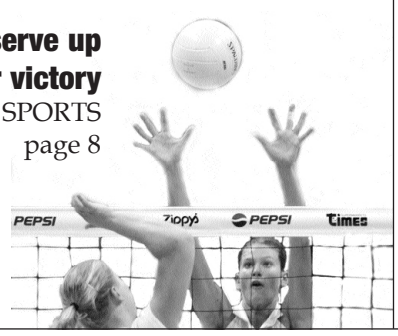
The Voice of Hawai'i

Ka Leo O Hawai'i

VOL. XCVII ISSUE 32 | THE UNIVERSITY OF HAWAI'I AT MĀNOA | www.kaleo.org

TUESDAY
October 8, 2002

'Bows serve up another victory
See SPORTS page 8



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Panic-less point

JORDAN MURPH • Ka Leo O Hawai'i

School got you panicked? Don't worry. Sit back, relax and take in the sunset at this Point on the South shore.

Out of context, study buddies become strangers

By Margaret Hunt Gram
Columbia Daily Spectator
(Columbia U.)

(U-WIRE) NEW YORK — It's 11 o'clock on a Thursday night. In Butler 403, a silent reading room, a third-year medical student throws a paper airplane over to the next carrel, where a Barnard student reaches up to catch it.

Across the corridor, a first-year takes a break from "The Odyssey" to offer oatmeal cookies to the strangers at her table. And at the south end of the room, two sophomores make eye contact for the first time.

Over the next month, those students will see each other in the reading rooms several times each week. They will wave, smile, stop to whisper greetings and inquire after each others health and homework. But if they see each other outside the library's walls, they may or may not acknowledge each other. Their friendship is not of that world. They are exclusively "library buddies."

Kelley Terre's, a Columbia University graduate student in the School of Arts and Sciences, is a library patron who recognizes those people in her favorite reading rooms. Though she makes eye contact with many of those students, she has a favorite library buddy: a grad student who frequents Butler 403.

"He's pretty cute — from the law school," Terre's confided. "We finally started talking when I saw him downstairs by the security desk. I see him a lot now. I say 'hey' and he waves at me. It makes me happy."

Mary Ellen Brennan told the story of an extra-library recognition of a Butler buddy.

"My friend met a library guy over the summer," Brennan said. "She saw him walking downtown somewhere, and she said, 'Oh my gosh, I see you at Butler Library!' Now they go to the library together."

However, not all students are so enthusiastic about the library buddy experience.

"I see the same people all the time when I'm studying in Avery," Kristin Novelty, a graduate student in the School of Architecture, said. "But I don't like to talk to them because I'm shy." Should someone else initiate a dialogue, Novelty said she would be responsive, but "it would be kind of really weird if they started up a whole conversation."

See Library, page 2

Diversity is key to accuracy

By Kerry Gomes
Ka Leo Contributing Writer

KELLY

An 80-year-old self-described "Japanese American lifelong democrat" telephoned the Honolulu Advertiser and explained that he is upset with the positioning of the candidate photos on the front page two days after the primary election.

The top photo was of Republicans Linda Lingle and Duke Aiona and beneath it was a photo of Democrats Mazie Hirono and Matt Matsunaga.

The caller proceeded to tell Jim Kelly, the Advertiser's executive editor who fielded the call, "Everybody knows you love the haoles and hate the Japanese and that's why you put Lingle on top."

Kelly explained that the photos were positioned the way they were because of the way they were cropped and because the picture of Lingle was more animated.

The caller continued to talk while Kelly told him that the Advertiser is sensitive to treating everybody fairly.

The caller proceeded to ask Kelly if he is a "haole." Kelly then asked him why that should matter.

The caller said, "I know you haoles down at the Advertiser are always trying to keep the Japanese down. You only support other haoles."

The caller then told Kelly that he should return back to the mainland.

Kelly said the caller should complain to the Honolulu Star-Bulletin because on the same day their front page only had a picture of Lingle.

The caller replied, "Well, I already did, they hung up on me. They're a bunch of haoles over there too."

The call from the man made Kelly realize that "anybody who's been in Hawai'i for more than a few years realizes that ethnicity and race are a part of just about every transaction in which we're involved," he said to University of Hawai'i at Manoa students last week during a dialogue on diversity.

For a journalist who works for a daily newspaper, diversity is about "inclusion and making sure all points of view, all kinds of people, all sorts of differences are ... accepted," he said.

"To me, diversity is about accuracy," said Kelly.

He added that the essence of a newspaper is finding a way to accurately reflect the world and community that one lives in on a daily basis.

This way is difficult because some aspect of the newspaper will always be incomplete, he said.

However, Kelly asserted, the key to ensuring that the scope of news stories is diverse is to have a diverse staff of reporters to ensure that the diverse audience will be catered to.

"You can't possibly have a newspaper that is not only accurate, but also interesting to people if there's nothing in it for everybody," he said.

In an Advertiser article on Sept. 29, Anne Harpham, the Advertiser's reader representative, mentioned a column that referred to Samoans as the "Irish of the Pacific."

Harpham writes that people perceive things differently and that in Hawai'i, "there are nuances we understand that may not resonate elsewhere."

Kelly said, "People are not treated civilly, there is no such thing as a discussion, there's a shout-fest, and, if you're the opposing guy, they slam the door in your face and laugh at you."

America is about toleration and everybody is entitled to his or her own opinion, and he hopes people are tolerant enough to listen to different viewpoints, Kelly added.

He stated that the goal of Gannett, the nation's largest newspaper chain and owner the Honolulu Advertiser, is to have the same percentage of minorities working in the newsroom as there are in the community.

Seventeen percent of Gannett's employees are minorities, as compared to 12 percent in the newspaper industry. There are also more women working at Gannett newspapers, Kelly provided, adding that when Gannett bought the Advertiser in 1993, 40 percent of the newsroom staff and 38 percent of the management were minorities. Today, 52 percent of the newsroom staff and 51 percent of the management are minorities.

