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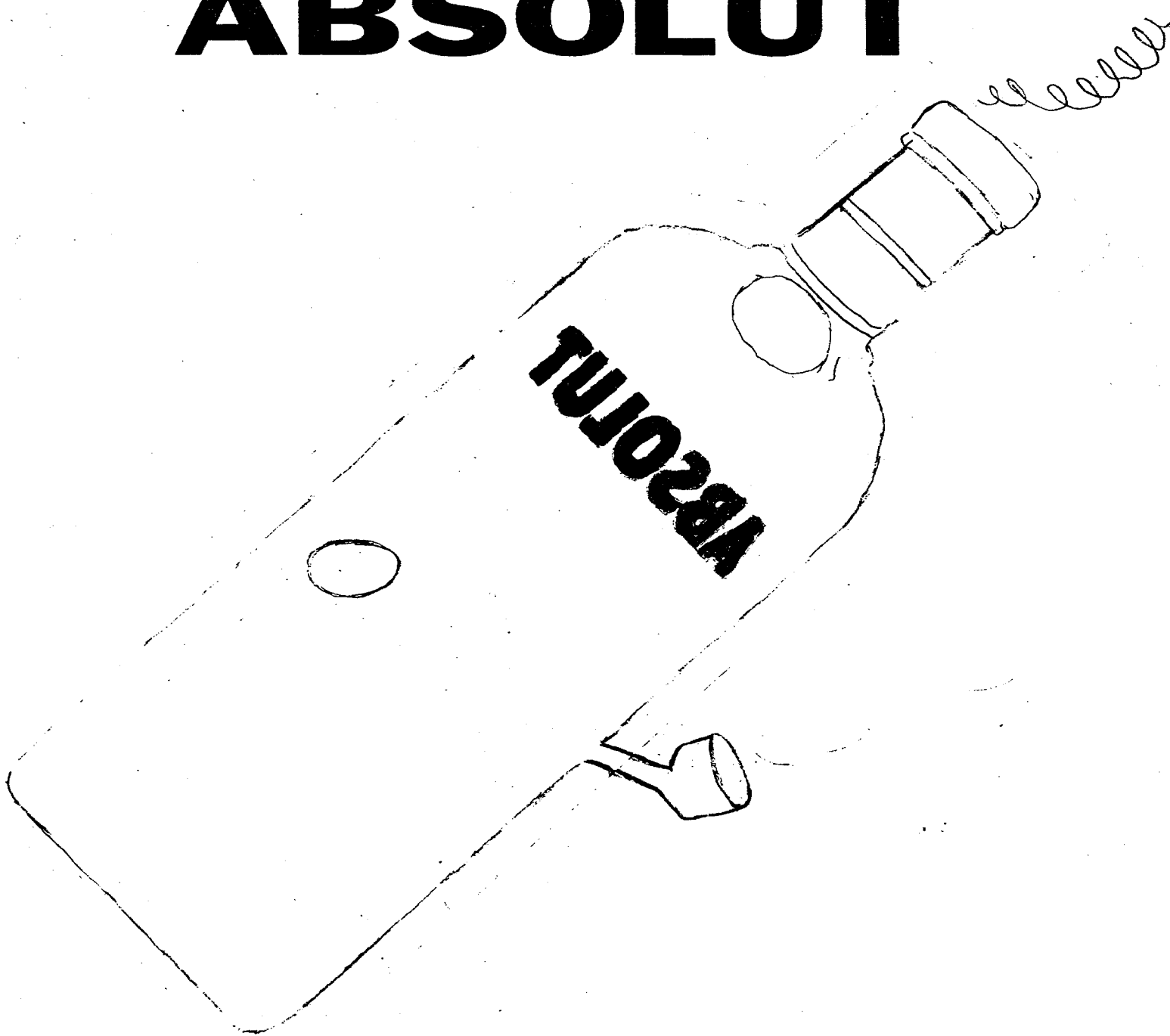
# PRESS

Vol. XIV, No. XII

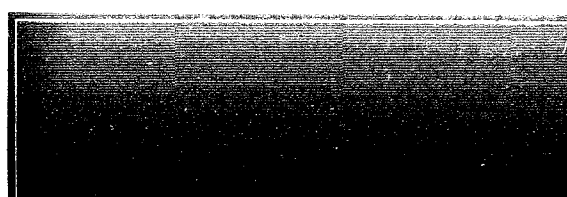
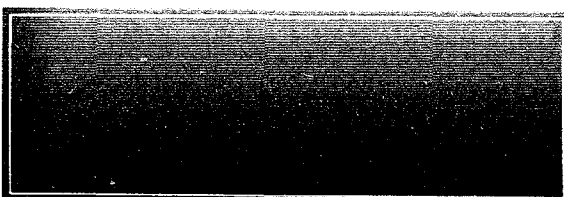
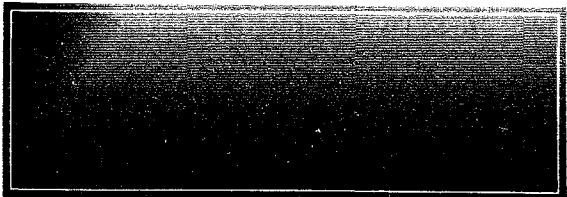
The University Community's Feature Paper

April 19, 1993

## ABSOLUT



## PRESS



# School of Assassins

By Rob Gilheany and Richard Soul

Father Roy Bourgeois, a Maryknoll priest who has worked to expose the dirty truth behind the U.S. government's School of the Americas, spoke on campus and at a local church last week about the history of this taxpayer-funded school of assassins.

The School of the Americas is a military training facility operated out of Fort Benning, Georgia. It has trained military officers from Latin American and Caribbean nations since it was established in Panama in 1946. As Bourgeois pointed out, many of the school's graduates have been implicated in human rights abuses ranging from illegal detention and torture to rape, massacres, and summary executions in such countries as El Salvador, Guatemala, Bolivia, and Haiti.

Bourgeois has led direct actions at Fort Benning since 1980, when four American nuns were raped and murdered by soldiers in El Salvador, and Archbishop Oscar Romero was assassinated, also by government soldiers, while preaching to his congregation. In 1983, Father Bourgeois led a group of activists in a night-

time commando raid on Fort Benning. They dressed up as officers, scaled a fence to get into the fort, and climbed a tree outside the barracks being used by Salvadoran soldiers at the camp. Using a boombox, they played a tape of Romero's final sermon, one day before his assassination, in which he implored the government "in the name of God" to stop the killing. Two of the three Salvadoran officers implicated in the planning of Romero's assassination were graduates of the School of the Americas, including the universally despised Colonel Roberto D'Aubuisson, coordinator of the death squads for many years until his death from cancer in 1990.

For his part in the action, Father Bourgeois served 18 months in prison. Upon his release, he set up an organization called SOA Watch to inform the American public about the school, which has been quietly training military leaders from numerous Latin American countries. His goal is to convince the U.S. government to shut down the camp. SOA Watch has compiled a list of graduates from the school who have been cited by the United Nations' Truth Commission for human rights

abuses. Dozens of military leaders on the UN list, particularly in El Salvador and Guatemala, are graduates of the school.

Father Bourgeois is a Vietnam veteran, originally from Louisiana, who became a Maryknoll priest after meeting a missionary in Vietnam. He first served in Bolivia in the 1970s, when Bolivian citizens were suffering under the dictatorship of Hujo Banzar Suarez, a member of the SOA's "Hall of Fame." While working with the poor in Bolivia, Bourgeois made the connection between U.S. foreign policy and the poverty and oppression he was witnessing: when the wealth is concentrated in the hands of the ruling elite, U.S. foreign policy seemed to support that elite, no matter how brutal or repressive the government was to its people.

In the 1960s, the U.S. set up the "Alliance for Progress," a program of economic and military cooperation with Latin American governments. The expansion of cattle ranches it fostered increased homelessness and poverty in many countries, and aggressive military training and increased supplies helped bolster the military dictators.

El Salvador, the Reagan/Bush administrations' pet project, received millions of dollars in U.S. military aid during the 1980s. The war claimed over 80,000 lives, most at the hands of the government. And the UN Truth commission recently released its report detailing its findings that government troops were responsible for, among other incidents, the murder of the American churchwomen; the assassination of Romero; the massacres at El Mozote (over 700 civilians, mostly women and children), San Sebastian, Las Hojas, and El Junquillo; and finally, the massacre of six Jesuit priests, a housekeeper and her teenage daughter in 1989.

Of course, the Reagan/Bush administrations lied to the American people about these human rights abuses, claiming they were fabrications or the work of the FMLN, the revolutionary movement fighting the government until last year's truce. What was not known, until recently, was the degree to which the American government, through the cover-ups and training of these soldiers, was responsible. The blood of thousands of innocent civilians is on our hands.

