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Issue 7

Chechnya: A True Struggle for Independence

Adam Thompson
Contributing Writer



Adam is an Electrical Engineering co-op

As I sit here in my Alabama apartment, dreaming about Clemson and pondering the state of the world with my endless supply of free time (8-5 jobs rock!), my mind tends to default to my utter hatred for the George W. Bush regime.

I do not hate him for his one veto. I do not hate him even for the No Child Left Behind Act. I do not hate him for his fiscal irresponsibility. All of these policies can easily be reversed with new leadership. Where Bush (and the United States) really falters is in Iraq.

I know, I know, not another article about Iraq. Upon observing Iraq and its relationship with the world, however, I am left scratching my head. Sure, the Republicans (and even some Democrats) can state that we are facing a war on terror and that taking the battle to their home is the only effective way of dealing with the issue, but in past years, the Bush administration has turned the meaning of the war away from terrorism and towards freedom. They feel that the independence of Iraq and their escape from tyranny is the gift that the United States is there to give, but one can accurately claim that the

betterment of the people is not the goal of America.

Case in point: Chechnya.

Chechnya is a republic federal subject of Russia who has been fighting for its independence since the November Revolution in 1917. Following a confusing history of Stalin genocide resulting in almost complete destruction of the Chechen people, rejoining the Russian Federation, and fighting for independence again, Chechnya has become ground zero for some of the worst fighting the world has seen.

After the Soviet Union dissolved in the early 1990s, Chechnya claimed independence. A Civil War ensued, and Rus-



An M1-8 in the Argun Canyon of Chechnya, circa 2000

sia came to the aid of the pro-Kremlin forces. Suffering a humiliating defeat, the Russian forces left Chechnya in 1996 – leaving the state in complete despair, but independent.

Even after Chechnya's independence, a bitter relationship formed between Russia and the newly free republic. Most of all, Russia feared the Chechen conflict would serve as an example to other federal subjects, and Russia would lose a major hold on the Caucasus region (it's rich in Oil... sound familiar?)

Oil is the driving force of wars (at least, two), so in 1999, newly elected Russian president Vladimir Putin declared a 2nd Chechen War, resulting in the recapture of the state and the return to Russian rule. Through both conflicts, claims from the Human Rights Watch have alleged Putin and his government of Human Rights violations of the Chechen people (supported and carried out by Pro-Moscow Chechen forces). In all, an estimated 250,000 civilians have

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When in Doubt, Blame the Pope



Michael is a History and Religion major

Michael Schnibben
Contributing Writer

Throughout the course of history, mankind has periodically suffered at the hands of sudden, devastating epidemics that not only threaten the continuance of civilization, but the very survival of our species. The outbreak of the Bubonic Plague in Europe between 1347 and 1351 carried an estimated one-third to one-half of the continent's population to a painful, premature death. The smallpox epidemic brought to the New World by European explorers in the Age

of Exploration all but annihilated the indigenous population, who lacked biological immunities to Old World diseases; historians estimate there were roughly fifty million people in the Americas in 1492, less than five million remained just one century later. Many people would like to believe the technologically advanced world in which we now live is free from the threat of such terrible, abrupt maladies; however, a simple look at the rapid advance of the AIDS/HIV virus from Africa in the past several decades readily debunks that blithe fantasy.

Then, as now, people turned to their religious leaders for answers. In the middle of the fourteenth century it was a commonplace to see long lines of hooded men wandering the countryside of Catholic Europe. These mendicant orders, earning the moniker of "flagellants," mortified their own flesh in

expiation for the transgressions of sinners, for surely their crimes had caused God to visit this terrible pestilence upon them. Several centuries later and a world away, the pagan Aztecs increased the tempo of human sacrifice as their people fell in droves to European diseases; they offered the bleeding hearts of their victims to cruel, bloodthirsty deities in hopes of stopping the dreadful epidemic, even as conquistador armies camped on the shores of Lake Texcoco. While a majority of people in the modern world are no longer inclined to believe that outbreaks of disease represent a form of divine retribution, this has not stopped a religious element from developing around the continuing AIDS crisis.

Instead of turning to God and his representatives on Earth to stop the growing menace of AIDS/HIV, it has become quite vogue among

liberals and their lemmings to blame the escalation of the crisis not on religion in general but on one in particular: Roman Catholicism and its leader, the pope. They assert that the rapid spread of the withering virus is aided by the Church's opposition to all forms of artificial birth control, especially condoms, which are commonly distributed in Sub-Saharan Africa as a method to prevent infection between sexually active couples. While this opinion may seem valid to many a casual observer, a quick examination of the facts concerning the AIDS epidemic and subsequent efforts to treat it reveals a more sinister agenda from the same liberals who claim to be acting in the best interests of the victims. The Church's opposition to contraception, which dates from Apostolic Times, is a teaching that has been courageously upheld by recent popes in the aftermath of the Second Vatican

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Forum

Feedback

Letter from the Editor:

So, it's the first issue under new leadership. I hope it's as good as the old.

Any way, we garnered a huge response from the last issue. Keep those letters coming in, we'll print as many as we have room for. I certainly don't need to waste any column space writing to you on space reserved for our readers. After all, this is a Forum.

If anyone wants to start writing regularly for us, then send us an e-mail! As Lindsay would say, better to write to us than to talk to your apathetic friend about things.

Try and keep everything in perspective while reading. "Satire" seems to fly over some people's heads, but I think that's the point sometimes. Jonathan Swift certainly wasn't accepted in his society.

Hopefully I hit on everything. Whatever your political and/or religious affiliations are, hopefully you will enjoy this issue of The Clemson Forum.

Bryan Cockfield
Junior, Electrical Engineering

**We encourage and welcome any letters expressing your opinions, ideas and comments. All of the content that we receive is edited for grammar, and we do our best to reproduce your letters as accurately as possible.*

from www.clemsonforum.com:

In response to *Have a Cow and Eat it Too* by Bryan Cockfield in the November 2006 issue of the Clemson Forum:

This is one of the most badly written articles I have come across. First of all, just like the author has the right to express his opinion (however poorly researched it might have been), vegetarians/vegans also have a right to educate people about the facts that most Americans are unaware of.

The author seems to feel threatened by pamphlets distributed legitimately on campus and goes on a meat eating spree. Seems to me more like a ego/self-esteem issue. Regarding the protein deficiency, it is pretty sad that most Americans have no idea that beans and lentils contain a lot of protein and fiber. When so many Americans consume all kinds of supplements ranging from fiber to omega-3 fatty acids, why not be a vegetarian/vegan and take a vitamin B12 supplement? Dont forget that vegetarians get their vitamin B12 from dairy products.

It is understandable why meat eaters justify their eating habits by saying that farm animals are grown for that reason. Thats because once you admit that they are not manufactured things but animals (yes, the same ones you went to pet in a petting zoo as a kid), you will be forced to admit that they have feelings and need to be treated humanely.

