





Hi.

Welcome to UCSC, and welcome to the 2004 Disorientation Guide. Surely the admissions office has stuffed your mailbox full of glossy information, and maybe some of it is helping you feel at home here. This unglossy booklet will be more helpful. This guide is the kind of introduction and invitation we wish we'd had when we first arrived.

You might have heard about UCSC as an alternative university with a reputation for radical student activism, cultural nonconformity, and institutional innovation. It's true that these things are a big part of what makes our campus unique, but it's not always easy to find them. The point of a disorientation guide is to give you some places to start.

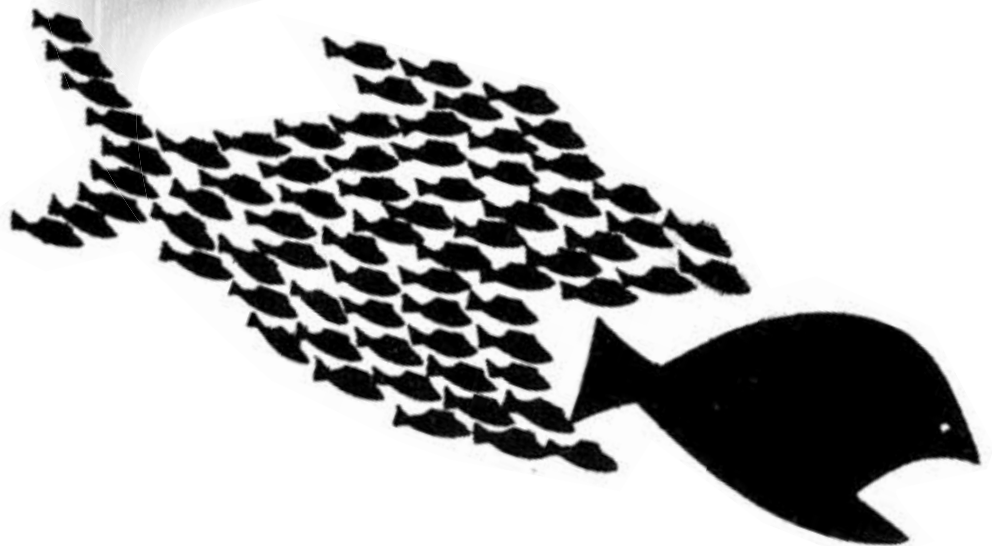
You'll likely be reading plenty of long, dense, depressing things this year, so we take a different approach with this jam-packed little guide, offering some concise tools. We don't want to preach, and we don't have all the answers, but we know that we're in this together and we've got a lot of work to do.

We're not affiliated with any particular organization. We do want to share resources and connections that could help you identify ways you can have an impact on the world. The current political climate in both the US and at the UC demands that we fuck some shit up.

This is the second year this incarnation of the Disorientation Guide has been distributed. It's part of a long lineage on this campus (guides were published in 1977, 1982, and 1984) and beyond (there are disorientation guides at Berkeley, MIT, Yale, U of Texas, Austin, and Concordia, among many others). This is a collaborative work-in-progress (there is a lot missing, you may notice). We invite you to get in touch - we welcome your feedback and participation.

Love,
The UCSC Disorientation Guide Collective -
disguide@graffiti.net

This booklet is:
- an introduction to some issues that affect our lives,
- an attempt to strengthen local activist movements, and
- a call for direct action and radical change.



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(dis)orientation?

By Sean Burns

In a society saturated with advertising, the integrity of language is threatened. Words, like other symbols and social forms, are subject to the relentless logic of capitalist market values. We see this when we flip through any mainstream magazine. Just follow the language: pillows are freedom, mortgage brokers are loyal friends, pre-packaged Vegas weekends are adventurous. I bring these issues of language up only to share some thoughts on the title and vision of this collective publication – our campus Disorientation Guide.

For us, disorientation isn't just a catchy pun, another flashy ploy to catch your attention as you navigate your new university scene, your new town, and your new social possibilities. As you read through these pages and learn more about various justice issues and campus-connected activist organizations, think about disorientation as a process of reflection and action. Ask yourself some questions: what is a university education? How does a university education, and the institutional complex itself, fit into the larger social order? What do I think about this social order, and how do I want to participate in it – both in my years here at UCSC and beyond?

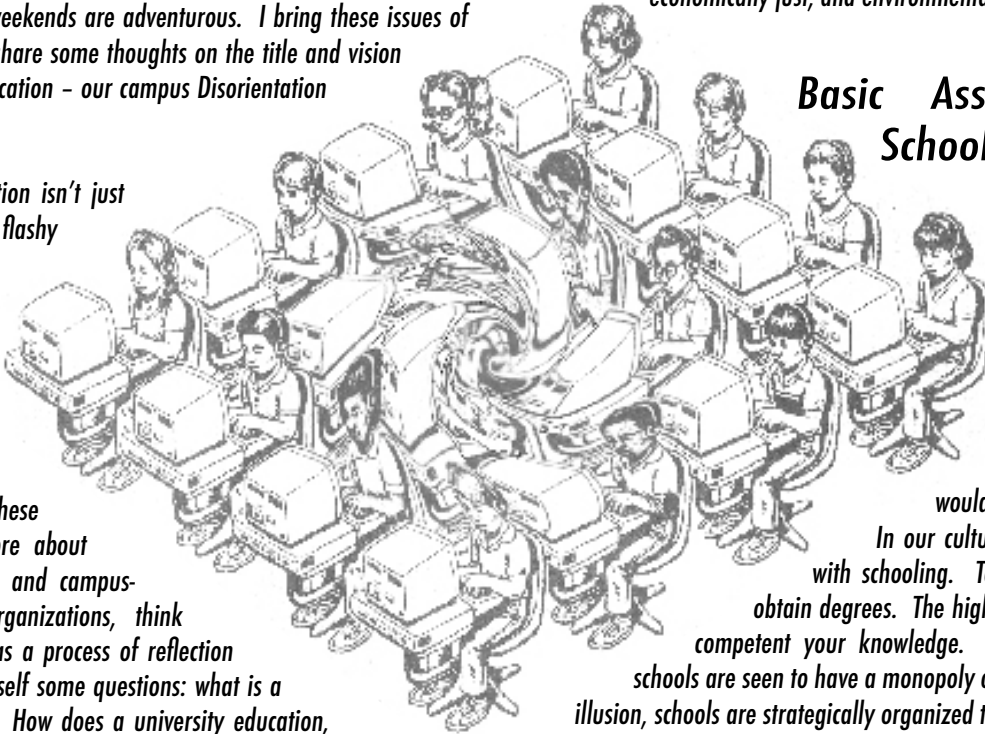
A fundamental assumption of the disorientation perspective, a perspective that by no means I want to portray as uniform, is that universities, not just UCSC,

offer a particular orientation toward reality – a worldview of sorts. This essay offers some reflections on this worldview, asking more questions than providing answers. Needless to say, universities differ considerably in their culture, student bodies, faculty, and articulated missions. This essay is less about such differences and more about assumptions built into the degree-oriented process of university schooling. Likewise, if you believe that in the act of practicing critique we are always simultaneously suggesting strategies for change, this essay is also about how we can help direct the collective creativity, intelligence, and will of this campus community toward creating a genuinely democratic, economically just, and environmentally sane world.

Basic Assumptions of Schooling

If you were to go down to Pacific Ave. and ask random window shoppers what a young person should do in order to learn about the world, nine out of ten people would tell you: go to school.

In our culture, learning is associated with schooling. To obtain knowledge is to obtain degrees. The higher your grades, the more competent your knowledge. In many ways, certified schools are seen to have a monopoly on learning. This is not an illusion, schools are strategically organized to serve this function. They literally define, produce, and reproduce knowledge. None of this is particularly groundbreaking, but let us think twice about the consequences and contradictions of these cultural assumptions. If school is a place to learn about the world, why is it designed to remove students from the daily activity of their community – in some cases for up to 25 years? This may be less evident in college than in high school or middle school, but by the time we hit UCSC, this aspect of the hidden curriculum has been well ingrained: authority and knowledge lie with the 'experts' and the policies and books they produce. Similarly, we might ask: If school is designed to foster independent thought, then



TIMELINE OF LOCAL ACTIVISM

1967

- Alan Chadwick community garden opens below what is now Merrill College.

1968

- Governor Ronald Reagan attends UC Regents meeting at UCSC and is greeted by mass student protests.

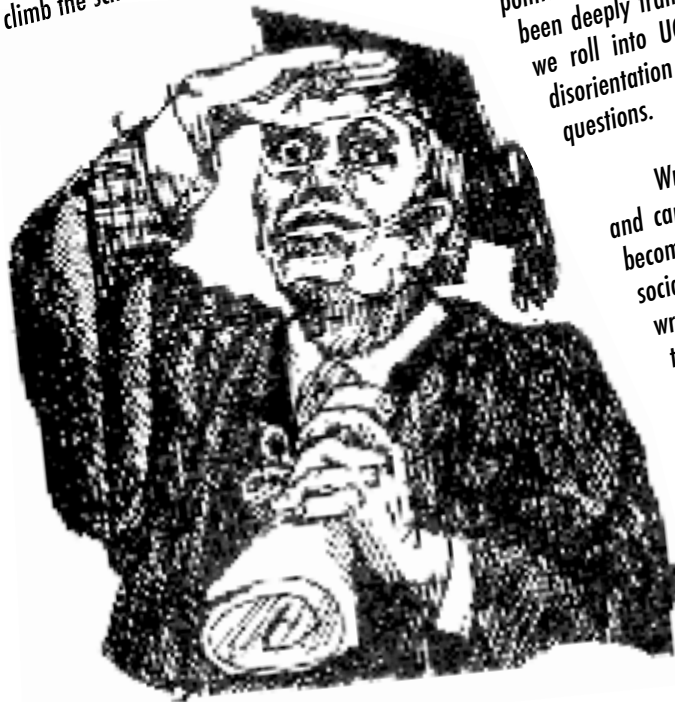
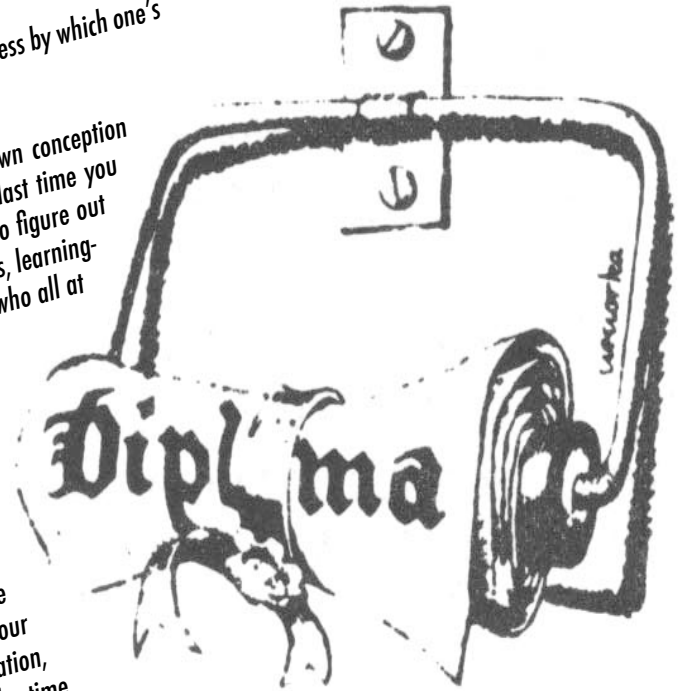


1969

- Students demand that College VII be called Malcolm X College with a focus on domestic Third World Concerns. College VII is now called Oakes College.
- Students take over portion of commencement address and present an honorary diploma to Huey Newton (who at the time

why does all our work only achieve validation through evaluation (grading) - a process by which one's work is measured against pre-determined content and form?

In short, I believe that most schooling processes operate on an upside-down conception of learning. The best way to explain this is through example. Think about the last time you watched kids under five do what they do. In my experience, what they do is try to figure out everything and anything in sight, which is one way of saying we are a deeply curious, learning-oriented specie. If this is so, why then do the great majority of students - people who all at one time were those relentlessly curious three year olds - yearn to get out of school? I believe one answer to this question lies in understanding how schooling inverts the learning process. Rather than create a setting where young people can explore their curiosity, most schools are set up to ensure that students consume predetermined curriculums in a predetermined process of scheduled courses and assignments. Interestingly enough, the higher you climb the schooling hierarchy, the more apparent choice you have in determining what you want to explore. But to what degree have our curiosities, our desires, our political and social imagination, been deeply trained by the time we roll into UCSC? The act of disorientation is about exploring such questions.



Writers who think about the relationship between schooling and capitalism frequently point out that the process by which a young person becomes accustomed to depending on schools for learning is an essential experience of socialization into the values of a market driven society (aka capitalism). As Ivan Illich writes in Deschooling Society, "Once we have learned to need school, all our activities tend to take the shape of client relationships to other specialized institutions." In other words, in our society we learn that we go to school to get knowledge, the hospital to get health, the police to get safety, the government to get security, the salon to get beauty, the store to get food, and the church to get saved. What if instead of paying to get degrees so that we might secure a job so that we can buy all of the above, we spent time cultivating our ability and our communities' ability to provide for these needs? Such a vision is hard to sustain in a society predicated on an extreme division of labor where few people own the primary means of production. Disorientation is about sustaining such a vision and fostering the questions and practices that resist a complacent acceptance of the status quo social order.

was in prison). Years later, Newton earns a PhD from the History of Consciousness.

1970

- Student strikes spread nationally after protesters at Kent State and Jackson State are murdered by police:
- 1,800 students out of a total of 2,200 take over Santa Cruz streets and march to the County building to demand we send a representative to

Washington to lobby for our withdrawal from Vietnam.

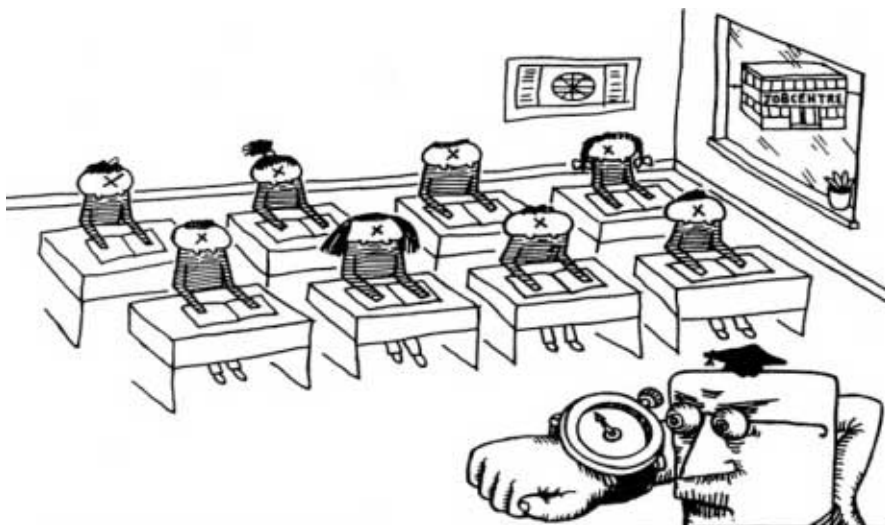
- Spring Term many classes cancelled and others "reorganized" to focus on concerns relevant to Vietnam War.
- Students burn draft cards in Quarry
- Large numbers of students participate in closing down of Highway One in front of Fort Ord

- Women's Studies Department created
- Student body president Stephen Goldstein critiques UC President Clark Kerr's book Uses of the University at commencement and Kerr refuses to speak after him

1971

- 73 neighborhood activists successfully organize to fight the development of Light House field and mark the beginning of

One cornerstone of the U.S. social order is a severe stratification of wealth. Of course, according to the right-wing Bush Administration, we are a classless society and any analysis which speaks about structural racism and economic inequality is just trying to breed hatred and division. As if divisiveness needs breeding in a country where the incomes of the very wealthiest strata have increased at 15 times the rate of the bottom 90 percent of American working people over the past 10 years. (See June 25, 2003, New York Times, "Very Richest's Share of Income Grew Even Bigger, Data Shows") While the gap between the business elites and the average working American has consistently widened in the past decades, this inequality between those who own and those who labor is not new in the U.S. Economic inequality existed in the colonial period, but what historically has made the U.S. a



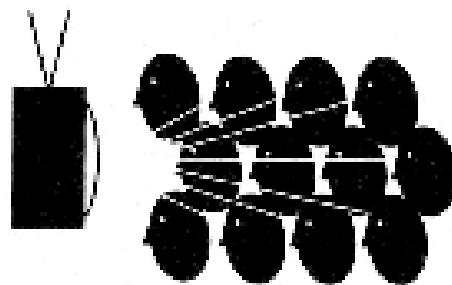
so called exception has been that this difference has not been understood as a product of inheritance and political rule (that's feudalism) but rather as a result of an individual's hard work. An aim of the bourgeois democratic project has always been to maintain property relations that serve the rich while creating a popular belief that suggests anyone who works hard enough can make it big in this country. Research shows that this "rags-to-riches" scenario is extremely rare. One might say that the exceptions, from Andrew Carnegie to Ice Cube, in some ways have bolstered the imaginative rule.



One way this contradiction between the dominant myth of meritocracy and the reality of class-based, racist, and gendered inequality is perpetuated is through certain beliefs about the U.S. education system. In other words, many popular ideas about education help to distract people from recognizing the roots of social and environmental injustice. If, in theory, schooling is believed to give equal opportunity to all children, then academic achievement is one way to justify socio-

economic inequality. Rather than a system being criticized as unjust, individuals are blamed for failure or celebrated for success. Paradoxically, we often find mainstream political leaders claiming that systemic social inequality and dysfunction can be traced to problems with education. I believe that neither of these perspectives identifies the complex relationship between institutionalized schools, individual students, political-economy, and dominant cultural myths.

My analysis so far has suggested that rather than understand education as automatically a solution to social problems, schooling is often complicit in the perpetuation of social and environmental exploitation. The connections between corporate and military interests and universities like UCSC run deep. Just do a little investigating into who holds positions as UC Regents, university trustees, and who predominantly funds campus research. (See article in this booklet) When we begin to see our education



the local environmental movement.

- Students and community members protest the bombing of Hanoi to by shutting down Highway 17 and Highway 1.

1974

- "The Farm" opens to further the study of agroecology and sustainable food systems.

1975

- Kresge Coop opens in a teepee in the Porter meadow.

1976

- Resource Center for Nonviolence (RCNV) founded
- SC activists contribute heavily to the creation of affinity groups within "People for a Nuclear Free Future"

and the Abalone Alliance that protest the building of Diablo Canyon Nuclear Power Plant. No nuclear plant has been built in California since.

1977

- The Coalition Against Institutional Racism (CAIR) is formed. The group mobilizes over a thousand students at



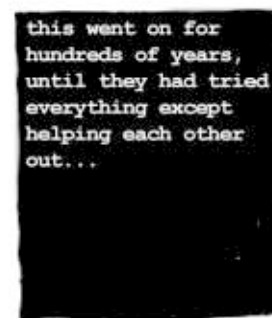
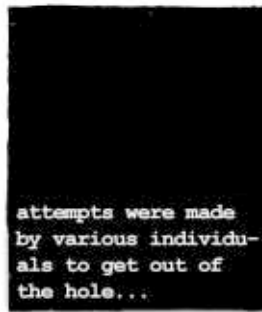
and our university in this light, it can be rather confusing. Isn't education the way to solve problems rather than create more of them? Facing such contradiction is never a painless process, but it is precisely where growth – both on an individual and collective level – often occurs. So what can we do in our own lives and as activists in the UCSC community to reduce these contradictions? This seems to me a question at the core of the disorientation project.

Disorienting One's Universe(city)

A natural starting point is the question: Why am I here? Trends indicate that more and more undergraduates view college as a pre-professional training ground where the central priority is developing one's marketability for the job hunt after graduation. While the thinking behind this approach is aimed at keeping future doors open, I see this trend as closing doors in two ways. First, on an existential level, I think it is important for us to take every opportunity we can to explore what concerns us, fascinates us, challenges us, and motivates us on this all too fragile journey we call life. Having the boom and bust indices of the employment market as one's guide to learning seems more stifling than stimulating. Second, on a more pragmatic and strategic level, a high percentage of employers are not primarily interested in an employee with specialized skills anyway. Do a quick Google search on 'what employers are looking for' and you'll find thousands of web sites that suggest employer's main concerns are that prospective employees can 1) creatively solve problems, 2) communicate effectively and work well with others, and 3) efficiently manage their time. I would argue that passionately exploring any major here on campus will challenge you to develop such skills. The point being: make decisions on terms that work for you. Think about what you value in this world and what you imagine could be improved. Ask yourself: what are the origins and consequences of the values I embrace? What kind of vocation will allow me to live out these values and contribute to the changes I aspire to see?

The people and student/community organizations contributing ideas and art to this publication value a world rid of racism, imperialism, homophobia,

patriarchy, war, and the web of exploitation related to these forms of violence. We are all in some way searching, struggling, and even at times succeeding, in bringing together our work as students at UCSC and our commitments to building social and environmental justice movements. At times, as you will find expressed in other articles here, this means criticizing and taking action against the UC system for its hypocrisy, shortsightedness, and exploitation. We do this as community members, people who take seriously the possibilities for positive social change at and through this university. After all, the U.C.s belong to the public. Disorientation is about a dedication to ensuring our education and our university serve the public and not profit-minded corporate interests.



Hahn Administration building to demand that the University divest from South African apartheid and reject the Bakke decision outlawing affirmative action. **401 students are arrested occupying the building.**

- A proposal is written calling for the implementation of a Third World and Native American Studies (TWNAS) program at UCSC. The proposal



Picture: Rally in front of Hahn Student Services. Banner reads "... (illegible) OVERTURN BAKKE"

-scanned from TWANAS newspaper

The Hordean Ohlone People lived where this University now stands.

As some sit in class contemplating progressive ideals and liberal leaning ideologies, it would benefit them, and more importantly the indigenous Ohlone alive today, to remember **this land was stolen**, and to this day exists as a direct result and modern projection of imperialism and white supremacy. This university is sullied in blood. Sadly, students remain complicit with the acts of genocide that the Ohlone have been and are subject to, when they neglect to take action appropriate to what can only be termed accurately as a **holocaust**.