## THE TIME FOR WOMYN IS NOW

By Matthew Leone

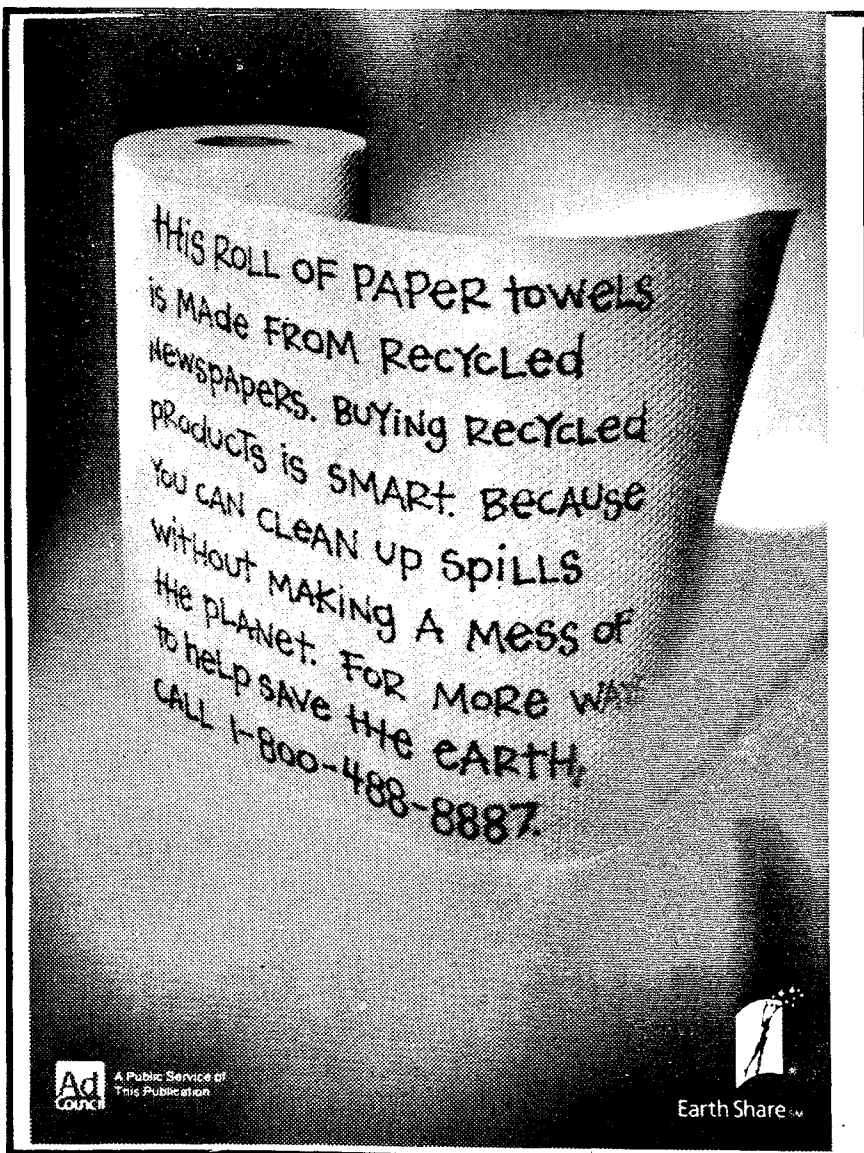
On March 31, Patricia Ireland, the president of the National Organization of Women, spoke in the Student Union with smiling wit and a free kindled spirit to an audience of admirers. Over 30 people attended Ireland's lecture, which she usually presents only at Ivy League schools. The speech that began in the Fireside Lounge was moved upstairs because of too much noise.

The 1992 election has brought a dramatic change in the representation of Congress, and Ireland believes "women will bring to power a different experience in life," and this different experience is "reflected in priorities women bring to Congress." "To make a gross generalization, with the exception of Maggie Thatcher, women have traditionally supported public health care, public education, rights of the disabled, and reproductive freedom," according to Ireland.

Ireland discussed the progress that women must still make in the United States. She addressed the issue of economic equity for women, or rather, the

lack of. "In reality, there is a wide gender gap," Ireland explained. "Women take home 70 cents for every dollar men make...To make that clearer, for a woman to make what a man makes working from 9 to 5, she would have to work until 8:30." Ireland also told how women must carry a "double burden." "After coming home from work, who usually has to make dinner?" she asked.

Ireland pointed to the recent confirmation hearings of President Clinton's nominee for Attorney General as an example of this "double burden," balancing a career and a home. Kimba Wood and Zoe Beard, who were forced to withdraw because they had hired immigrants as baby-sitters, were asked by male Senators, "exactly how much time *do you* spent with your children?" In essence, they were questioning their competence as mothers, making that a qualification for the position. Ireland asked, "How many men are asked this question?" To exemplify a cost of the "double burden," Ireland pointed out that "one-half of women in professions have not had children, while 95% of men are fathers."



# FREEMAN AND THE PRESS

By Leona Putzz

Patrick Freeman is one of the members of The Department of Public Safety's Community Relations team. He is one of Public Safety's most well known and active officers (and probably the only officer any of the students actually like and are willing talk to.)

**The Press :** What would you like the students in general to know about you ?

**Patrick Freeman :** You always want people to know you're for real, not governed by your uniform because traditionally a police uniform has been the enemy of the community. Just because this is my job doesn't mean the job is me, I make the uniform, I make the job. People stop by my office because I'm an individual, an educated individual. My goal is to never depend on any job or person. You can't depend on anybody in life; my goal and my company's goal is to let us rise up and thus benefit and help my people. If you really want to benefit your people, form a company and be successful and this way the people involved in it will be successful...it's one way of helping your people, using the system to help those who have been oppressed by the system.

**The Press:** Tell me about your company.

**Patrick Freeman:** My father is my catalyst for economic empowerment, he has a great, tremendous thinking mind. He also has a knack for inventing things. He went to Morehouse (for his Bachelors), got his Masters at LIU, his PhD. at Georgetown University, was an Associate Professor at Howard University... and then got his M.D. at University of Buffalo. He formed Artesian Research Associates Inc., of which I am first vice-president, in 1989, between 1990 and 1992 we did a national and worldwide feasibility and marketing study. Now that we've completed our plan we are approaching manufacturing. The U.S. is now a very competitive country but what we're doing is unique. We are the only ones who have a patent on a hospital gown and other pending patents.

**The Press :** Let's talk about economic and political empowerment for oppressed peoples, I've heard you talk about those subjects before, but I'd like you to talk about them some more.

**Patrick Freeman:** When you talk about the issue (of political and economic empowerment) you have to look at what you have. Since the Voting Rights Bill you've seen a lot of Black and Latino political gains. But you have to look at the situation of the masses. The masses

aren't doing so good. Look at the Rodney King situation, this didn't happen in Alabama, or in Georgia,...this happened in LA, where there's a Black mayor. The Atlanta child murders of the 80's happened in Atlanta where there was a Black mayor. There have been a lot of political gains but the masses are suffering. We need economic empowerment. Economic empowerment is a must for us to rise up; this involves being free and independent of assistance on any outside agency. Our neighborhoods and children are in bad straits because we are depending on outside agencies. The only way you can make sure your children have [proper opportunities] is to make your own opportunities. Whenever you have political empowerment, the masses of people suffer—look at New York City—there are 100,000 people homeless. As long as you're dependant on outside sources you will never be free. If you are not a participant in this new free-market system, you will be a victim of it. Economic empowerment is political empowerment, because money controls politics. Look at Kuwait, the major investors in Kuwait were Exxon, Getty, and other U.S. oil corporations, that's what made them mobilize 500,000 troops there. Now look at Haiti, the only

freely elected government of Haiti was overthrown—a democracy right next door to America—and why wasn't anything done? Because Haiti does not have the natural resources that Kuwait has. Haiti is a poor country and Kuwait is rich, Haiti is a democracy as opposed to Kuwait which is a monarchy and many people complained about their oppressiveness. Nobody's done anything about Haiti and it's been 2 years. Political power is not the answer, it's economic power. Political power was something for the 60's and 70's but the 80's and 90's have proven that economic empowerment is the only way to get oppressed people to lift themselves up. You have to have the idea in your mind that you don't have to work for someone else. People love to complain but you're here and you have to deal with the system and you have to learn to deal with the system. That's what economic empowerment is all about and once you get it you have to uplift your brothers and sisters so that they may also have the same opportunities that you have ascertained.

*The views stated in the above interview are solely those of Patrick Freeman's and do not in any way represent the views of the Department of Public Safety or of its employees.*

## PJB Validates CSA Standings in Senate

By Greg Forte

The Polity Judiciary Board last Tuesday evening passed two motions which reaffirmed that Commuter senators who occupy executive council and Senate seats be allowed to hold both positions at the same time.

The Board cited that the SPA constitution does not explicitly call for a separation of powers, and that the Polity Senate recognized Vincent Bruzzese for over two months, including the period after he was elected as President of CSA in early December.

According to Jason Yung, a member of the Board, "There's nothing to stop them from doing it in the constitution." The Board's motions were announced at Wednesday's Senate meeting, which overrule the authority of Polity to suspend from CSA senators all of the privileges of their positions. But the Polity Council has reacted by not recognizing the Judiciary Board's decision.

CSA President Vincent Bruzzese said, "David [Greene] is not recognizing the Board's decision. He feels that Judiciary does not have the power to do that...he feels that even though two thirds of the entire corporation [SPA] stated they feel one way...he feels he can overturn all that with his whim, so he has frozen our budget."

The Board added during the meeting that Internal Affairs did not act accordingly when they were redefined the

Polity constitution, and that they were out of their own jurisdiction to punish CSA for its actions. The Internal Affairs investigation, although asked for by the Senate, had no legality and could not enforce its decisions it had made to the Senate.