It is very sad that Clemson Forum has published this article which has been written in bad taste. A good article is one which can reflect multiple aspects of an incident/story. The author has conveniently forgotten about the hormones and antibiotics given to farm animals. May I also remind you about the Mad Cow Disease which was caused because the cows were fed beef extracts?

I am very disappointed with your paper because I thought that Clemson Forum publishes more objective articles than the other Clemson papers.

Chaitra Cheluvarejju
Graduate, Bioengineering

from www.clemsonforum.com:

In response to Chaitra Cheluvarejju:

It is a shame you missed the obvious satirical slant of this article. I'm sorry his meat-eating binge upset you, but if you can read past a fourth-grade reading comprehension level you would be able to infer that he did not actually eat that meat and is not actually attacking the practice of vegetarianism.

The point of the article is that the pamphlets accomplish nothing because they are imposing a personal lifestyle choice on people who don't care. The extended imagery of his carnivorous reaction to the pamphlets references that to a meat-eater, those pamphlets are nothing but an advertisement for meat.

There are arguments both for and against being a vegetarian (i.e. you can take soy supplements or just eat the meat for nutrition) but the choice of being a vegetarian is not one that is worth papering the library bridge in anti-meat paraphernalia. As is clearly stated in the conclusion, the author argues that there are issues far more worthy of our attention than a difference of opinions over eating meat.

Perhaps we could request that the author adjust his writing style for his next article such that it requires less thinking, as follows:

"I am reacting to the recent controversy regarding political activists demonstrating on the library bridge. I think it is regrettable that instead of hearing intelligent protests, we are subjected to excessive prodding from vegetarian activists to give up meat with their pamphlets covered, ironically, in pictures of enticing meat products. Perhaps our energy could be more productively directed. So none of you get confused, I do not include in this article a thorough defense of meat-eating versus vegetarianism because I do not think it is a cause worthy of inundating people with facts. If I were arguing that we should eat more meat, then I would have added that there is more than one type of protein, some types which you can only get from meat. I intentionally deleted this excessive information so you the reader could glean from this satire the idea that the energy of protestors is misdirected. Congratulations for managing to read this entire article of drudgery."

That way we will be able to avoid thinking while reading the newspaper you praise above Clemson's others!

Erica Morrison
Sophomore, Architecture

The following is from an unknown author on www.theclemsonforum.com responding to Adam Thompson's *FairTax is a Fair Tax* from the January 2007 issue of the Clemson Forum:

First, the Fair tax is a straight low percentage tax across the board. NOT a national sales tax.

Second, currently the "rich" or the top ten

percent of wage earners pay 70 percent of all income tax in this country even with the shelters available to them. Please dispense with the notion that they are somehow screwing us over.

Third, you talk about a sales tax being fair but then you start deciding what kind of clothes and food will be tax free and which are not....how is that fair? Open the door for that kind of crap and you wind up right where we are now. Legislators will be promising to lower the tax on Frosted Flakes and raise taxes on Granola because Granola is eaten by the "rich" and therefore is a "luxury." If you're going to have a sales tax then it has to be a straight percentage on ALL merchandise and if you're going to exempt things like food then it has to be for ALL foods.

I offer the system Texas has as an example. Straight sales tax and no income tax. Funny

Meet the Forum:

Bryan Cockfield
editor-in-chief

Will get a real job after college.

Daniel Bjork
contributing writer
Played high school football.

Todd May
contributing writer
Still philosophizing.

Michael Schibben
contributing writer
Quae nocent, saepe docent.

Trevor Seigler
contributing writer
A pessimist.

Adam Thompson
contributing writer
Has a real job.

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thing is that either plan would greatly increase revenue and take away the government's big hammer of the IRS.

from www.theclemsonforum.com:

"The FairTax (H.R.25/S.25) is a proposal in the United States Congress for changing tax laws to replace the Internal Revenue Service (IRS) and all federal income taxes (including AMT), payroll taxes (including Social Security and Medicare taxes), corporate taxes, capital gains taxes, gift taxes, and estate taxes with a national retail sales tax, to be levied once at the point of purchase on all new goods and services."

Also, it's not placing taxes on food and clothing based on substance, but rather value. In other words, items above X amount of dollars would be taxed.

Adam Thompson

Sophomore, Electrical Engineering Co-op
The Clemson Forum Contributing Writer

In response to *The Faith of Reason* by Michael Schnibben, *The Useful Tragedies in American Politics* by Bryan Cockfield, and *Waiting for the End of the World* by Trevor Selgler, all in the January 2007 issue:

Since the inception of your publication, you have become my favorite campus newspaper, mostly because of the admission that you do not claim to be unbiased. To the contrary, your bias was clearly stated, and I respect that acknowledgement. I can better evaluate your arguments when they are written as perspectives, not a claim to unvarnished truth.

What I cannot abide, however, is what I read in your January publication. Four articles in the issue that directly referenced Christians, and, save for Todd May's article, I found them all to be utterly inaccurate and insulting to me as a Christian. Because of the breadth of discussion on the matter of our "ignorant" faith—every time Bryan Cockfield mentioned Christians, our name was preceded by that word—it is impossible for me to do what I first intended: answer each in terms of its specific content. But I feel it is more to the heart of the matter, in any case, to simply express the outrage I feel at having my Lord's Name blasphemed and my brothers in Christ denigrated in the press. If nothing else, you simply must know that we have read your words and abhor them.

What a wonder that you allow your writers to draft articles concerning Christianity

when none of the ones who have done so thus far seem to know a thing about Jesus Christ—that goes for you, too, Michael Schnibben. One would think that, since there is apparently such a vast interest in the Truth that you all would start asking more questions instead of handing down your anti-dogma; if you want to know what Christianity really is, you might open your ears wider and stop running your mouths.

Of course, the obvious question in your minds is: What if we just laugh you off as the fanatic that you are, Christian?

If you were expecting threats, you will find none here. Nor do I wish to abridge your freedom of press. What possible good would that do? And, of course, I know we will certainly not get a letter from President Barker expressing disappointment at the "activities [of a local newspaper] that appeared to mock and disparage [Christians]." No, for all to be put to right, we do not long for a temporal recompense, but for the Judgment of the earth to come. Meanwhile, I would ask, though the penalty may, in this age, be only my own fierce indignation, and though that result may merely amuse you, that you leave us out of your musings and tirades until you have come to believe.

Other than that, this is a great newspaper.

D. Aaron Wells
Senior, Architecture

In response to *The Faith of Reason* by Michael Schnibben and *The Useful Tragedies in American Politics* by Bryan Cockfield, both in the January 2007 issue:

The more information that we have, the more ignorant some people become. I would love to see the ideal of the founding fathers come true where religion doesn't play a part in politics, but the fact of the matter is that that is an unattainable ideal as long as people literally translate the Bible (which wasn't even originally written in English and for most Protestants is missing a few books) or are otherwise generally blind to politics through their religion.