This article was not written as a definitive synthesis of Ohlone history. If that were my goal, it would either represent an extreme ignorance or complete delusion. I am not a Costanoan Ohlone, nor am I indigenous to North America at all. To put it nicely, I'm a foreigner. As much as I may despise the notion, I still reap material benefits from the slaughter of Native Californians. Most of the population, both "radical," and otherwise, lie inside this same hypocritical camp. Understanding this, I can only hope that my intention to provide some basic information, history, and analysis will not lead to further marginalization of Ohlone culture and existence. I am not attempting to preach to the Ohlones about what their lives are like, or to reinterpret the history of their ancestors. I have no interest likewise, in idealizing their culture and stereotyping them as being a "pure" or "unspoiled" people, though we do have much to learn from them. In short, I do not want to promote more presumptuous and oppressive systems of thought... just some history and consideration that hopefully is a little more fair and constructive, and a little less racist than what has been written many times before, and perhaps to an audience who might not hear it otherwise.

Before recounting the past, I thought it seemed fitting to get an idea how the Ohlones are portrayed today. I included this quote from an article in the history section on About Santa Cruz.com, a website dedicated to attracting tourists to the area. "They [the Ohlone] left us something we can remember every time we visit the beaches, hike through the redwoods or walk the fertile valleys – the Costanoan Ohlones left us a pristine, beautiful environment to call home."

This quote, and specifically the euphemistic wording in the quote: "the Costanoan Ohlones left us a pristine, beautiful environment to call home," is good example of the dominant attitude regarding the geno/ethnocidal war the European colonizers waged against the Ohlone Peoples. Namely, that the process of extermination was essentially benign and unavoidable at best, and at worst, simply did not occur. It nonetheless remains true however, that this land was not left to us peacefully. It was stolen. It was expropriated.



designed a program of domestic and international Third World courses to address a more comprehensive overview of US society. The intent was to examine the dynamic of race and class interactions as a whole rather than merely dwelling on the history of oppression and exploitation of each individual group.

- First wave of progressives elected into SC city council.

By '83, progressives constituted the majority on the council and this continues to this day.

1978

- Growth limitation created in Santa Cruz preserving a "greenbelt" through Measures O+J.

1979

- Anti nuclear activists create the "Radio Active Times" and

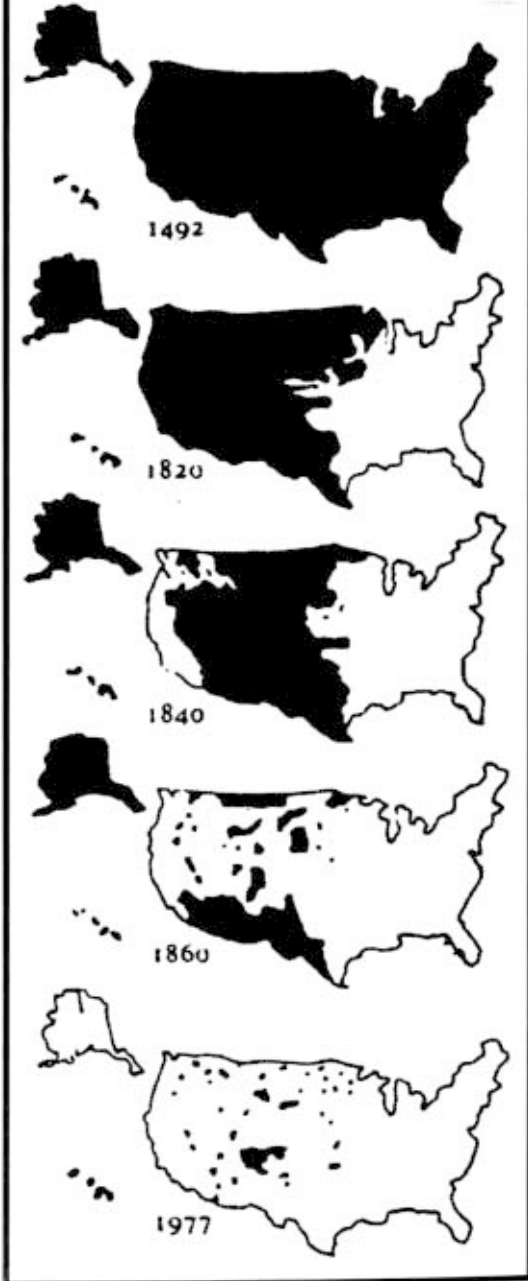
distribute 100,000 issues over the next years.

- First issue of the TWANAS newspaper is published.

1981

- TWANAS struggle:
 1. Ed Castillo, the only instructor teaching Native American Studies, is dismissed. UCSC still has no Black Studies or Chicano Studies programs, and only a half-time position in Asian

Indigenous Land Within United States, 1492-1977



It is not coincidental that the article about the Ohlones was found in the history section on the website. It seems that through mass murder, cultural appropriation and censorship, among other governmental mechanisms, the Ohlone peoples have been cast in the media as just that- history long past, as folklore, mascot and caricature, pioneer nostalgia, shadows; "Happy Birthday Santa Cruz, 202 years and going strong!"

An Incomplete Ohlone History

More than 10,000 Native Americans once lived in the coastal region stretching from Point Sur to the Monterey Bay. Before the advance of Spanish colonists Central California had the most populated community of indigenous peoples anywhere north of Mexico. The Spaniards who came in search of "savages" to "civilize," as well as labor and resources to exploit, arrived literally millennia after the original inhabitants of the area, the Costanoan, or, Ohlone People. 2 Among the 10,000 Ohlone, there were about forty different groups, forty distinct cultures. The Hordean Ohlone of what is known contemporarily as Santa Cruz, or, "Holy Cross," is but one. These groups inhabited different territory, had varying social practices and customs, as well as largely unique languages. Because of this, it is either ignorance or hyperbole to refer to the Ohlone as a tribe, completely aside from the racist origin of this term. Despite this, many anthropologists, archaeologists, and ethno-historians continue to do so. Still, it is possible to speak generally about the Ohlones, as so much more was held in common than was different, among the groups.

In relation to their environment, the Ohlones attitude could be best described as respect. While they too altered the landscape somewhat, their damaging impact on other wildlife was minimal to nil. Certainly, it was incomparable to the ecocidal projects and supposed zeniths known today as industrialism and Civilization. Perhaps the foremost aspect of Ohlone life that fostered respect for the natural world, was their direct and unmediated relationship with their bioregion, and more generally, the earth. Whether through fishing for salmon or sturgeon, gathering seeds or brome grass, or collecting clams or oysters, basic daily sustenance came with their volition and the direct use of their bodies in interaction with their environment. 4 More than this, every living and non-living thing was considered sacred. The earth was not a simple mass of objects or resources to be exploited, but a vast and intricate network which both provided the necessary amenities to live, and demanded respect and awe. The symbiotic interaction between human and other animal populations with plant life and each other, in tandem with the intimacy of the social relationships in the groups, begin to explain the harmony said to have been found in much of Ohlone life before invasion.

To further understand the deep bonds within Ohlone society, it's important to recognize that each tribe constituted between roughly two or three hundred people. There was virtually no leaving such a situation unless one became outcast completely. Reserved for the greedy or aggressive, such ostracization did occur, but was very rare. As the English explorer Captain Vancouver put it, the Ohlone were not, "stimulated to obtaining consequence among themselves." More clearly Margolin, author of *The Ohlone Way*, writes of greed: "Acquisition was not an Ohlone's idea of wealth or security." After a hunt, for example, the hunter would not prepare meat for



TWANAS logo

present specific demands to secure permanent faculty positions.

and Pacific Islander studies.
2. TWANAS and the Native American Studies Support Group merge and decide to



Picture: TWANAS rally

3. Nearly 600 people march to the chancellors office and present 5 demands which are to be answered within 5 days.
- The University's response doesn't specifically address the demands. Instead, in classic style, the administration proposes the formation of yet

himself, but would rather distribute the bounty to family and friends first. For this, the hunter would receive admiration and respect, as well as a kind of insurance that they would be treated with similar trust and benevolence. This is what would be recognized today as a "gift economy," a method for distribution of goods without bureaucracy, through a network of friends and family, otherwise known as kinship. We can see how this could likely lead to an individual who wouldn't see themselves as living in a rugged individualistic hyper-competitive world, but rather a world of collective security and mutual aid. Clearly this was unheard of to Europeans who felt that a strong (i.e. oppressive) government was the cornerstone of society, and that this state of relative anarchy was unfit for humankind.

The Mission Period (1697 - 1834)

The first response of the Ohlones on the coming of the somber gray-robed missionaries can best be described as fright and awe. The stability and seemingly unchanged quality of life that existed with the Ohlone for centuries was suddenly shocked into a new reality. A member of the Portola expedition wrote of the Ohlones reaction to the Franciscan Monks: "Without knowing what they did, some ran for their weapons, then shouted and yelled, and the women burst into tears." But this was to be only a minor hysteria compared to what was to befall the Ohlone in coming years. When the Missionaries appeared to intend no harm, the Ohlone treated the new-comers quite warmly," bearing gifts of fish seed cakes, roots, and deer or antelope meat."



Serra - one sick motherfucker

Some people came voluntarily to the missions first, entranced by the novelty of the missionaries dress, their magic and metallurgy, their seeming benevolence. Others were captured through force. The mission project was created with the stipulation that the Natives



would only be held captive and forced into cultural "assimilation" camps for a period of ten years, after which they would be "weaned away from their life of nakedness, lewdness and idolatry." Ten years of captivity and torture were just the beginning for the Ohlone, whose language was criminalized, who were forced to pray like white people, dress like white people, eat like white people, to raise cattle, abandon traditional native crafts, farm etc. Essentially, to abandon all their previous ways of living. In the

Missions, they were baptized without knowledge of the implications of the ritual. If not before, then from that point on, the Spanish believed they had title over the Ohlones, could hold them without consent, and deprive them of any vestige of freedom, or their previous culture. If they attempted escape, a deployment of soldiers would likely find them, and capture them again. Routine escapees were," whipped, bastinadoed, and shackled, not only to punish them but to provide an example to the others." Soon, by torture and imprisonment, the Spanish postulated that these heathens would be transformed from bestias (beasts) to gente de razon (people of reason). A Missionary by the name of La Perouse described the missions as a cross between a monastery and a slave plantation:

"We declare with pain that the resemblance [to slave colonies in Santo Domingo] is so exact that we saw both the men and women loaded with irons, while others had a log of wood on their legs: and even the noise of the lash might have assailed



another committee.

4. The TWANAS Support Coalition organizes another rally in response, and 25 people commit to not eating until all demands are met.
5. Third World and Native American faculty meet and unanimously agree to support the hunger strike.
6. The University agrees in writing to
 - a. One tenured track faculty

- member each in both Asian-American Studies and Native American Studies
- b. The continuance of a part-time position in Asian-American Studies.
- c. Additional funding for staff to help begin the search and hiring of these faculty;
- d. To replace Third World and Native American faculty who go on leave in

adherence with affirmative action guidelines;

- e. To propose to the Academic Senate that each student be required to take a course substantially focused on Native American and/or the domestic Third World;
 - f. Increased financial support for the Third World Teaching Resource Center.
- "Save our Shores" created in

our ears as that mode of punishment is equally admitted... Corporal punishments are inflicted on the Indians of both sexes who neglect their pious exercises, and many faults which in Europe are wholly left to divine justice are here punished with irons."

Resistance against the Mission

Some Ohlones acknowledged that the only way they could preserve their way of life, was through the employment of political violence, also more favorably known as self defense. Certainly (much like today) law had little to offer the Ohlone, other than to reinforce their servility to the theocracy of the Mission system. As such, along with the consistent escapes from the Missions, other, more insurrectionary actions were taken by the Ohlones. As an Ohlone author put it on IndianCanyon.org:

"They resisted in many ways the restrictions that the Padres seemed to think were desirable for their neophytes, willing or otherwise. Santa Cruz Mission was attacked by some indigenous resistance fighters who were pursuing their rights to life and liberty."

Phil Laverty wrote of the attack on Mission Santa Cruz:

"On the night of December 14, 1793, Mission Santa Cruz was attacked and partially burned by members of the Quiroste tribe, an Ohlonean group [just twenty miles north of modern-day Santa Cruz]. Based on all available information, this occurrence appears to be the first and perhaps the only direct attack on a mission building in Central California during the Spanish era. Nearly two years of armed resistance on the part of members of the Quiroste [Ohlone] tribe preceded the attack, which was probably the first extended resistance against the Spanish in the entire San Francisco Bay Area."

Ohlone resistance was on too small a scale however, to make the critical difference. The only significant threat in the area, the Quiroste, were defeated by sheer force in numbers and a superior military apparatus. Another large blow to the health and morale of the Ohlone, were diseases such as influenza, smallpox, syphilis, measles and mumps. These often were intentionally spread by Europeans, and were much more devastating to the Ohlone due to the lack of immunity to such diseases. Death rates at the missions soared, while birth rates plummeted. This was partially a result of the

isolation of women and men into separate facilities (prisons) which were intended to enforce strict chastity regulations. In just some sixty years, the missionary project left the Ohlone peoples almost completely decimated. Native arts like basket making were all but entirely forgotten. Native dialects became mixed and muddled, or were deserted entirely, forcibly replaced with the dominant language of the Spaniards. The gift and barter economy that existed for centuries at least, along with the intricate network of tribal relations and collective responsibilities shared by the Ohlones, had virtually disappeared.

The Mexican Era and Anglo Advance

After California was ceded to Mexico from Spain in the 1820s, the struggling Ohlones were jostled into a new, but equally disastrous position. The Missions were turned over to the Mexican state in 1834, and the Ohlone who had survived were now legally free, but without much of the knowledge or resources necessary to make it in the modern world (if this was something that was desired at all). Without a means to sustain themselves, some Indigenous Californians became servants to the Spanish, while others formed wandering bands who subsisted by hunting cattle, horses and sheep. This was their only option, as the elk and antelope had almost entirely disappeared. These bands of "outlaws" were themselves hunted and killed. At Mission Dolores in 1850, an old man speaks about his people:

"I am very sad; my people were once around me like the sands of the shore- many, many. They have gone to the mountains- I do not

complain: the antelope falls with the arrow. I had a son- I loved him. When the pale-faces came he went away; I know not where he is. I am a Christian Indian; I am all that is left of my people. I am alone."

With California's annexation to the U.S. in 1846, and the coming of Anglo settlers, extermination became more overt and publicly acceptable. Indian killing was a favorite pastime, and one subsidized by the U.S. Government. The 1850 Act for the Government and Protection of Indians led to looser protections for Native children already heavily exploited as young slaves and servants. This act also ensured that Indigenous People's were withheld status as legal persons, although the Treaty of Guadalupe Hidalgo already ostensibly secured Indigenous Californian's citizenship. With the Land Claims Act of 1851, most remaining Indigenous land was expropriated for the



SC to spearhead the movement against off shore oil drilling along the California coast

- Santa Cruz Veterans of Foreign Wars (post 5888) expelled from national org for taking an anti-imperialist stand

1982

- UCSC Earth First! starts holding meetings at College 8.
- Agroecology program founded, ensuring the continued existence of the farm and

Chadwick garden.

1983

- First office of the soon-to-be national org. "Witnesses for Peace" opens up at RCNV to contest US counter-revolutionary intervention in Latin America, especially Nicaragua.
- On June 20th, over a thousand people are arrested blocking the entrance to the Lawrence Livermore Weapons Lab. Five

days later more than six thousand join hands around the lab in opposition to the lab's work and in support of the blockaders in jail.

- Several test launches of the MX missile from the Vandenberg Airforce Base are cancelled due to security breaches caused by protesters sneaking onto the base. Over 800 people are arrested.
- Santa Cruz becomes a "Nuclear

coming white settlers. Racism and hatred of California Indians led to the impossibility of their receiving fair trial, as virtually any white man would lie for another. The new inhabitants of California made their desire clear in this article from the Yreka Herald in 1853:

"we hope that the Government will render such aid as will enable the citizens of the north to carry on a war of extermination until the last redskin of these tribes has been killed. Extermination is no longer a question of time - the time has arrived, the work has commenced, and let the first man that says treaty or peace be regarded as a traitor." (Yreka Herald, 1853)

Between 1850 and 1870 indigenous Californians experienced perhaps the most bloody and murderous times in their history, with squatters and supposed 'pioneers' tracking and assaulting any Native who could be found. **In California, the population of 200,000 -300,000 California Natives in 1848, was reduced to 15,238 by 1890.** As for the Ohlone, all 40 tribes and almost all 10,000 people are gone. The last full-blooded Ohlone died recently.

The Modern Era

Yet, despite the centuries of torment and subjugation, the Ohlone are not dead. One example of a current Ohlone project is the Indian Canyon Ranch, which serves as an Indigenous cultural center and home for Native Americans of many tribal origins. Also hopeful is Quirina Luna-Costillas, who has studied the Mutsun Ohlone language extensively, and started a foundation to research and teach it to others. Some have revived the art of traditional basket making, storytelling and are writing about various aspects of Ohlone culture and his-story. These examples serve as a reminder of a living culture that has persevered, and a wake-up call to those of us who consider the Ohlones (if we've ever heard of them) to be deceased. As we are clearly not the rightful inhabitants of this of this land- unless right is defined by superior might and propensity for brutality- it would do us well to shed some of our haughtiness, and our sense of entitlement. We should Consider for a moment the courage of the Quiroste, and recognize that we are an intrinsic part of the process of genocide until we act concretely and directly to abolish it.

Footnotes:

¹ Unfortunately the research I've used for this article was compiled predominantly by white men, and what's worse... scientists. This is only because I've found scarcely anything written, compiled, or published by the Ohlone.

² Ohlone is Miwok Indian word meaning "western people;" Both Ohlone and Costanoan refer to a grouping of smaller tribes in Central California who shared a similar language, although seven or eight languages existed even inside this group.

⁴ One could argue that the same is true today, but the key to understanding the distinction is the term "unmediated." For example the Ohlone wouldn't likely visit their nearest Safeway to purchase a portion of animal raised on a factory farm in the Midwest, but likely would, after going through a series of preparatory rituals, journey out and take the animal's life with tools they themselves had made.

ATTENTION! INDIAN FIGHTERS

Having been authorized by the Governor to raise a Company of 100 day

U. S. VOL CAVALRY!

For immediate service against hostile Indians. I call upon all who wish to engage in such service to call at my office and enroll their names immediately.

Pay and Rations the same as other U. S. Volunteer Cavalry.

Parties furnishing their own horses will receive 40c per day, and rations for the same, while in the service.

The Company will also be entitled to all horses and other plunder taken from the Indians.

Office first door East of Recorder's Office.

HAR SAKA.
Central City, Aug. 13, '64.

The Company will also be entitled to all horses and other plunder taken from the Indians.

Free County"

- Demands from 1981 hunger strike remain unmet. Oakes college ethnic studies courses dissolved, only science and writing courses offered in Fall.

1984

- TWANAS circulates a petition that shows overwhelming student support for the Ethnic Studies GE.
- Demonstrations against plastic

packaging staged at McDonalds on Mission Street.

1985

- EOP/SAA sponsors a forum for all Third World students. UNITY THROUGH ACTION is born. UTA drew together a coalition of Third World organizations.
- UTA/TWANAS petition drive collects 1500



student signatures supporting the Ethnic Studies G.E. requirement. Petitions submitted to the Academic Senate. The Senate votes to include the requirement. **VICTORY after 13 years.**

EVERY TOOL IS A WEAPON IF YOU HOLD IT RIGHT:

RECLAIMING YOUR EDUCATION THROUGH DEVELOPING AN ANTI-RACIST LENS

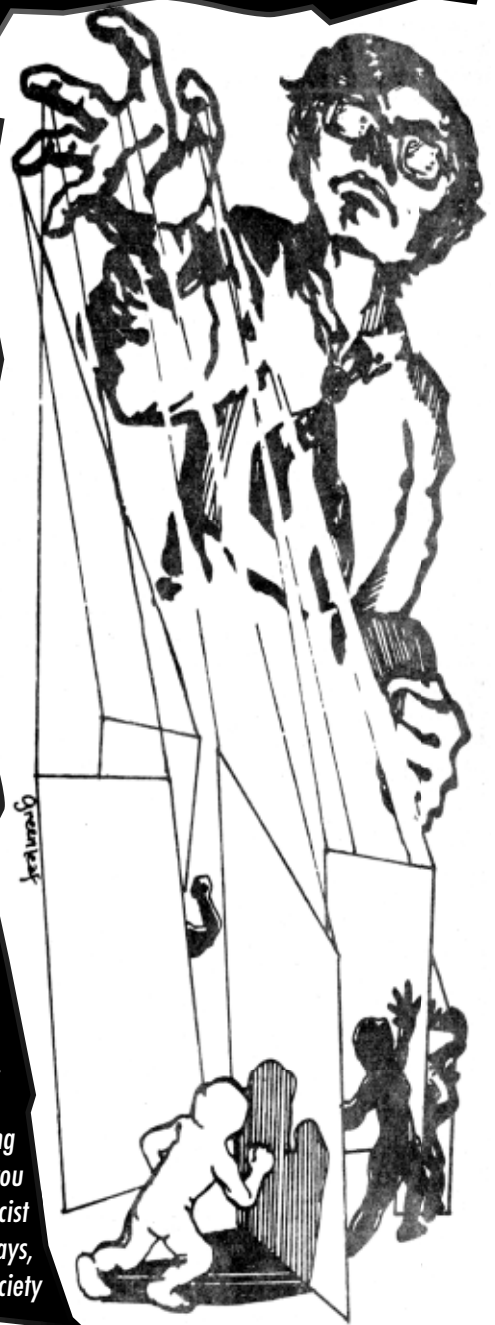
By Bekki Bolthouse & Carrie Chandler

(*NOTE: the "we" used in this article is intended to signify white students because, as recipients of white privilege, it is our responsibility to dismantle the system of white supremacy, not a burden to be carried by people of color)

Many would argue that higher education is little more than a tool devised to mold you into becoming a "good citizen," which, in these days of unfettered nationalism and jingoistic rhetoric, means little more than being a docile patriot. When it comes down to it, questioning authority and what is deemed to be reality is rarely encouraged. Both inside and outside of the classroom, those that choose to challenge the dominant ideology are often confronted with an onslaught of opposition, punished for using the critical thinking skills that we (theoretically) learn through years of institutionalized education. As a result, it is quite possible, easy in fact, to move through your years in the university complacent in your own brainwashing, and not even realize it. It doesn't have to be this way. By developing a critical filter for what is being taught to you, you can re-appropriate your education from those who want to maintain a submission hold on society. Education does not have to mean indoctrination. It can be a tool for upholding systems of oppression, but it can also be an incredible opportunity to examine how these systems function in order to dismantle them.