Originally, Internal Affairs ruled that CSA cannot have members of both groups and that the CSA election



Photo: Walter Chavez

should be a campus election, for all who would like to run. Internal Affairs has only the power to investigate CSA, not to interpret and enforce the constitution and the bylaws.

According to the Polity Constitution, the highest judicial structure of the Student Government is the Polity Judiciary. But in spite of this, says Bruzzese, CSA has still not had its budget released despite efforts to contact Carmen Vazquez and Fred Preston

about the situation.

According to Bruzzese, Stress told him that Greene and Corey Williams did not want to unfreeze the CSA budget because they are questioning where Internal Affairs was at fault in the Polity constitution. Student Judiciary does not have to justify its own decision, according to the Polity Constitution. The Council has not since recognized the decision of the Judiciary Board. Bruzzese said, "David Greene was not elected to investigate their [Judiciary Board] investigation."

According to Judiciary Board Chairperson Nancy Belson, they based their interpretation by Robert's Rules of Order, which states, "Although, strictly speaking, there is no prohibition against a person's holding more than one office, it is understood in most societies that a member can serve in only one such capacity at a time, and sometimes the bylaws so provide." Their are some rare exceptions like SASU and USSA which have board and senator status.

The Board conducted its own investigation as to the legality of issue of the separation of powers. It resolved that

"that if there is to be a separation of power between the various branches within SPA, the Polity Judiciary Board recommends that measures be taken by the appropriate agencies to amend the constitution of SPA to state so." It recommended to the Senate that it should limit the misuse of proxy voting, and clearly define the separation of powers within SPA.

Belson said "We all have our own opinion on the separation of powers. This is the best thing that should happen." The Board recommended that the best way to avoid this in the future would be to change the constitution.

The Board also voted to absolve CSA on the counts of misuse of proxy voting and improper appointment of Senators because CSA is in the process of revising its constitution in regard to proxy voting, and that a senator be appointed for 30 days by the CSA, and the post be filled by an election thereafter.

Although the Senate approved Student Judiciary's findings, it did not have to vote on them. "I made the motion in the Senate because it made a stronger case for me," said Bruzzese. According to the constitution, the Senate does not have to approve or disapprove the Board's findings. However, the Senate voted in favor of the Board's decision.

Bruzzese said that he would try to re-contact Vazquez about trying to unfreeze CSA's budget.



# The Rodney King Verdict: An Opportunity Missed

Saturday morning, the long-awaited verdict in the Rodney King civil-rights trial was delivered: two officers found guilty, and two innocent. The attention of every media outlet was focused and fixed upon this trial for the implications that it would have for future treatment of minorities by police, and for the punishment which abuses of police power will receive. Perhaps the biggest mistake made in the wake of the first trial of the four LAPD officers, the one which determined that King's savage brutalization was not a criminal offense, was the complete lack of anticipation of the violence which the "not guilty" verdict precipitated. And despite the damage and deaths which occurred in the LA riots, a message was sent: we will not be taken lightly; perhaps our lack of power and influence merits the little attention paid to us and our interests by society in general, but we demand equality before the law. The offenses which we commit are punished surely and swiftly. We expect no less for the perpetrators of offenses against us.

In the hype surrounding the media's speculation about the possibility of future street violence, the real significance of this trial was missed. The trial and its outcome was to set a precedent for how the issue of civil rights

the 1990s. The ambiguous verdict, while seeming to have averted events similar to those of the summer of '92, established no precedent at all. Two officers who participated (although less than the others) in the wholesale bludgeoning of an unarmed and unantagonistic defendant were found innocent; their actions were warranted. No drugs were found in King's bloodstream, and it was never established that any of his actions even so much as suggested an intent to physically harm any of the police officers; the only thing that King did to merit his treatment was to attempt to resist arrest. He was told to lay face-down on the ground, and he did, whereupon he was beaten senseless.

The use of force by police is only justified in cases when either their own safety is in jeopardy or for the purposes of subduing an already-apprehended suspect. When the suspect is compliant, there is no justifiable rationale behind the use of force against him. The four officers were 'making King pay' for having tried to escape; they were playing the part of judge and jury in their treatment of him, which is illegal. The jury's verdict in the civil-rights case seems to indicate that a limited breach of someone's civil rights (only hitting King a few times with a nightstick, as

and that there is an imaginary line that separates acceptable levels of unprovoked violence against suspects from those considered illegal. The very idea that any amount of such violence will be sanctioned by law says something about our justice system.

All of this was ignored in the media, which, in its ever-increasing sensationalism, keyed directly upon the lurid possibility of future rioting in the wake of the civil-rights verdict. Despite the media's pseudo-relieved pronouncement that our urban troubles are over (basically due to the fact that some of the officers were found guilty), there will be more unrest in our cities, and soon. The first King verdict was not the cause, but only the catalyst, of last year's riots. The real cause was despair born of economic suffering and a complete lack of hope. When you have no hope, you have nothing to lose; the legal system's restraints that keep most of the rest of us from committing violent acts have lost all meaning to many of the urban poor. Without the educational and economic opportunities to better themselves and get of the grip of poverty, urban violence will continue to recur as long as our cities continue to deteriorate. History tells us that no amount of armed (police) force will keep an oppressed people from uprising.

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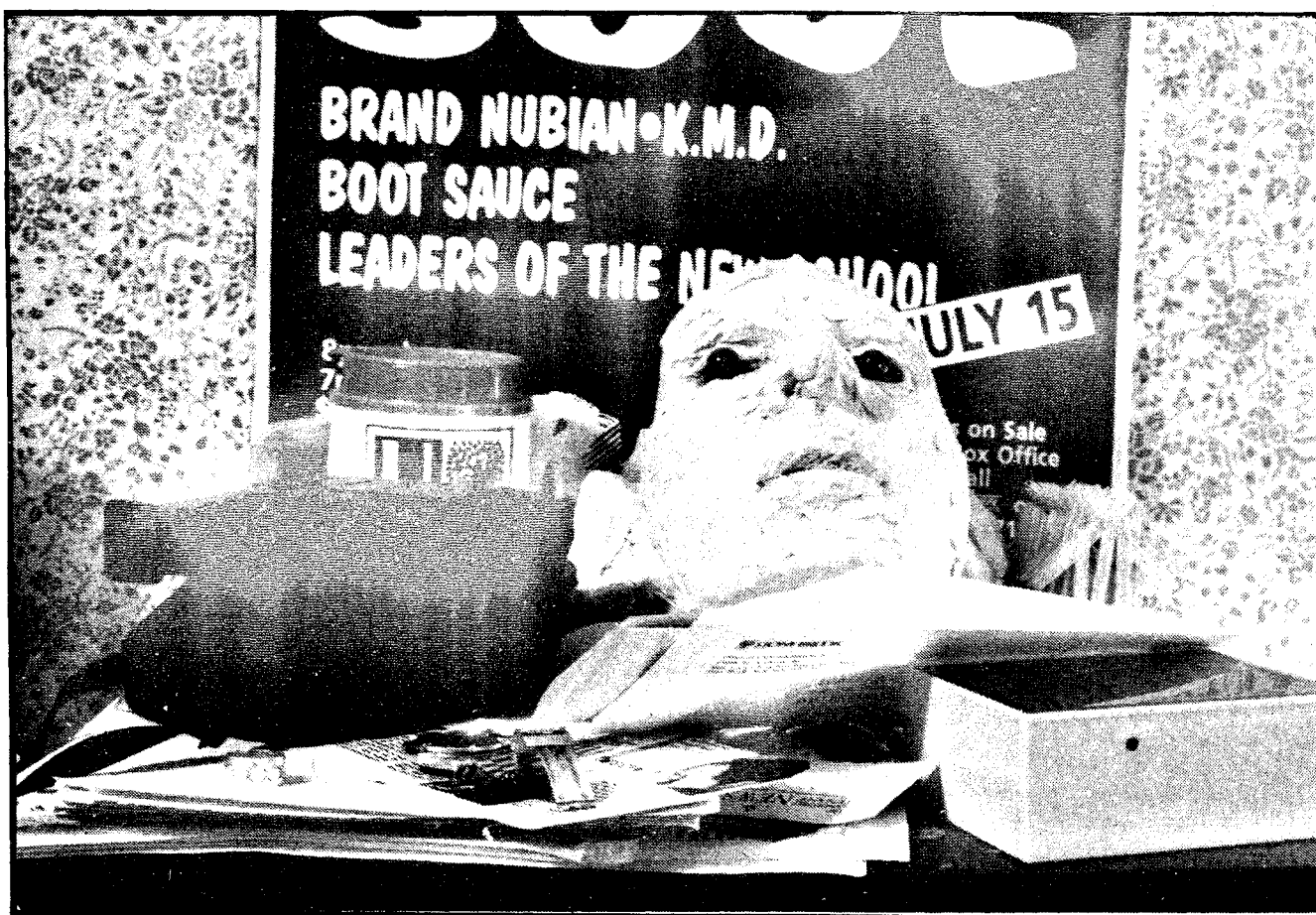
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Photo by Walter Chavez

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# Along the Color Line:

## The Politics of Evil

By Manning Marable

Throughout the twentieth century, there has been a long tradition in American and Western European politics of separating "politics" from questions of "morality" or "morals." Part of this separation stemmed from the necessary and progressive division of church and state, which is expressed in the American Constitution. There was also the necessity in an ethnically pluralistic society to create a framework for tolerance of divergent religious and spiritual beliefs and values.

