombers than male suicide bombers. Female suicide bombers in Chechnya have been responsible for sixty percent of suicide terrorist attacks in the region. Many scholars, such as Rosemary Skaine, argue that the recent increase in female suicide terrorists within Chechnya is a consequence of the region's lack of men. Women have no other option than to take up arms and defend themselves. Organizations such as the Kurdistan Workers Party (PKK), have as many female suicide bombers as there are in Chechnya. But there are many more men involved in the PKK organization than in the Chechnya terrorist organization.

So why are so many women taking on this role of martyrdom? I think that female terrorist bombers are looking for equality. A sexist revolution within Islam is at the door step. The percentage of women involved in terrorist and suicide bombings activities since the 1980's has increased from almost 30 to 70 percent. The rules of Islam have changed. Women can now participate in terrorism and suicide bombings. Areas that were previously considered exclusively for men are now accommodating women, but why? Women want to prove to their male counterparts that they also can get the job done, and be a part of their particular brand of revolution.

There are many misconceptions about female suicide bombers. Many scholars believe that the reasons driving individuals to this type of martyrdom include brain washing, suicidal thoughts, irrationality, or even drugs. But none of these explanations are close to being correct. The majority of female suicide bombers come to terrorist organizations voluntarily. They are well-adjusted individuals who function well in society. They are as normal as you and me. The reasons individual female suicide terrorists undertake their missions are different in every case. However, dividing the cases into two groups provides the majority of reasons behind each case.

Emotional cases can be placed into group number one. Here the female suicide bombers have lost a loved one as a con-



sequence of an attack. Suicide bombing is a channel for revenge against that attacker. In the second group, women who have been abused, raped, or humiliated by soldiers of the opposition, seek out their revenge against the enemy. The abuse of a Muslim man's wife or daughter is viewed as a direct insult to honor. Women are left feeling that the only way to return honor to their men is through martyrdom. I can only imagine what would happen if I asked my girlfriend to commit martyrdom in order to return my honor because she was assaulted by soldiers. I understand that dif-

ferent people have different cultures. I do not expect everybody to be like me. However, martyrdom contrasts with the basic instinct of self-preservation. Can it be that life as a woman in a patriarchal society in the Middle East is so terrible that it is a better option to commit suicide, than to live under such oppressive rules? Or maybe because I am a westerner, I see martyrdom, and the whole 'my honor your death' system, as something alien?

I do not see the rational behind blowing yourself up. It seems illogical to me simply because terrorists lose a portion of their population and valuable human resources with each martyr. It creates a window of opportunity to show the world the terrorist cause, but at what price? It would seemingly make more sense if instead of committing martyrdom, these women would bring into the world as many children as possible; a growth in population may create an army of feminist, forward thinking, soldiers to help the cause.

You can call me a feminist trapped in a man's body if you please, but I truly believe that women's rights should be respected around the globe. Some see the new wave of female suicide bombers as an aspect of female equality in a marginalized region, but this is the wrong kind of equality. Would you call your mother, sister, wife or girlfriend becoming a suicide terrorist equality? Are female suicide bombers breaking the mold? Yes, but instead of progressing, it appears to me that women's positions are regressing under the façade of equality as they reinforce old stereotypes with every explosion.

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"I felt funny in my tummy" (c) 2006, Jon Stepanian

You Can Call Your Lawyer, but he Won't Call Back

by Aaron Netsky

You're walking in the park when, suddenly, three big men in black suits appear, put a black bag over your head, and pull you into something you can only assume is a big black van. There's nothing you can do. Sounds like the beginning of so many movies. Can it actually happen to you? Under the Military Commissions Act of 2006, signed into law by President Bush on October 17, it can.

The primary function of this bill is to allow the government to indefinitely confine captured Middle Eastern "enemy combatants". The prisoners would not be allowed to legally challenge their imprisonment. In effect, the bill suspends the writ of habeas corpus, which gives an individual the right to hire an attorney upon being arrested in order to challenge the lawfulness of that arrest in court. It is an idea older than the American Constitution, in which it has played an important role since 1787.

There are conditions specified in the Constitution under which habeas corpus might be suspended. Numerous congressmen and senators of both parties have stated that none of these conditions have been met in the Military Commissions Act. Thus, several terms, such as "enemy combatant", are left up to individual interpretation. In the spirit of interpretation, therefore, let's see if those conditions under which the writ of habeas corpus might be suspended may have been met, from the point of view of those in charge. There are two main conditions. First, in the event of an invasion, habeas corpus may be suspended. The government interprets the terrorist attacks of 9/11 as a form of invasion; thus, it's quite understandable that habeas corpus could be suspended to prevent another 9/11. On the other hand, many in Washington have also referred to the massive influx of illegal immigrants from the south as an invasion. Most notable of all is Pat Buchanan, who recently wrote a book about the phenomenon: *State of Emergency: The Third World Invasion and Conquest of America*. These "invaders" may fall victim to America's newest law, simply for trying to make use of one of it's oldest and most endearing qualities: its reputation as the land of opportunities.