One of the most important ways to redeem your education is by looking at everything you are learning through an anti-racist lens. Upon reflection, it is clear that white supremacy is nothing more than an ideology, constructed and maintained through a combination of deceptive storytelling and brute force. Although the system of white supremacy pervades every aspect of the lives of white folks, it remains invisible to most of them, and herein lies its power. For if you don't understand what it is, nor see the repercussions of its existence, how can you challenge it? In order to defy this system, it is essential that we look at the fibers of racism that have been woven into the fabric of society. This is where the anti-racist lens comes in.

Examining your education through an anti-racist lens means questioning the underlying assumptions and beliefs that are put across in the classroom. It means not taking what you are taught at face value. So what kinds of questions do you ask when you put on an anti-racist lens? In her essay "Looking Through an Anti-Racist Lens" from *Beyond Heroes and Holidays*, African American anti-racist trainer Enid Lee provides some starting points for analyzing society



- City Council declares Santa Cruz a "Free Port" for trade with Nicaragua after U.S. military mines major Nicaraguan harbors
- Westside neighbors organize Westside Community Health Clinic (later to join up with and continue as Planned Parenthood downtown)
- Women's Center opens.

1986

- Years of student protest

pay off as the University of California becomes the largest public institution yet to take a stand against apartheid in South Africa. Actions held at all UC campuses, including mock shanty towns, sit ins, and of course teach-ins and rallies caused such disruption and bad press for the university that it sold its \$3 billion in stock holdings with companies that

do business with South Africa. Mandela would later state that the UC divestment campaign was a key part of international pressure to end apartheid. This success is an important precedent for the current campaign to divest from Israel (www.ucdivest.org).

1987

- Gay Lesbian Bi Trans Intersex Resource Center ("Intersex" added in 2003) space won by



through an anti-racist lens. Sharon Martinas, of the Challenging White Supremacy Workshop, summarizes Lee's main points in the following questions:

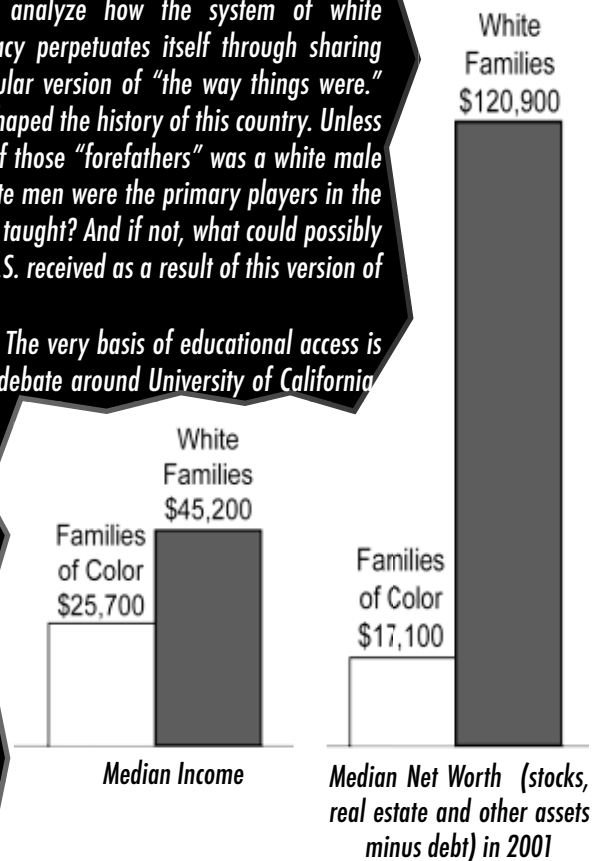
- Who (communities, nations) are hit first, hardest and longest by the policy, practice, program, event, law, or institution you are analyzing? Think of specific examples from your study and/or experience.
- Who benefits most from the policy, practice, program, event, law or institution? Be as specific as possible (Lee qtd. In Martinas: 2003).

Classes like "American History" provide us with an incredible opportunity to look deep into these questions, and to analyze how the system of white supremacy perpetuates itself through sharing a particular version of "the way things were."

Think back to what you learned in high school, of all the people that you were told shaped the history of this country. Unless you went to an exceptionally conscious school, chances are that almost every one of those "forefathers" was a white male (except for the token white woman or person of color, of course). Is it true that white men were the primary players in the unfolding of U.S. history? Is it merely a coincidence that this is the history you were taught? And if not, what could possibly be the purpose in teaching such a history? What benefits have white people in the U.S. received as a result of this version of history, and how are they still reaping the benefits?

The classroom isn't the only place where an anti-racist analysis is important. The very basis of educational access is shaped by the system of white supremacy, as can be seen in analyzing the recent debate around University of California admissions for the 2004-2005 school year. Last Fall, University of California Regents Chairperson John Moores issued a report accusing UC Admissions officials of illegally considering race in the admissions process. Moores argued that several hundred "undeserving" people of color were admitted to several UC campuses, while thousands of (presumably deserving) white and Asian applicants were turned away. Moores reported that at UC Berkeley in 2002, 400 applicants with SAT I scores of 1000 or below were admitted, but nearly 3,200 applicants with SAT I scores of 1400 or higher were rejected (Locke, Associated Press and Faure, UCSD Guardian). Furthermore, Moores' report showed that "more than half of the students accepted with low (SAT I) scores were black or Hispanic" (Locke, Associated Press).

Moores argued that UC officials were practicing "back-door affirmative action" within the "comprehensive review admission process," which, according to Gaelle Faure of the UCSD Guardian, "looks at a wide variety of factors including grades, service, personal hardship and first-generation college attendance" (Faure in UCSD Guardian: Nov 6, 2003). According to Faure's article in the UCSD Guardian,



Source: "Recent Changes in U.S. Family Finances: Evidence from the 1998 and 2001 Survey of Consumer Finances," by Ana M. Aizcorbe, Arthur B. Kennickell, and Kevin B. Moore.

students.

1989

- City Council explicitly un-invites Navy from visiting harbor for recruitment efforts

1990

- Earth Night Action topples power tower in Aptos, blacks out Santa Cruz for 2 days. No one is ever charged for this action.

1991

- UCSC/Big Creek starts logging at Elfland over holiday break. 42 people arrested in day-long demonstration and woods actions. Native shell site trampled and sacred sites destroyed. Construction of Colleges 9 & 10 begins. (the story: <http://native.net.uthscsa.edu/archive/nl/9201/0051.html>)
- Local activists raise funds to install Chase's "Collateral

Damage" statue downtown near the clock tower.

- Students and local activists shut down Highway 1 to protest Operation Desert Storm (a.k.a. Bush War I)
- African American Resource and Cultural Center opens.

White Benefits Checklist by Peggy McIntosh

- ☐ I can arrange to be in the company of people of my race most of the time.
- ☐ I can go shopping alone most of the time, pretty well assured that I will not be followed or harassed.
- ☐ I can turn on the television or open to the front page of the paper and see people of my race widely represented.
- ☐ When I am told about our national heritage or about "civilization" I am shown that people of my color made it what it is.
- ☐ I can be sure that my children will be given curricular materials that testify to the existence of their race.
- ☐ I can go into a music shop and count on finding the music of my race represented, into a supermarket and find the food I grew up with, into a hairdresser's shop and find someone who can deal with my hair.
- ☐ Whether I use checks, credit cards, or cash, I can count on my skin color not to work against the appearance of financial responsibility.
- ☐ I am not made acutely aware that my shape, bearing, or body odor will be taken as a reflection on my race.
- ☐ I can worry about racism without being seen as self-interested or self-seeking.
- ☐ I can take a job or enroll in a college with an affirmative action policy without having my co-workers or peers assume I got it because of my race.
- ☐ I can be late to a meeting without having the lateness reflect on my race.
- ☐ I can choose public accommodation with out fearing that people of my race cannot get in or will be mistreated.
- ☐ I am never asked to speak for all of the people of my racial group.
- ☐ I can be pretty sure that if I ask to talk with the "person in charge" I will be facing a person of my race.
- ☐ If a traffic cop pulls me over or if the IRS audits my tax return, I can be sure I haven't been singled out because of my race.
- ☐ I can easily buy posters, postcards, picture books, greeting cards, dolls, toys, and children's magazines featuring people of my race.
- ☐ I can choose blemish cover or bandages in "flesh" color and have them more or less match my skin.
- ☐ I can do well in a challenging situation without being called a credit to my race.
- ☐ I can walk into a classroom and know I will not be the only member of my race.
- ☐ I can enroll in a class at college and be sure that the majority of my professors will be of my race.

a November 3, 2003 LA Times report concluded that "underrepresented groups on UC campuses are admitted with below-average test scores at the same rates as whites and Asians. Latinos with below-average SAT scores were admitted at 'only slightly' higher rates than whites and Asians, and blacks with below-average scores were significantly less likely to get in.... The admission rate for both groups was 63 percent" (Faure in UCSD Guardian: Nov 6, 2003).

The argument that UC admissions were based on "back-door affirmative action" is based on three pillars of white supremacist history. First, it assumes that the playing field is level; second, it assumes that students of color benefited from a clandestine practice of affirmative action; and third, it assumes that SAT scores are an accurate measure of intelligence, character, or capacity to succeed in an intellectually challenging environment, such as UCSC. In her essay "Detour Spotting," Jona Olsson argues that:

"Attacks on programs like affirmative action find rationalization in the belief that the playing field is now level, i.e. that every individual, regardless of color (or gender or disability, etc) has the same access to the rights, benefits and responsibilities of the society.... What follows is the rationalization that there is no reason for a person of color to 'fail' (whether manifested in low SAT scores or larger societal struggles) EXCEPT (due to) individual character flaws or cultural inadequacies. These 'failures' could have no roots in racism and internalized racism" (Jona Olsson, from the article "Detour Spotting" in Cultural Bridges: January 1997).

In her essay "Roles We Can Play," Jennifer Holladay reminds us that "in the big picture, white skin privilege carries white people much further than affirmative action programs will ever carry people of color" (Holladay qtd. From Birthrights: Confronting the Entitlements of White Skin). Sharon Martinas of Challenging White Supremacy has developed a concept that she calls "300 Years Of Affirmative Action for White People" that is helpful for analyzing any debate that assumes that the playing field is level, or that we are living in a post-racist society. In her essay, Martinas details the history of handouts and affirmative

1995

- August 6th: 15,000 people gather in downtown SC to honor the victims of the US atomic bombing of Japan

- Walnut tree action by Santa Cruz Earth First! fails to save old tree behind former Bookshop site. City sells wood at a profit. Protesters march tto

demonstration and lockdown at Big Creek Lumber mill in Davenport.

Picture: 1995 hunger strike against Prop 187

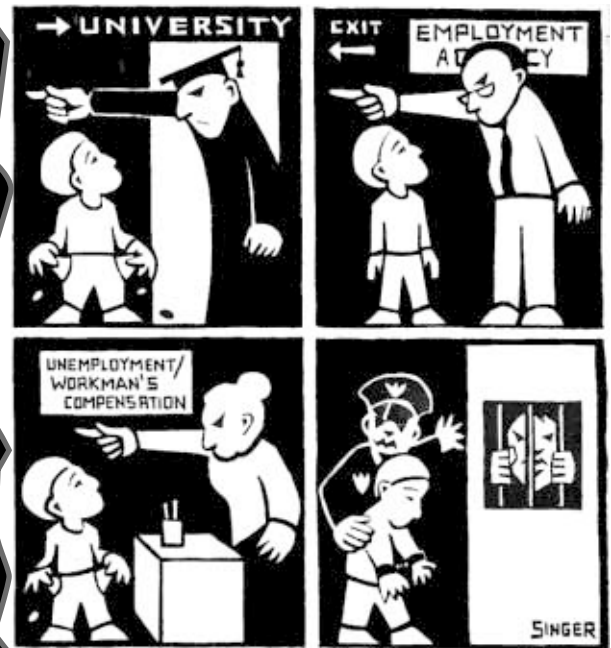


action for white people in the U.S. since the 18th century. Did seven years of Affirmative Action for People of Color in the State of California justify over 300 years of systematic (and ongoing) Affirmative Action for white people?

One example that Martinas gives is the 1947 GI Bill that offered free college education and low cost home loans to veterans. Though people of color represented a substantial proportion of veterans returning from World War II, they received less than two percent of the benefits that were allocated under the GI Bill. Most universities were segregated and did not accept students of color, and people of color were systematically excluded from home ownership by realtors and loan officers. (Martinis: "Selected Landmarks in the 300 Year History of Affirmative Action for White People in the U.S."). Considering this example through an anti-racist lens, how do you think these actions affected the economic disenfranchisement of the returned veterans of color?

So why is it important for white people to pay attention to white supremacy? Kwame Ture, an African American Anti-Racist Organizer, called on white folks to learn about white supremacy and how it works so that white people can challenge it. In her article "Detour Spotting for White Anti-Racists," Jona Olsson argues that white people must take an active role in challenging white supremacy because white folks are also wrapped up in the struggle for liberation of peoples and nations of color. She says, "Racism, the system (of oppression) and advantage (for white people) depends on the collusion and cooperation of white people for its perpetuation" (Olsson).

According to Jennifer Holladay, one thing that white folks can do to act as allies in the movement to end white supremacy is to ally "with and rally behind the leadership from individuals and organizations of color" (Jennifer Holladay, "Roles We Can Play"). Kwame Ture along with other organizers of color from the Black Panther Party called on white allies to organize around anti-racism in their own communities. Kwame Ture and Eldridge Cleaver, for example, recognize that it is not the responsibility of organizers of color to do outreach to white folks—it is the responsibility of white allies in the movement. The Challenging White Supremacy Workshop is an example of white allies organizing white folks to be anti-racist solidarity activists and allies.



Likewise, challenging white supremacist assumptions in the classroom and in your educational process as a whole can be an act of resistance and solidarity. White skin privilege affects every aspect of our lives, and thus needs to be confronted at every station, in every arena, including the institution of higher education. As Frederick Douglass said, "Power concedes nothing without a demand. It never did, and it never will." We encourage you to take the opportunity that you find in your education to make that demand, and to challenge the assumptions implicit in the teachings of white supremacy.



Photo: 1996 shutdown

"It is our intention to bring to the forefront the issue of affirmative action and the need to act on it, for not to take a stand on affirmative action is to allow racist institutions to uphold a power hierarchy that is detrimental to all."

—AAC statement printed in *Twanas*
2/8/96

1996

- After extensive negotiations with the Regents, the UCSC "Affirmative Action Coalition" (AAC) mobilized over 500 people and shut down the campus for 7 hours on January 17.

Acknowledgements

1. The concept of "Analyzing with an Anti-Racist Lens" was created by Enid Lee, an African American anti-racist trainer.

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For Further Reading

Active Solidarity

www.activesolidarity.net

Challenging White Supremacy Workshop

www.cwsworkshop.org

Colours of Resistance

www.colours.maohost.org

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what is WHITE SUPREMACY?

By Elizabeth Martinez, February 1998.

White Supremacy is an historically based, institutionally perpetuated system of exploitation and oppression of continents, nations, and peoples of color by white peoples and nations of the European continent, for the purpose of maintaining and defending a system of wealth, power, and privilege.

I. What does it mean to say it is a system?

The most common mistake people make when they talk about racism is to think it is a collection of prejudices and individual acts of discrimination. They do not see that it is a system, a web of interlocking, reinforcing institutions: economic, military, legal, educational, religious, and cultural. As a system, racism affects every aspect of life in a country.

By not seeing that racism is systemic (part of a system), people often personalize or individualize racist acts. For example, they will reduce racist police behavior to "a few bad apples" who need to be removed, rather than seeing it exists in police departments all over the country and is basic to the society. This mistake has real consequences: refusing to see police brutality as part of a system, and that the system needs to be changed, means that the brutality will continue. The need to recognize racism as being systemic is one reason the term White Supremacy has been more useful than the term racism. They refer to the same problem but:

- A. The purpose of racism is much clearer when we call it "white supremacy." Some people think of racism as just a matter of prejudice. "Supremacy" defines a power relationship.
- B. Race is an unscientific term. Although racism is a social reality, it is based on a term which has no biological or other scientific reality.
- C. The term racism often leads to dead-end debates about whether a particular remark or action by an individual white person was really racist or not. We will achieve a clearer understanding of racism if we analyze how a certain action relates to the system of White Supremacy.
- D. The term White Supremacy gives white people a clear choice of supporting or opposing a system, rather than getting bogged down in claims to be anti-racist (or not) in their personal behavior.

- Redwood Empire begins logging at Gamecock Canyon. Activists blockade Summit Road until injunction issued. Resistance continues over the next 3 years until monkeywrenching finally bankrupts the company, but not before Gamecock Canyon is trashed.
- Chicano Latino Resource Center (El Centro) opens.

1999

- Asian American/Pacific Islander

Resource Center opens.

- December 3: 1,000 student protesters successfully halt introduction of grades
- ## 2000
- 18 June, Ramsey Gulch Treesit started by Earth First! with help from Canopy Action Network. Redwood Empire files a lawsuit, then withdraws it, that would bar treesitters from property.
 - American Indian Resource Center

(formerly Native American Resource Center) opens.

- E² first conceptualized with events organized by the Ethnic Student Organization Council and SUA in response to violence and racism on campus.
- May: More than 1000 students demonstrate to end once and for all the attempt to remove evals. Nevertheless, mandatory grades are voted in by the faculty senate. Evals kept optional.

II. What does it mean to say White Supremacy is historically based?

Every nation has a creation myth, or origin myth, which is the story people are taught of how the nation came into being. Ours says the United States began with Columbus's so-called "discovery" of America, continued with settlement by brave Pilgrims, won its independence from England with the American Revolution, and then expanded westward until it became the enormous, rich country you see today. That is the origin myth. It omits three key facts about the birth and growth of the United States as a nation. Those facts demonstrate that White Supremacy is fundamental to the existence of this country.

A. The United States is a nation state created by military conquest in several stages. The first stage was the European seizure of the lands inhabited by indigenous peoples, which they called Turtle Island. Before the European invasion, there were between nine and eighteen million indigenous people in North America. By the end of the Indian Wars, there were about 250,000 in what is now called the United States, and about 123,000 in what is now Canada (source of these population figures from the book "The State of Native America" ed. by M. Annette Jaimes, South End Press, 1992). That process must be called genocide, and it created the land base of this country. The elimination of indigenous peoples and seizure of their land was the first condition for its existence.

B. The United States could not have developed economically as a nation without enslaved African labor. When agriculture and industry began to grow in the colonial period, a tremendous labor shortage existed. Not enough white workers came from Europe and the European invaders could not put indigenous peoples to work in sufficient numbers. It was enslaved Africans who provided the labor force that made the growth of the United States possible.

That growth peaked from about 1800 to 1860, the period

called the Market Revolution. During this period, the United States changed from being an agricultural/commercial economy to an industrial corporate economy. The development of banks, expansion of the credit system, protective tariffs, and new transportation systems all helped make this possible. But the key to the Market Revolution was the export of cotton, and this was made possible by slave labor.

C. The third major piece in the true story of the formation of the United States as a nation was the take-over of half of Mexico by war – today's Southwest. This enabled the U.S. to expand to the Pacific, and thus open up huge trade with Asia – markets for export, goods to import and sell in the U.S. It also opened to the U.S. vast mineral wealth in Arizona, agricultural wealth in California, and vast new sources of cheap labor to build railroads and develop the economy.

The United States had already taken over the part of Mexico we call Texas in 1836, then made it a state in 1845. The following year, it invaded Mexico and seized its territory under the 1848 Treaty of Guadalupe Hidalgo. A few years later, in 1853, the U.S. acquired a final chunk of Arizona from Mexico by threatening to renew the war. This completed the territorial boundaries of what is now the United States.

Those were the three foundation stones of the United States as a nation. One more key step was taken in 1898, with the takeover of the Philippines, Puerto Rico, Guam and Cuba by means of the Spanish-American War. Since then, all but Cuba have remained U.S. colonies or neo-colonies, providing new sources of wealth and military power for the United States. The 1898 take-over completed the phase of direct conquest and colonization, which had begun with the murderous theft of Native American lands five centuries before.

Many people in the United States hate to recognize these truths. They prefer the established origin myth. They could be called the Premise Keepers.

2001

- On the 1-month anniversary of 9/11, 1500 people rallied at the base of campus to oppose a U.S. invasion of Afghanistan. Many protesters emphasized the blatant racism of the Bush administration's response to the crisis.
- African-American, Chicano/Latino, Native American, and Asian-American/Pacific Islander Resource centers open up in Bay Tree

building.

2002

- A group of students passed a referendum allocating funding to address UCSC's low outreach and retention rates, and act as a vital hub for self and educational empowerment within the community. The ballot measure swept the Spring 2003 student elections with 69% of the vote, setting up "Engaging Education" or "E²" (more on this page 23).



III. What does it mean to say that White Supremacy is a system of exploitation?

The roots of U.S. racism or White Supremacy lie in establishing economic exploitation by the theft of resources and human labor, then justifying that exploitation by institutionalizing the inferiority of its victims. The first application of White Supremacy or racism by the EuroAmericans who control U.S. society was against indigenous peoples.

Then came Blacks, originally as slaves and later as exploited waged labor. They were followed by Mexicans, who lost their means of survival when they lost their land holdings, and also became wage-slaves. Mexican labor built the Southwest, along with Chinese, Filipino, Japanese and other workers.

In short, White Supremacy and economic power were born together. The United States is the first nation in the world to be born racist (South Africa came later) and also the first to be born capitalist. That is not a coincidence. In this country, as history shows, capitalism and racism go hand in hand.