This policy is logical and good for business because a diverse staff will help to ensure that the interests of a diverse community are reported on, therefore capturing a wider audience and ultimately leading to growth and profit, Kelly said.

Community activist and UHM '79 graduate, Puanani Burgess said that when she read the Advertiser she saw herself in it and could relate to it

See Diversity, page 2

Ka Leo O Hawai'i
NEWS

TODAY IN HISTORY

On October 8, 1871, the Great Fire of Chicago begins. Property damage was estimated at $200 million, 90,000 people were made homeless, and at least 250 people perished.

SURF FORECAST

South Shore . . . . . 0-2 feet
East Shore . . . . . 1-3 feet
West Shore . . . . . 0-2 feet
North Shore . . . . . 2-4 feet
Caution Advised - Marginal Winds and Seas

TODAY'S WEATHER

Partly Cloudy
Isolated Showers
83-88º
Trades 10-25 m.p.h.

Associate Editors: Beth Fukumoto and Lisa Huynh | (808) 956-3221 | news@kaleo.org

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Dialog on **DIVERSITY**

Third in a series of discussions on diversity

Remembering Enewetak and the Mike Shot on the 50th Anniversary of the 1st U.S. H-Bomb

Davor Pevec, *esq., attorney for the People of Enewetak*

October 8, 2002
1:30 p.m.
Marine Science Building 100

Sponsored by
Ka Leo O Hawai'i **& UH Chapter of The Society of Professional Journalists**
UHM Commission on Diversity
A Linked-Class Project of JOUR 316 & JOUR 415, School of Communications

Persons with disability-related need should contact the KOKUA Program (V/T) 956-7511 at least three working days before the event.
More information, contact bkeever@hawaii.edu or 956-3781
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Library: Get to know your buddies

From page 1

even the most pleasant library friendships can go sour, rapidly devolving from camaraderie to antagonism.

"Oh man, some guy stole my backpack once," Dave Regia fumed. "We were talking; I thought we were library buddies — and then when I got up, he just walked away with it." Regia pursued the thief and retrieved his backpack. "I've never seen him again," Regia said, "Lucky for him."

For some, the appeal of having library buddies lies in the innate anonymity of the relationship. After spending several minutes discussing her Butler acquaintances, one otherwise relaxed upperclassman balked when asked for her name.

"You can't publish my name," she said. "I don't want want my library buddies to find out who I am. It would all be over!"

Still, many students want to get to know their library buddies better. Terre's is among the hopeful.

"I'm trying to get my library buddy to go to the bar with me," she said. "But either way, I see him all the time, and I wave, and it's funny ... Hopefully, we'll become real buddies, but we'll see how it goes."

Diversity: How do you connect the dots?

From page 1

that when she read the Advertiser she saw herself in it and could relate to it because of the usage of localisms, but she disagrees with Kelly's rationale for achieving diversity.

During the same dialogue on diversity, Burgess commented on Kelly's remarks and said, "Too often we think of diversity as being the ideas that we think about as opposed to how one thinks about them."

To illustrate her point, Burgess drew two dots on the blackboard and explained that there are three ways of joining the two dots, and each way reflects the type of person one is and how one thinks.

One can connect the two dots with a straight line — this is efficient and organized, and people who use this way are usually primarily concerned with facts.

One can also draw a circle, this is the circuitous way and these types of people are very concerned with reasons — this is the philosophical way.

The last way is to make many zigzags and swirls, this way is very haphazard and these types of people are primarily concerned with history — this is the kupuna way.

Newspapers most often use the first, straight-line way and lack the other two ways, Burgess said.

However, she said that the coverage of Patsy Mink's death captured all three ways of connecting the two dots, which was very satisfying.

Kelly explained that because daily newspapers publish 365 days a year and face the pressure of making a profit, reporters are often forced to take the straight line to connect the two dots.

The two paradigms that imprison people, ignorance and apathy, she said, mean newspapers face the difficulty of getting people to put away their prejudices and biases.

Burgess cited an example of her mentor who was trying to organize the members of a mountain community to fight against a mining company that wanted to take their land.

BURGESS

He went to a miner who was viewed as a community leader to get his support for filing a class-action lawsuit. The miner was well-informed and apathetic, but refused to sign the lawsuit.

The miner said that because the mining company had so much money, filing the suit would be a waste of his time. This exemplifies that a power structure exists: there are those in power and those who feel powerless.

In response to Burgess' comments, Kelly expressed his wish that newspapers could be public forums instead of just providers of facts because newspapers do have the inherent power to do good and serve as a catalyst for community discussion.

Kelly said the Advertiser has tried to ensure accuracy by adopting the usage of diacritical markings and by using racial identification only when they are relevant to the story.

Two years ago, when usage of the kahako and 'okina were adopted, the Advertiser staff was in favor of it. Most of the readers' reactions were in support of using the diacritical markings, but some readers felt that the Advertiser was just trying to be politically correct, he said.

Ka Leo O Hawai'i

SPORTS

ANDREW SHIMABUKU • Ka Leo O Hawai'i

Timmy Chang runs the ball 19 yards for a touchdown in the game against Southern Methodist September 28. Chang went 35-for-57 against Boise State for 360 yards.

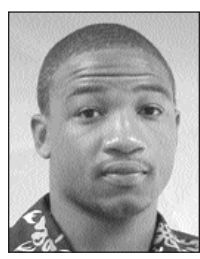
Warriors: UH comes up short, faces Nevada next

From page 8

Two plays later, senior running back Brock Forsey punched it in from two yards out, giving Boise State a commanding 21-3 lead. The All-America candidate led the Broncos with 105 yards rushing on 31 carries.