I was appreciative of Michael Schnibben's historical background. Sometimes perspective is a good thing. (I would recommend "perspective" or "context" to anyone who interprets the bible as the literal and inerrant Word of God. After all, one of the laws in the Old Testament commands men to not to cut their hair or shave their faces. That's right about the time God says he hates gay people.)

I also understood that Bryan Cockfield didn't mean "all Christians are ignorant in their faith" but rather "most fundamentalist Christians are

ignorant of American politics." Sad that these people will not understand his meaning and only close off more of their minds. But for the rest of us, hopefully the reasonable Americans, it was an interesting perspective on a growing problem, at least in the Bible Belt: feel-good American Christianity not only gets in the way of real religion, it gets in the way of a lot of civil liberties and freedoms that are guaranteed to us in the Constitution, such as the free exercise of said religion.

Perhaps your paper should start printing the Constitution for religious fanatics to read. And perhaps point out separation of church and state in Matthew 22:15-22.

Brad Shaw
Junior, Physics

from www.theclemsonforum.com

In response to *The Faith of Reason* by Michael Schnibben in the January 2007 issue:

Any intellectual history which justifies the Church's treatment of Galileo is a bit skewed, most importantly because it overlooks the fact that the Church was going through an extremely reactionary stage (the Counter-Reformation) which drove it to absurd -one might say 'fundamentalist'- extremes. But perhaps the most important lacuna in the re-telling of Western Civilization concerns the lacuna, arguably the era in which religion and reason conflicted most. But even Voltaire was not, in principle, opposed to religion. Indeed, it wasn't religion, but superstition, which he regarded as the bane of reason. Unfortunately, most of the religions popular in America -especially the South- today are dominated by superstition founded on a gross misreading of Scripture.

But all in all, I enjoyed the article immensely!

Thomas Oberdan
Professor, Science & Technology in Society

from www.theclemsonforum.com:

In response to *An Old Solution to a New Problem* by Bryan Cockfield in the January 2007 issue of the Clemson Forum:

Hmmm....Interesting idea, though I would prefer a Charger to the Trans Am. However, your point isn't lost on me. As a Chemistry major I can see the need for research into alternative fuels. And this one of the areas I am considering going into once I get my undergraduate degree.

The problem with current alternative fuels is that the cheapest ones are still more expensive than fossil fuels, otherwise they would have caught on by now. Using up all the fossil fuels would force the use of alternative energies, but the cost of energy would still go up.

The only solution that currently exists is to increase energy efficiency across the board, not just in automobiles. That way once the fossil fuels are gone, efficiency will replace sheer volume of resources as the cost determining factor.

Jason R. Galloway
Sophomore, Chemistry

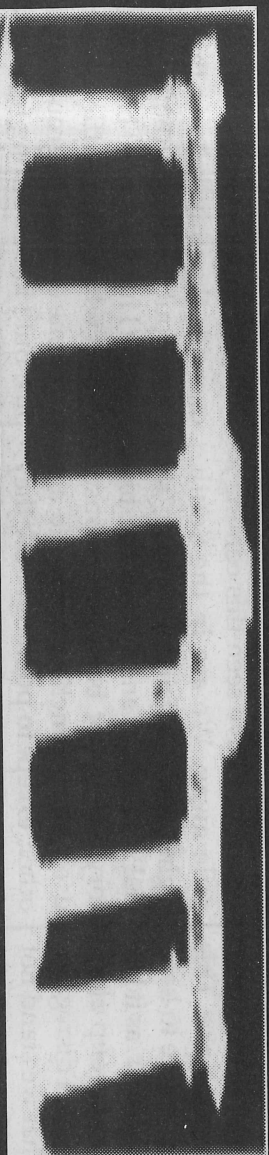
from www.theclemsonforum.com:

Commenting on the Gangsta Party held off campus in Clemson: This thing is way overblown. A few black students get angry and all of a sudden it is world news. Come on. This is nothing important.

I didn't see any outrage when "White Chicks" was produced and directed by black guys. Can you imagine the outrage if white Americans made a movie about "Black Chicks?" Black comedians joke about white stereotypes all the time. There is never any outrage. If a white American makes any comment whatsoever about a black person, all hell breaks loose.

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A Plea for Internationalism



Todd May
Contributing
Writer

"After all, we are all governed and, to that extent, in solidarity." Michel Foucault

The war in Iraq has brought out the worst in many of us. To be sure, there have been examples of extraordinary bravery, perhaps none more so than the soldiers who refuse to fight, who recognize this war for what it is: a failed attempt to control the resources and the geopolitics of the Middle East. However, for most of the rest, even many who oppose the war, there has been a descent into the basest of jingoisms. We have confused humanitarianism with patriotism, and have displayed the crudest of attitudes toward peoples who live beyond our borders.

We might date the beginning of this round of blind patriotism to the attacks of September 11. However, nothing in those attacks forced us to take such a cavalier attitude toward the rest of the world. Much of the world offered the United States sympathy and support. The Bush administration, of course, openly scored this support. However, many who opposed this administration, and continue to oppose it, are bound by the same assumptions of American superiority that animates the current administration.

Thus we are treated to the sad spectacle of the Democrats blaming the Iraqis for the failure to form a stable Iraq. We have done all we can, they argue, and it is now up to the Iraqis to pull themselves together. As though our devastation

of the country and its infrastructure, alongside our unwillingness to understand the history and dynamics of Iraq, were simply an unfortunate oversight rather than a fundamental cause of the current chaos.

The problem, however, does not lie solely in our attitude toward Iraqis. One can see it in display in our attitudes toward illegal immigrants, Canadians, the French, the United Nations, refugees, Africans: the list goes on. The problem is simple, and it has a simple name, one that is given a positive value when it should have a negative one. The problem is patriotism.

"Patriotism," Samuel Johnson wrote, "is the last refuge of a scoundrel." Indeed, this is a fitting coda for the Bush administration. But in fact we are, almost all of us, scoundrels. We take refuge in patriotism in order not to have to face the difficult problems that the United States has helped cause, and that we as humans are obliged to face. One thinks here immediately of global warming, a threat that patriotism can only make worse. In a globalized world, however, nearly every progressive politics is frustrated by the persistence of patriotism.

Why is it that I should feel I share something deep or important with Donald Trump that I don't share with a Mexican father who crosses the border illegally to feed his family? What binds me more to Dick Cheney than to the Algerian refugee living in Montreal, the factory worker in Malaysia stitching Nike shoes, or the innocent Afghani rotting at Guantanamo? The right answer here, of course, is: nothing. In fact, I share less with the Trumps and Cheneys of the world. As the quote from the historian and philosopher Michel Foucault reminds us, my solidarity lies with those who are governed rather than those who govern. In a world where transnational corpora-

tions dictate the standards of living for much of the world, patriotism is anachronistic. It is a failure to grasp how the world works. Those who control most national entities are in league with transnational corporations: the former provide the rules and the latter the money. It is a neat arrangement. And what better way to keep people divided than to pit them against one another based on national differences? Of course, there is no conspiracy here. There is no table around which the world's business and political leaders sit in order to decide to promote patriotism as a way of blocking international solidarity. (There are such tables, but they are sat around in order to decide other parts of our lives.) Nevertheless, patriotism is the friend of the wealth and power. And it is the scourge of the rest of us.