IV. Origins of Whiteness and White Supremacy as Concepts

The first European settlers called themselves English, Irish, German, French, Dutch, etc. – not white. Over half of those who came in the early colonial period were servants. By 1760 the population reached about two million, of whom 400,000 were enslaved Africans. An elite of planters developed in the southern colonies. In Virginia, for example, 50 rich white families held the reins of power but were vastly outnumbered by non-whites. In the Carolinas, 25,000 whites faced 40,000 Black slaves and 60,000 indigenous peoples in the area. Class lines hardened as the distinction between rich and poor became sharper. The problem of control loomed large and fear of revolt from below grew.

There had been slave revolts from the beginning but elite whites feared even more that discontented whites – servants, tenant farmers, the urban poor, the property-less, soldiers and sailors – would join Black slaves to overthrow the existing order. As early as 1663, indentured white servants and Black slaves in Virginia had formed a conspiracy to rebel and gain their freedom.

In 1676 came Bacon's Rebellion by white frontiersmen and servants alongside Black slaves. The rebellion shook up Virginia's planter elite. Many other rebellions followed, from South Carolina to New York. The main fear of elite whites everywhere was a class fear.

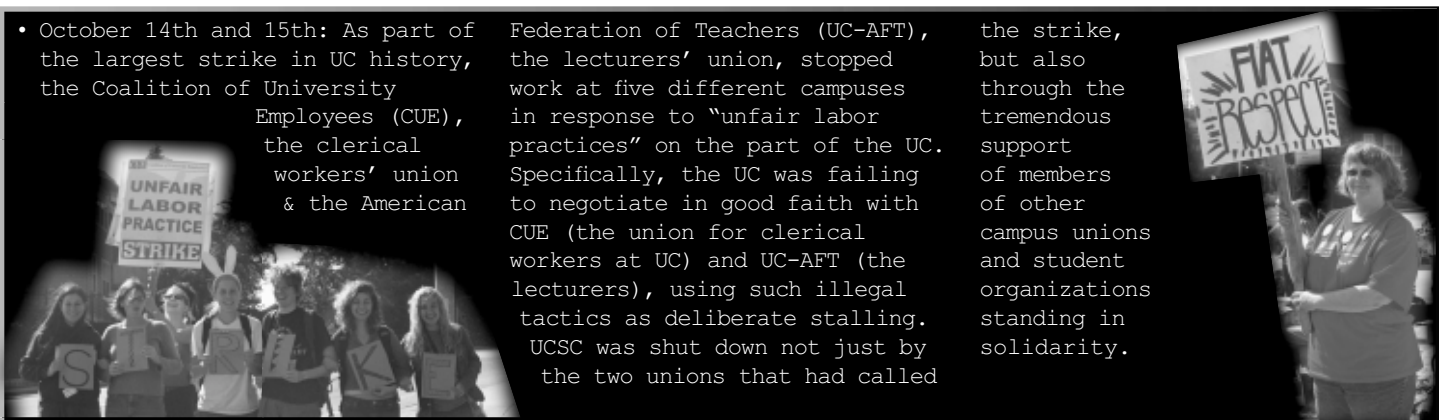
Their solution: divide and control. Certain privileges were given to white indentured servants. They were allowed to join militias, carry guns, acquire land, and have other legal rights not allowed to slaves. With these privileges they were legally declared white on the basis of skin color and continental origin. That made them "superior" to Blacks (and Indians). Thus whiteness was born as a racist concept to prevent lower-class whites from joining people of color, especially Blacks, against their class enemies. The concept of whiteness became a source of unity and strength for the vastly outnumbered Euroamericans – as in South Africa, another settler nation. Today, unity across color lines remains the biggest threat in the eyes of a white ruling class.

Elizabeth (Betita) Martínez has taught Ethnic Studies and Womens Studies in the California State University system part-time since 1989 and lectures around the country. She is the author of six books, including two on Chicano/a history. She has been an anti-racist activist since 1960. Her best-known work is the bilingual book "500 Years of Chicano History in Pictures", used by teachers, community groups, and youth since 1976. It was recently made into an educational video, in both English and Spanish versions. She has been a presenter at numerous sessions of the Challenging White Supremacy Workshop for activists in San Francisco.

- October 14th and 15th: As part of the largest strike in UC history, the Coalition of University Employees (CUE), the clerical workers' union & the American

Federation of Teachers (UC-AFT), the lecturers' union, stopped work at five different campuses in response to "unfair labor practices" on the part of the UC. Specifically, the UC was failing to negotiate in good faith with CUE (the union for clerical workers at UC) and UC-AFT (the lecturers), using such illegal tactics as deliberate stalling. UCSC was shut down not just by the two unions that had called

the strike, but also through the tremendous support of members of other campus unions and student organizations standing in solidarity.



Tools for White Guys who are Working for Social Change (and other people socialized in a society based on domination)

1. Practice noticing who's in the room at meetings - how many gender privileged men (biological men), how many women, how many transgendered people, how many white people, how many people of color, is it majority heterosexual, are there out queers, what are people's class backgrounds. Don't assume to know people, but also work at being more aware - listening to what people say and talking with people one on one who you work with.

2a. Count how many times you speak and keep track of how long you speak.

2b. Count how many times other people speak and keep track of how long they speak.

3. Be conscious of how often you are actively listening to what other people are saying as opposed to just waiting your turn thinking about what you'll say next. Keep a notebook so that you can write down your thoughts and then focus on what other people are saying. As a white guy who talks a lot, I've found it helpful to writing down my thoughts and wait to hear what others have to say (frequently others will be thinking something similar and then you can support their initiative).

4. Practice going to meetings or hanging out with people focused on listening and learning - not to get caught in the paralysis of whether or not you have anything useful to say, but acting from a place of valuing other people's knowledge and experiences.

5a. Pay attention to how many times you put ideas out to the group you work with.

5b. Notice how often you support other people's ideas for the group.

6. Practice supporting people by asking them to expand on ideas and get more in-depth.

7a. Think about whose work and what contributions

to the group get recognized.

7b. Practice recognizing more people for the work they do and try to do it more often. This also includes men offering support to other men who aren't recognized and actively challenging competitive dynamics that men are socialized to act out with each other.

8. Practice asking more people what they think about events, ideas, actions, strategy and vision. White guys tend to talk amongst themselves and develop strong bonds that manifest in organizing. These informal support structures often help reinforce informal leadership structures as well. Asking people what they think and really listening is a core ingredient to healthy group dynamics, think about who you ask and who you really listen to. Developing respect and solidarity across race, class, gender and sexuality is complex and difficult, but absolutely critical - and liberating. Those most negatively impacted by systems of oppression have and will play leading roles in the struggle for collective liberation.

9. Be aware of how often you ask people to do something as opposed to asking other people "what needs to be done": logistics, child care, making phone calls, cooking, providing emotional support and following up with people are often undervalued responsibilities performed by people who are gender oppressed (biological women and trans folks).

10. Struggle with the saying, "you will be needed in the movement when you realize that you are not needed in the movement".

11. Struggle with and work with the model of group leadership that says that the responsibility of leaders is to help develop more leaders, and think about what this means to you: how do you support others and what support do you need from others.

This includes men providing emotional and political support to other men. How can men work to be allies to each other in the struggle to develop radical models of anti-racist, class conscious, pro-queer, feminist manhood that challenges strict binary gender roles and categories. This is also about struggling to recognize leadership roles while also redefining leadership as actively working to build power with others rather than power over others.

12. Remember that social change is a process, and that our individual transformation and individual liberation is intimately interconnected with social transformation and social liberation. Life is profoundly complex and there are many contradictions. Remember that the path we travel is guided by love, dignity and respect - even when it brings us to tears and is difficult to navigate. As we struggle let us also love ourselves.

13. This list is not limited to white guys, nor is it intended to reduce all white guys into one category. This list is intended to disrupt patterns of domination which hurt our movement and hurt each other. White guys have a lot of work to do, but if we white guys support and challenge each other, while also building trust and compassion we can heal ourselves in the process.

14. Day-to-day patterns of domination are the glue that maintain systems of domination. The struggle against capitalism, white supremacy, patriarchy, heterosexism and the state, is also the struggle towards collective liberation.

15. No one is free until we are all free.

For more reading check out: *On the Road to Healing*: a booklet for men against sexism at www.pscap.org/ ...and the resources on <http://colours.mahost.org/>

- Opposition to war on Iraq organized by a coalition of 9 student organizations named Standing United for Peace
 - Rallies: 7-800 students on October 7, 150 march around campus and orchestrate a 'die-in' on November 20, and 300 on 3/5. The actions were each part of nationwide days of action with participation from schools across the country.



- Teach-ins, tabling, a peace camp and carpools to the big rallies in San Francisco.
- Santa Cruz City Council vocal on national/international issues:
 - First city to pass resolutions against US war on Afghanistan,
 - First city to oppose US war on Iraq.
 - Joins cities across the country in opposing the

WHITE STUDIES

THE INTELLECTUAL IMPERIALISM OF U.S. HIGHER EDUCATION

By Ward Churchill,

Excerpted from "Since Predator Came: Notes from the Struggle for American Indian Liberation" (Littleton, Colorado: Aegis Publications, 1995), ch. 9, pp. 245-64.

As currently established, the university system in the United States offers little more than the presentation of "White Studies" to students, "general population," and minority alike.⁵ The curriculum is virtually totalizing in its emphasis, not simply upon an imagined superiority of Western endeavors and accomplishments, but also upon the notion that the currents of European thinking comprise the only really "natural" – or at least truly useful – formation of knowledge/means of perceiving reality. In the vast bulk of curriculum content, Europe is not only the subject (in its conceptual mode, the very process of "learning to think"), but the object (subject matter) of investigation as well.

Consider a typical introductory level philosophy course. Students will in all probability explore the works of the ancient Greek philosophers,⁶ the fundamentals of Cartesian logic and Spinoza, stop off for a visit with Thomas Hobbes, David Hume, and John Locke, cover a chapter or two of Kant's aesthetics, dabble a bit in Hegelian dialectics, and review Nietzsche's assorted rantings. A good leftist professor may add a dash of Marx's famous "inversion" of Hegel and, on a good day, his commentaries on the frailties of Feuerbach. In an exemplary class, things will end up in the 20th century with discussions of Schopenhauer, Heidegger and Husserl, Bertrand Russell and Alfred North Whitehead, perhaps an "adventurous" summarization of the existentialism of Sartre and Camus.

Advanced undergraduate courses typically delve into the same topics, with additive instruction in matters such as "Late Medieval Philosophy," "Monism," "Rousseau and Revolution," "The Morality of John Stuart Mill," "Einstein and the Generations of Science," "The

Phenomenology of Merleau-Ponty," "Popper's Philosophy of Science," "Benjamin, Adorno and the Frankfurt School," "Meaning and Marcuse," "Structuralism/Post-Structuralism," even "The Critical Theory of Jurgen Habermas."⁷ Graduate work usually consists of effecting a coherent synthesis of some combination of these elements.

Thus, from first-semester surveys through the Ph.D., philosophy majors – and non-majors fulfilling elective requirements, for that matter – are fed a consistent stream of data defining and presumably reproducing Western thought at its highest level of refinement, as well as inculcating insight into what is packaged as its historical evolution and line(s) of probable future development. Note that this is construed, for all practical intents and purposes, as being representative of philosophy in toto rather than of western European thought per se.

It seems reasonable to pose the question as to what consideration is typically accorded the non-European remainder of the human species in such a format. The answer is often that coursework does in fact exist, most usually in the form of upper-division undergraduate "broadening" curriculum: surveys of "Oriental philosophy" are not unpopular,⁸ "The Philosophy of Black Africa" exists as a catalogue entry at a number of institutions,⁹ even Native American Philosophical Traditions" (more casually titled "Black Elk Speaks," from time to time) makes its appearance here and there.¹⁰ But nothing remotely approaching the depth and comprehensiveness with which Western thought is treated can be located in any quarter.

Clearly, the student who graduates, at whatever level, from a philosophy program constructed in this fashion – and all of them are – walks away with a concentrated knowledge of the European intellectual schema rather than any genuine appreciation of the philosophical attainments of humanity. Yet, equally clearly, a degree in "philosophy" implies, or at least should imply, the latter.

Nor is the phenomenon in any way restricted to the study of philosophy. One may search the catalogues of every college and university in the country, and undoubtedly the search will be in vain, for the department of history which accords the elaborate oral/pictorial "prehistories" of American Indians anything approximating the weight given to the semiliterate efforts at self-justification

Patriot Act, and

- o Raises question of impeachment of G.W. Bush with House Judiciary Committee.

2003

- E2 center opens.
- The Dump Sodexho campaign:
 - o In January, food service workers, students, and the union local AFSCME 3299 came together to start a campaign

to cancel the University's contract with Sodexho. Sodexho, the largest food service provider in the world, ran the dining halls at UCSC, making obscene profits while paying its workers poverty wages, not providing health care or full-time employment, and disrespecting dining hall staff on a daily basis.

- o 2/14: 150 students and

workers rally to demand

1. that the University cancel its contract with Sodexho, and 2. that all workers currently employed by Sodexho be brought on as full University employees.
- o 3/3: UCSC publicly agrees to coalition demands.
- o September: All former Sodexho employees are hired by the University, winning dignified salaries, full

scrawled by early European colonists in this hemisphere.¹¹ Even the rich codigraphic records of cultures like the Mayas, Incas, and Mexicanos (Aztecs) are uniformly ignored by the "historical mainstream." Such matters are more properly the purview of anthropology than of history, or so it is said by those representing "responsible" scholarship in the United States.¹²

As a result, most intro courses on "American History" still begin for all practical intents and purposes in 1492, with only the most perfunctory acknowledgement that people existed in the Americas in precolumbian times. Predictably, any consideration accorded to precolumbian times typically revolves around anthropological rather than historical preoccupations, such as the point at which people were supposed to have first migrated across the Beringian Land Bridge to populate the hemisphere,¹³ or whether native horticulturalists ever managed to discover fertilizer.¹⁴ Another major classroom topic centers in the extent to which cannibalism may have prevailed among the proliferation of "nomadic Stone Age tribes" presumed to have wandered about America's endless reaches, perpetually hunting and gathering their way to the margin of raw subsistence.¹⁵ Then again, there are the countless expositions on how few indigenous people there really were in North America prior to 1500,¹⁶ and why genocide is an "inappropriate" term by which to explain why there were almost none by 1900.¹⁷

From there, many things begin to fall into place. Nowhere in modern American academe will one find the math course acknowledging, along with the importance of Archimedes and Pythagoras, the truly marvelous qualities of precolumbian mathematics: that which allowed the Mayas to invent the concept of zero, for example, and, absent computers, to work with multidigit prime numbers.¹⁸ Nor is there mention of the Mexicano mathematics which allowed that culture to develop a calendrical system several decimal places more accurate than that commonly used today.¹⁹ And again, the rich mathematical understandings which went into Mesoamerica's development of what may well have been the world's most advanced system of astronomy are typically ignored by mainstream mathematicians and astronomers alike.²⁰

Similarly, departments of architecture and engineering do not teach that the Incas invented the suspension bridge, or that their 2,500-mile Royal Road – paved, leveled, graded, guttered, and complete with rest areas – was perhaps the world's first genuine superhighway, or that portions of it are still used for motorized transport in Peru.²¹ No mention is made of the passive solar temperature control characteristics carefully designed by the Anasazi into the apartment complexes of their cities at Chaco Canyon, Mesa

Verde, and elsewhere.²² Nor are students drawn to examine the incorporation of thermal mass into Mandan and Hidatsa construction techniques,²³ the vast north Sonoran irrigation systems built by the Hohokam,²⁴ or the implications of the fact that, at the time of Cortez's arrival, Tenochtitlan (now Mexico City) accommodated a population of 350,000, a number making it one of the largest cities on earth, at least five times the size of London or Seville.²⁵

In political science, readers are invited – no, defied – to locate the course acknowledging, as John Adams, Benjamin Franklin, and others among the U.S. "founding fathers" did, that the form of the American Republic and the framing of its constitution were heavily influenced by the preexisting model of the Haudenosaunee (Six Nations Iroquois Confederacy of present-day New York, Quebec and Ontario).²⁶ Nor is mention made of the influence exerted by the workings of the "Iroquois League" in shaping the thinking of theorists such as Karl Marx and Friedrich Engels.²⁷ Even less discussion can be found on the comparably sophisticated political systems conceived and established by other indigenous peoples – the Creek Confederation, for example, or the Cherokees or Yaquis – long before the first European invader ever set foot on American soil.²⁸

Where agriculture or the botanical sciences are concerned, one will not find the conventional department which wishes to "make anything special" of the fact that fully two-thirds of the vegetal foodstuffs now commonly consumed by all of humanity were under cultivation in the Americas, and nowhere else, in 1492.²⁹ Also unmentioned is the hybridization by Incan scientists of more than 3,000 varieties of potato,³⁰ or the vast herbal cornucopia discovered and deployed by native pharmacologists long before that.³¹ In biology, pre-med, and medicine, nothing is said of the American Indian invention of surgical tubing and the syringe, or the fact that the Incas were successfully practicing brain surgery at a time when European

time jobs and healthcare for their families, union representation through AFSCME 3299, and respect. VICTORY!!!

- On February 15th and 16th, 11 million people in 600 cities around the world made their opposition to a US invasion of Iraq known in the **largest protest in history**. 5-7000 (by police estimates) rallied downtown, and many

locals joined 250,000 in San Francisco.

- On the day after the war started, 20,000 people, including many from Santa Cruz **shut down San Francisco's business district with mass civil disobedience**. Protesters targeted offices of companies such as Bechtel and the Carlyle Group who stood to make millions off of the war.
- The Coalition to Demilitarize

the UC forms to end military research at the UC, including UC management of the country's nuclear weapons labs. (see page 41)

- Students successfully lobby to get fairtrade certified coffee served in the dining halls. This ensured that at least \$1.26 per pound of coffee went to the coffee farmers, a vast improvement over the \$0.55/lb poverty wage offered by the

physicians were still seeking to cure their patients by applying leeches to "draw off bad blood."³²

To the contrary, from matters of governance, where the Greek and Roman democracies are habitually cited as being sole antecedents of "the American experiment,"³³ to agriculture, with its "Irish" potatoes, "Swiss" chocolate, "Italian" tomatoes, "French" vanilla, and "English" walnuts,³⁴ the accomplishments of American Indian cultures are quite simply expropriated and recast in the curriculum as if they had been European in origin.³⁵ Concomitantly, the native traditions which produced such things are themselves deculturated and negated, consigned to the status of being "people without history."³⁶

Such grotesque distortion is, of course, fed to indigenous students right along with Euroamericans,³⁷ and by supposedly radical professors as readily as by more conservative ones.³⁸ Moreover, as was noted above, essentially the same set of circumstances prevails with regard to the traditions and attainments of all non-Western cultures.³⁹ Over-all, the situation virtually demands to be viewed from a perspective best articulated by Albert Memmi: "In order for the colonizer to be a complete master, it is not enough for him to be so in actual fact, but he must also believe in the colonial system's legitimacy. In order for that legitimacy to be complete, it is not enough for the colonized to be a slave; he must also accept his role. The bond between colonizer and colonized is thus destructive and creative. It destroys and recreates the two partners in colonization into colonizer and colonized. One is disfigured into an oppressor, a partial, unpatriotic and treacherous being, worrying only about his privileges and their defense; the other into an oppressed creature, whose development is broken and who compromises by his defeat."⁴⁰

In effect, the intellectual sophistry which goes into arguing the "radical" and "conservative" content options available within the prevailing monocultural paradigm, a paradigm which predictably corresponds to the culture of the colonizer, amounts to little more than a diversionary mechanism through which power relations are reinforced, the status quo maintained.⁴¹ The monolithic White Studies configuration of U.S. higher education - a content heading which, unlike American Indian, African American, Asian American and Chicano Studies, has yet to find its way into a single college or university catalogue - thus serves to underpin the hegemony of white supremacy in its other, more literal manifestations: economic, political, military, and so on.⁴²

Those of non-European background are integral to such a system. While consciousness of their own heritages is obliterated through falsehood and omission, they are indoctrinated to believe that legitimacy itself is something derived from European tradition, a tradition which can never be truly shared by non-Westerners, despite - or perhaps because of - their assimilation into Eurocentrism's doctrinal value structure. By and large, the "educated" American Indian or Black thereby becomes the aspect of "broken development" who "compromises through the defeat" of his or her people, aspiring only to serve the interests of the order he or she has been trained to see as his or her "natural" master.⁴³

As Frantz Fanon and others have observed long-since, such psychological jujitsu can never be directly admitted, much less articulated, by its principal victims. Instead, they are compelled by illusions of sanity to deny their circumstance and the process which induced it. Their condition sublimated, they function as colonialism's covert hedge against the necessity of perpetual engagement in more overt and costly sorts of repression against its colonial subjects.⁴⁴ Put another way, the purpose of White Studies in this connection is to trick the colonized into materially supporting her/his colonization through the mechanisms of his/her own thought processes.⁴⁵

There can be no reasonable or "value neutral" explanation for this situation. Those, regardless of race or ethnicity, who endeavor to apologize for or defend its prevalence in institutions of higher education on "scholarly" grounds do so without a shred of honesty or academic integrity.⁴⁶ Rather, whatever their intentions, they define themselves as accepting of the colonial order. In Memmi's terms, they accept the role of colonizer, which means "agreeing to be a . . . usurper. To be sure, a usurper claims his place and, if need be, will defend it with every means at his disposal. . . He endeavors to falsify history, he rewrites laws, he would extinguish memories - anything to succeed in transforming his usurpation into legitimacy."⁴⁷ They are, to borrow and slightly modify a term, "intellectual imperialists."⁴⁸

For footnotes, see <http://academic.brooklyn.cuny.edu/education/progler/ramahi/whitestudies.html>

conventional market.

2004

- Starting Spring quarter, coffee served in the dining halls was purchased direct from a coffee growing cooperative in Costa Rica through the Community Agroecology network, earning \$3.77/lb. for the farmer.
- A radical campus newspaper, "The Project" starts up.

- On May 20th, 300 workers and students kicked off a campaign for a better contract for AFSCME workers with a rally at the chancellor's office. 2450 pledges by students to stand with workers, and 300 pledges signed by union members were formally presented to the chancellor's office in a demonstration of our ability to mobilize and hold the administration

accountable. This action was just the beginning of a larger campaign... for more information, see the article on page 34 and keep an eye out for flyers...