The second condition for the suspension of habeas corpus is the case of an open rebellion. It is harder to hypothesize about how this may be falsely interpreted, but not impossible. Dictionary.com defines rebellion as "open, organized, and armed resistance to one's government or ruler" and "resistance to or defiance of any authority, control, or tradition." These two definitions are also the methods by which African Americans and American women have acquired civil rights over the past hundred and fifty years. Susan B. Anthony defied tradition by demanding the right to



vote at a Rochester barbershop. Countless slaves did the same by running away to the North. And, were it not for rebellion, we would all still be British.

In many ways, rebellion has never left this country and is a definitive characteristic of what makes us Americans. Protest rallies are small rebellions, and every time a national public figure visits any place, you can bet there will be a protest. Protesters constantly surround abortion clinics. And what of gay rights activists, who defy tradition simply by being who they are and demanding the same rights and protections as everyone else? Under the Military Commissions Act, what is to stop protesters from being declared enemy combatants? Individual interpretation? Protestors may become violent, but are usually not as dangerous as the terrorists who inspired this law. Protesting is firmly covered under freedom of speech, and it is slowly becoming very subtly stifled.

What the Military Commissions Act offers us is blurry; anything can happen. The continent of North America will be safer if the government is free to make protesters and illegal immigrants disappear, but at what price? What about what our country stands for? Don't the Mexicans and South Americans who come here in order to make better lives for themselves and their families deserve the same opportunities as the immigrants who have been arriving here from day one? Is their coming here an invasion? Shouldn't protesters be able to tell the world that they are unsatisfied with the state of things? Freedom of speech and opportunity are what this country truly is made of. They are what we see now being pushed aside.

I found it ironic that I was researching this article during downtime in rehearsals for "Urinetown," this fall's musical (now past). In the musical, a severe drought results in laws being passed that make the punishment for something as silly as relieving oneself in a bush exile to a mysterious place (which shares its name with the title of the musical). Even with this new law, people will still rebel against the system, but perhaps not as many, nor as vehemently as in the past. This act has stunted progress: we're not perfect yet, nor will we ever be, but we stop reaching for it when we're afraid to challenge.

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"Gee Double-You Bee" (c) 2006, Alexander Witkowski

Jerry Rescue, Forgotten

by Nicole Rothman

Three words: Syracuse, New York. What comes to mind? The SU Orangemen; unbelievable amounts of snow; one of the most polluted lakes in the country; the Erie Canal; Carousel Mall/Destiny USA; and of course the State Fair. What doesn't come to mind for most, is a historical location which gets passed over during a tour of the city, but one that should be remembered: The Jerry Rescue of Syracuse.

In 1851, just after the controversial Fugitive slave law was adopted, the Antislavery Liberty party held their New York State convention in Syracuse. The Fugitive Slave Law created a force of federal commissioners to pursue fugitive slaves and return them to their owners. No limitations applied, so even those who had been free for any number of years could be returned. Also around this time, the leaders of the Syracuse local abolition movement were busy organizing a committee to thwart the Fugitive Slave Law. When federal marshals arrested William Henry, known to most as Jerry, under charges of the Fugitive Slave Law, the city was outraged. At the time, there were many free runaway slaves living in Syracuse, Jerry being one of them.

Word of the arrest spread quickly. On October 1, 1851, the news reached the Antislavery Liberty party convention, and plans for an attempt to free Jerry were made. A crowd gathered around the commissioner's office, where Jerry had been taken for arraignment. The small crowd rushed the commissioner's office and was able to break Jerry out. Although at first it looked as though the liberation attempt was successful, as Jerry escaped to the streets, he was quickly recaptured. The rescuers dubbed this a failed attempt and devised a second plan. Later that night a larger crowd, consisting of approximately two to three thousand people, gathered outside the jail. This time a battering ram was used to break down the door. Due mostly to its size and the marshal's inability

to control and resist the crowd, the prisoner was surrendered. Jerry was then hidden in the city for several days, until he could be taken by wagon to Oswego, where he crossed Lake Ontario into Canada.

Although Jerry was now free, the story isn't over. Back in Syracuse, nineteen indictments were handed down against the rescuers. Those indicted were taken to Auburn for arraignment; however, the suspects were bailed out by William H. Seward. Sound familiar? It should. He was, at this time, a U.S. Senator and former Governor of New York. He was one of the most outspoken antislavery politicians of his time; he also used his home to shelter fugitive slaves throughout the 1850's. He served as Secretary of State during Lincoln and Johnson's presidencies, and he helped to write and sign the Emancipation Proclamation. Not only was Seward greatly involved in antislavery movements, but one of his greatest legacies was the United States' purchase of the Alaskan territories from Russia, in 1869. Critics scorned this purchase as "Seward's Folly," mocking the fact that he was willing to spend 7.2 million dollars on a remote area. William Seward's house is also one of New York's historical attractions and is located in Auburn.