On UH's ensuing series, the Warriors managed to drive down to the Broncos' 15, highlighted by a 29-yard Michael Brewster run off a shovel pass. However, on the fourth down, Chang threw what appeared to be a complete pass to Chad Owens for what would have been a first down. The referee, however, thought otherwise and ruled it incomplete, sealing the fate of the Warriors.

The Broncos added insult to injury, opening the second half with a 19-play, 76-yard drive that chewed off 10:26 of the third quarter. Forsey capped off the drive with a 5-yard touchdown off a shovel pass from quarterback B.J. Rhode, who was 18-for-28 for 190 yards.



BREWSTER

Brewster, a transfer from the University of Tennessee, led Hawai'i with touchdown runs of 6 in the second quarter and 34 in the fourth quarter. The redshirt sophomore speedster finished with 49 yards on six carries.

Senior wide receiver Justin Colbert and fellow receiver Owens led Hawai'i with 10 catches for 95 yards and 12 catches for 93 yards, respectively. Colbert also caught a 24-yard touchdown pass from Chang late in the fourth quarter to cap the scoring. Chang finished 35-for-57 for 360 yards.

Hawai'i will have no time to rest as they prepare for their homecoming game against the Nevada Wolfpack this weekend at Aloha Stadium.

Dock workers strike must be supported

One of the most significant events in the American occupation of Hawai'i was the longshoreman strike in 1949. For 171 days, the longshoremen halted all imported goods coming into Hawai'i. They demanded wage parity with their counterparts on the continent. The strike was also significant because it dramatically reorganized the power of the Big Five oligarchy which controlled Hawaii's economy and derivative political landscape.

In 1935, President Franklin Roosevelt signed the Wagner Act into law — which permitted the lawful organizing of labor — and Hawaii's passage of the Hawai'i Employment Relations Act (also known as the Little Wagner Act) — which included agricultural workers excluded by the Wagner Act. The International Longshoremen and Warehousemen Union eventually was able to unify the racially divided labor unions in the sugar, pineapple and shipping industries. Its two most significant expressions of collective power was in 1949 with the six-month dock strike and the 1946 sugar strike when 21,000 sugar workers went on strike for 74 days.

Through and through, organized labor in Hawai'i has been able to help all workers. In the late 1960s, the state amended the constitution to give both public and private employees the constitutional right to collectively bargain. With enabling legislation, public unions have been able to get a living wage for public employees and job security — before this time, job security was at the whim of whomever was in power.

The U.S. media isn't very pro-organized labor. Since all major commercial media are owned by less than a dozen individuals, it is safe to say that the less than a dozen individuals that own all major commercial media aren't very pro-labor. The major commercial media never reports on the hundreds of thousands of unfair labor practices committed by employers every year. Paying workers under the minimum wage or not appropriately paying overtime (pursuant to federal law) is never covered.

The media shines the light on obscure issues like the union providing legal representation to a worker accused of a horrific crime. The media implies that union workers are overpaid and underworked — after all, if everyone else is underpaid, then why are unionized workers special? The media doesn't report on organized labor's efforts to increase the minimum wage to a living wage — not just for its members, but for all workers. The major commercial media doesn't report on organized labor's efforts on other worker issues. But, the media loves to slant reporting on how evil unions are. They donate to political campaigns. They force all members of the collective bargaining unit to pay dues, regardless of the person's desire for union membership.

Strikes are one of the few tools workers have to fight the power of the boss. Public workers will tell you the difference between no-strike/binding-arbitration clauses and striking clauses in their collective bargaining contracts. Before and after the education strike two years ago, the other public unions reversed course and wanted their binding arbitration clauses taken out and members given back the right to strike.

Currently, longshoremen on the West Coast are negotiating pay increases and job security. As technology changes the organization of human bodies in the stevedoring companies, the union wants all new jobs created from the technology to be union jobs. The employer says that the union is being unreasonable, yet the jobs that will be created will be the quantitative remnants of the thousands of union jobs to be cut. The employers have suggested publicly that the longshoremen make too much money.

The employers have locked out workers until the two sides agree on a contract. The state asked and received an exemption from the lockout so that supply lines would not be disturbed since we get 90 percent of our goods from elsewhere.

We believe the longshoremen are entitled to wage increases and entitled to have all new technology-created jobs, jobs that will replace union jobs, be unionized. Employers use technological changes in industry to limit union efforts. Not only is this silly — as the ILWU would easily be able to get any non-unionized workers unionized — it's also dilatory and anti-worker. The union cannot get anything that is unreasonable, it simply asks for what is fair.

We support the longshoremen on the West Coast and here in Hawai'i. We believe that no one should get special exemptions from lockouts or strikes. We must all make sacrifices for the betterment of the workers' condition. We call on the state to revoke its request for an exemption to any lockout and urge it not to seek special consideration during a strike.

We also castigate local retailers who use the fear of strike to irrationally raise prices. Not only is it greedy, it also feeds into anti-union sentiment.

'God' not necessary for state to function properly

The Way I See It

Spencer Harris
Ka Leo Staff Columnist

- Before, I was really hesitant about writing this article, but a colleague of mine encouraged me to write it. I know the following may be extremely offensive to some, but this is my opinion, and I urge you to keep an open mind when reading it. Recently, there has been a huge controversy within the island in regards to HPD's deletion of "so help me God" from the Honolulu Police Oath. My question is, why?

Are we not a country developed to promote freedom to those who have been oppressed in their own country? Upon being developed, did we not state in the Bill of Rights, which was added to the Constitution in 1791, freedom of religion?

I believe what many people fail to realize is that our country consists of various religious groups. I sincerely respect those who have a strong belief in their religion and encourage them to continue their belief, but I also would like to remind them that we are a country of religious freedom. Furthermore, to compliment that, we are a country with separation of church and state.