2005...

engaging education

By Sabina Gonzalez,
Gabriel Martinez,
LaTrice Jones, Ambreen
Tariq, Tania Lee, & Nick
Javier

e²: the notion

About four years ago, an incident of violence occurred on campus where a student ended up hospitalized, and the perpetrators received minimal disciplinary action taken by UC police. In response, students held a candle-light peace vigil to express their disappointment and outrage at the lack of support they felt from members of the university administration and the campus community in general. About two years ago, potential students visiting the campus with the Filipino Student Association's "A Step Forward" student-led outreach program were assaulted one morning by a 40-ounce bottle thrown into their crowd. When the students came to an immediate response, the result was an idea that if there were going to be any real and lasting changes made to this campus, it was going to be by the students themselves. They determined that an entire educational experience wasn't and shouldn't be limited to the classroom, and that this university belonged to those who learned in it: the students. The idea was known as e²: engaging education. It meant that a student's education was theirs to actively engage in creating and transforming, and not something that they passively received. It was a signal that students could use as means to show that an emergency existed that they and their peers should know about and actively respond to. It was a notion that a student's educational experiences were not separated from their life experiences, and that the definition of education is something that can and always will change.

The notion of e² (Engaging Education) was founded on the reality of simultaneously being a university organizer and student. e² is the experience of understanding what one learns in

the classroom and applying it to empower oneself and one's community. "e² is about actively engaging in your educational process by acknowledging and affirming your own work as a student, activist, and member of a community within a circle of empowerment," says Nick Javier, a member of the e² team, "and then taking action to hold accountable the social constructions and institutions which deny you that complexity and completeness."

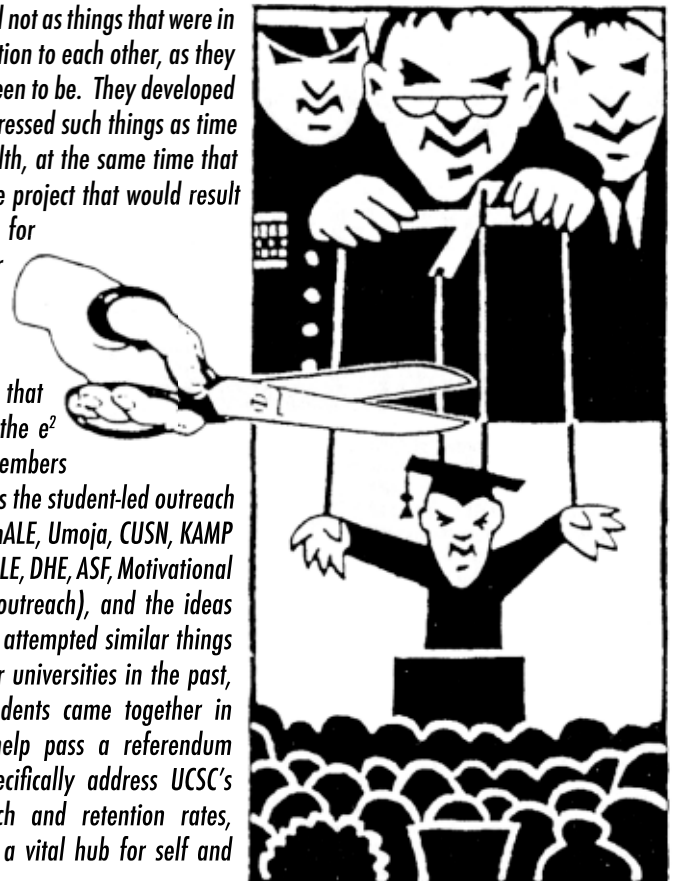
e²: the class

Building upon the notion that education is something that is transformative and created by efforts within and beyond the classroom, members from on-campus organizations such as the Ethnic Student Organization Council (ESOC), MESH, MEChA, FSA, A/BSA, APISA, GLBTIQN, ChUCK, SUA, and SAJ (see the acronym decoder with the directory of organizations in the back of this booklet) came together to provide a space for this notion to manifest. They created a student-directed and conceptualized class where the development of the entire student and activist could develop together in the same

space, and not as things that were in polar opposition to each other, as they are commonly seen to be. They developed workshops that addressed such things as time management and health, at the same time that they planned a collective project that would result in setting the foundation for positive change in their communities.

e² the coalition

Taking the efforts that took place in the context of the e² class, the concerns of other members of their communities, such as the student-led outreach and retention programs (ChALE, Umoja, CUSN, KAMP [ChUCK] - retention, ORALE, DHE, ASF, Motivational Conference, REACH - outreach), and the ideas of groups who have attempted similar things at UCSC and other universities in the past, a group of students came together in coalition to help pass a referendum that will specifically address UCSC's low outreach and retention rates, and act as a vital hub for self and



educational empowerment within the community. The e² campaign, which is the rebirth of a campaign run four years earlier, swept the Spring 2003 student elections with 69% of the vote.

"After the hard work of actually getting the students to vote for the referenda that would supply the funds for the recruitment and retention programs that the e² center would house, we knew that we would have to work twice as hard fighting administrative blockades that would prevent us from implementing the decision," says Diana Lopez, who was a freshman at UCSC at the time of the campaign. "Such barriers prove that we just have to keep working harder in coalition with the coordinators of the programs, or else the decision of the student body will not be respected by any means that opposed parties can think of." Unfortunately, many members of UCSC's Student Affairs have been uncooperative and constantly contribute to miscommunication and chaos. "In light of budget cuts and policies which decrease matriculation and access to higher education, it is crucial that e² and Student Affairs establish respectful and professional working relationship with clear communication between students and UC administration because we are the link to the students," says LaTrice Jones, member of the e² team.

Starting Fall 2003, the e² center has been directed by a board composed of outreach, retention, and student government representatives. The board organizes programming and provides funding and physical space for projects that aim to improve outreach, retention and graduation rates for historically underrepresented communities at UCSC. "The e² campaign was based on two goals that would allow us to develop the foundations of a student-initiated outreach and retention center," says Gabriel Martinez, a member of the e² team. "We have secured funding and are not completely dependent on the state of California to finance our programs and now we are focusing on securing the best location for this center to function from."

The center is also the location from which the e² class functions. The e² class is a dynamic and productive space from which students can put theory into practice, harnessing their education to give back to their communities. This student-run seminar is held weekly and functions from a collectively set curriculum. It is sponsored by supportive faculty who are invested in empowering students to take their education into their own hands. In the past, students have worked on projects such as creating and maintaining student organizing coalitions, retention issues in the Chicano/Latino community, and saving vital student services. The e² class is specifically designed for students to take the initiative on issues that they feel passionate about.

The project of "engaging education" was born from the histories of student struggle throughout the decades. As the price of education rises and accessibility to the university is plummeting, students have taken it upon themselves to shape the future of their education. "Engaged Education" means that students will not be passive receptors in the classroom, but will be active contributors in their education and outspoken leaders for their communities. One of the goals of e² is to continue the struggle of diversity in education so that the UC system reflects the true demographics of the state of California. Students have a collective vision of what their education should be; they are creating waves in the university structure, providing their own creative solutions in times of budget crisis and opposition, and are continually building and redefining the movement.

For more information regarding e² please contact the e² team:

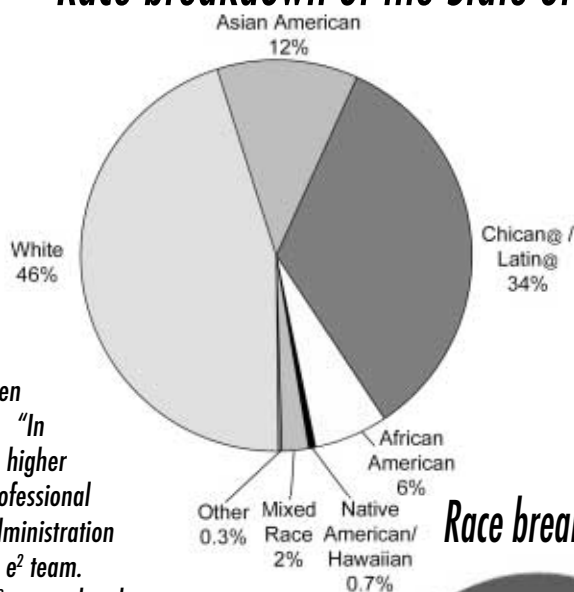
Main: (831) 459-1743, ucsc_e2@yahoo.com

Outreach: 831-459-1744

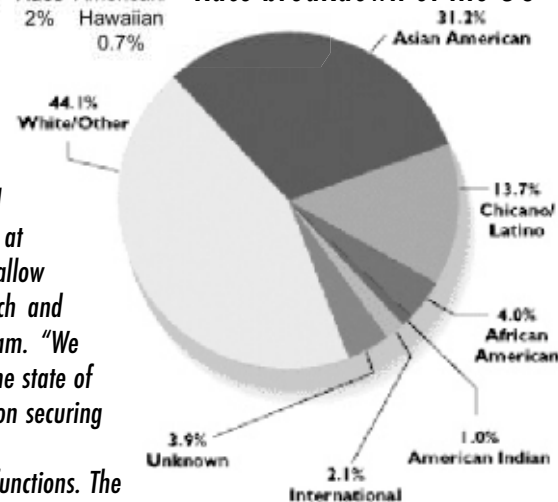
Retention 831-459-1741

Race breakdown of the State of California

source: census.gov



Race breakdown of the UC



source: ucop.edu



who are the UC regents?

The Regents of the University of California are the governing body that oversees the operation of the entire UC system, its three national laboratories, and its budget and finances, while determining the entire policy and rules affecting the nation's largest University. 18 of the Regents are appointed by the Governor of California for 12 year terms. Most Regents are drawn from California's economic elite. The other seven UC Regents are "ex officio" members. These are: "the Governor, Lieutenant Governor, Speaker of the Assembly, Superintendent of Public Instruction, president and vice president of the Alumni Associations of UC and the UC president." One Regent is drawn from the student body. For basic information on the Regents a skimming of the UC Office of the President website (www.ucop.edu) is helpful.

okay, but really. who ARE the UC regents?



The Regents are best understood as a body of corporate elites, and bureaucratic, technical, or managerial leaders whose influence and power is put to use by shaping policy within the economic mill that is the University of California. Many of the Regents have financial stakes in the operation of the UC through either direct investments, or through indirect interest in the operation of the school and the general economic benefits it brings to their enterprises. Many of the Regents serve on the

boards of some of the Nation's largest corporations. Many of the firms controlled by UC Regents are powerful multinational corporations worth billions of dollars.

The Regents are basically the board of the U.C. corporation. Like any other corporation, the UC is interested in expanding its institutional power and prestige. The UC is also a locus of important activities including research, and technology transition, recruitment, basic education, and vital partnerships with businesses, all of which function to stimulate the economy and serve the interest of large firms, the economic elite, and the military-industrial enterprise.

Much of the important work of the UC Regents is carried out through the committee structure. The Regents manage the university by dividing work into many necessary committees, and then cross serve on these committees where they have certain expertise and experience. The UC committees include: Audit, Educational Policy, Finance, Grounds and Buildings, Health Services, Investments, and the DoE Lab Oversight Committee. The last two committees are of special importance. (see next page!)

THE NEW UC PRESIDENT

King Dynes

Robert Dynes was sworn in as new UC President on October 2nd, 2003. His appointment by the Regents was hardly surprising. Why did the Regents choose Dynes? Clearly, it is his long history with the Los Alamos National Laboratory. Formerly chancellor of UC San Diego, Dynes has served as a consultant to the **UC managed nuclear weapons labs** for more than 25 years, is Vice Chair of the UC President's Council on the national labs, and a member of the UC's five person Board of Oversight for the Los Alamos National Laboratory. A firm believer in the university's management of the nuclear weapons labs, Dynes will fight long and hard to keep this relationship intact when the UC is forced to bid on the 60 year old contract in 2005. (read *UC Manages Armageddon* more information.)



"I believe it would be a great mistake and a loss to the nation to discard the UC-national laboratory affiliation."

UC Committee on Investments

The UC treasury is a fund totaling over \$53 billion in endowments and retirement portfolios. The UC is heavily invested in the world's largest corporations, some of the most irresponsible businesses, and most major weapons manufacturers. For instance, the UC Retirement Plan Common Stock Portfolio was invested up to at least \$137,213,309 in Worldcom Inc., now known as the corporation which executed perhaps the largest financial fraud in the history of the United States (Worldcom has subsequently been awarded the contract to build cell phone infrastructure in post-war Iraq). Other dubious corporations which the UC has supported through investment include, Tyco International, Halliburton (the #1 military contractor in Iraq), among others.

The UC investment funds are managed by David H. Russ. Russ previously worked as managing director of the University of Texas UTIMCO (UT Investment Management Corporation). Serving on the Regents Investments Committee are; Gerald Parsky, David Lee, Ward Connerly, Velma Montoya, Peter Preuss, Joanne Kozberg, Norman Pattiz, Haim Saban, and Richard Blum.

DOE Oversight Committee

The UC Regents also administer the contract between the University of California and the National Nuclear Security Administration (a semi-autonomous agency within the DOE) to manage the nation's two nuclear weapons design labs. These are the Lawrence Livermore National Lab located in Livermore CA, and the Los Alamos National Lab located in Northern New Mexico. The UC Regents have tied the university to the nation's nuclear weapons complex since 1943 when Los Alamos was founded. Subsequently, every nuclear weapon in the United States arsenal has been designed by a UC employee. The Regent's and the University's interest in the labs are complex, but they include strong institutional ties, personal financial interests, and a tradition and ideology of patriotism through "public service."

Serving on the DOE Oversight Committee are Regents Peter Preuss, Richard Blum, John Davies, Velma Montoya, Gerald Parsky, Marcus, Norman Pattiz, Barbara Bodine, and Lawrence Seigler.

Ward Connerly: UC Regent, I see Racist.



Ward Connerly is the mastermind behind California's recent ballot measure, Proposition 54. On July 20, 1995, Connerly, author of Prop 209 to abolish affirmative action, single-handedly led the Regents to cancel this policy in regards to admission to the UC.

Shot down by California voters in October, Proposition 54, also called the "Racial Privacy Initiative", was worded so as to lead voters to believe it would create a "colorblind society". In reality, Connerly's initiative would have banned state collection of data pertaining to race, making it impossible to compile evidence of the existence of racism, to create public policy that would counter the effects of racism, or to identify the victims of racism. Connerly's "Racial Privacy Act" would make it prohibitively expensive to gather information on how race really works in the public sectors of society.



**"The only color Connerly recognizes is the color of money."
- Julian Bond, Chairman NAACP**

UC Regent Gerald Parsky



**I gave \$237,755
to the 2000 Bush elec-
tion campaign!**

Last year, the UC Regents selected Gerald Parsky as their Chairman of the Board. And this guy just might be the most evil of them all. Not only is he a Chairman of an investment corporation (Aurora Capital) that profits by buying up small failing companies and feeding them to the fatcats, but he's a Bush Ranger (Yee-haw!). His 6 digit contribution to the 2000 campaign was only surpassed by such heavy-weights as Ken Lay of Enron, Michael Dell of Dell Computer, and John T. Chambers of Cisco.

Parsky is the head of the Bush-Cheney re-election campaign in CA.

Parsky is President Bush's political liaison to California and involved in much of the Bush administration's policy making and political strategy. He has lent key support to the Bush administration in its project to win California in the upcoming 2004 election. Key to this effort is Parsky's central role in rebuilding the Republican Party in California which has for some time been crippled with infighting and powerlessness. The President's chief political advisor Karl Rove has commented that the California GOP needs to; "recruit good candidates" and "to undertake programs to rebuild the grass-roots structure of the party, and to involve a broader group of people in the decision-making process."

As part of this party building mission, Parsky and other Bush administration strategists helped to propel the California recall and Swartzenegger's campaign. Parsky's role in the recall, and the larger national strategy that it effects, has been to work in the best interest of the White House. After Karl Rove met with Swartzeneggar on April 12, 2003, the Bush Administration has thrown its entire support behind the recall and the actor turned politician.

Gov. Wilson recieved approximately \$75,000 in campaign contributions from Parsky before appointing him as a Regent. Parsky's Term expires March 1, 2008

Let Parsky know what you think about his politics. Reach him at:
10877 Wilshire Blvd. Suite 2100 Los Angeles, CA 90024 (310) 551-0101

UC \$alaries

Within the University of California there are vast discrepancies in pay between the service workers, professors, and administrators. Over the past several years, there has been a continuing trend of rising administrator salaries. At the same time that these salaries have been rising, student tuition has dramatically increased, and faculty and staff pay have not been increased to account for the rising cost of living in California. Below are some of the salaries of UC employees:

President Robert Dynes: \$395,000

Provost M.R.C. Greenwood: \$380,000.

Average chancellor's salary: \$290,490

Average tenure-track professor: \$91,934

Average first-year lecturer: \$39,900

Food Service Worker \$22,817

Janitor \$21,180

UC Regent Norman Pattiz

Norman Pattiz is Chairman and Founder of radio empire Westwood One, the largest radio network company in the US. It distributes NBC, CBS, Mutual Broadcasting, CNN, and Fox News Radio Networks to over 7500 stations in the US.



Pattiz serves as the Middle East Director at the Broadcasting Board of Governors of the United States, which oversees all U.S. government international broadcasting, including Voice of America, Radio Free Europe/Radio Liberty, and Radio

Pattiz recently ventured into Arab media forming Radio Sawa which broadcasts American propaganda to Cyprus, Egypt, Lebanon, Syria, Jordan, Djibouti, Sudan, Yemen, and Iraq. The group's stated goal is; "to promote freedom and democracy through the free flow of accurate, reliable, and credible news and information about America in the world audiences overseas."

In a February radio address in honor of Voice of America's 60th anniversary, George W. Bush singled out Pattiz for "his perseverance and dedication" to a project that will help those in the Middle East "better understand American principles and American actions."

Pattiz was appointed by Governor Gray Davis and will hold a UC Regent position until 2014.

A Political History of Academics at UCSC

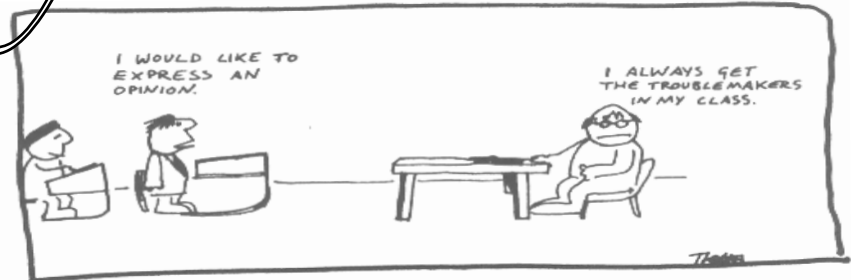
Students are for the most part a transitory population. We spend a few years at a University and in the surrounding community and then most of us move on to jobs, careers, families, etc. While in school most people concentrate on passing their classes, meeting new people, paying for their education, and getting their degrees; a few get involved in campus groups or political organizing but for the most part, students seem to be content to put in their time here as quickly and quietly as possible.

We have very little concept of our place in the history of the school because that knowledge is not given to us openly and we rarely seek it out because we do not realize that it is important. We are unaware of what is going on beyond our individual departments, we have no knowledge of what campus life was like in the past and how it has changed, and we cannot see the larger picture of what direction our school is heading in. Most students are also unaware of how students before them have often struggled greatly to have some sort of control in their educations. This makes it easy for the administration to change campus policy to meet its needs and whims because the students often do not realize what they are missing.

Our ignorance also keeps us from realizing that it is in fact possible to exert change on our school and that many students before us have done just that. Instead of learning from what students have tried in the past, we get bogged down with the idea that we will soon be moving on anyway so it really doesn't matter and we shrug off responsibility onto the next generation of students. In the interest of providing a historical context for students so that we may in fact reclaim responsibility of our educations, here is a brief snapshot of the history of academic life on the UCSC campus.

UCSC THEN: THE LIBERAL ARTS MODEL

UCSC was built in 1965 and was intended to be the experimental liberal arts campus in the UC system. It was built, along with UC Irvine and UC San Diego, to relieve some of the overcrowding on older campuses such as UCLA and UC Berkeley. At the

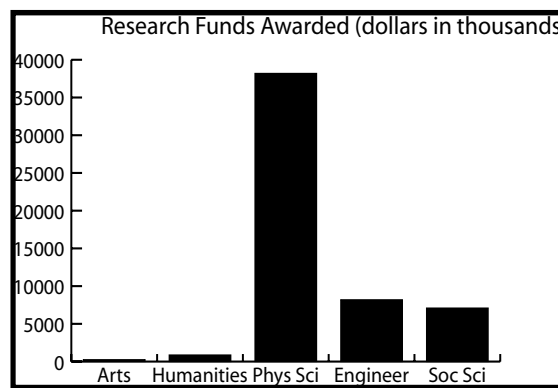
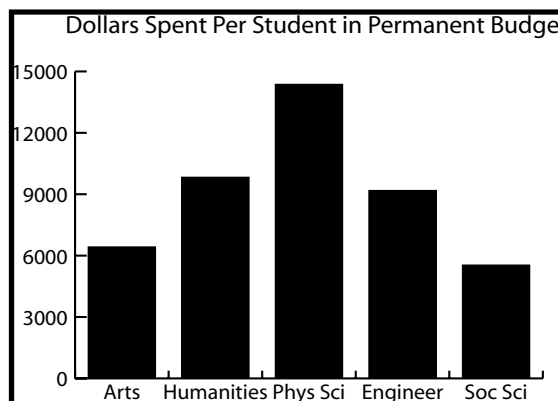
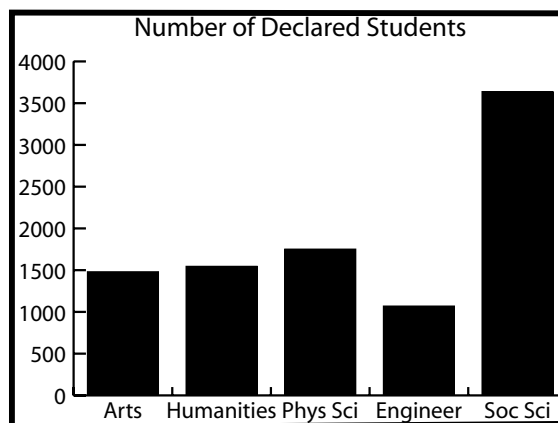


time, the regents had the idea that each campus should have a distinct "personality" and UCSC was built to mimic schools such as Oxford which were built on around small individual colleges and also to incorporate new ideas about education that were becoming popular in the 1960's.