The prosecution of the rescuers was unsuccessful. However, the rescuers were able to obtain an indictment against the marshal for kidnapping, and they used this to argue against the constitutionality of the Fugitive Slave Law. The marshal was acquitted of these charges. Meanwhile, in Canada, Jerry lived happily for two years before dying a free man at the age of forty-one.

The renaming of a local Syracuse building to the Jerry Rescue Building originally commemorated this event. However, in 1990 the city of Syracuse erected a monument to the Jerry Rescue, which stands in Clinton Square. It now stands across the street from the location where Jerry's jail once stood. So, fellow Syracusans, we can take pride not only in our sports teams, geographical and architectural features, but also for events such as the Jerry Rescue, which are a part of our history.

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Letchworth Dining Center is an all you-care-to-eat value center. (585) 245-5675



Millennium Market, located in Letchworth, is a mini-food market, sub shop, late night cafe. (585) 245-5075



Located in MacVittie College Union, Campus Grind is a coffee cafe. (585) 245-5084



Southside Cafe, located in Red Jacket, is a mini-food market, sub shop, late night cafe. (585) 245-5113



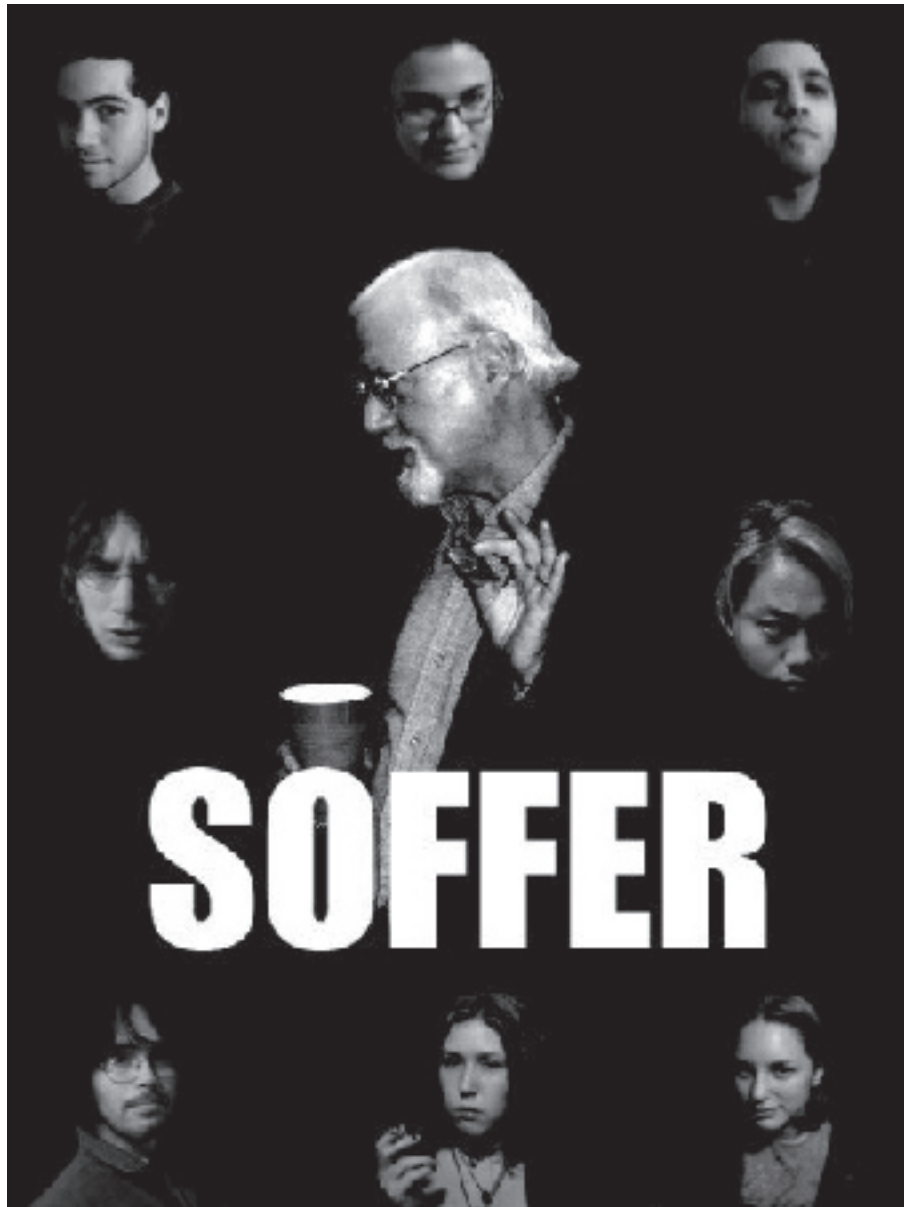
Located in MacVittie College Union, Campus Grind is a coffee cafe. (585) 245-5084



Located in Milne Library, Books & Bytes is a coffee cafe and sub shop. (585) 245-5039



Full service restaurant located on Main Street available to students Tue-Thu. (585) 243-5220



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