Separation of church and state — what does that mean? It means the state is prohibited, by federal law, from promoting or establishing a religion unto the public. Regardless of the fact that the majority of Americans are from a religion in which God is worshipped, the American government may not enforce the religion on the people of America (thus, no school prayer). So HPD made a move to become politically correct. Interrogative: what if they did not?

Imagine being a person who does not believe in God, or from a religion in which God is not worshipped. You decided that you would like to become a part of Hawaii's law enforcement team. You apply and are accepted into the academy. Graduation time. You prepare to take the oath and realize that the words "so help me God" appear in the oath. What should you do? Should you choose to take the oath, you are considered as abandoning your religious belief for another. Should you choose not to, you abandon your dreams of becoming one of Honolulu's finest.

While many feel strongly against the removal, I feel it will help promote freedom in our nation by accepting others with a different religious background into the police force. What makes our country unique is the fact that we have such freedoms. People need to be more open-minded toward other religions and realize that these religious organizations share the right to be in our country as well.

Many people have mentioned to me that "God" is part of our history, as our country was founded and formed by Christian religious figures. I agree it was. However, it was these same people, along with their beliefs, that pushed Native Americans out of a home, enslaved Africans to work for them, considered women to be dependents of men, treated women unequally and illegally annexed Hawai'i into statehood.

In addition, since their arrival to "America," they have seen other cultures inferior to their own and did not hesitate to treat them as such. Because of their religious and cultural beliefs, they enforced their way of life unto the then "heathens of the world." This is early American history. Things are becoming better, but nonetheless, it is our history. Keeping that in mind, I praise Honolulu Police Chief Lee Donahue in making a difficult move for political correctness.

I am confident that many people may find my article offensive, and that is understandable. I am always curious to hear what others think and would like to share my e-mail address with those who are willing to share their comments with me. Please e-mail me at: haynkitty@hotmail.com.

The Voice of Hawai'i

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Ka Leo O Hawai'i is the campus newspaper of the University of Hawai'i at Mānoa. It is published by the Board of Publications five times a week except on holidays and during exam periods. Circulation is 14,000. Ka Leo is also published once a week during summer sessions with a circulation of 6,000. Ka Leo is funded by student fees and advertising. Its editorial content reflects only the views of its editors, writers, columnists and contributors, who are solely responsible for its content. No material that appears in Ka Leo may be reprinted or republished in any medium without permission. The first newsstand copy is free; for additional copies, please come to the Ka Leo Building. Subscription rates are $36 for one semester and $54 for one year.
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Theology not worth the time

Stout Minds

Christopher Mikesell
Ka Leo Staff Columnist

I'm not a very religious person, at least as far as religion itself is concerned. I know that I am religious about some things, like keeping my books in good order and making sure that I don't fall behind with current events and everything, but as far as going to a religious facility is concerned, I simply don't do it.

Does that somehow mean I deny spirituality? No. I figure I'm agnostic or deist, meaning there's probably some guy who created the universe (if the creator were female, I think the world wouldn't have so many paradoxes). That's more of a maybe, considering that we have no real proof of his existence. So, it's flipping a coin. As far as I can tell, it hasn't come down on either side yet.

So God might exist. So what? Is this a question really worth plowing into the ground? We've got the atheists and the fundamentalists and the everything-else-in-betweenists, and they all shout and holler about God or no God or the amount or type of deities we have, and we're all fighting about who's right.

Make no mistake about it, religion has played such a huge part in what people have said and done throughout history and, even now, it still influences decision making. That's what religion is, right? It's a set of somehow arbitrary rules about how people should act.

Who says we should act the way we do? God, or the divine, or whatever you worship or do not worship? Okay. There were these things that happened a long time ago called the Crusades. Those were supposedly about God. Oh wait; didn't Bush mention something about a Crusade in one of his speeches addressing the war on terrorism? Well, that's about God too. And oil, but let's not get too ahead of ourselves. The Inquisition? God made the Spanish do it. Joan of Arc? She heard voices. From God, that is. Proselytizing conservative religious figures? Jump on His holy gravy train, there's room for everyone.

What's so great about religion? Why do so many people flock to it? It's not all about the unexplained, about what happens after death and such philosophical fluff, because given what we don't know, you might as well just believe whatever you want about that and try to get lucky.

It's the fact that religions set up codes of conduct for us to follow that determines their necessity for society. It's great that religion tells us how to behave, because given how the average person acts when nobody's looking, who else is going to tell them right and wrong?

Sadly, all of the mysticism surrounding religion is somewhat of a moot point when you realize that these weird systems of thought people accept on blind faith generally tell people not to do things that would not be prudent. Don't steal. Don't kill. Be nice. Put away your toys when you're done with them. Try to get along with your parents. That sort of thing.

The thing that bothers me is the part of human nature that these "moral codes" appeal to. Ultimately, people do these moral things because if they've been good boys and girls, they get rewarded when they die, and if they've been bad little children, they get slapped upside their pious little heads.

Different religions have different approaches to this concept, but the basic pattern is the same: Be good. People higher up than you are watching and taking notes. Do this stuff because God said so.

When we invent some kind of higher authority (and it is invention until we know otherwise) and use it as a way to police ourselves into doing the right thing, it says something about how we think. Those who follow it blindly suggest that they are incapable of being good on their own, just for the sake of being decent.

They have to be bribed or rewarded by some omnipotent being to behave nicely and not like petty, bratty children. If God were around, I'm sure this would annoy the heck out of him.

If all we do is depend on what God or whoever is up there is promising us for being good little children, then aren't we missing the whole point of religion? You don't need to worship or pray or take spiritual bribes to be a good person. You could be an atheist and still be moral and just. We don't need religion for that.