We must begin to see ourselves as actors on an international stage. This is not just the stage of global capitalism. It is also the stage of global oppression. The capitalist who moves the textile plant from the United States to eastern Asia in order to exploit cheap wages and poor labor laws violates not only my own well-being but that of the Asian worker who takes my job. Who is my enemy here? Not the Asian worker. We must abandon the pretense of national superiority and embrace instead international solidarity. We must see as our brothers and sisters, not those who appear on television in order to tell us what to think, but those on the other side of the screen, or those who struggle to be able to buy a screen. In the only political sense that counts, we are all Iraqis, all illegal immigrants, all factory workers, all women forced under the veil, all Darfurians, all Americans. If we are to confront the environmental, economic, and political challenges that face us, recognizing this is perhaps our most urgent task.

The Enemy of My Enemy Why Unity Matters



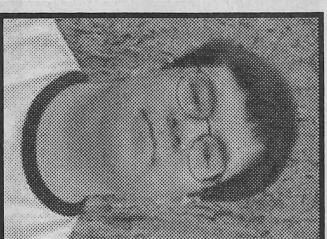
Will Garrison
Contributing
Writer

Voltaire said, "I may disagree with what you say, but I will defend to the death your right to say it." There are times when, as humans, we are all

tempted to hurt ourselves in opposition of others. An essential part of supporting individual freedom is that you must support the rights of those with whom you disagree. The freedom of speech is something sacred to the spirit of America. We as a nation pride ourselves on a having a level of personal liberty unseen in most, nigh all, other countries. In order to protect and uphold our liberty, we must see through the individual issues that separate us and unite ourselves against those that would see it stifled. To sacrifice one's own freedom for the purpose of silencing others is indeed a contemptible and damning decision in the eyes of those that have given us the great nation.

One thing we must accept if we are to succeed in our undertaking is that we can not settle for the path

Commenting on an Event After the Fact is Just Wrong



Trevor Seigler
Contributing
Writer

In the wake of Clemson's recent "MLK Party" controversy, it seems like every major news outlet is devoting time to the event and its ramifications for the university in the eyes of the public nationwide. Which is all well and good, I suppose. But I prefer to wait until none of the facts are in.

What I mean is, let's be honest: you could have seen this coming a mile away. We are in the South, right? And it's fair to say that "racial tolerance" and "Southern history" have not been two phrases used in conjunction with one another, except to point out how they don't tend to agree. What with slavery, the Civil Rights movement, and only one black guy on Hee-Haw during its quarter-century run, no one should be surprised.

In fact, I'm wondering if we're all just a little too surprised... conveniently upset, I think. And so this endless parade of apologies from

the partygoers, President Barker, the Tiger, the Observer, the Cooper Library, Hardin Hall, Sikes Financial Aid offices, and just about every organization on campus is too little, too late.

So, in anticipation of the next scandal to rock the placid waves of the reflecting pool (which will probably happen the next time someone gets an idea that might be "funny"), I'm going to jump the gun and denounce it. Why? Because I like to judge prematurely (some ex-girlfriends may insist that that's not the only thing I do "prematurely", but their sources can't be verified).

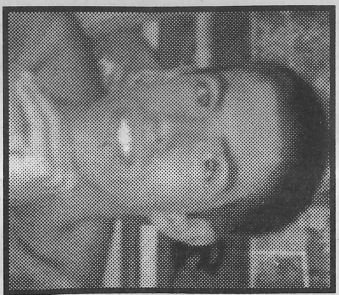
I am going to come down strongly right now on whoever it is that will be responsible for whatever ails the university in the eyes of the public, down the road. It's not like I have a crystal ball and can predict what might ruffle the feathers of one or another group on campus. But I have a strong feeling that Herschel the Satellite Dish Installer (the Jewish answer to Larry the Cable Guy) could be the focus of it when he comes to CU in the spring.

We're all familiar with the way in which media pundits pounce on a story once it's broken, and pro-

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See PARTY page 6

Aborting American ADD



Bryan Cockfield
Editor-in-Chief

Bryan is an Electrical Engineering major

A brief inspection of the Constitution reveals that it is a very short document for the amount of power it contains. A basic civics class teaches that this brevity was a simple way for the founding fathers to limit the powers of government by listing only those things which it can do in one simple, easy to misconstrue Constitution.

Many things the government does today are not contained in the Constitution at all but can be justified by the "necessary and proper" clause. However, some things that have seeped into politics recently are even farther outside of this realm.

For example, global warming has somehow become a political issue despite the problem being entirely rooted in science. Apparently, what has happened is that some conservatives have caused it and wish to cover it up, and the liberals would like to point out that only people who consider themselves conservative contribute to the problem. Meanwhile, both sides criticize Al Gore as the sole contributor to

greenhouse gasses. Somehow, being much wealthier than most Americans only entitles him to an average American home that consumes an average American amount of electrical power.

Sarcasm aside, while both sides of the debate battle over something which could easily be remedied by the scientific method and therefore should not be a political issue at all, both parties are distracted from other, more relevant issues. It should be noted that the group who wishes to create debate has stalled legislation calling for less consumption of fossil fuels, and this group happens to be the group in the pocket of Big Oil - the conservatives like former Chief Executive Officer of Halliburton Energy Services and current Vice President and major Halliburton stockholder, Dick Cheney.

Other "issues" have been distracting both sides of the political realm as well. For example, it has been called into question whether or not the government can dictate which people can marry other people. The politics to the uninformed citizen are usually based on one's religion, whether or not the married couple can have children, or whether or not the action of a same sex marriage is natural or not. However, underneath all of this are things like the tax code. Governments at many levels grant tax breaks to couples who are married. Also, a spouse (or civil union-er) is one's closest relative for medical

reasons.

As Americans, we should be defending a questionable practice because it does not infringe on the rights of others. First and foremost, however, we should question whether or not this practice should be a political issue. How can the government expect to legislate who people can and can't marry (and therefore, who people can and can't love) without restricting "life, liberty, and the pursuit of happiness" or discriminating who the tax code applies to?

It is no coincidence that South Carolina chose the time it did to ratify an amendment to its constitution. The purpose was not to limit freedom for same-sex couples, but rather to distract the voter base during midterm elections. While liberals were starting a ruckus about how "unconstitutional" the law was, they were doing so for all of the wrong reasons. The South Carolina law books held the same exact law (no state-recognized civil unions) for years before the amendment was even considered.

A good American would only have been opposed to the amendment itself because it circumvents judicial review. A good liberal would have been protesting the law already on the books before the conservatives brought it up as a proposed amendment. But liberals took the bait and focused on a non-political issue rather than pushing for their state representatives in the election. The amendment passed

any way, largely because of the huge amount of political ignorance due to particular religions in the Bible Belt. Conservatives: 2. Liberals: 0. Liberty: -1.