Leaders of conservative movements and parties have frequently criticized what they termed the "moral relativism" of liberals. Reactionary politicians such as Patrick Buchanan and Ronald Reagan argued that the former Soviet Union was the "Evil Empire," and that the struggle against communism was in reality a moral conflict against "evil." Similarly, the conservatives at the 1992 Republican National Convention declared war against Americans favoring freedom of choice on the issue of abortion, gay rights and multicultural education, characterizing these debates in good-vs.-evil terminologies.

We must reject and denounce the narrow-minded intolerance of the American Right, and insist upon a definition of democracy which is broadly pluralistic, open to the contributions of all people with different religions, racial heritages, languages, and sexual orientations. But I believe that we must reexamine the liberal tendency to turn all political discussions away from moral and ethical contexts. Traditionally, theologians and religious leaders have used the concept of "evil" to describe a force

beyond human origins which motivates individuals and groups to commit destructive and terrible actions. But evil is better understood in politics as deliberate, calculated actions which are designed to destroy human potential, activity and aspirations.

After listening to one of my lectures on the social and economic destructiveness of the Reagan-Bush Administrations—the doubling of the number of homeless people during the 1980's, attacks on affirmative action, the slashing of funds for public education, etc.—one student exclaimed: "The real problem with these Reagan conservatives is that they are not only 'politically incorrect,' they're also evil."

Does "evil exist in politics? I see evil in the angry, hate-filled faces of homophobic gangs who surround and beat lesbians and gay men, because of their sexual orientation. That "evil" is absorbed into the political behavior and assumptions of "mainstream America," and is manifested in the widespread opposition to the end of discriminatory restrictions on gays and lesbians in the military. In electoral politics, that same evil was a factor behind the passage of Colorado's antigay amendment last year.

There was evil in the malignant decisions of Reagan Administration bureaucrats, who once redefined catsup and relish as "vegetables" for federally-funded school lunches. For poor children, such a decision weakens the nutritional value of their only decent meal during the day.

There is evil in the arguments of those, well-to-do Americans who insist that this society cannot afford a national health-care system. In effect, the thirty seven million Americans who lack health care coverage, or the

half-million who were turned away from emergency clinics in 1992 solely because they had no insurance or money, are being told that quality health isn't a human right. Shouldn't we ask ourselves, how many thousands of children will die this year, because their parents living in poverty or unemployment lacked the funds to take their ill daughters or sons to the hospital? If we ignore the moral dimension of the crisis in health care, we may never convince a majority of Americans to break from a profit-driven system of health services.

There is evil in the "new racism" of the 1990s. We no longer have the crude segregation of the "white" and "colored" signs at hotels, schools and restaurants, or the snarling police dogs attacking unarmed, nonviolent protesters. But the new evil is the pervasive system of inequality, the deteriorating incomes of families, the trafficking of crack in our neighborhoods, and the undermining of hope and opportunity for an entire generation of young Latinos and African-Americans. As Martin Luther King observed, "the strands of prejudice toward Negroes are tightly wound around the American character." To uproot the "broader dimensions of evil" will require the examination of "the full extent of the disease." There is "evil" in racism, sexism, poverty, and homophobia, and we must understand that to fight for human rights is to fight for the human spirit.

*Dr. Manning Marable is Professor of Political Science and History, University of Colorado, Boulder. "Along the Color Line" appears in over 250 newspapers and is broadcast by more than 60 radio stations throughout North America, England, the Caribbean, and India.*

# Marks of Distinction

By David Yaseen

Discrimination: "1. The act of discriminating. 2. The process by which two stimuli differing in some aspect are responded to differently. 3. The act, practice, or an instance of discriminating categorically rather than individually."—Webster's New Collegiate Dictionary.

Discrimination is a mental process people use for the purpose of determining their reactions to objects, situations, and other people. Various differences among stimuli make it appropriate or beneficial for people to react to them in certain ways; the ability to discriminate between a snarling and obviously aggressive dog and one that is friendly is of tremendous value for anyone encountering one. The act of discrimination implies previous experience, and operates according to a categorical simplification of the world; without such simplification, an unfriendly dog could only be distinguished by the fact that it attacks. Because of our powers of discrimination, it is sufficient for most of us to see it snarl and bark to come to this conclusion.

However, this natural mechanism that allows us to adopt meaningful dispositions and attitudes toward the world and its contents is often carried to extremes—the simplification upon which it depends is taken a level which has nothing to do with the effect of the object or situation upon people. The name usually reserved for this process is prejudice. For example, someone who has been bitten by a German Shepherd may in the future take dogs of that species as being dangerous without considering whether or not the dog is either in a situation in which it would be prone to violence or is acting in an aggressive manner.

Discrimination is carried to extremes most often by lazy minds. Whereas a small extent of categorization is

efficient, and allows us to use behaviors that are adaptive and work for people's self-interest, carrying it to extremes, especially with regard to other people, is not only unproductive, but dangerous as well. Stereotypes are thereby created that rob people of individuality both to others and to themselves, to the extent that the treatment which they receive causes them to believe themselves as embodying them.

Discrimination is everywhere; beyond the calls of known and defined racial and religious groups for recognition of the pernicious effects of social prejudice, it also exists within and between any and all groups, according to any and every characteristic which differs at all among individuals. Our attention has thus far been focused mainly upon discrimination of the type which is based upon visible traits which are shared by large and (supposedly) homogenous groups, and according to which broad, stereotypically-based discrimination occurs. While this kind of discrimination presents us with the most severe problems, it is not the only kind there is. There is also discrimination according to things like age, personality characteristics, and even taste in clothing and music.

The difference between discrimination and prejudice is that the former is used rationally, as a basis for one's behavior because of something actually residing in persons or objects that has direct positive or negative implications that can be expected as resulting from this thing. Prejudice is an irrational bias, one that operates according to traits or characteristics of persons or objects which are not themselves correlated with any effect upon the person; in other words, according to irrelevant factors. The purpose of discrimination is to help people make decisions based upon their interests. The purpose of prejudice is, at first glance, very much the same, except that the irrational generalization of

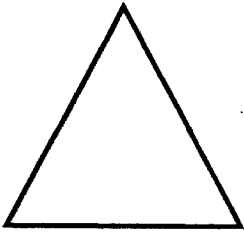
which it makes use causes it to be without any real utility, save that it makes less thinking necessary.

Anything that constitutes a potentially visible difference between people is a possible basis of discrimination and/or prejudice. Since the purpose behind discriminatory behavior is for one to determine how to react to various people, objects, or situations, it is natural that the variability there exists among people is used as grounds for treating them differently. For example, I might shy away from people who are pushy and aggressive, and attempt to form relationships with those who are kind and good-natured. This kind of discrimination is useful and reasonable; without it, experience could teach us nothing. It is when traits or features which cannot be directly associated with negative actions are made the justification for negative treatment of persons or groups that discrimination becomes prejudice.

To say that there is no basis for anyone to qualify others as either more or less preferable to his or her purposes, whether social, practical, or otherwise, is a fallacy; some people are better suited and/or able than others to be and do things that we want in them. But making this distinction on the basis of superficial characteristics such as race or religion is just as much wrong, and unconscionably negligent as well. If we are to take the smallest measure of pride in our humanity, from the fact that it gives us rationality, then we should be willing to do the work that reason requires; to weigh things, and above all, people, according to their real merits and deficiencies, and not for the accidents of history. Otherwise we should ourselves relinquish our claims upon the consideration and treatment that we feel are due to human beings, for we have relinquished rationality and the responsibility which it entails.

A Focus on the "Middle East":

Bible: (Gen. 25:25 • Rev. 2:9)



ZIONISM  
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**TELLING THEIR HIDDEN HISTORY:**

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**ZIONISM**

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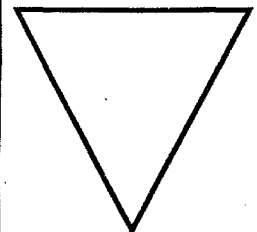
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Bible: (Gen. 25:25 • Rev. 2:9)

HSO Presents:

## THE HAITIAN POLITICAL CRISIS AND OUR POLITICAL PRISONERS AT GUANTANAMO BAY

April 22, 1993 - 7p.m. - UNITI-CULTURAL CENTER

Conference on:

### U.S. CONCENTRATION CAMP FOR HAITIAN REFUGEES

With speakers:

Jocelyne Mayas - founder of Haitian Women for Haitian Refugees

Professor Leslie Owens - Associate Professor of Africana Studies

Max Aristide - HSO alumni, Quixote Center

Haitian political refugees from Guantanamo Bay Detention Camp  
-translators will be present

On September 31, 1991, a violent coup, with support from the Bush administration, ousted democratically elected Haitian president Jean-Bertrand Aristide. Since the coup, more than 60,000 Haitians have been killed, 300,000 are in hiding and over 100,000 have fled their homeland for political asylum in the United States. These political refugees have been turned away at U.S. borders by the INS, under a hypocritical Bush administration. Seventy-seven have been found HIV+ through unreliable testing procedures, and have been imprisoned along with hundreds of other Haitians for over a year, at former U.S. Naval Base: Guantanamo Bay, Cuba. Campaign promises from Clinton to free the prisoners and lift the ban on Haitian political refugees have been broken. The Haitian prisoners' attempts to peacefully demonstrate for their freedom through hunger strikes and other non-violent protests have been met with armed violence, brutality, and increasing inhumane conditions from U.S. military guards.

sponsored by: HSO (Haitian Student Organization), AASO (African American Student Organization), Africana Studies Department, Red Balloon Collective, SACA, The Press.