If God really exists, God would want us to be moral just for the sake of being moral, and not just because he tells us to. After all, if God is really perfect, God wouldn't be vain or self-serving enough to create us as His personal entourage or some race of cosmic groupies to fill the seats at his sermons. And I'd hate to think of the further damage that would be done to religion's credibility if God weren't perfect.

StudentPerspective

By Robert G. Ahlstrom

Date: Oct. 31; Time: around 8:00 p.m.; Location: Waikiki, on the island of O'ahu. The Almighty creator of all things has seen enough and, remembering Sodom and Gomorrah, ponders who should cast the first Biblical stone. The Almighty bellows, "Turn all the escalators down to hell, but leave one going up for those repenting and all little tykes in their cute trick-or-treat costumes, and wake St. Peter. It's Judgement Day."

The angels comply and the devil's eager helpers warm his ovens and sharpen his toys in anticipation of everlasting debauchery with all those lovely bodies on the way to his domain.

A group of gospel singers and two church elders cringe at the Almighty's words. Each witness and protect the other and, dictated by rule, as missionaries joined to eat, house, sing and preach together. Tonight, all are sorely tempted by visions of lust and sense much danger as escalators prepare to send the masses downward.

Visiting mothers and duennas assigned to protect young ladies' virginity frantically search through mobs of sirens scantily dressed in see-through nightshirts. Others, painted like storybook night creatures, or panty-less Bo Peeps, weave from kiss to kiss and, in true trick-or-treat fashion, make sure each hand holds a beer bottle to pass from one chosen male's lips to another.

Men in the mob are equally adorned in scant attire, and they overflow streets, showing off their masculine wares in anticipation of tonight's free love with some tempting, curvaceous nymph.

"Pardon me, ma'am; pardon me, sir," as parades of costumed mixtures of male/female party goers take over Kalakaua Avenue and move from doorway to doorway and through overcrowded bars. "Oh, woe is me," cry visitors. "I didn't know you could do that in public," echo those out for a night of amazement, but who have ventured too far over the curb and now partake in the revelry around them. Elders and other good church folk cry out, "No, we will repent." Weeping mothers beg mercy for their daughters.

Half-naked male and female impersonators join hands in a circle around the wayward damsels. Overwhelmed, police keep order as traffic stands motionless while drivers gawk and shout cheers.

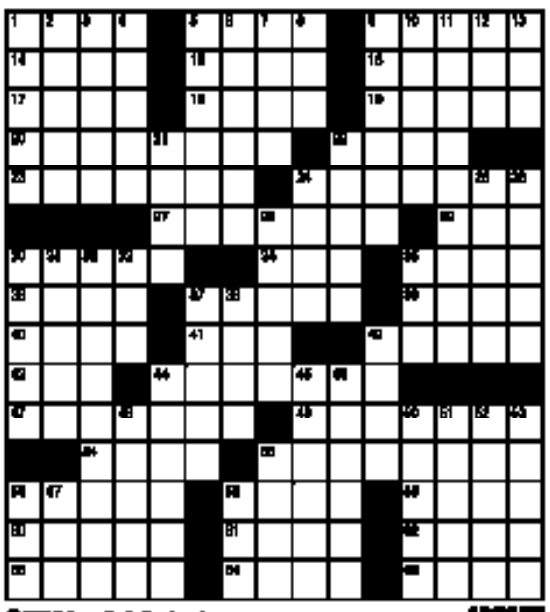
The Almighty is impressed and remembers how covered wagons circled to protect westward-bound pilgrims in bygone days, and that an olive branch is better than a thorn bush. The Almighty decides then to wait until another Oct. 31 to turn the escalators down and perhaps catch revelers naked like those show-off gladiators in ancient Rome.

Waikiki awaits you to come celebrate Halloween. Naked is your choice.

Robert Ahistrom is a participant in the Senior Citizen Visitor Program.

COMICS & CROSSWORD

Crossword



ACROSS
1 Picnic crawlers
5 Competent
9 William Howard and Robert
14 Classify
15 Before long
16 Cities in Honolulu
17 Guided trip
18 Stepped (on)
19 "Boy on a Dolphin" star
20 Audaciously rude
22 Sad
23 Breathe
24 Curtain ang moving
27 Expertise
29 Small bill
30 Steak cut
34 Broadway success
35 Kind of log
36 Precinct
37 Deflated tires
39 Maroon or Gray
40 Court fixation
41 Serving of corn
42 Spiteful
43 Affair words
44 More rigid
47 Answered
49 Green beryl
54 Old crones
55 Ocean fill
56 Cork population
58 Painter Salvador
59 Change one's residence
60 Fill an empty list
61 Pitcher Hershiser
62 Appeal
63 Asserts
64 Fourth planet
65 Iditarod vehicle

DOWN
1 Up and about
2 Navy a scull
3 Structural support
4 Razor sharpener
5 Toward the tail-end
6 Brunei's island
7 Plunder
8 Stop
9 Candlemaker's substance
10 Audibly
11 Area between the real and service line
12 Definite article
13 __ Antonio
21 Find enjoyable
22 Kicks
24 Least amount
25 Not illuminated
28 Very small
29 Pier
30 Hoglike mammal
31 Wedding VIP
32 Wine connoisseur
33 __ "King" Cole
35 Affirmative vote
37 Gala celebrations
38 Set down
42 Ship's personnel
44 Tourist draws
45 Tentative foray
48 Computer messages
49 SDI weapon
50 Interchange inclines
51 Island loop
52 Embankment
53 Apprehension
55 Poet Teasdale
56 Author Levin
57 Auto gear: abbr.
58 Joltin' Joe's brother