The fact of this matter is that most Christian churches, from Roman Catholicism to American fundamentalist organizations, do not accept same-sex marriage. However, since we have a Constitution which says that any law "respecting an establishment of religion" is illegal, and same-sex marriages do not harm anyone, it would seem that if one church accepted same-sex couples, then the argument from against same sex marriage from a religious standpoint would be nullified. Since the Episcopal Church in the United States opposes legislation restricting gay and lesbian civil unions, there is no religious basis for opposition. The "gay marriage" dispute is moot.

However, no respected church in the United States wishes to protect abortion. The practice of abortion is condemned by nearly everyone in religious circles, but, like all of these other issues, should still not be brought into the political realm regardless of whether one thinks the practice is gruesome, immoral, acceptable, or harmless.

In fact, most of the political opposition to abortion comes from the same group of religious fanatics who wish to bring gay marriage into the political arena. The catch, however, is that all of these groups (with the exception of the Roman Catholic Church) accept birth con-

See ADD page 8

Overreaction to Party not Very Gangsta



Daniel Bjork
Contributing Writer

Men wearing big, baggy clothes with their pants hanging down below their keisters, scantily clad women showing off their rather large keisters, people eating fried chicken, drinking malt liquor, and wearing

gold caps on their teeth; while this might sound like the description of a recent party held by Clemson students, it is actually a description of a typical rap video you might find on BET. While university and NCAACP officials were busy overreacting to the "gangsta" party, they never stopped to consider where those stereotypes are most emulated and even celebrated: rap music.

The NAAACP has a history of overreacting - most especially in states that fly the Confederate flag on its State House grounds - but they also have a history of being unwilling to turn and look at their own community for the problems that exist both in the African-American community and in race relations.

The NAAACP, in my opinion, holds an important place in American history, but the civil rights era ended more than forty years ago, and the NAAACP has not been able to move on since then. Leaders of the African American community continue to blame racism for all of its problems, and as a result actually make race relations worse.

Is racism to blame for the cultivation of nega-

tive African American stereotypes through rap music? In my opinion, rap music is the largest detriment to the African-American community that exists today. Rappers not only imitate negative stereotypes, but they celebrate them as well. Nowhere else in American culture are gang violence, sexual promiscuity, dealing and using drugs, and prostitution so panegyricized.

Yet when a group of white Clemson students get together and have a chicken and malt liquor party (note the title of Ludacris's third album, "Chicken and Beer") it is considered racist. One of the most celebrated things in today's rap culture is the size of a woman's posterior, yet when white females at a Clemson party stuff their pants to make their ends seem larger, it is considered racist. Does the NAAACP even care that there were black people at the party as well?

As for the university, they are concerned only with saving face. If there is anything the perpetually arrogant in the modern world of academia are concerned with, it is not racial sensitivity - it is the way they are perceived by the prestigious - and even more arrogant - academics across the country.

President Barker's mass email was not written out of disgust over the party, but rather out of concern for his mission to put Clemson into the top 20. Thanks to his apology, however, perhaps now the people at Harvard and Yale won't be quite so mad at us - because after all, that is what's really important.

As for the party itself, there are a dozen like it every year at Clemson and other schools. I would venture to say that most Clemson students who regularly attend parties have at-

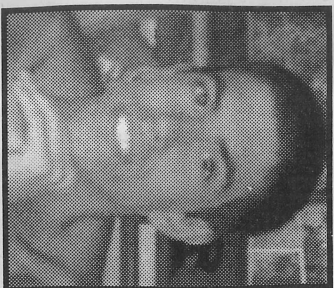
tended a "gangsta" or similar themed party. I do, however, believe that the participants of this party took it too far by painting their faces black; this is what brought on the majority of the controversy. It should, however, make a difference that African-American students were actually in attendance at the party, and that should make it clear that no racism was intended. Even though this event has been an embarrassing one for the university, it should not be painted as a racist function, but rather as a foolish one.

Instead of looking for apologies from President Barker, the student body president, school newspapers, and the students involved, offended African-Americans should turn to the leaders of their community and to the current state of rap culture for that apology.

Rap music's continuous support of negative African-American stereotypes and the NAAACP's frequent overreactions have made race relations more tense. The NAAACP has made more enemies than friends in the white community over the last several years, often traveling to wherever there are television cameras to argue that the white man is still holding African-Americans down.

It is time for the NAAACP to make a change in policy, and criticize those in their own community who hurt their culture. Racism still exists, but not to the extent that it did several decades ago - and like most things, racism is a two way street. I know it pains the NAAACP to hear this, but white people - let alone a group of college students just trying to have fun - are no longer to blame for everything.

Good Politics Start with Oprah



Bryan Cockfield
Editor-in-Chief

Bryan is an Electrical Engineering major

the second largest religious denomination in the United States. The strength in numbers of people who belong to the Church of O has turned Oprah into a significant political, religious, and cultural idol.

Obviously, nothing Oprah has ever said has ever been wrong. Much like the Bible has no contradictions in it and is the infallible and complete Word of God, Oprah is the complete and inerrant Word of the American People.

Let's put aside the James Frey incident where Oprah praised his book at one moment, then Frey's book was exposed as being fiction instead of a memoir, and Oprah stood by the book on principle until she decided that Frey did something bad by publishing a book that made her and her book club look foolish. (We should put this one example aside to keep up with the extended Bible metaphor: Jeremiah 10:2-8 says Christians should not cut down and decorate trees. So much for Christmas.)

We should also put aside the \$40 million school Oprah built in Africa instead of in inner-city United States. (We should put this aside because our own government thinks the freedoms of people in Iraq are more important than our own. See: <http://www.gpoaccess.gov/usbudget/> for the President's new budget.)

But we absolutely cannot dismiss her unwavering support of Barack Obama for President. Oprah is such an influential character in American Politics now that she would recognize the consequences of essentially nominating a Democratic candidate with virtually no political experience, no legitimate or novel policies thus far in Congress, and no good personality traits except that he seems to be a profound speaker.

Public speaking, however, is a very important commodity. There were many great rulers in Europe and Asia who were powerful orators. One, named Chancellor of Germany in 1933, expanded Germany's holdings to about ten times that granted to it in the Treaty of Versailles after World War I. Another speaker



about thirty years prior took hold of the Soviet Union and was able to properly direct that country much faster than the Democrats have been able to get hold of and similarly direct the United States without the power of rhetoric.

The key difference between the Union of Soviet Socialist Republics and the Democratic Party is that the U.S.S.R. could come up with powerful speakers to whip its people into a frenzy. Another important key difference is that the rulers in Germany and the U.S.S.R. took advantage of economic and social turmoil in their respective countries at the time.