# BEEROLOGY 101

By John Dunn

Welcome to another class of Beerology 101. We've been in the independent study portion of the course, and now it's time to start finishing off the semester. This class deals with the basics: how beer is made.

Beer is made from four basic ingredients: grain, hops, water, and yeast. The differences in these four components, and the brewing process used, provide beer with the variety of tastes and styles that it has. Here's some basic information—

**Water:** most smaller brews get a distinctive taste from the local water supply, particularly those using hard water. Most major brewers filter their water and add minerals to it to achieve the correct balance. Hence some companies' claims of using mountain spring water are a moot point.

**Grain:** barley is the most common but other grains used include wheat, millet, rye, oats, corn, and rice. Grain contributes starch, which when converted to sugar, provides the material for fermentation. The grain also provides the color and body of the beer. Two-row barley is the best, but most major brewers use the six-row. Grains such as rice and corn are often used as adjuncts to lessen brewing costs.

**Hops:** a plant with a small pine cone-shaped flower. It's the flower that is used to provide a dry, tangy bitterness to balance the grain's sweetness. It provides the taste that most people think of as a "beer taste." Major hops growing areas include Bavaria, Bohemia and Washington's Yakima Valley. Most brewers use a blend of hops to balance the flavor. Blending also prevents the problems of losing a variety through drought or other crop failure. Hops added at the beginning of brewing are called flavoring hops. Those added at the end to provide aroma to the beer are called finishing or aromatic hops. Most brewers use processed pellets and extracts which cost less but sacrifice some of the flavor in the process.

**Yeast:** yeasts are tiny fungus organisms which convert sugar into alcohol and carbon dioxide. Most brewers use cultured yeast strains which have been developed for specific brews. Since wild yeasts, which are omnipresent, can ruin a batch, most breweries are spotlessly clean. The major exceptions are the Belgian brewers of lambic who use the local wild yeasts for fermentation. Brewers keep just a little of the yeasts each time for use as starting yeasts, the rest are sold as "brewer's yeast."

Fine, now we're ready to describe the brewing process, which takes a mere nine steps.

## THE BREWING PROCESS

- 1) **Steeping:** the grain is softened by being soaked in water, generally for two days
- 2) **Germinating/Malting:** the soaked grains are drained, spread out, and allowed to sprout; some of the starch turns into fermentable sugars (one week).
- 3) **Kilning/Drying & Roasting:** the malted grain is slowly dried to end germination. Brewers making pale-colored beers remove the malt when it is dry; darker beers use malt that is heated longer to roast and caramelize it. The longer the roasting, the darker, fuller-flavored, and sweeter the brew.
- 4) **Milling:** the dried grain is sifted to remove the sprouts; it is then ground into grist. Most brewers rely on outside malting firms to perform these first four steps.
- 5) **Mashing:** the malt is mixed with hot water and turned into a mash; it converts more starch into sugar and filters out soluble substances. The result is a oatmeal-like liquid known as wort.
- 6) **Boiling:** the wort is boiled in a kettle for approximately one to two hours; the hops are added at the beginning and end of this process. The hops are then filtered out and the wort quickly cooled.
- 7) **Fermentation:** the wort is then mixed with yeast in a

fermenting tank. The yeasts feed on the sugar and produce the byproducts of alcohol and carbon dioxide. Ale yeasts rise to the top (top fermenting) while lager yeasts sink (bottom fermenting). Lagers are fermented at between 35 and 49 degrees Fahrenheit for eight to twelve days while ales ferment for five to six days at 53 to 69 degrees. This is in general; there are many exceptions to the length and temperature of fermentation.

8) **Maturing:** this process develops the aromas and flavors that round out the beer. Lagers are matured at the freezing mark from a few days to a few months. Ales are matured for approximately one week at 40 to 45 degrees. There are several processes which can occur during maturation. Conditioning is the process of secondary fermentation to increase the beer's effervescence. There are four major techniques:

—**Natural:** automatically occurs if live yeasts still exists and full fermentation has yet to occur

—**Krausening:** a small amount of partially fermented brew is added to a fully fermented one

—**Priming:** fermentable sugar is added to a fully fermented brew

—**Reyeasting:** fresh yeasts are added to a fermented brew lacking live yeasts

Another technique used by some brewers during maturation is to add hops to the brew. Known as "dry-hopping", the process is supposed to add additional aroma to the beer (depending upon whose opinion you ask).

9) **Racking/Canning/Bottling:** the last step in the process is to take the matured beer and put it into a container so that the consumer can consume it. Draft beer is transferred directly to containers without any pasteurization or final filtration. Pasteurization extends shelf life by killing beer-spoiling microorganisms. Some beers are designed to finish their fermentation in the container. Britain's cask-conditioned ales are delivered from the brewery before they are finished so that final fermentation can occur in the pub's cellar. Some of the rarer European brews, like Thomas Hardy's Ale, are designed to do the same thing, except in the bottle. These brews contain living yeasts and can take one to five years to reach peak condition.

Some will argue over the merits of cans versus bottles. There is no denying that cans are more convenient and prevent sunlight from reaching the beer. There is the usual debate over whether the beer obtains a metallic taste due to the metal contact. Some brewers will send a poor batch off the assembly line to the canning line since most can consumers are thought not to complain or notice the difference.

While bottles may provide a truer taste, they are not without their problems. The biggest is exposure to sunlight or store lighting. As few as five minutes in direct lighting can ruin a beer and cause it to become "skunked." This refers to the none-too-pleasant odor a "skunked" beer has. Brown bottles are the best guardians against light, as both clear and green bottles allow enough damaging light in.

There are all sorts of differences in the brewing process that brewers will boast makes their brew better. Stroh's is the only major American brewer that boils its kettles with direct flames rather than steam coils. It does provide a slight sweetening of flavor. Anchor Brewing produces its "Steam beer" by using lager yeasts and fermentation at temperatures usually reserved for ales.

Then there's Budweiser's "beechwood aging." This would imply that the beer somehow acquires a beechwood taste. Not exactly. What Bud really does is krausening. The beechwood strips are placed in the bottom of the fermentation tanks and used as clarifying agents to attract and settle the yeasts of the newly added beer. The process is still used by some Bavarian brewers.

## BREWS NEWS

Rather than focus on a specific regional brewery this

class, we'll take a look at some things that are happening around the brewing industry.

Since I just picked on Bud, I'll let you know that Anheuser-Busch has expanded distribution of Bud to metropolitan Moscow. A-B is the world's largest brewer and largest American beer exporter.

For those of you who like microbrewed beer but can't get ahold of all the different types, you might consider joining Beer Across America. For \$14.95 a shipment (plus shipping & handling of course), you'll receive two different six-packs of guaranteed -fresh microbrewed beer a month. With each shipment, members will receive historical information about the brewery, gossip and recipes from that month's featured brewery. Call 1-800-854-BEER to become a member.

The Boston Beer Company, producers of Samuel Adams, did quite well in 1992. Well enough for founder Jim Koch to fly all of his employees to Disney World for a weekend of fun and celebration. To update our Samuel Adams story from a previous class, BBC does produce a "George Washington Porter," which has won a silver medal at a previous Great American Beer Festival. Unfortunately it's available on draft only.

Speaking of the Great American Beer Festival, I'll fill you in on the goings on of 1992's edition if you'll forgive this for being a little late. The GABF was held in October in Denver, attracting over 12,000 people who sampled 710 brews from 165 brewers. To give you an idea of the diversity of American brewing, here are the categories at the festival:

Classic Pale Ale; India Pale Ale; American Pale/amber ale; Traditional Bitter; Scottish Ale; Blonde Ale; Porter; Dry Stout; Sweet Stout; Strong Ale; Barleywine; Fruit/Vegetable; Herb/Spice; Specialty; Smoke Flavored; Bock; Dark Lager; Munchener Helles and Dortmunder Export; European Pilsener; American Lager; American Light Lager; American Premium Lager; American Dry Lager; American Malt Liquor; Dusseldorfer Altbier; American Lager/Ale; German Wheat; American Wheat; Marzen Oktoberfest; Vienna; English Brown Ale; American Brown Ale. Whew!

Most of the medal winners (gold/silver/bronze) tend to be small micro-breweries that few of the public have heard of. Stoudt's of Adamstown, PA won two golds and a silver. Sierra Nevada of Chico, CA also won two golds and Boston Brewing won a gold and a silver.

Here's the rundown on beers the public are more likely to be familiar with, listed in the order of gold/silver/bronze:

American Lager: Schlitz; Hamm's; Stoney's  
American Light Lager: Michelob Light; Busch Light; Bud Light  
American Premium Lager: Lowenbrau; Miller Genuine Draft; Stroh's Signature  
American Dry Lager: Keystone Dry; Olympia Dry; Coors Dry  
American Malt Liquor: Olde English 800; Silver Thunder Malt Liquor; Colt .45

Local microbrewery Brooklyn Brewing won a gold medal in the Vienna category for its Brooklyn Lager and a bronze in American Brown Ale for its Brooklyn Brown Ale. An intriguing notion is that major brewers' budget lines, like Keystone and Busch, performed better than higher priced linemates. The only outsider was Stoney's, produced by regional brewer Jones Brewing of Smithton, PA.