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SOLUTIONS FOR 10/07/02

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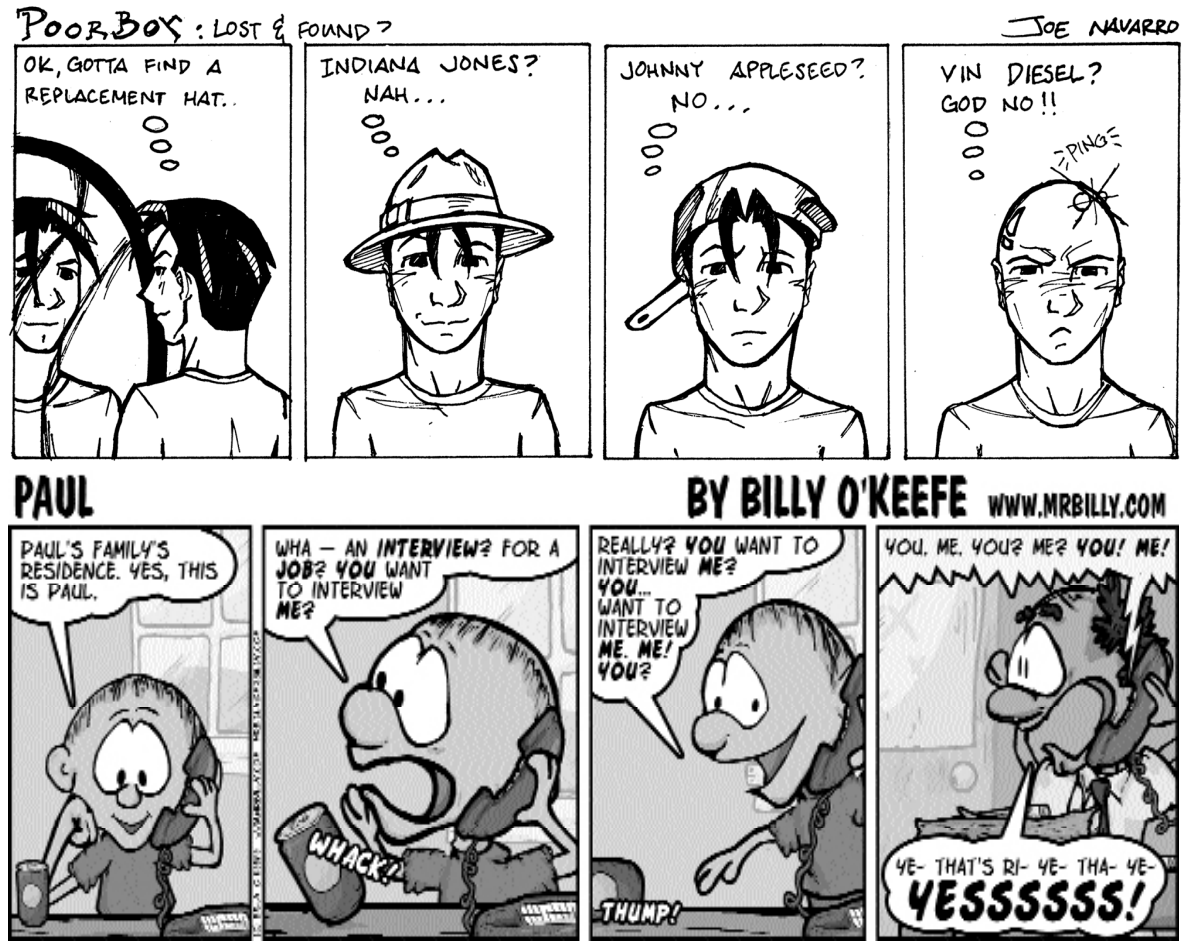

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Ka Leo O Hawai'i

FEATURES

'Red Dragon' serves up tasty film fare

Prequel to 'Hannibal' series reveals human side of cannibalism

By Marlo Ting
Ka Leo Staff Writer

Anthony Hopkins reprises his role as Dr. Hannibal Lecter, more affectionately known as "Hannibal the Cannibal," in the silver-screen adaptation of Thomas Harris' novel "Red Dragon."

In this prequel to the Academy Award-winning "Silence of the Lambs," FBI Special Agent Will Graham, played by Edward Norton, Jr., is tasked with finding an elusive serial killer nicknamed "Tooth Fairy."

Francis Dolarhyde, aka Tooth Fairy, played by Ralph Fiennes, has already killed two families in a span of one month. If Graham doesn't find him soon, Dolarhyde will select and slaughter his next set of victims. With not much time left before that happens, Graham decides to enlist the services of his old friend Dr. Lecter, an extremely intelligent forensic psychiatrist.

Graham became a hero and gained somewhat of a legendary status within the FBI for capturing Dr. Lecter and ending his reign as the "Chesapeake Ripper." Though he is a very capable and brilliant agent, he has trouble figuring out how the Tooth Fairy chooses his victims. That's where Dr. Lecter comes in.

Dr. Lecter is an interesting, complex villain. He's well mannered, well educated and, well, insane. For his own amusement he plays head games with Agent Graham during their sessions together and mixes elusive, unclear answers with his straight ones. He's a stark contrast to the film's main antagonist, Dolarhyde.

The press calls him the Tooth Fairy, but Dolarhyde prefers "Red Dragon." Obsessed with the painting, "The Red Dragon and the Woman Clothed with the Sun," Dolarhyde is a troubled schizophrenic tormented by the memories of his abusive grandmother. He kills because it empowers him. He sees himself as more than a man; he is the Red Dragon depicted in his painting.

Then, along comes Reba McClane (Emily Watson), a blind woman whom Dolarhyde becomes romantically involved with. She complicates things for him and creates a conflict between the part of him that's an insecure man who's found someone that accepts him, and the part that's a vicious murderer who kills to feel powerful.

This personal struggle, which Fiennes handles extremely well, is one of the many things that sets him apart from Dr. Lecter. They both have a sinister side, but never is Dr. Lecter vulnerable in any way. He's always menacingly calm; and he's never unsure of himself. Even in a supporting role, Hopkins has a strong presence.