UCSC was started as an alternative to larger campuses such as UCLA and UC Berkeley. It was supposed to be a small close-knit campus free from the competition and alienation felt at larger schools. It was set up as clusters of residential colleges as opposed to the traditional structure of universities, which had large residence halls and were set up around academic departments. The college model was supposed to foster community among students, allow for close interactions between faculty and students, and put an emphasis on undergraduate education.

Narrative evaluations were a key aspect of the learning environment that the first administrators at UCSC wanted to foster. Until 1997 narrative evaluations were the main way that students were evaluated on their academic performance. Narrative evals were meant to free faculty in their relationships with students because they weren't pressured to produce grades and it was also meant to give them more range in what they could teach and how they could teach it.

Even though on paper UCSC was an experimental school, many students became disenchanted after they enrolled here. In one incident in 1969 during one of the first commencement ceremonies on campus, a group of UCSC students performed a guerilla theater action where they came up onto the stage and threw there their diplomas at the school's chancellor, Dean McHenry and at Clark Kerr (President of the UC, and a key planner of the UCSC campus). The students accused McHenry and Kerr of consciously building the UCSC campus in a remote location amongst the redwoods in order to calm revolutionary fervor in students by putting them away in the wilderness so that their minds would be taken off of the political events occurring at the time. Although this sounds somewhat ridiculous at this point, it is testament to the dissatisfaction of students with how the "experiment" of UCSC was playing out.



graph data is from 2002

UCSC NOW: THE MAJOR RESEARCH UNIVERSITY MODEL

Although UCSC was never a perfect institution it is moving farther and farther from a school that (at least in theory) emphasizes small communities, meaningful interactions with professors, and alternative models of education and closer to an institution that values grants and research over learning. This change can be seen in the fight over narrative evaluations, the way resources are allocated between departments, and the way that the University is choosing to expand.

Narrative Evaluations, meant to emphasize the learning process rather than competition over grades, were firmly in place from 1965 until 1993. At this time the idea of taking on a standard system of grading began to be seriously discussed. Objectors to narrative evaluations asserted that "narratives detract from UCSC's reputation, they encourage less excellent students to apply here, and they compromise students' success in getting into graduate and professional schools or securing jobs". Many students, however, did not agree and a substantial number of students campaigned to keep narrative evaluations as a significant if not entire part of the grading system at UCSC. Despite the efforts of these students, as of October 2000 it was decided to adopt a "conventional grading system". Students are now only allowed to take 1/3 of their classes on a pass/fail basis and must be considered in "good academic standing" to do so. This is just one example of how UCSC is aiming to become nothing more than a factory of knowledge where degrees are cranked out with assembly line efficiency.

Another aspect of alternative education that is going by the wayside is Individual Majors. They were designed as a way to let students have more of a say in what they are studying and to let them work more closely with faculty members. Now however many students are either unaware that they can custom tailor a major or they are persuaded that it is too difficult to do. At this point only 2% of UCSC students graduate with individual majors and students must find three faculty members to serve on a committee to oversee their progress and to advise them.

UCSC is rapidly moving away from an emphasis on the liberal arts and undergraduate education and towards natural and applied sciences and research. This has a great deal to do with the values of the larger culture. In a country that glorifies technology, competition, and war and gives little thought to art and literature, it makes sense that in order to survive financially schools such as UCSC, which are partially dependent on state funds as well as on private and governmental research grants, stress the same ideals.

Unfortunately because the state of California has

increasingly cut back on the amount of funding it allocates for education, Universities such as UCSC are becoming increasingly dependent on outside funding and grants and thus they must play to becoming increasingly dependent on outside funding and grants and thus they must play to the desires of those giving the grants. Much of the money awarded to Universities is in the area of natural and applied sciences because this is the type of research that makes the most money in this economy. Institutions give money to departments and researchers at Universities and then they can sell the outcomes of the research to other institutions and corporations.

Expansion has also always been a key issue to all the UC campuses. According to Clark Kerr, UCSC's expansion mentality grew out of competition between the various UC campuses. Although expansion is necessary to some degree, it is also important to remember that in many ways the UC is a business like any other, and when one looks at what portions of the campus are expanding the most (not necessarily in proportion to the expansion of students) it often correlates with the departments that bring in the most research funding.

It is important to note that more and more the institutions awarding the most money to Universities are branches of the military along with the Department of Defense and private weapons manufacturers. This is because the military is dependent on having the newest technologies in order to fight its battles and these technologies are often invented within a University atmosphere. It is no coincidence that every nuclear weapon in the U.S. arsenal was built by a UC employee.

The University is often a reflection of the greater society and they generally share the same goals and ambitions. The University of California was built to produce continuing waves of new hires for businesses, think tanks, and government institutions. For those students who are unhappy that their departments are under funded and understaffed, that they can never get into the classes that they need, that their professors are too busy to give them personal attention, etc., it is important to look at how the government and the economy shape these things. It is also important to realize that because the University is so intertwined in this country's politics and economics, it is a good launching ground to begin to change our society.

Statistics and anecdotes for this article were taken from the following sources:

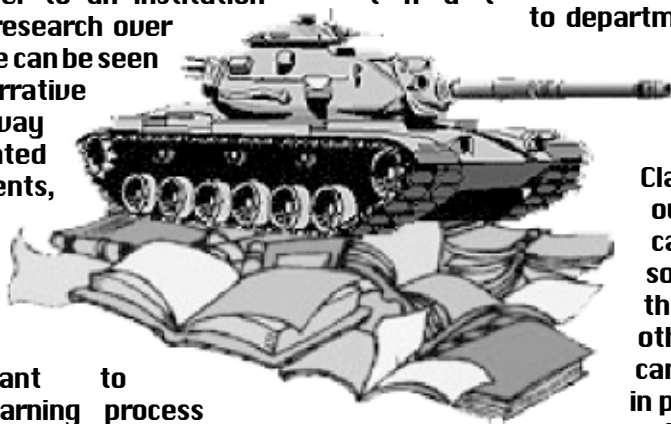
The UCSC website: www.ucsc.edu

The Regional History Project

<http://library.ucsc.edu/reg-hist>

"Narrative Evaluations and Educational Culture": <http://Senate.ucsc.edu/NESconsi.der/studedu.html>

The UC Santa Cruz Budget - A Bird's Eye View: <http://planning.ucsc.edu/budget/reports/profile2002.pdf>



Feminism for Everybody!

by Alexis Shotwell and Chris Dixon

We're sorry, but we still live in a society structured by multiple forms of oppression and privilege. One of the biggies intersecting all other forms is patriarchy, or sexism. The term "patriarchy" may seem a little outdated. After all, it literally means "rule of the fathers" and many of us would say that our fathers aren't ruling us. Still, patriarchy is a good term to keep around, because it names a form of gendered power that is still very present in all of our lives. We're talking here about a complex web of ideas, everyday practices, social systems, and ensconced institutions that form some people into men, other people into women, punish those who refuse to conform, and give social and material power to men. "Power" here means having the ability to influence important decisions and formations – about politics, money, and relationships on a scale that runs from government all the way down to our kitchens and bedrooms.

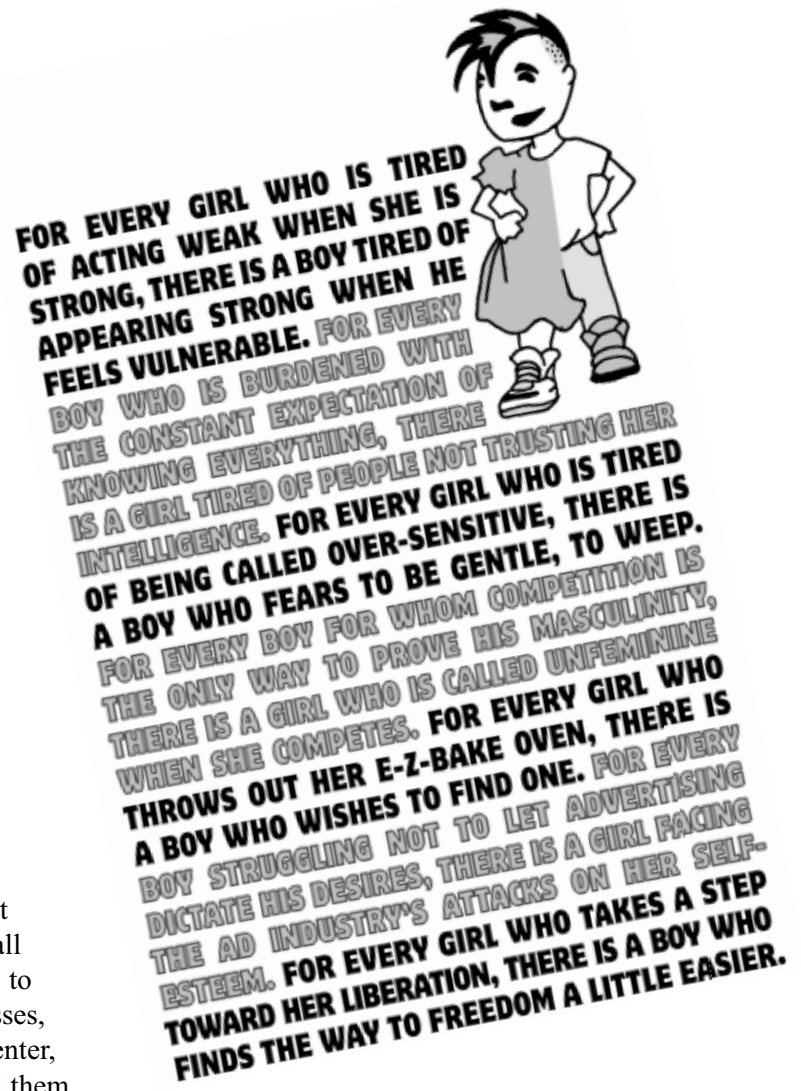
Here at UCSC we can see lots of examples of patriarchal power at work in our daily lives. You might see sexism in your classrooms. The articles and books you read might all be written by white men, or the course might include token reference to one or two women, usually also white and straight. In lecture, you might notice that profs and TAs remember men's names more frequently than women's, or call on men (also usually white and middle class) more often and with more respectful attention. Sexism also likely affects the grades you get, though also always in relation to other kinds of privilege you're partaking, or not, in. You might see patriarchy manifesting in social settings – parties, cafes, on the bus (check out who's wearing the "Freshman girls – get them while they're skinny" T-shirts, and notice how you feel). You might see it in whether you feel comfortable walking down the path to the library after dark. You might see sexism in how you're treated at the health center (especially if you have to go there once a year for a pelvic exam!) – does your doctor assume that you're incapable of using contraception correctly and recommend that you get a carcinogenic Depo-Provera implant?



Notice that, when we talk about patriarchy, it doesn't stand alone. Systems of oppression and privilege – patriarchy, racism and white supremacy, class stratification under capitalism, heterosexism and gender binarism, and others – intertwine in all aspects of our lives. All of us here – students, janitors, professors, bus drivers, food service workers, and so on – live lives in relation to our gender, who we want to have sex with, how much money we have, how others read our skin color and ethnicity, etc. For instance, being white and middle class affords considerable opportunity in this university setting and in Santa Cruz – both in who can come here and who can live here. These forms of privilege, in turn, deeply affect how each of us experiences gender oppression or privilege, and vice versa. It's important to think about patriarchy in relation to other ways we're positioned, because tearing it down will involve challenging it all.

We also see, here at UCSC, daily struggles against the way patriarchy warps, limits, and messes with all of us – weekly self defense trainings for responding to sexual harassment and assault, Women's Studies classes, institutional resources like the UCSC Women's Center, individual people naming the sexism they see around them and challenging gender binarism, and (more powerfully) groups of people coming together to work against the normalization of patriarchal power. One way to understand many of these struggles is as expressions of feminist practice. "Feminism" is another term that sometimes seems outdated. Feminism is often attached to the Women's Liberation movement of the 1960s and 70s. Imperfectly, it attempted to challenge the disparities and power imbalances affecting women, including sex-role stereotypes, wage gaps, private and public violence against women, inequities in household labor, and more. Through interventions by women who were often marginalized by the women's liberation movement – frequently working class and queer women of color – much feminism has taken on a more radical, comprehensive analysis. It is a theory and practice that seeks to challenge not only sexism but all systems of oppression.

Happily, this theory and practice is available to everyone. You don't have to be a woman to fight patriarchy. In fact, it will take people of all genders to fundamentally transform our society into a place where we all want to live. **Let's start now!**



Resources

- ✿ **UCSC Women's Center:** Cardiff House, 459-2072 , <http://www2.ucsc.edu/wmcenter/>
- ✿ **Rape Prevention Education** 459-2721 *Student Health Center*, Room 147
- ✿ **Gay Lesbian Bisexual Transgender Intersex Resource Center (GLBTIRC)** 459-2468 Merrill College (next to KZSC)
- ✿ **Walnut Avenue Women's Center**, 303 Walnut Avenue 426-3062
- ✿ **The Diversity Center** 177 Walnut Avenue 425-5422.
- ✿ Bell Hooks, *Feminism is for Everybody* (South End Press, 2000)



heterosexual questionnaire

1. What do you think caused your heterosexuality?
2. When and how did you first decide you were a heterosexual?
3. Is it possible that your heterosexuality is just a phase you may grow out of?
4. Isn't it possible that all you need is a good gay lover?
5. Heterosexuals have histories of failure in gay relationships. Do you think you may have turned to heterosexuality out of fear of rejection?
6. If you've never slept with a person of the same sex, how do you know that you wouldn't prefer that?
7. If heterosexuality is normal, why are a disproportionate number of mental patients heterosexual?
8. To whom have you disclosed your heterosexual tendencies? How did they react?
9. If you should choose to nurture children, would you want them to be heterosexual, knowing the problems they would face?
10. The great majority of child molesters are heterosexuals. Do you really consider it safe to expose your children to heterosexual teachers?
11. Why do you insist on being so obvious, and making a public spectacle of your heterosexuality?
12. Heterosexuals are noted for assigning themselves and each other narrowly restricted, stereotyped sex-roles. Why do you cling to such unhealthy role-playing?
13. Why do heterosexuals place so much emphasis on sex?
14. With all the societal support marriage receives, the divorce rate is spiraling. Why are there so few stable relationships among heterosexuals?
15. Shouldn't you ask the fringe straight types, like swingers, Hell's Angels, and Jesus freaks, to conform more? Wouldn't that improve your image?
16. How could the human race survive if everyone were heterosexual, considering the menace of overpopulation?
17. There seem to be very few happy heterosexuals. Techniques have been developed with which you might be able to change if you really want to. Have you considered trying aversion therapy?
18. Do heterosexuals hate or distrust others of the same sex? Is that what makes them heterosexual?
19. Why are heterosexuals so promiscuous?



gender Funk Collective

are you sick of gender binary expectations, sexual shame, alienation, assimilationist politics, heterosexist assumptions, and the racism, classism, ableism, transphobia, etc., prevalent in our society and reproduced within gay, lesbian, bisexual, transgender, intersex, queer, questioning, and straight-ally communities?

are you looking for some community educating, direct action taking, gender fucking, sex radicalizing, hierarchy smashing, and funkey tranny fun?

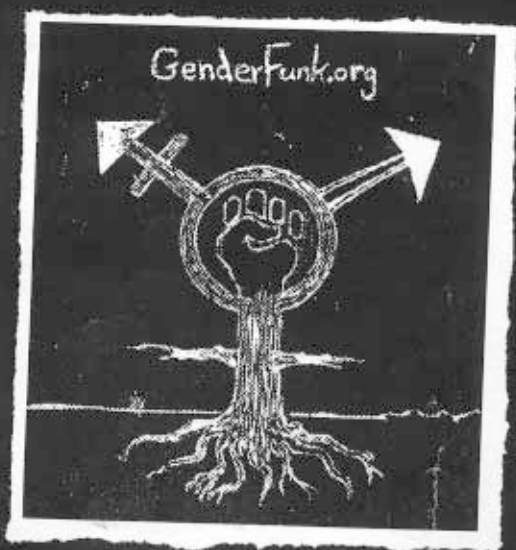
are you ready to apply trans/gender, feminist, anti-racist, and socio-economic justice politics into action?

we are genderfunk, your local gender fucking, queer radical, and sex positive open collective. new participants are always welcome. we seek to undermine the current power hierarchies and the arbitrary categorizations of people that are used as justifications for violence, inequitable resource distribution, alienation, and outright genocidal corporate-government policies towards the working/poor people of industrialized nations and third world nations alike. we strive to realize these goals within our organization/communities as well as the larger dominant culture. in our attempts to keep genderfunk from perpetuating the same hierarchy and oppressions that we wish to de-construct and transform, we operate on a consensus basis and engage in info-swaps and critical dialogue amongst ourselves.



for more info,

contactus@genderfunk.org



genderfunk employs a variety of tactics (drag performances, skill share, zine making/distributing, and we are always looking for more). the most visible of our activities are our two large annual events trannyfest and the b.i.g. event. trannyfest is a multifaceted celebration of transgender expression and culture. trannyfest is a resource for individuals to learn about transgenderism and a space where gender variant art, politics, love, and life are given a voice and celebrated. last year we held workshops, showed films, heard speakers, and hung out. the second annual trannyfest will be held in spring 2004. the b.i.g. event (body image gender) is designed to encourage community discussions and self exploration of the ways oppressions alienate us from our bodies. last year's event focused on the gender binary system and fat oppression. the big event 2003 is subtitled reclaiming our bodies: a sex positive event on sexual politics. through workshops, playshops, speakers, performers, and dialogue we hope to transform the culture of sexual shame that is a fundamental tenement of heterosexism and sexism, undermine the efforts of some to divorce gbltqq identities from sexual practice, and counter the misinformation about sex that abounds in our culture

Labor Solidarity

by Anne Shaver

Welcome to the University of California, Santa Cruz. In your first week here, you will probably do some, if not all, of the following things: buy your new books at the Baytree Bookstore; stand in line for your new student ID; eat your meals in the dining halls; take a shower in the just-cleaned bathroom in your dorm; and throw your empty beer cans into the just-emptied dumpster outside your house.

As you do each of these things, take a minute to consider what is happening around you. This university is staffed by thousands of people who do everything from teaching your classes to cleaning your common rooms. It is these people who make the students' experience at UCSC possible. The university works because they do.

Unfortunately, the University of California, which is one of the largest corporations in the state, also has one of the worst reputations as an employer. From its inception, the UC has been charged with labor violations such as unsafe working conditions, poverty-level wages, and refusal to negotiate in good faith with labor unions.

Labor unions are organizations that represent workers and negotiate for their rights with employers. Unions can mean better wages, job security, and workplace solidarity. It took a long struggle to win the right of union representation for employees of public universities in California. Currently, there are five unions at UCSC. They represent the clerical workers, technical workers, service workers, teaching assistants, and teachers. Even with the presence of these unions, however, the University continues to keep its staff overworked, underpaid, and with as little power as possible.

The mistreatment of workers on our campus affects students in the following ways: lack of teaching assistants to lead sections (some Biology, Chemistry, and Physics classes last year had no labs or sections); long lines to deal with paperwork; frequent mistakes on class schedules or bills; and less and less personal attention from professors. All of these things are a result of understaffing. UCSC employees are increasingly expected

to take on more work for less pay.

This University can afford to pay its employees a living wage. Every quarter students' tuition rises. The UC regents have just given themselves a raise. Whatever excuses the administration may make about facing budget cuts, the effects of those cuts should not have to be shouldered by students and workers alone.

Students have an enormous amount of power in any university. When the administration won't listen to its employees, it will have to listen to its students. The privilege of being a student here means that you have power, and a voice in how the University runs. You can make your voice heard by organizing with other students for change. Students were recently successful in pressuring the university to end its contract with Sodexo corporation, helping to win better wages, benefits, and a new union contract for 350 dining hall workers.



Union Cheat Sheet

Dining Hall staff, Janitors:	Association of Federal, State, Clerical, and Municipal Employees (AFSCME) malper@afscme3299.org , 425-4822
Lecturers:	American Federation of Teachers (AFT) www.cft.org , rwaft@aol.com
TAs:	Association of Student Employees (ASE), members of the United Auto Workers (UAW) aseuawsantacruz@earthlink.net , www.uaw2865.org/campuspages/santacruz.html
Clericals:	Coalition of University Employees (CUE) www.cueunion.org , cueorganizer@cruzio.com , 420-0258
Tech support, Lab assistants, Researchers:	University Professional & Technical Employees (UPTe) www.upte-ucsc.org , upte@upte-ucsc.org 429-8783
Univeristy Labor United (ULU):	a coalition of all the unions on campus

SERVICE WORKERS AT UCSC ARE FIGHTING FOR JUSTICE

In June of 2004, the union contract for over 7,000 Service Workers at the University of California ended, and now the Workers are standing up together to fight for a better contract. Service Workers at the UC campuses & medical centers are part of the union American Federation of State, County, Municipal Employees (AFSCME) Local 3299, a democratic, worker-led, progressive union working to improve conditions for working families in our communities.

On the UC Santa Cruz campus, there are over 550 Service Workers who perform the essential functions of the University – including Custodians, Food Service Workers, Shuttle Drivers, Groundskeepers, Building Maintenance Workers, and more.

We are low wage workers – the average UC Service Worker's salary is \$23,317 per year or \$11.17 per hour. Most of us are immigrants and women just trying to support our families, and although we work full-time at the University, many of us are forced to live in poverty and take on second jobs. We are asking the University for a fair contract, and we need your help as students.



We believe that what we are asking for are not special demands, but rather are basic necessities that everyone in the world deserves:

>>>Sufficient staffing to be able to provide students with quality service. As you have probably noticed, there are a great number of new buildings on campus this year as well as a lot more new students. However, the University has told us that they can not hire enough workers. We have serious concerns that our workloads will increase dramatically, which will lead to more accidents and a degrading of the quality of service we can provide to students. Help us protect quality service at UCSC.