Anyway, I'll dismiss class so that you can argue out the merits of the GABF judging. Next class will be the final one of the semester in which you will either pass or pass out Beerology 101. We'll be looking at how to judge beers and how to hold a beer tasting of your own. Until then, I'll leave you with this quote from retired beer executive Reg Boulevard: "I'd rather have a beer in front of me than a frontal lobotomy."



# POLITY ELECTIONS ARE COMING!!

## POLITY DEBATE SERIES

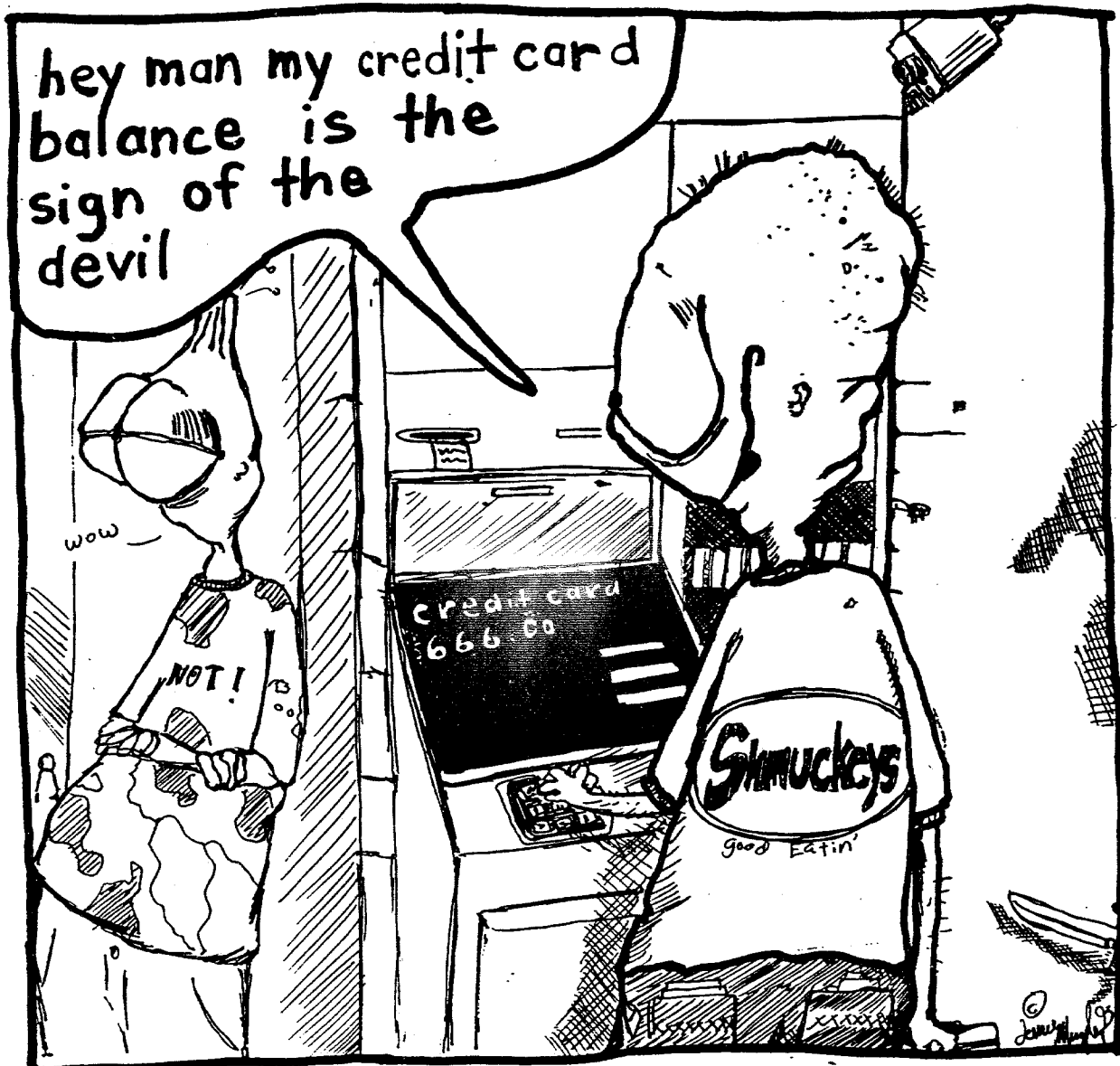
*MON DAY 4/19 12:00 - 3:00 PM FIRESIDE LOUNGE  
SOPHMORE & JUNIOR REPS*

*TUESDAY 4/20 12:00 - 3:00 PM UNION BI-LEVEL  
PRESIDENT & VICE-PRESIDENT*

# GET OUT AND VOTE WEDNESDAY APRIL 21

POLLWATCHERS ARE DESPERATELY NEEDED. IF INTERESTED PICK UP  
AN APPLICATION IN THE POLITY SUITE ROOM 258 IN THE STUDENT  
UNION. THERE WILL BE A MANDATORY POLLWATCHER MEETING  
MONDAY APRIL 19TH IN THE FIRESIDE LOUNGE.

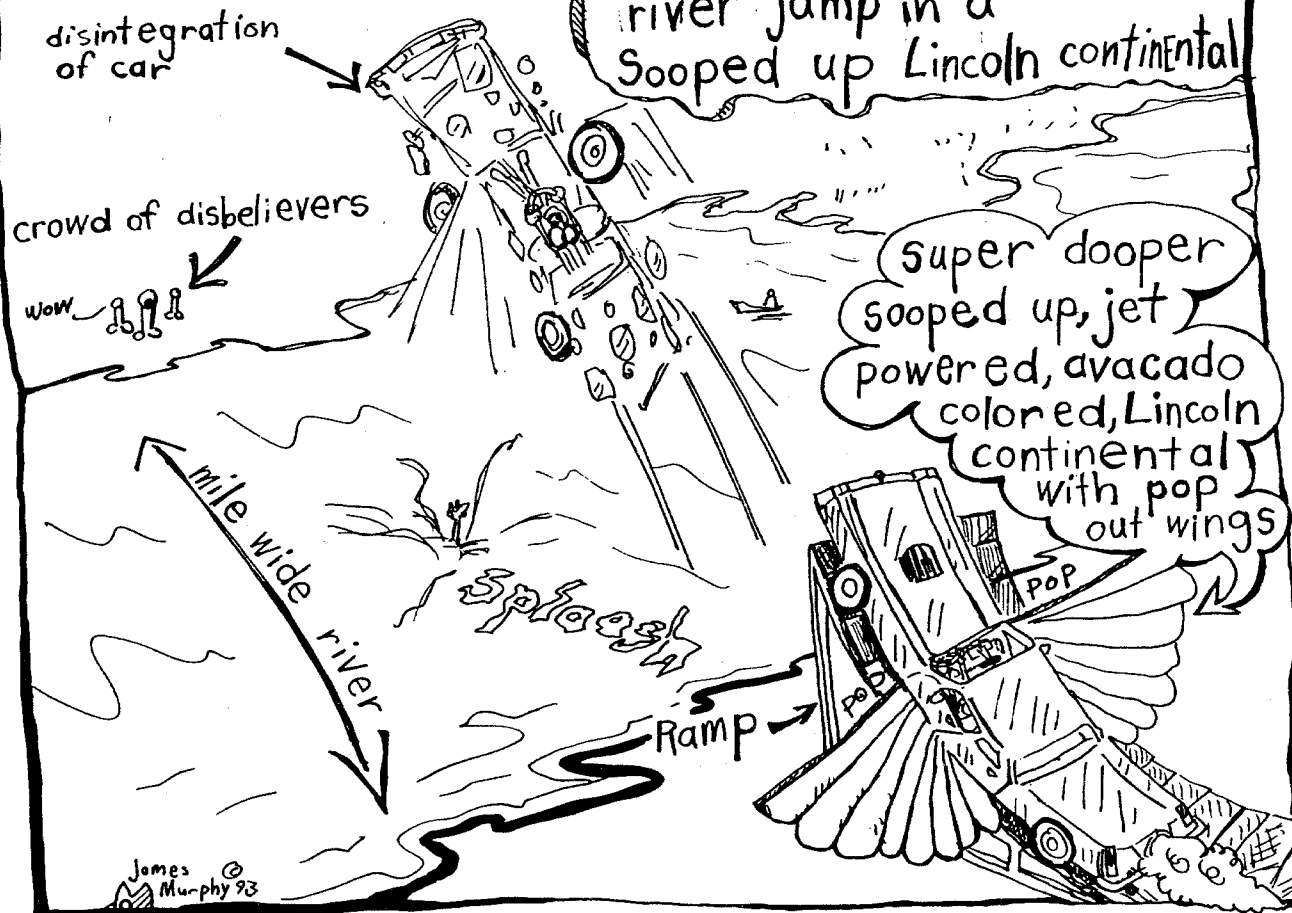




FESTER BOIL

# Special Fester's FAVORITE

collectors Episode: the coolest "Faces of DEATH" incident EVER. The mile wide river jump in a Sooped up Lincoln continental



# 'NUFF RESPECT FOR SISTER CAROL

By Joe DiStefano

"Everything we do is out of loving Jah," so said Worl-a-Girl the all girl dancehall trio that blasted open the house for reggae queen Sister Carol on Friday, April 9 at S.O.B.'s. Loving Jah was the order of the evening, as I found when numerous rastafarians offered their wares in the men's room. I didn't cop, as I was already loving Jah, but, I was impressed that the bags weren't the usual street ripoff and that got me psyched for what I knew would be a killer show.