Like all movies featuring the good doctor, Red Dragon has a number of sick and twisted elements. Dolarhyde not only kills children but likes it when their dead bodies watch him rape their mothers.

Sadly (or thankfully), the most disturbing thing Dr. Lecter does in this film is feed the remains of a musician to his friends during a dinner party. Relatively tame considering everything he did in the last 15 minutes or so of "Hannibal," the sequel to "Silence of the Lambs."

Aside from some blood and a few quick flashes of the eyes of dead bodies, there isn't much in terms of gore in Red Dragon. Anyone that can stomach that should see it. It's a smart, entertaining film with interesting, fleshed-out characters played by top-notch actors.

COURTESY PHOTO
Ralph Fiennes ("Schindler's List") stars in 'Red Dragon' as serial killer Francis Dolarhyde, opposite Emily Watson as Reba McClane.

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Ka Leo O Hawai'i

SPORTS

Editor: Lori Ann Saeki | (808) 956-3215 | sports@kaleo.org

Rainbows block Lady Techsters

By Benjamin Chaffin
Ka Leo Staff Writer

The University of Hawai'i Rainbow Wahine volleyball team faced off against the Louisiana Tech Lady Techsters Saturday. Different team, different tune, same result: "Blew By You."

The Rainbow Wahine took the match in three sets (30-15, 30-19, 30-16) to improve to 12-0, and 2-0 in the Western Athletic Conference, while turning out a .371 attack percentage. Louisiana Tech now posts a 12-8 record, 0-2 in the WAC.

From the beginning of game one, the Lady Techsters encountered the increasingly deadly jump serve of junior left-side hitter Kim Willoughby. Willoughby's lead-off serve ricocheted off the Tech defense for the first of her five aces. In front of 7,567 ecstatic fans, she bombarded Tech with three in a row to closeout game one.

The Lady Techsters dropped a lopsided 15-30 game one, facing its most difficult team and largest audience of the year. While Tech forfeited five service errors in game one, head coach Heather Mazeitis said, "I don't think my players were intimidated by the crowd at all."

Middle blocker Megan Rush added, "This crowd is awesome to play in front of. They're welcoming to everyone ... I mean, it was just a blast to play out there."

In game two, Louisiana Tech came back out for a scoreboard tug-of-war, playing Hawai'i point for point up to 10-11. The Lady Techsters showed an unyielding defense, continually stretching out for the ball or even diving for the pancake dig, leading to several long rallies through games two and three. Mazeitis said, "We always want to make sure that if everything else falls apart we can always fall back on our defense, always, and this year our defense has definitely stepped up."

A shared Rainbow Wahine attack helped the 'Bows pull away in the middle of game two, as they put together a seven-point run. Junior middle blocker Lauren Duggins hit down two of those points on sets from senior Jennifer Carey and contributed eight kills on the night overall while hitting .389.

Duggins was also the center of a UH block that knocked down 10.5 on the night. Louisiana Tech's right-side hitter, Brazilian Cristine Sant'Anna — who will appear in Sports Illustrated this week — was held to a negative .030 attack percentage.

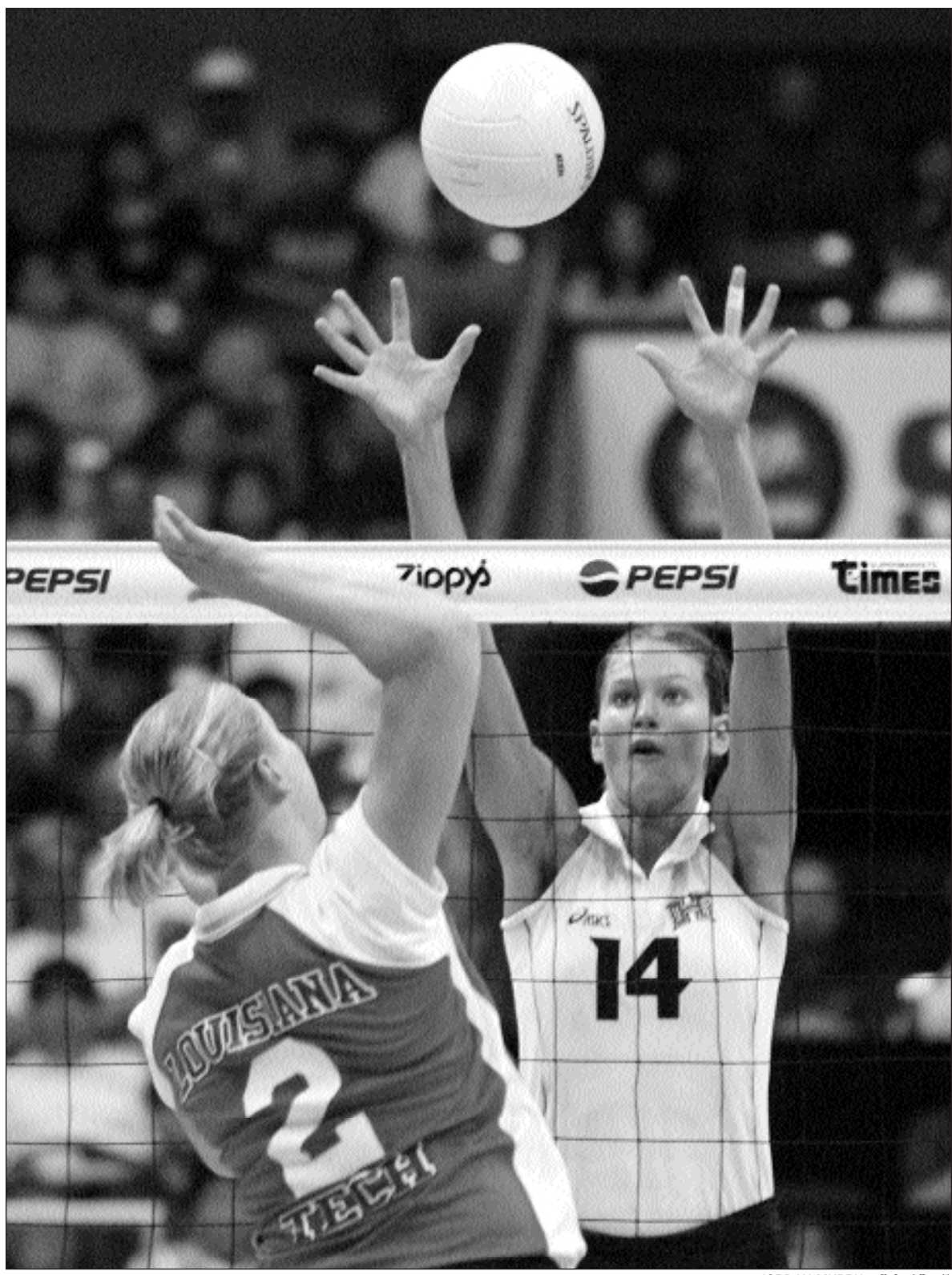
Hawai'i head coach Dave Shoji said of the play in games two and three: "I think the rallies we had, they're exciting for fans."