But isn't this what we have in the United States now? There are faith-based initiatives, one veto by the president against scientific inquiry, a war that should be generating money but somehow cannot improve the economy like it should, and political parties taking advantage of unimportant and irrelevant social issues to blind its people from vital (see: redistribution of wealth) economic policy. All are signs of the fact that we have lost sight of the Constitution and our roots as Americans. If it gets much worse, we can look forward to a populist-run nation like the nations in post-war Europe in the early 1900s.

This is why we must put our support behind Obama. That, and because Oprah thinks it is the right thing to do. Good politics do not begin until the American people listen only to pop culture idols rather than informing themselves through quality journalism like the O'Reilly Factor or the Colbert Report. As the current administration (including the new Congress) has shown us, good politics means ignoring the facts, our history, and sometimes the Constitution.

Big Brother is Watching.

Letters

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Shame on the president of Clemson University for apologizing for a party attended by college students. He certainly wasn't in attendance so he had nothing to ask for: forgiveness for.

The plans to require students to attend classes on black awareness is offensive and should be forgotten policy before even being initiated. If a class is required for incoming students, it should deal with accepting one's self. It seems black Americans need to be reminded that it is OK to be black.

White Americans do not need to walk on eggshells when it comes to race. Equality has been achieved among the races. Enough is enough.

Martin Luther King had a dream. It is now reality. Lets move on. MLK day is a black holiday but white Americans are forced to acknowledge it every year, even though his dream did nothing positive for white Americans. In other words, seventy percent of our population is forced to celebrate a holiday that has nothing to do with us.

Maybe the gangsta party was just a way for the students to cope with a holiday that holds no meaning for them or their families. It is apparent that black students are able to control the college by merely mentioning racism. Black Americans need to accept their blackness. We already have.

Scott Hines

from www.clemsonforum.com:

In response to Scott Hines,

African-Americans have certainly accepted their "blackness". However, the word "blackness" is a reference ONLY to the color of one's skin and not to the racial stereotypes engendered by many Americans and particularly Southerners and South Carolinians whose actions frequently exhibit their lack of understanding of the simple fact that we are all PEOPLE.

The party, titled "Living the Dream," seemingly a blatantly demeaning and disrespectful reference to Dr. King's ideas about the necessary social progress, is a prime example of why we have NOT achieved racial equity. This party was not a jovial way to poke fun at meaningless stereotypes, much like "White Chicks." It was, on the surface, a blatant act of racial prejudice. If you knew your history, you'd understand why blackface is particularly offensive. I think that people like Dave Chappelle and Carlos Mencia, much of whose programs and humor are racially charged (though rarely stink of the outright racism of this particular event), have given many Americans

a comfort zone when it comes to racial issues. Where's the line drawn? Clearly, these students crossed the line.

Not only that, but you don't even know your facts. "A few black students got angry"? A lot of black students got angry, and not only that, the University had to listen while upset prospective students

and their parents announced that their children wouldn't be attending Clemson. The community had to watch while people around the nation rolled their eyes at South Carolina. In an area of the country where racial prejudice is so prevalent, the last thing Clemson needed was this to happen. White people don't need to walk on eggshells when it comes to race relations, but many of them need to learn to show some respect and dignity.

Finally, Dr. Martin Luther King, Jr.'s holiday is not a "black holiday." Dr. King was an American hero, not a "black hero." He was a champion of social progress and racial equity, something that, while clearly not all whites appreciate, everyone should.

Your comments are indicative of your ignorance, and it's people like you who deny the existence of racism that perpetuate it.

Alex Bushroe
Junior, Mathematical Sciences

Enemy

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friends. We must not be enemies. Though passion may have strained, it must not break our bonds of affection. The mystic chords of memory will swell when again touched, as surely they will be, by the better angels of our nature." Regardless of your political affiliation, let it be known that any law in violation of essential liberty is a law that will not be tolerated by we, the people.

Party

continued from page 4

ceded to run around with it until it's exhausted all possible angles and made Nancy Grace a household name in the process. Let's be smarter than that, Clemson. Sure, we've got a huge scandal on our hands now, but if we overreact to this one currently where will we get the outrage for one in the distant future? Let's use that famous Clemson know-how to stem the tide of the onrushing anger unleashed on our hallowed halls. Or at least pawn it off onto the Clemson Players, because I still have nightmares from the production of Burial at Thebes which was hijacked by the Dance majors. Since when is Greek tragedy light on its feet?

Some may argue that I am being irrational, or that I'm going to go ahead and pass this judgment before anything has even happened yet. Some might even question my level of intelligence or my perceived sanity. To all of these voices that are in my head, I say simply this: I accuse moi, et toi? I also realize that I have no grasp of French (for all I know, I could have just said "I have a lovely piranha farm, would you like a pancake and my baby?"), but I do have a grasp on what the major fault of the media has been in reporting stories over the years: doing so after the fact. And if arguing against that is insane, well...I'll see you on the road to the funny farm.

Baby's First African Orphan:

A Beginner's Guide



Trevor Seigler
Contributing
Writer

Trevor is an English major

Welcome, and thank you for taking the time to read this customary guide attached to your brand new "Baby's First African Orphan"! We hope that your orphan arrived safely and with little or no damage in shipping and handling, and trust that he will find a comfortable place in your family home (ideally in the broom closet, or in any extra doghouses you may possess).

Your Baby's First African Orphan (copyright 1999) is more than just another addition to your possessions; he or she is a sign to your neighbors that you are better than they are. You are morally upright and wealthy enough to welcome a complete stranger into your family (one that has only known famine, pestilence, and civil wars with mass genocide). And you're willing to commit to at least ten months of said existence with your Baby's First African Orphan for free, with a monthly payment of \$159.99 to follow your trial period as the savior of a child who would otherwise be covered in flies or enlisted into his or her nation's "volunteer" killing squads.

But you're probably asking yourself right now, "how can my Baby's First African Orphan make my life easier?" Because let's face it, domestic help is hard to come by, and labor isn't cheap. That's where Baby's First African Orphan (on NASDAQ as BFAO since 2003) comes in: what better way to improve a child's life and show him the benefits of living in America than to make him work for it?

Your Orphan Loves The Outdoors: Landscaping

In his home village somewhere in Africa (we're not really sure where, but it may have been Dairur or Canada), your orphan lived in fear of the roving bands of kidnappers who took children at will to serve their nefarious needs in the palatial estates of the American-backed dictator and his elite. But your Baby's First African Orphan loves the sun! And he loves to be able to walk outside without being swarmed with flies! There's nothing cuter than your Baby's First African Orphan's first tentative attempts to shoo away the few flies that might fly around him as he cuts your lawn!

Your orphan comes with a work visa, enabling him to be employed in any way you (as his sponsor and potential recipient of any monetary damages from his demise) see fit. Has your ragweed been bothering the neighborhood? Chances are, your Baby's First African Orphan has experience fending off the crocodiles that decimated much of his village, so he can attack your crabgrass and kudzu like a trained hunter. Be warned: his first experience with the riding motor could be dicey. Remember to stress to your Baby's First African Orphan that it's a mechanical device, and not a vessel through which the

spirits of evil ancestors try to attack his cute little foot when he sets it too close to the blade.