>>>A chance to advance. We believe that everyone should have an opportunity to grow and develop in their job. However, most of us have never been given that opportunity to advance in our positions at the University.

We have concerns about this University, where the lowest paid positions are overwhelmingly held by women and people of color, while at the same time attendance rates of students of color at UC are dropping dramatically. We believe UC has a social responsibility to provide a quality, affordable education and decent jobs to all of our communities.

>>>Fair pay system that rewards our years of service. In the past, UC has had a pay system that rewarded merit and resulted in rampant discrimination and favoritism. We fought against that system and are now trying to establish a system that rewards all of the time and energy that we put into this campus community. We care about the students and the work that we do, that's why we stay working here, but it gets harder and harder to stay as all of our expenses continue to rise dramatically, while our salaries remain the same. We haven't seen a raise since October 2002, and all we are asking for is a some fairness.



Last spring we started our fight for a better contract with a tremendous help from students. On May 20, over one hundred Workers along with hundreds of student and community supporters marched to the UCSC Chancellor's office to demand a fair contract. Workers delivered over 300 pledge cards asking the University to take our demands seriously, while students delivered nearly 2,500 student cards pledging their support for the Workers. At the same time, thousands of workers at all of the other UC campuses and medical centers also marched for a fair contract. On June 23, we held a mega-rally with over 2,000 workers at the UC Irvine Medical Center, with workers from all of the UC campuses.

We continue to grow in power, and we are committed to making UC a better place to live, learn, and work. As students and Workers we can take a stand for quality service and quality jobs at UCSC. We hope we can count on your continued support as together we work towards these goals.

For more information on upcoming events and ways to get involved, contact us at 425-4822 or malper@afscme3299.org

COALITION OF UNIVERSITY EMPLOYEES (CUE) LOCAL #10

THE UNION FOR CLERICALS AT UCSC!!!

The 18,000 Clerical employees at the University of California are among the lowest paid workers in the UC system and we're pissed! Not surprisingly, we are mostly women and do work that is often not recognized or valued by those in power. Yet, we provide crucial support systems that keep this institution running. We process your financial aid; advise you in your academic coursework guiding you through complicated and rigid requirements; organize to bring big name activists and artists to come to campus to speak about social justice issues for students and community; support student outreach; create excellent, diverse student programming; and much more.

While the clerical unit is one of the largest bargaining units in the western United States stretching from San Diego to Davis, we rely on building coalitions! We know that our 2002 strike wouldn't have been nearly as powerful without the groundswell of student support. We recognize that the same bullshit bureaucratic institutional structures that students face in fighting to protect student outreach programs, SOAR, Rainbow Theater, and ethnic resource centers, impact CUE members and our access to UC decision-making about our careers. Our democratic union was founded on the knowledge that grassroots power built at the local level is crucial to real change. We are fighting the same fight!



CUE'S CURRENT CONTRACT EXPIRES THIS FALL.

There are many ways that students can plug in to support clerical workers.

- First, talk to us! Introduce yourself and ask us about the work we do. Chances are that you encounter several clericals every day. Find out about our issues from wages to health and safety, layoff rights to reclassification and subcontracting.
- Attend CUE general membership meetings (last Thursday of the month 5:30pm at the Women's Center).
- Make announcements in class about any upcoming direct actions being organized by CUE.
- Last, but not least, call the CUE offices at 420-0258. We always welcome interns with an appetite for action research and organizing!!!

Maquiladora Organizing

On April 23, 2004 around thirty UC Santa Cruz students caravanned to the Mexican border and converged on Mexicali. Joining students from campuses in San Francisco and LA, American unions such as the UFCW, US Labor Against the War, many different types of activists, and workers from all over the US and Mexico, the UCSC group attended the Encuentro Internacional de Sindicalistas y Jovenes en Defensa de los Derechos Laborales de Los Trabajadores de la Maquiladora (International Conference of Unionists and Youth in Defense of the Labor Rights of the Maquiladora Workers). The main goal of the conference was to establish international solidarity between workers and activists in the US and Mexico as well as to try and form a strategy in order to create a strong union for the Maquiladora workers. Other items on the agenda were ways to combat the FTAA, CAFTA, and other forms of globalization that effect workers of all nations. The conference lasted one full day and started with a press conference to draw attention to the workers' struggle. A march of students and workers was then led through the streets and through the government offices of Mexicali. Once the march arrived at the union hall a series of speakers shared their thoughts and ideas and workshops were formed on ways to accomplish the goals of the conference. This was followed by a meeting just for the American and Mexican youth to help establish solidarity among the next generation of activists fighting for justice. Overall the conference was a huge success and led to many different strategies that are now being implemented to fight for the Maquiladora workers and against free trade. Another conference is being planned for next Spring.

If you are interested in taking part or would like more information on the Maquiladora workers' struggle please contact: Revolution Youth: ryi_irj@yahoo.com.

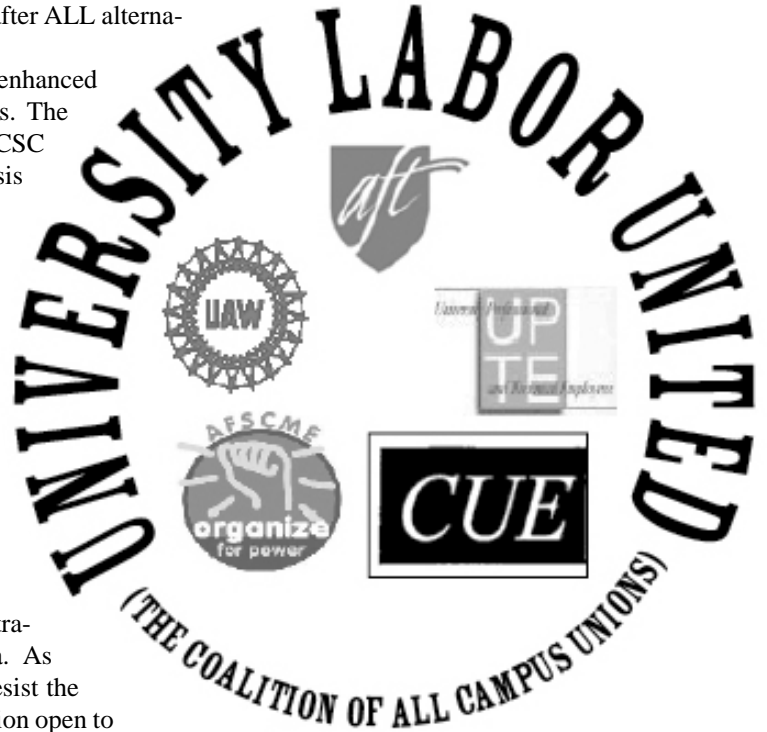
-Julie Jacobs
CUE Member

ULU STATEMENT

As members of the University Labor Unions, and of the campus community, we are calling for the following to be implemented immediately:

- 1) Full disclosure on all UC budget items and plans for future cutbacks or program changes at the state level and on each of the campuses.
- 2) Participatory rights in decision making on implementation of budgetary cuts by all members of the UC community—faculty, staff, and students.
- 3) That layoffs be considered as a last resort at UCSC, and then only after ALL alternatives have been exhausted.
- 4) A freeze on all salary increases, special bonuses, or other forms of enhanced compensation for UC administrators while the budget crisis lasts. The management MUST take proportional cuts with all workers at UCSC in salary, bonuses, compensation, and layoffs while the budget crisis lasts.
- 5) An end to the use of expensive outside consultants: (a) whose primary purpose is to make the University “more efficient” with no regard to the educational and research mission of the institution and (b) whose primary means to this goal is through cuts in employees and programs.
- 6) That staff human resources offer substantial training and redevelopment to staff, including laid off staff, thereby enabling further development at UCSC.
- 7) Full restoration of funding for outreach programs, tutoring and other activities to give underrepresented groups equal access to a UC education.

UC does not belong to a handful of Regents and top Administrators. It is a public trust held of, by and for all the people of California. As faculty, staff and students of the University, we pledge ourselves to resist the dismantling of its historic mission and to maintain its role as an institution open to all, providing the best possible quality of higher education.



Radical UCSC Faculty

Below is a list of radical faculty at UCSC. These are folks who can teach you new skills, sharpen your analyses, stoke your imagination – i.e. make you better all-round badassess.

‘Radical Faculty’ means folks who organize their teaching and research around grasping the causes of injustice at their roots. Listed are folks who deny the permanence and inevitability of the systems that oppress us (Heterosexism, White Supremacy, Patriarchy, Capitalism, Statism...) and believe in the possibility and pursuit of radically transformed worlds.

This list is not comprehensive – most UCSC faculty in the social sciences and humanities (save the economics department) match at least parts of the above description – but the below are particularly good bets for shit-disturbing skill sharers.

If you’d like to take issue with our list (inclusions and exclusions) please do contact us at <radicalslugs@graffiti.net>. We’d be especially interested to hear from folks in the natural sciences.

Compiled by the Disorientation Guide Collective

the list:

Bettina Aptheker – Women’s Studies
John Borrego – Latin American and Latino Studies
David Brundage – Community Studies
John Brown Childs – Sociology
Chris Connery – Literature
Angela Davis – History of Consciousness
Gina Dent – Women’s Studies
Barbara Epstein – History of Consciousness
Jonathan Fox – Latin American and Latino Studies
Dana Frank – History
Wally Goldfrank – Sociology
David Goodman – Environmental Studies
Julie Guthman – Community Studies
Donna Haraway – History of Consciousness
Gail Hershalter – History

David Hoy – Philosophy
Susanne Jonas – Latin American and Latino Studies
Denny Kelso – Environmental Studies
George Lipsitz – American Studies
Bob Meister – Politics
Paul Ortiz – Community Studies
Manuel Pastor Jr. – Latin American and Latino Studies
Mary Beth Pudup – Community Studies
Tricia Rose – American Studies
Mike Rotkin – Community Studies
Jack Schaar – Politics
Carolyn Martin Shaw – Anthropology
Dana Y. Takagi – Sociology
Anna Tsing – Anthropology

Happy Radical Registering!

Environment, Ecology, Sustainability, and You

By Jacob Cabrera and Will Parrish

When you came to UC Santa Cruz, you knew it was different – the trees, the people, the animals. Here on campus, you co-exist with a temperate rainforest second-growth redwood trees, coupled with meadows home to the endangered **Ohlone Tiger Beetle** and riparian corridors home to the **Red Legged Frog**. UC Santa Cruz stands alone as the most ecologically diverse and sensitive habitat that any UC campus, if not any

university environment in the world, has been blessed with. What we must ask ourselves is whether it is worth it to keep this land special by intricately balancing our encroachment into the future, or whether to allow our amazing landscape to dwindle into expansion and infill/outfill. If the answer is the former, then you need to say to yourself: "I will contribute to our campus environment and work to improve my interaction with the ecosystems here

on campus." Everyone must be actively involved with any effort to integrate environmentally-sound practices and sustainability into every aspect of our lives and communities. This process involves creating strategies based on a two-thousand year cycle, when the present redwoods on campus will turn their world over to the new generation of youngsters.

Student Environmental Center

The mission of the Student Environmental Center (SEC) is to: "Promote student involvement and collaboration with the University to find ways to implement environmentally sound practices on campus. Since its founding in summer 2001, the SEC has grown apace. It now includes a weekly steering committee, which is overseen by three co-chairs and advised by a Board of Advisors featuring staff, faculty, administrators and alumni who build continuity over decades as students come and go. It now includes three campaigns, one of which operates on a statewide level, the other two of which focus specifically on campuswide concerns.

Campus Earth Festival

For the past three years, this annual celebration has provided a space for the entire community to join together in moving toward a more sustainable future. Every year, 500-1,000 people have turned out to rock out to the music, listen to the speakers, participate in the workshops, visit the tables, learn more about environmental concerns, and honor the earth. In 2004, the SEC collaborated with College 8 Programs to put on the "Slugstock: 2004 Campus Earth Festival."

Campus Earth Summit

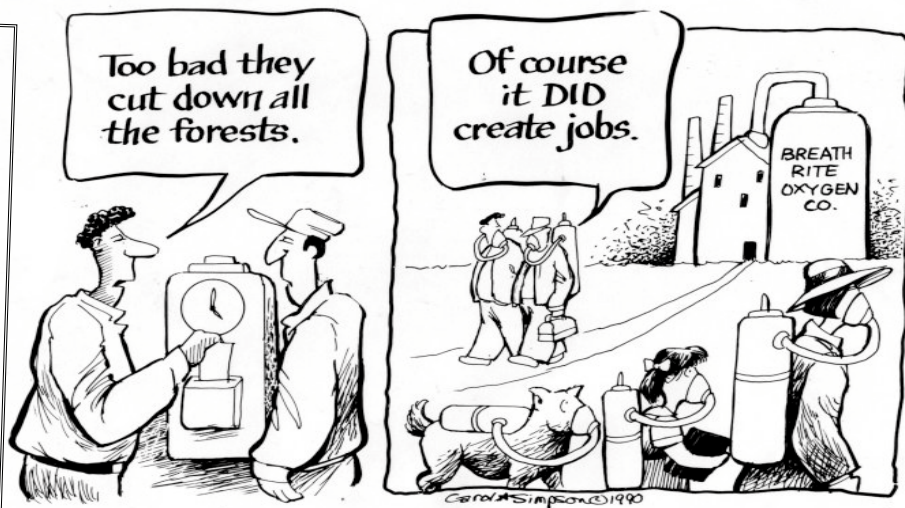
At the annual Campus Earth Summit, the entire community gathers to agree on ways to be sound stewards of the campus environment. At the Summit participants split into topic groups based on the Blueprint for a Sustainable Campus, a living document revisited and recreated annually at the Summit.



view from tree 9

SEC Campaigns

The success of the SEC's campaigns has made it a model for student groups nationwide. The three campaigns are Students for Organic Solutions, Waste Prevention, and the California Student Sustainability Coalition (CSSC), a statewide coalition of student environmental groups at the 10 UC campuses. Also this past year, the SEC (by way of its CSSC campaign) helped launch a statewide, fully-accredited course and lecture series, the Education for Sustainable Living Program (ESLP), which occurred simultaneously at five UC campuses. Over 160 students at UCSC took the ESLP for either five or two units of credit in Spring 2004, out of close to 500 students who were enrolled in the course statewide.



Blueprint for a Sustainable Campus

With the concept of sustainability gaining momentum around the world, even The UC Regents are coming on board.

Meeting our own needs of the present without compromising the ability of future generations to meet their own needs, particularly with regard to use and waste of natural resources. Sustainable practices support ecological, human, and economic health and vitality. Sustainability presumes that resources are finite, and should be used conservatively and wisely with a view to long-term priorities and consequences of the ways in which resources are used.

-UC Regents Definition of Sustainability

With The Regents' enthusiastic participation, the door for the Blueprint to make a huge and lasting impact has opened that much wider. And our opportunity to improve the campus'

relationship to its social, ecological, and economic vitality is that much greater.

The Blueprint is one of five monumental projects occurring on our campus as of this writing, which will change the direction and evolution of our campus forever. The Blueprint serves to document current sustainable practices and compile strategies for implementing new ones, thereby benefitting future generations. The other four monumental projects are the 2005-2020 Long Range Development Plan, the Executive Budget Committee (dealing with the "budget crisis"), the Monterey Institute for Studies and its possible incorporation into the UC, and the WASC accreditation (which is a national program to accredit our campus and create a vision for "academic excellence"). Because these projects will profoundly change our campus, it is essential that students participate in them, and it is also essential that the Blueprint is placed in the context of these projects, because it, unlike them, will focus on future generations; its potential reach extends far beyond that of the other projects.



For more information on the SEC's campaigns, or to get involved,

you can visit the SEC Web site at www.ucscsec.org, or Email us at enviroslug@ucscsec.org.

The SEC's weekly meetings are Thursdays at 6:30 p.m. at the College 8 "red room."

what is the military-industrial-academic complex?

All research is supported by someone who funds it. Professors at universities, corporate executive research scientists, graduate students, social scientists all have to turn to someone to pay for their work, provided they aren't born into riches.

But where does that money come from? We go to a public university, which is largely funded for operation by the state, but (especially now that Arnie's become our leader) there's only so much to go around. And as you know, that ain't much.

Because public funding is so short, professors typically use research grants to get the money they need. Grant requests are primarily written by the researcher, but sometimes by the funding organization, and they are a way to solicit funds for a study that the researcher wants to do. Usually at universities these monies are given by private corporations or by the federal government through divisions of the Office of Scientific Research and Development.

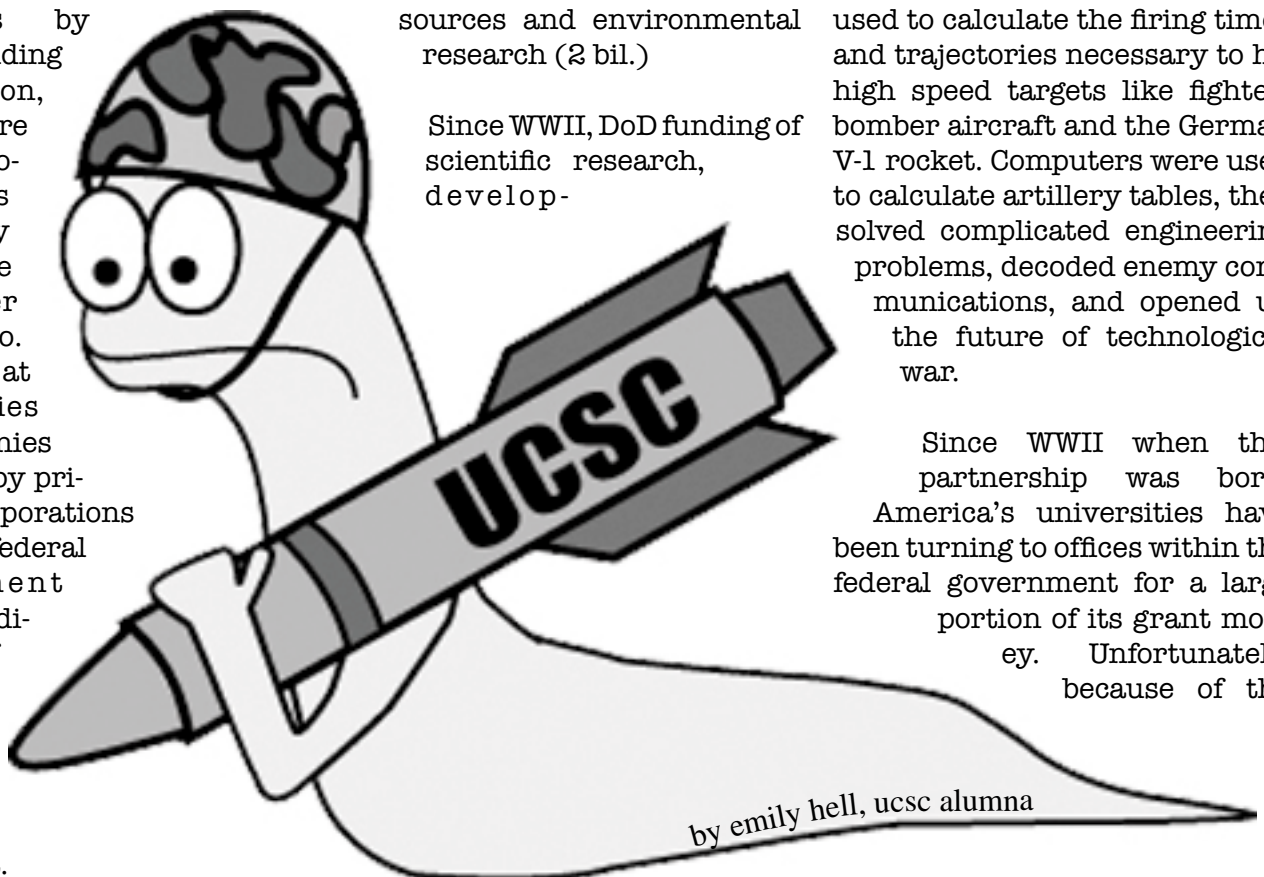
Last year the Office of Scientific Research and Development distributed \$10.7 billion dollars to its recipients. After being approved by various branches of the government, it is subsequently divided among federal agencies such as the National Institute of Health (NIH), National Science Foundation (NSF), Departments of Agriculture, Transportation, Commerce, and most of all, by the Department of Defense.

The DoD gets the biggest slice of the pie for distribution. 58% of research dollars (\$54.4 billion) from the Gov't get dished out by those old rich white guys running America's most dangerous corporation: the US Military. This is more than twice what the NIH receives (26 bil.), and an obscene 29x what is spent on natural resources and environmental research (2 bil.)

Since WWII, DoD funding of scientific research, develop-

ment, testing, and evaluation has remained the first priority of federal research funds. The military led the way in creating federal agencies, offices and partnerships with America's universities and research centers. Prior to WWII there had been no serious attempt by the federal government to fund academic research. During WWII, the DoD created agencies and linkages that provided billions of dollars to universities and corporations to research and design the weapons that would win the war and wage future wars. Among these weapons was most notably the atomic bomb, but also the proximity fuze, missile technology, and radar. Breakthroughs in electronics during the war led to the modification of anti-aircraft guns with analog computers, used to calculate the firing times and trajectories necessary to hit high speed targets like fighter-bomber aircraft and the German V-1 rocket. Computers were used to calculate artillery tables, they solved complicated engineering problems, decoded enemy communications, and opened up the future of technological war.