Sister Lovely of 105.9 FM which plays some of the finest reggae inna Manhattan, was emcee for the evening's dub explosion. Worl-a-Girl paid tribute to both roots and Motown with their opening acapella rendition of "Loving You" irietized to become "Loving Jah is Easy Because He's Beautiful". Worl-a-Girl lived up to their name as they wound to their beats and showed the audience how it was done. One lucky partier got invited on stage to dance with them as he played the husband in a number that featured a hilarious marriage ceremony. Their superb vocal talents featured stomping covers of Mad Cobra and En Vogue's "Hold on to Your Love". They also did the obligatory cover of "Murder She Wrote". In one of their tunes the ladies schooled the audience as they rub-a-dubbed the alphabet song and other nursery rhymes. I haven't heard such rocking

versions of kid's songs since I first heard Ella Fitzgerald scatting "A-Tisket-aTasket."

Education of the youth in traditional Jamaican roots and culture; along with funky beats, and some excellent chattin', was one of the cornerstones of the Sistah Carol's show. Sister Carol sported a patch-work hat and black vest. Sister Carol, as far as this

reviewer is concerned, is the Jerry Garcia of reggae. I say this not just because I'm an inveterate dead-head but because of Sister Carrol's warm attitude towards the audience. She sang out, "This one is dedicated to you...", as she turned to face various parts of the house. The Sister also led them in a chant of, "Who makes joy but Selassie-I." Sister Carol told the audience, "The aim for tonight is strictly culture," and the audience responded, "Bring it, bring it." She brought culture by the Trailerload and showed her attitude toward educating the youth by inviting a couple of kids, maybe five or six years old on stage, to dance to her hits "Tight Spot" and "Wild Thing". The form of education that Sister Carol brought the audience was definitely multicultural she led the party in French, Spanish, and took off on the Jackson's "ABC 1,2,3". Some might call her style "roots" or traditional, but I like to think of it as a global style. Her energy seemed to synch with my own as she staggered her lyrics to create a psychedelic time delay. Her teachings gave 'nuff respect to the original roots of rasta culture as she condemned crackheads and celebrated giving thanks and praise for inspiration, as ever.

There was one aspect of her teaching that I didn't have any respect for; her joining in with Buju Banton and bashing on the so-called "battybwoys". In any case as Sister Carol says, "One thing is true, roots and culture must prevail all of the time."

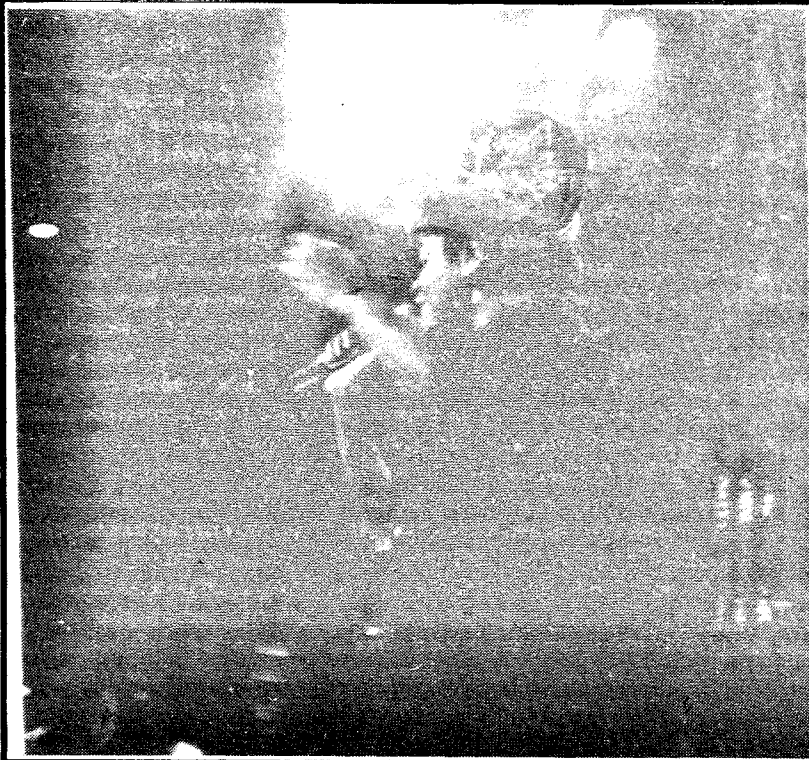


Photo By Walter Chavez

"The press is a gang of cruel faggots. Journalism is not a profession or a trade. It is a cheap catch-all for fuck-offs and misfits - a false doorway to the backside of life, a filthy piss-ridden little hole nailed off by the building inspector, but just deep enough for a wino to curl up from the sidewalk and masturbate like a chimp in a zoo cage."

- Hunter S. Thompson

## JOIN US!

Meetings are held every Wednesday at 1:00 PM in the basement of the Student Union in room 060, or call 632-6451



*April* 93

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5pm.  
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the DEBUT of 10PM  
**RUSTED ROOT**

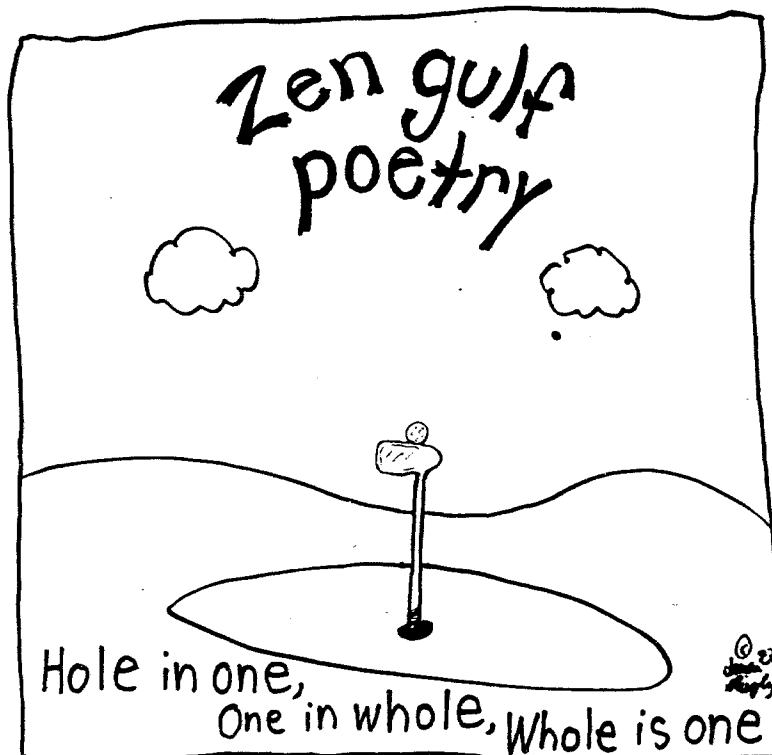
**27 7-10pm FREE**  
EcoSalon  
Federal Land Action Group (FLAG)  
Topics: Forest Protection Legislation and '93 Outings  
9pm FANTASTIC ECO-ACOUSTIC DUO  
from Oregon  
**CIRCUS earth**

**ZEN TRICKSTERS**  
at 10PM / FREE

**28 10pm \$8**  
THE LAWRENCE  
THE PUMPKIN FUNK  
**THE Authority**  
everything

**29 10pm \$7**  
Acoustic Junction  
**Blue Miracle**

**30 10 PM \$10**  
Outa Dis  
World Beat  
**Harvey**  
**FIRST LIGHT**



### THERAPY FOR MARRIED COUPLES

You may be eligible for 14 weeks of therapy being offered to couples experiencing marital conflict at the University Marital Therapy Clinic. Both partners must be willing to participate. Call Dr. O'Leary's office at 632-9305 for more information on free treatment.

### VOTE YES! on April 21, 1993 to separate the Intercollegiate Athletic Fee from the present Activity Fee

**TO:** All Undergraduate Students  
**FROM:** Your P.A.T.S. (Patriots, Athletes, Trainers & Students) Club

Vote "YES" on April 21, 1993 for the Separate Intercollegiate Athletics Fee in order to change the method by which the undergraduate body funds Intercollegiate Athletics by:

1. Removing Intercollegiate Athletic funding from the Activity Fee. The Activity Fee is \$76.25 per semester. Of that amount, \$12.00 per semester is designated for athletics.

Example: \$76.25 total Activity Fee per semester per student  
-12.00 presently designated for athletics from Activity Fee  
\$64.25 remaining for all other programs per semester

2. Establishing a Separate Athletic Fee effective Fall Semester 1993 at the rate of \$1.25 per credit hour up to a maximum of \$15.00 per semester.

Example: \$1.25 x 12 credit hours = \$15.00 (per semester maximum)

**Cost to you: \$3.00 more per semester for athletics**

#### Benefits to You

**Increase the value of your degree** as Stony Brook's reputation grows due to greater exposure through T.V., Radio and newspaper coverage of Stony Brook Athletics.