Your Orphan Needs An Indoor Toilet: House Chores

Back in his home country, your Baby's First African Orphan probably lived in a small hut with none of the amenities of the Western World (i.e., indoor plumbing, an X-Box, etc.). So when he arrives in your luxurious home, he'll be overwhelmed by all the space not reserved for the family's pet lion.

What better way to learn his way around and become acclimated than to scrub the ivory

down the garbage chute and put in an order for a new one!

(Note: Our lawyers have informed us that the previous statement is irresponsible and unethical. They suggest putting whatever is left of your Baby's First African Orphan in a cardboard box and sending it to our offices in Grand Rapids, Michigan. We apologize for the appearance of insensitivity.)

Making Him Feel at Home: Returning Your Orphan

If after your free trial period, you feel that your Baby's First African Orphan doesn't add luster to your social standing or fill you with the inner peace that you expected from your selfless act of charity, just send him back. You have no reason to feel like a hypocrite; abandoning Africa has been a staple of American foreign policy for much of the last century.

Simply tell your orphan that he has not met your standards and, as such, he must be returned to his festering tit of a country (do not worry about offending him; your Baby's First African Orphan speaks in an odd language that you will not understand, and neither will he understand you). Then stuff him into the same ramshackle box that he came in, making sure to be humane about it (i.e., taping his limbs to his torso with masking tape and attaching a feeding tube to his mouth, as well as a source of food). Add a stamp and our address:

Baby's First African Orphan

First Flushing Avenue

Grand Rapids, MI

(Care of Das Weltpolitik Industries,

Berlin, Germany;

Southern Importers Inc.,

Baton Rouge, LA;

Zulu Relocation Enterprises,

Cape Town, South Africa)

And we'll gladly put your Baby's First African Orphan on the plane back to his native country and his loving family (if they haven't been wiped out by pestilence, war, and the continuing economic deprivation of wherever the hell it is that they are from). If you wish to keep in touch with your orphan, we'll forward your letters of encouragement and guilt-tinged curiosity to his village. When your Baby's First African Orphan learns to read, he will shed tears of joy over your warm concern. This will replace the tears of pain and suffering as a result of his being starved and beaten into joining his country's paramilitary resistance movement to the American-backed power structure.

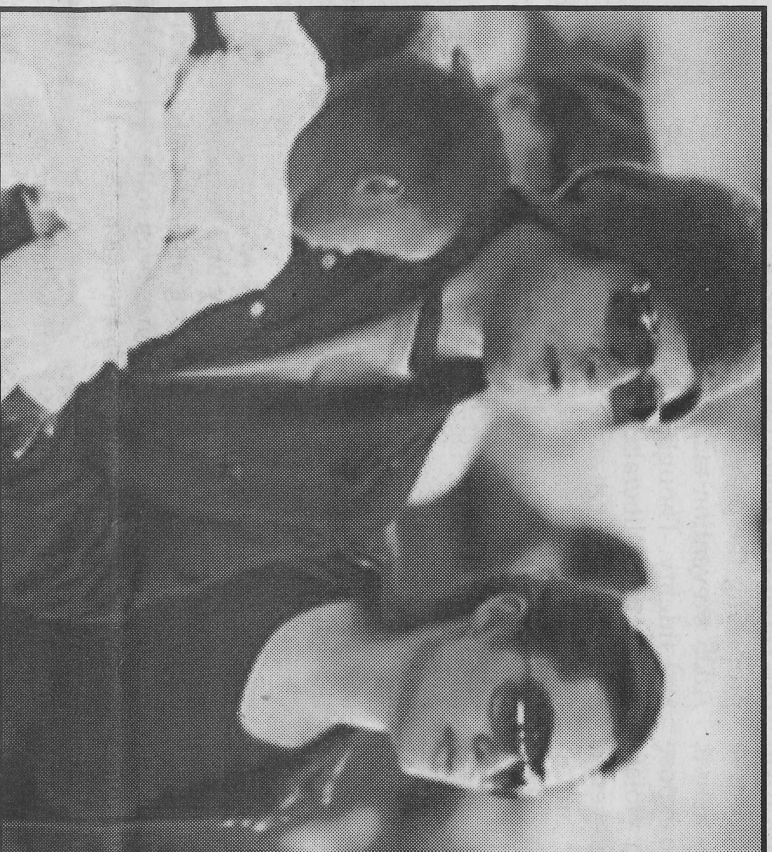
Your Baby's First African Orphan may end up hating all Westerners, but he will have a fond place in his heart for you. And that thought is worth all the costs you will have to pay to bring him into your life...

Congratulations for Purchasing Your Baby's First African Orphan! And Remember: Why Let Children Suffer in Africa When They Can Suffer in America?

Love it? Hate it?
We want to know.

theclemsonforum@yahoo.com

The Clemson Forum is also looking for new
writers to start writing in the fall. E-mail
theclemsonforum@yahoo.com to let us know
you're on board for next semester.



Deus Vult

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Council. As many people were experimenting with "free love" and the newly-available birth control pill in the turbulent decade of the 1960s, the Catholic Church clung to its historic teachings, outlined in Humanae Vitae, a papal encyclical promulgated by Paul VI in 1968.

The flower children of the 1960s never forgave the Catholic Church for daring to oppose their "sexual revolution" and the widespread perversion and immorality it unleashed on society. Now adults fast approaching their senescence, these aging hippies seized on the AIDS epidemic as a way to claim the moral high ground in their battle against the procreative teachings of the Catholic Church. Because condoms, though opposed by the Church, are a proven method of preventing HIV infection [according to a report released in July of 2001 by the National Institutes of Health under then-president Bill Clinton, CORRECT use of condoms prevents 85% of possible HIV infections], they sought to obtain Church approval of condom use in the event that HIV-positive persons opt to continue to be sexually active, arguing that it would be a greater evil to expose one's partner to the deadly virus than violate the ban on birth control. The Church, however, recognized this stunt for what it was: an endeavor to undermine Church teaching on extra-marital sex and birth control by attempting to blackmail it into compromise.

Holding fast to its apostolic doctrines, the Church argued that HIV-positive individuals have a moral responsibility to remain celibate for the simple reason that all birth control has the potential to fail; in the instance of intercourse between an HIV-positive individual and another who has not contracted the virus, the result of such an encounter could not only yield an unplanned pregnancy, but transmission of the deadly virus. Thus, for the Church to give its tacit assent to fornication so long as it was "protected" would have simply been irresponsible. The Church's plea for self-restraint was met with a mixture of outrage and bemusement in liberal circles, who could not comprehend the idea of asking people to control their base instincts. Seizing the chance to undermine tradi-

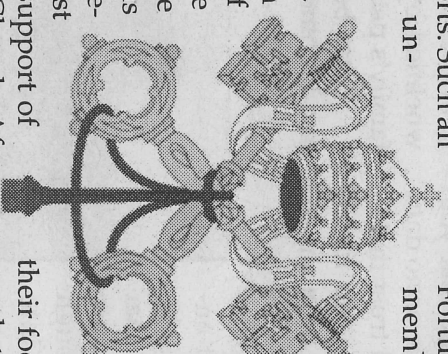
tional morality and embarrass their conservative opponents, the internationalist liberal movement, with the help of the United Nations, attempted to stop the spread of AIDS in Africa by blanketing the continent with millions of cheap condoms, essentially inviting people to partake in the delights of promiscuous sex by offering them hollow promises of freedom from both parenthood and disease.