"We were hoping we'd get rallies ... any time we had a rally, even if we lost the rally, it was good because we got to work on some things."

The setting combo of Carey and Margaret Vakasausau distributed the ball among the UH attackers, particularly with Willoughby absent in game three. Left-side hitter Lily Kahumoku swung to end some big rallies in front of a riveted and explosive arena and had 15 kills overall. At the end of both games two and three, she showed off some power, slamming the ball into the Louisiana Tech floor to help the Rainbow Wahine finish the job.

Kahumoku's back row hitting got a particularly big response from the crowd. "It's a very effective set. It certainly frees it up to the point where we have three or four attackers at all times," said Kahumoku.

As for the team, coach Mazeitis described the Rainbow Wahine as the best Louisiana Tech would see all year. Compared to last year, she said she saw a "big, big difference in (UH's) play, both offensively and defensively."



JORDAN MURPH • Ka Leo O Hawai'i

Rainbow Lauren Duggins sets-up one of her six blocks of the night. She finished the game with eight kills, three digs and a .389 hitting percentage.

Broncos lead WAC after bucking Warriors

By William Ching
Ka Leo Staff Writer

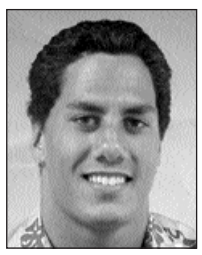
In what was supposed to be a battle of two Western Athletic Conference heavyweights, it was the Boise State Broncos who delivered the knockout blow early, defeating the University of Hawai'i, 58-31, and leaving the Warriors singing the blues.

The Broncos (4-1, 1-0 WAC) scored 21 points in a 2:04 span in the first quarter and never looked back in routing the Warriors (3-2, 2-1 WAC) in their first ever visit to Bronco Stadium.

Quarterback Timmy Chang and the Warriors started the game looking sharp, with Chang completing his first six passes for 57 yards in the first series. The drive ended with a 36-yard Justin Ayat field goal to give Hawai'i a 3-0 lead.

Boise State answered back on the next series with some trickery. On a reverse, sophomore wide receiver T.J. Acree found a wide-open Donny Heck in the end zone for a 25-yard touchdown. The closest Warrior defender was Hyrum Peters who was several yards away.

Hawai'i went three-and-out on their next series. In punt formation, the Broncos' Chris Carr broke through the Hawai'i line and blocked the Mat McBriar punt. The ball bounced into the end zone and, 22 yards later, Carr recovered the ball for Boise State's second score in less than a minute-and-a-half.



OWENS

The strong leg of sophomore kicker Tyler Jones, who added field goals of 52 and 48 yards, forced Hawai'i to start their third straight series from their own 20. On the next play, Chang was stripped of the ball from behind by All-WAC rover Quintin Mikell. Boise linebacker Andy Avalos recovered the loose ball and returned it to the Hawai'i 7-yard line.

See Warriors, page 3

Warriors return home to play at WAC's favorite stadium

By William Ching
Ka Leo Staff Writer

In the aftermath of Saturday night's loss to Boise State in Boise, Idaho, the University of Hawai'i Warrior football team is looking forward to returning to the hospitable atmosphere of Aloha Stadium, and for good reasons.

In a ranking compiled by The Sporting News, Aloha Stadium is ranked as the best stadium to watch a college football game among Western Athletic Conference schools.

The rankings were based on four criteria: setting, structure, history and fans.

Aloha Stadium placed first in the setting and structure category. It placed third in both the history and fans category.

Aloha Stadium is followed overall by the University of Texas-El Paso's Sun Bowl, where Hawai'i won two-and-a-half weeks ago. Ranking third overall is Fresno State's Bulldog Stadium. The Warriors will travel to Fresno, Calif. to face the Bulldogs on Oct. 25 in a nationally televised game.

Nationally, Tennessee's Neyland Stadium topped the charts followed by Notre Dame Stadium (Notre Dame), Florida Field (University of Florida), Kyle Field (Texas A&M University), Husky Stadium (University of Washington), Tiger Stadium (Louisiana State University), Michigan Stadium (University of Michigan), Camp Randall Stadium (University of Wisconsin), Memorial Stadium (University of Nebraska) and Autzen Stadium (University of Oregon) rounding out the top ten.

The Warriors will return to action at Aloha Stadium this Saturday as they take on the Nevada Wolfpack in their homecoming game.