**Improve student life and develop school spirit!**

**Promote faculty/student interaction and unite the campus through exciting home athletic events.**

**Improve facilities for Physical Education classes, intramurals and recreation.**

**Attract commuter and resident students to attend first class weekend athletic contests.**

Additional information available through Residential College "Town Meetings", Statesman, Sports Signal, Posters, Residence Hall Legislature Meetings, WUSB, etc.

4/2/93

## NEWS/ STATE UNIVERSITY of NEW YORK COLLEGE AT ONEONTA ONEONTA, NEW YORK 13820-4015 FOR RELEASE: IMMEDIATE COLLEGE RELATIONS (607) 436-2535

The State University of New York, College at Oneonta, will be sponsoring study abroad programs this summer in Israel, Germany and Thailand. Participants will experience new cultures firsthand while adding an international dimension to their college career.

"Modern Israel: An Interdisciplinary Survey" will be the focus of the five-week academic program in Israel. The course offers on-site study of Israel's economic, social, political, religious, educational and scientific institutions. Participants may also enroll in a course offered in English at Tel Aviv University for additional credit. An optional preliminary ten-day course entitled, "The Kibbutz: An Alternative Way of Life," will be taught on a kibbutz. All instruction is in English. Field trips to many parts of Israel are an integral part of the academic program. The program is open to undergraduates, graduates and non-traditional students.

In Germany, participants will study the German language, government, history, economics, art history, literature, culture and physics at The University of Wuerzburg. Courses are taught in English during the regular German university semester. Participants will experience German student life while witnessing German reunification and European integration in progress. The ten-week program is open to undergraduate students.

In the academic program in Thailand, participants will attend an International Summer School at Thammasat University in Bangkok with students from Japan, Korea, Thailand, and the United States. Courses in East and Southeast Asian studies will be conducted in English. The six-week stay includes four weeks study at the university and a two-week internship with a United Nations, regional or nongovernmental agency. The program is available to undergraduate and nontraditional students.

As only a limited number of persons can be accepted in each program, early application is recommended. For details, write the Office of International Education, State University College, Oneonta, New York 13820-4015, or telephone (607)436-3369.



## Dysfunctional Fables

## THE BEAVER & THE 3-TOED TREE SLOTH

By Rachel S. Wexelbaum

to my room-mate, who taught me about entropy to Glen, who made me see the light of Bob

Believe it or not, there are beavers in South America.

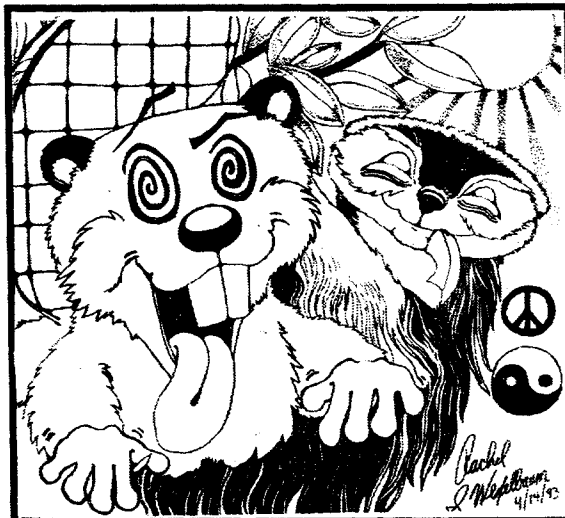
Larger than his Yankee cousins, the South American beaver makes enormous dams that clog up the Amazon River and alternately flood or dry up the jungle, depending on his mood. Beaver takes great pride in his craftsmanship and believes that hard work opens the door to one's spiritual and emotional salvation. Of course, this is the reason why Beaver cursed the rest of the world and suffered from back-pains, ulcers and constant toothache—because no one worked as hard as he. He began to hate everyone, because everyone appeared to do absolutely nothing and go around with smiles on their faces.

One day Beaver was about to fell a large tree when he noticed something moving up in the branches. He squinted and grimaced in disgust as he saw the long algae-covered hair of a three-toed tree sloth waving in the breeze. Sleepy Sloth hung upside-down on a branch with a half-chewed leaf dangling from his mouth and a placid smile on his face, without a care in the world, and Beaver seethed in rage. This sloth was a SLACKER!

Quickly Beaver began to cut down Sloth's tree, and it soon toppled into the river. "Get out!" barked Beaver. "Let's go now! This tree is being confiscated for the construction of a new dam for the technological advancement of beavers and the rest of soci-

ety and it's time for you to leave!"

But Sloth still clung to his branch half asleep, still smiling with the half-chewed leaf in his mouth. "Didn't you hear me?" shouted Beaver impatiently. "Go find another tree to hang in—this one is no



longer yours!" And he continued to gnaw at the tree in order to make planks. When he completed his task and looked up to catch his breath he almost gagged on the sawdust in shock, for the sloth still hung from his branch with the same contented expression. Beaver could not even comprehend how this stupid creature could defy the laws of physics (which he had been trying to do for years after studying material science, engineering and architecture) and he decided to get rid of the sloth once and for

all. He would build a box around Sloth so he would never have to see him again.

Laughing maniacally, Beaver began to incarcerate Sloth with spare logs and created a nice cabin without doors or windows, then went back to work on his own dam. After three days he completed the new dam, and as he swam underneath to inspect the rafters who did he see but sleepy Sloth, still smiling peacefully with the same half-chewed leaf in his mouth, hanging from the SAME BRANCH!

His head pounding with madness, Beaver packed his bags and went to Canada where he knew for sure that there were no sloths.

Except on T.V. and in front of it.

**MORAL:** One man's path to salvation is another man's road to insanity.

**MORE IMPORTANTLY:** Nature rebels against man's designs, and the spirits of the natives will come to haunt those who took their homes.

**GET SLACK! PRAISE BOB!**

Entropy is disorder. Disorder is chaos. Chaos can be a mess. The world strives to put disorder into order. If work causes entropy to decrease, this is a good thing. If work causes entropy to increase, this is a bad thing. Therefore, don't waste time organizing the papers on your desk before you organize your

## The Squirrel, The Acorn, and the Crow

R e a l L i f e i n P r i n t

By Spanky

One winter morning by the side of a cold, gravel paved road, stood a tall, old oak tree. As the oak tree stretched its ancient limbs gracefully accepting the rays of the early sun, an eighteen wheel truck drove by, shaking the ground with the old tree, causing a dozen plus one acorns to fall to the road. The sound of the dozen plus one hollow "clucks" attracted the attention of a small gray squirrel which, while resting on a bed of damp brown leaves, turned its curious fury head away from the distant truck and the dark smelly fumes it spat out.

The squirrel cautiously began to move closer to where the sound came from. Moving past an empty Coke can, and climbing over a trunk of a fallen tree. Moving closer to the ancient oak tree and the dozen plus one acorns which rested on the cold, gravel-paved road.

Its reaction was quick, its eyes widened, and the squirrel licked its two claws together in delight.

"This is going to be an excellent breakfast," the squirrel thought to itself as it stepped off the wet leaves and onto the road.

The squirrel picked up the first acorn and placed it by the base of the oak tree, hiding it with a crumbled, yellow piece of newspaper. It did the same to the second acorn, as well as the third, fourth, fifth, and twelfth. As it turned back to the road to grab the thirteenth, he could no longer wait, and clutching it

tightly between his two claws, began to bite into it, eagerly chewing for its treasures. That is, until a dark blue Pontiac drove by and smushed the tiny gray squirrel into a heap of crushed bone and blood-soaked fur. Making it one with the cold, gravel paved road and the last, now pulverized, acorn.

A hundred feet overhead soared a black crow, who, attracted by the fresh red meat of the squirrel, quickly swooped down and grabbed a piece that used to be the squirrel's right leg. The crow, clutching it tightly within its dark beak, flew back up to one of the branches of the oak tree.

"Yum," the black crow thought to itself, "nothing better than fresh squirrel meat early in the morning." After swallowing its first morsel nearly whole, the bird flew back down to the blood stained gravel paved road, and began devouring the squirrel to the bone.

After filling its belly with the raw meat, and sitting satisfied of its meal on one of the oak tree's branches, the crow proudly flapped its wings and gracefully sang to the rising sun.

Time passed; the crow took a nap, woke up, and in the distance saw a flock of geese flying south for the winter. The crow thought it was about time he too flew away to his quiet little nest, but after reviewing the site of his unfinished meal, he noticed a small piece of meat which was left uneaten.

"I thought I ate it all," the crow thought as it flew back to the cold, gravel paved road.

He first tasted it with its beak and discovered to its dismay that it was not meat but something sticky (something we know as gum). Too late, the headlights of a Grand Prix brightly shining in the distance, surprised the crow, causing its claw to step onto the gum, making it stick to the ground, and SMACK! Black crow feathers, meat, and sticky red blood, splattered and became glued to the Grand Prix's shiny grill.

"Shit!" A fat guy that sat behind the wheel cried to his gum chewing, frosty-haired girlfriend, as she reached into her purse for a bottle of hair spray.

"Gina, just look at dat! I just washed this bitch today!"

"Joe," she cried out of her window. "Let's go baby and stop by a diner. I'm hungry!"

A few seconds behind them, a tired truck driver, listening to a Dolly Parton Christmas re-make of "Jingle Bells" began to dose off behind his wheel.

**Moral #1 - Don't be too greedy in life.**

**Moral #2 - Look both ways before you cross the street.**

**Moral #3 - On extremely rare occasions, bubble gum has been known to kill.**