Though initially hailed as a visionary action, the mass importation of prophylactics to Africa only accelerated the already rapid spread of the disease. Rather than admit that their "treatment" only encouraged promiscuity and engendered higher infection rates, the liberals sought to deflect responsibility for the crisis onto their favorite punching-bag, the Catholic Church, by claiming that its superstition, backwardness and misogyny retarded their noble efforts. Such an accusation could not be more unfounded; not only does one in every four AIDS victims receive treatment and care from Catholic organizations, but to date the Church can claim the proud distinction of proposing the only 100% effective AIDS prevention tactic: abstinence and fidelity. Though the idea was scoffed at by liberals, it was implemented on a large scale for the first time in Uganda in 1991 with the support of the country's powerful Catholic Church. After nearly a decade of adhering to the proposals of UN liberals, Uganda's rate of HIV infection stood at 20% of the population, desperate to rein in the epidemic the government wisely turned to the only other solution, abstinence, the same proposal offered by the Catholic Church since the beginning. By 2001 Uganda's rate of infection had fallen to 6% as a result of the emphasis placed on chastity and responsibility by new government programs; the successful archetype of Uganda has been followed by several other Africa nations, much to the consternation of liberal elites.

In their zeal to throw off what were perceived as the antiquated social mores of their society, Baby-Boomer liberals paved the way for the rapid advance of the AIDS epidemic in our own time. As such, their ideology was utterly unprepared to cope with the existence of a dis-

ease that thrived on the very "values," to which they so desperately cling. Their stubborn insistence that people possess an inherent "right" to engage in random, precarious sex acts without censure from society is an idea which clearly expounds the commonly-held liberal belief in the non-existence of objective standards of right and wrong. Their reluctance to condemn lifestyle choices as dangerous or potentially self-destructive is only matched by their determination not to present one lifestyle choice as "superior" to another. Thus, liberals could not encourage abstinence and fidelity as methods to prevent the spread of AIDS without appearing to imply that the spread of the disease is aided by promiscuity; the only option left to them was to give out condoms in the hope that they would be used properly and frequently.

Fortunately this flaw was not shared by members of the Catholic clergy, who had no qualms about identifying the real source of the disease's rapid spread. Led by Pope John Paul II this group of courageous men and women dared to point out the critical flaw in the plan of action that liberals put forward to combat the virus: that no method of birth control is entirely effective. Even amid vicious attacks from their foes, the servants of God continued to preach their message to uninfected people and provide comfort to those for whom it was already too late. The radical reversal of the situation in Uganda in the span of a mere ten years should serve as vindication of the value of abstinence and fidelity in combating the spread of AIDS in our world. In spite of this great achievement, many liberals continue to denounce the Catholic Church and its ministry as the root cause for the continued suffering of the estimated forty million people living with the AIDS virus today. The fact that they are willing to sacrifice the lives of these people and endanger those of millions more for the sake of political capital should serve as damning evidence to anyone of the moral and intellectual bankruptcy of modern liberalism. Instead of continuing to advocate failed ideas, perhaps they should adhere to their own credo and listen to others... especially to the pope. Dominus Vobiscum



ADD

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control as a legitimate means to avoid pregnancy. Since many forms of birth control do not prevent an egg and a sperm from fertilizing but rather only prevent a fertilized egg from being implanted in the uterine lining, it is a less gruesome way to have an abortion. The egg, in the case of birth control, has been fertilized and, according to some is already living. It would have a chance to grow and mature without the influence of certain hormone-containing drugs.

Before the "morning after" pill came around, doctors would give a large dose of a birth control regimen to a woman for the same effect. So, why is it that birth control is widely accepted but abortion is not? The answer is that few who are opposed to abortion understand the medicine behind the practice of birth control, the debate itself it dis-tracts more ignorant political activists away from real issues, and it makes some religious Americans feel good for at least being semi-moral.

Again, one should not accept or condemn the practice of abortion in the political realm. Even if the practice is morally wrong, the prob-

lem cannot be solved politically because politicians only tie the red tape around medical practices they do not understand, thus harming many innocent people. This was the case with the recent ban on "partial-birth abortion," in which politicians invented this medical term and then banned it. Now even if a pregnancy would endanger the life of the mother or a terminal congenital disease was detected through ultrasound in the second trimester, the surgical solution would be illegal. Again, the debate should not be a political one, but a personal religious and medical choice.

All of these non-political but sensational issues allow Congress to deal with other important issues with little to no input from the American populace. Most Americans are ignorant to almost all economic policy while they are bickering over irrelevant social policy. These economic issues include the amount of income, sales, property, and estate taxes we pay (which rise no matter which of the two major political parties are in power) to support government institutions like the CIA, FBI, NSA, welfare, social security. Also relevant issues concerning economics are trade policies with other nations and the

national debt.

Why, then, do we debate so many pointless issues? It seems as though we should be able to point out the issues that really matter to our society, the issues that can be solved, and discard debate about other issues which will either never be solved or which the government has no Constitutional authority over. As long as politicians can manipulate our debates, however, they can create uninformed voting masses when it comes to issues that matter.

Chechnya

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been killed with 86 percent of Chechens suffering from some sort of post traumatic stress disorder. Sure, the Chechens are not without fault. One of the most notable activities involved the Beslan school hostage crisis, where 344 civilians (186 children) were murdered. Though separatist leader Aslan Maskhadov denied all blame for the affair, upon official investigation, Russian forces deemed Chechen Shamil Basayev, a leader of an unrecognized independence movement, for the attack. If the United States advocates

the removal of oppressive regimes

and freedom from all, why has the only action been a formal condemnation? The answer lies in the fact that the United States has no economic interest in the Caucasus region. Certainly, the area is rich in oil and other resources, but the Middle East is America's oil field. Additionally, the Russian - American post Cold War relationship would be severely tested by American intervention - leading to a situation neither the United States nor the Russian Federation wants to find itself.

Since the conclusion of the Cold War, the United States and Russia have seemingly had an unspoken agreement to not step on each others' toes. Apparently, this includes brutal wars and crimes against humanity, all in the name of not allowing a set of people to be free. Where is the trade embargo? Where is the media? Where are the troops? When a little more than one million people are urging for independence, why not give it to them? Perhaps if Russia established a friendly relationship with the new Chechnya, it could receive its black gold at a very reasonable price. Without the cost of a war, Russia might end up making money! Imagine that.