Since WWII when this partnership was born, America's universities have been turning to offices within the federal government for a large portion of its grant money. Unfortunately, because of the



by emily hell, ucsc alumna

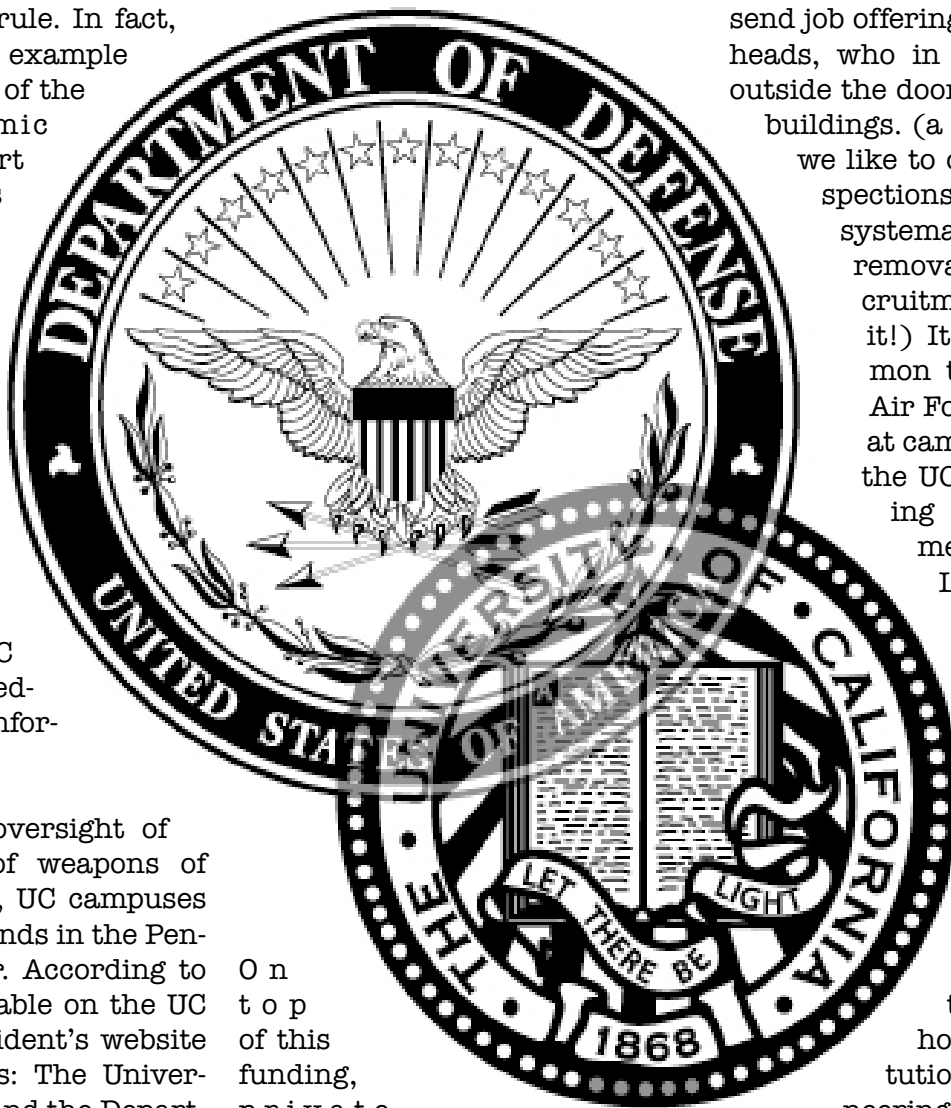
skewed distribution allocated by the OSRD, universities simply have nowhere else to turn when they are low on money, but to the military.

The University of California is no exception to the rule. In fact, the UC is a model example of the complexity of the military-academic matrix. To start with, the UC is manager of a significant portion of the nuclear arms industry. Two out of three national nuclear weapons laboratories are under management of the University of California and have been since 1943 (see "UC Manages Armageddon" for more information).

Aside from the oversight of the production of weapons of mass destruction, UC campuses also have their hands in the Pentagon's cookie jar. According to a document available on the UC Office of the President's website entitled "Partners: The University of California and the Department of Defense", in FY2003, the UC system received \$147 million dollars in research grants from the DoD.

Most of the research money given out to by the DoD benefits the engineering and computer science disciplines. The UC's Budget Review FY2003 tells us that "DoD does support considerable fundamental research in university laboratories and this funding is vital to the nation's engineering, mathematics, and computer sci-

ence efforts." The DoD provides the 55 percent of total federal support for computer sciences, 60 percent for electrical engineering, and 54 percent for mechanical engineering.



On top of this funding, private corporations have found their way into universities to get their hands on some hot new technologies. University of New Mexico is recently welcomed a brand-spankin' new Raytheon building (as they simultaneously adopted a former Army Chief of Staff as their president). UC Berkeley's got one named after the San Francisco based Bechtel Corporation. Along with funding research at universities, these greedy war profiteers have snuck in by fund-

ing the creation and/or expansion of entire departments.

Perhaps most disturbing, however, is the recruitment that is taking place on our campuses. Military corporations regularly send job offerings to department heads, who in turn post them outside the door and around the buildings. (a fun activity that we like to call "weapons inspections" involves the systematic targeting and removal of these recruitment flyers. Try it!) It's also quite common to see the Navy, Air Force and Marines at campus job fairs. At the UC, however, nothing exceeds recruitment by LANL and LLNL for scientists to work on nuclear bombs.

As UCSC expands into the realm of a research institution, you can expect a tighter military hold on out institution. The new engineering building is nearing completion, journalism has been axed and social science programs are on the downturn. And we can thank our former chancellor, MRC Greenwood for all this. And seeing as she was promoted to become the director of Academic Affairs for the UC system, we can only fear where she's gonna take it.

Written By Emily Hell and Darwin Bondgraham, aka Fiat Pax.

www.FiatPax.net

UC MANAGES ARMAGEDDON

On April 15, 1943 the Regents of the University of California signed a contract with the federal government to manage and operate the Los Alamos National Laboratory. Los Alamos, the birthplace of the atomic bomb, have continued its relationship with the UC until this day, meaning that every nuclear weapon in the United States arsenal was designed by a University of California employee.

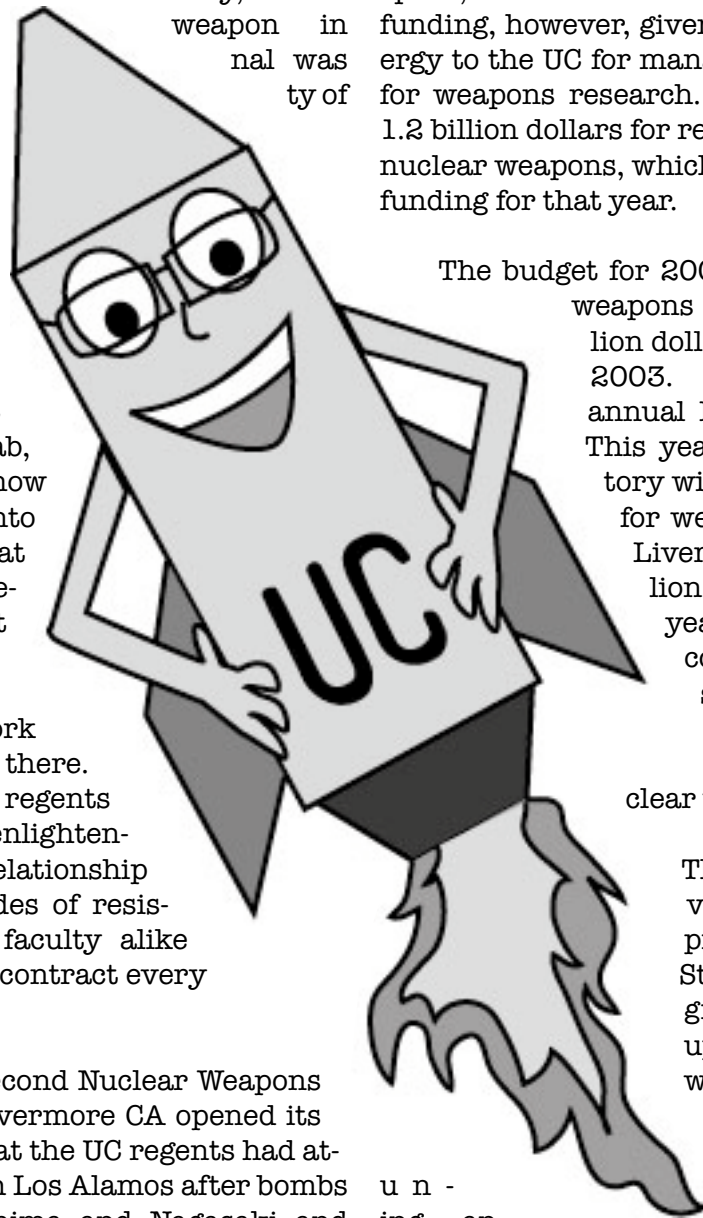
I don't know about you, but I have a problem with the creation of weapons of mass destruction being associated with the name of my university. In the forties when the UC agreed to manage the lab, they literally didn't know what they were getting into as the work being done at Los Alamos was top secret and nobody except the lab scientists and the Army Corps of Engineers knew how sinister the work was that was being done there. Since then, however, the regents have had their share of enlightenment, and although the relationship lab has undergone decades of resistance by students and faculty alike they continue to sign the contract every five years.

In 1952, the country's second Nuclear Weapons Laboratory, located in Livermore CA opened its doors. Despite the fact that the UC regents had attempted to sever ties with Los Alamos after bombs were dropped on Hiroshima and Nagasaki and the dark secret of Los Alamos became public, the contract continued and in 1952 Lawrence Livermore Laboratory became under management by the University of California as well. The labs are officially a part of the Department of Energy, not the Department of Defense, and it is ultimately the DOE that the UC works with in its management.

Today, the three laboratories have a combined UC workforce of 18,000 and operate on federally financed budgets totaling nearly \$4 billion. Along with nuclear weapons research, LANL and LLNL conduct civilian studies as well, such as energy, space, and medical research. The vast amount of funding, however, given by the Department of Energy to the UC for management of the labs is used for weapons research. In 2002, LANL received 1.2 billion dollars for research and development of nuclear weapons, which was 80% of its entire DOE funding for that year.

The budget for 2004 from the DOE for "total weapons activities" will be 6.4 billion dollars, an increase of 9% from 2003. This is 30% of the entire annual DOE budget of \$21 billion. This year the Los Alamos Laboratory will receive 1.3 billion dollars for weapons research, Lawrence Livermore will receive 1.2 billion. That means that this year, of the \$4 billion dollar combined budget the University of California manages for the labs, \$2.5 billion, or 63% will be used for nuclear weapons research.

The \$2.5 billion is spent on various nuclear weapons programs, including the Stockpile Stewardship Program, which provides for upgrades of every nuclear weapon the US has, as well as for the production of new nuclear weapons, under the guise of stabilizing already existing arsenal. The goal of the SSP is to enhance the capabilities of the US nuclear weapons stockpile. Though a huge portion of the DOE's budget is devoted to these weapons "improvement" programs, the budget contains very little information about them.



This year, the University of California will be given



ardship Program, and the disposal of nuclear waste, are all fundamental responsibilities of the University of California as lab managers. Under the guise of fundamental scientific research, backed by one of the nation's most respected institutes of higher learning, laboratory scientists and bureaucrats are able to continue their legacy of building weapons of mass destruction by abusing the reputation of this university, its faculty, and its students.

I recently drove out the Los Alamos and saw the lab for myself. Walking around on the property, it was eerily reminiscent of a university campus. Researchers walked cheerily from building to building, ate lunch in the cafeteria and carried out

normal conversions. It seemed that not a thought crossed their minds as to the ethics of the work they were doing. Many of them were once students at the University of California and were recruited through professors or department officials.

Also being researched by University of California employees is the Robust Nuclear Earth Penetrator, with a \$45 million budget over three years for design and theoretical framework. The RNEP will be the first new nuclear weapon to be added to the US arsenal since 1989. It has been touted by the Bush Administration as a more "useable" nuclear weapon, its objective to burrow hundreds of feet below the ground before detonation in a "bunker-busting" technique. Not only does preliminary research prove the RNEP ineffective, but it shows that if used in an urban setting, the radiation emitted, though underground, would be enough to kill 50,000 people in the first 24 hours. Bush Administration rhetoric has been heavily saturated with threats of first-strike nuclear use, and the mere production of a new nuclear weapon designed for battlefield use has disastrous consequences in the international arms control regime.

The research of weapons of mass destruction including the RNEP, the management of the Stockpile Stew-



In order to stop these labs we must remove the university's name from them. The longer they stay connected, the longer the lie continues that the

production of these weapons is for "national security". The US should not be allowed to make these weapons and simultaneously dictate who can and cannot do the same. And it is up to us as students, staff, and faculty of this prestigious institution to recognize our role in the management of these labs. Let's get the UC out of nUClear!

Find out more about the UC's involvement in the nuclear arms race, and the control of the Defense Department on University research. Please visit these sites, and get involved!

www.fiatpax.net
www.lasg.gov
www.trivalleycares.org
www.UTwatch.org

\$2.5 billion dollars to spend on nuclear weapons research.

Your Dollar, Your Vote

There are dizzying amounts of products for customers to choose from on the shelves of grocery stores across the U.S. With each product's packaging screaming a different message, it is hard to tell if the quality of the products and the methods in which they were produced live up to what the labels may claim. Unfortunately, global prices for commodities such as coffee are determined by powerful corporations with little regard for the human costs of their profits. Coffee prices are now reaching an all time low, making it more and more difficult for farmers to feed their families.

CURRENT SITUATION

When a farmer sells coffee in the conventional market it has to go through a long chain of brokers before it reaches your local retailer.

Since each of these steps takes a portion of the profit, the farmer ends up receiving only 3% - 5% of what the coffee sells for (Central American farmers usually receive only \$0.35 - \$0.45/lb for coffee that retails at \$8.00 - \$9.00). Large corporations have figured out how to make even more profit by acquiring all of the steps in this coffee chain.

Corporations have played a large role in creating the coffee crisis that Central American farmers are experiencing today. Many corporations have contracted farmers in nontraditional coffee growing countries like Vietnam to grow large quantities of low quality coffee. These large-scale farming systems are generally unsustainable and rely heavily on pesticides and other chemicals. This increase of production in these countries has created an oversupply of beans on the coffee market and has forced coffee growers in Central America to sell their gourmet quality coffee for mere pennies.

COFFEE FARMER

Local Broker

Exporter

Importer

Roaster

Distributor

**YOUR LOCAL
RETAILER**

ALTERNATIVES

Imagine though, if you could buy your products directly from farmers who could tell you how the products were grown and sell them to you for a price that they think is fair. According to Roberta Jaffe, one of the founders of Community Agroecology Network (CAN), a nonprofit organization that is dedicated to creating a cooperative coffee trade, they want consumers to be able to buy coffee and other goods from a "global village farmers market." The direct interaction that happens at a farmer's market allows the customer to choose their products, communicate with the farmer about how the products were produced and then see that their money is going directly to the farmer without passing through many other hands.

What is Fairtrade?

Fair Trade is an alternative system of global trade that guarantees a basic level of human dignity and social well-being for small-scale coffee producers in developing countries. While consumers in the U.S. pay up to 10 dollars per pound for coffee, the conventional system of trade leaves only 30 cents for the producer, which isn't even a survival wage. A handful of transnational corporations have taken so much control of the conventional market, that they command these exploitative prices. Fair Trade, on the other hand, standardizes a living wage, which is several times higher.

The Fair Trade system works on a few fundamental principles:

- It's based on more direct relationships between producers and consumers, eliminating the middlemen that take up so much of the profit in the conventional market.
- Environmental Sustainability: Fair Trade requires that farmers maintain sustainable management practices. Over 80% of Fair Trade producers are also organic.
- Fair Trade Cooperatives must belong to democratically-run cooperatives.
- And it's dependent on the education of consumers in developed countries (like the U.S).

A STEP IN THE RIGHT DIRECTION...

Many coffee retailers, from your local roaster to large, chain coffee shops like Starbucks are now responding to consumer pressure by promoting fairtrade coffee. While this is a step in the right direction, many farmers are still hindered by the fair trade market.

The primary limitation to this alternative model is limited consumer demand. Only a small percentage of the huge global coffee trade is certified Fairtrade. Increasing the market share of responsibly traded coffee is only possible through organizing and public education of potential consumers.

Also, fair trade usually supports the wealthier small-medium sized farms that already have the resources to sell top-quality coffee. Many small farmers that are lacking resources like the machinery that produces coffee beans from the berries cannot benefit from the fair trade market. Fairtrade brokers usually only buy the farmer's highest quality coffee. This usually amounts to only about 20% of the crop, which means the farmer still has to sell the remainder of their crop for the same low price.



SOME FACTS:

- In 1999, 1.5 million pounds of Fair Trade Certified coffee was sold in the US; by 2003, this number is expected to grow to 12 million pounds.
- 300 Fair Trade cooperatives, representing 550,000 farmers and their families, sell through the Fair Trade Register.
- 21 countries throughout Latin America, Asia and Africa produced Fair Trade coffee.
- According to a 1999 Transfair survey in Central America, non-Fair Trade coffee farmers only received an average of \$0.38 per pound from the middlemen through which they were forced to sell.
- * A majority of Fair Trade Certified coffee sold in the US in 1999 was certified organic.

CAN: helping communities help themselves

Organizations like the Community Agroecology Network (CAN) feel that it is important to create a direct market and take a step beyond fair trade. CAN feels that it is important to not only create a direct market to ensure fair prices for coffee farmers, but also to help communities establish independence so they don't have to rely on the standards set by the existing market structures. They want to help bring the resources of various communities together so communities lacking capital can acquire the machinery that they need to roast and package their own coffee.

There are currently 5 communities from Costa Rica to Mexico that are members of CAN. Graduate researchers are working in each of these communities to help further the communities' knowledge about sustainable practices. According to CAN researcher Deborah Yashar, "the direct relationship through CAN would encourage and support the farmers to grow coffee in a more ecologically safe and friendly manner and help them in their transition to growing all organic coffee."

CAN has a strong commitment to building the capacities of communities so they can receive a fair price and, as pledged in their mission statement, CAN most importantly believes in "Helping Communities Help Themselves Move to Sustainability."

For more information on the Community Agroecology Network or to order coffee, visit www.communityagroecology.net

To get involved with internships on campus or in a CAN community abroad, contact Troy Henri: troyhenri@yahoo.com



COMERCIO JUSTO

Comercio Justo promotes awareness of the principles of fair trade and seeks to stimulate its demand and access on campus. We are dedicated to rebuilding a conscious consumer-producer relationship in which all participants act with responsibility and integrity. Comercio Justo functions on two basic levels:

- Education: Striving to expose the consequences of consumer supported conventional corporate structures on farmers, producers and craftspeople in their respective countries, Comercio Justo acts on campus as an informational outlet for students, staff and faculty to advocate fair trade as a positive alternative.
- Access: We work to increase the availability of fair trade products in all campus retail outlets by creating not only a consumer demand for fair trade, but also through continuous dialogue with sellers concerning their opportunity for responsible purchasing and to promote responsible consumerism.

For more information about Comercio Justo or to get involved, contact: ucscfairtrade@yahoo.com

GET INVOLVED!

Following our success making CAN coffee available in all the UCSC dining halls, Comercio Justo and CAN are now launching the Sustainability with Soul campaign to bring more sustainable foods to UCSC. Begun in earnest by Comercio Justo this spring, the campaign is a dual-faceted approach to pressure and give support to the UCSC Dining Services to incorporate "local, organic, and Fair Trade foods" (called generally "sustainable foods") into their meal plans. The first objective is to foster student support for sustainable foods through large events, small teach-ins, and tabling at every campus event possible. The second part of the campaign is the creation of "sustainable food purchasing" guidelines to help the Dining Services administration through the complex issues of sustainable food systems. The guidelines were developed by the Campus Sustainable Food Purchasing Group, composed of members from CAN, Comercio Justo, Community Alliance for Family Farms (CAFF), Center for Agroecology and Sustainable Food Systems (CASFS), Students for Organic Solutions (SOS),

and Program for Sustainable Living. The guidelines will be implemented in the new Dining Services contracts this June. Our goal is to have 2% of the total food bought by the Dining Services in the 2004/05 school year to be in accordance with the guidelines and increase that to 5% and 10% over the next two years.

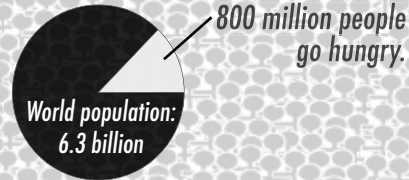
To get involved, contact Nick: ed47les@yahoo.com



>>> WE'LL START WITH A FEW FACTS:



By 1999, the wealth of the world's 475 billionaires was greater than the combined incomes of the poorest half of humanity.



Sources: Forbes Magazine and undp.org

see p.65-67

475 : 3,150,000,000
1 greedy motherfucker : 6,631,579 people



follow the money

1. Capitalism is about the Accumulation of Wealth.

In pursuit of this goal, the Global Assembly Line is chugging along quite nicely. Humans are consuming about US\$49 trillion worth of stuff per year: food, cars, clothes, old growth, etc. This means record profits for the tiny minority who have enough power (money) to manipulate the situation for their own benefit.

2. Getting rich means keeping revenue for yourself:

CEOs of large US corporations make 419 times the average salary of a blue-collar worker. (Source: Business Week, 4/19/99)

3. "Race to the Bottom"

Workers all over the world are now pitted against each other in competition for jobs producing goods for first-world markets. No one is paid a decent wage because factory owners are free to move production to a still more desperate part of the world. Since 1994, over 765,000 unionized manufacturing jobs have been lost in the United States.

These jobs have moved into maquiladoras in Mexico or sweatshops in East Asia where the factory can pay even lower wages.

- Workers in El Salvador earn about 24 cents for each NBA jersey they produce, which then sell for \$140 in the U.S.
- Workers in China have been known to die after marathon shifts, and workers even have a name for such incidents: "guolaosi", which means "overwork death."
- Workers in Mexico making jeans for Gap and Guess say they are sometimes forced to work all-night shifts, and are prevented from leaving the factory by armed guards.
- In Thailand, Burmese refugees work 13 hours a day for make 12 cents an hour making name brand clothes for export.



NAFTA

The North American Free Trade Agreement (NAFTA), signed in 1994 between Mexico, the U.S., and Canada, was the result of a massive lobbying effort by business groups in the 3 countries. It has also become the model for many other proposed free trade agreements.

Has NAFTA made us better off?

- > In Mexico, manufacturing wages fell 21 percent from 1995 to 1999, and have only started to recover. The percentage of Mexicans living in poverty has also grown since NAFTA went into effect.
- > It's estimated that over 765,000 U.S. manufacturing jobs have been lost since NAFTA came into effect as companies relocated to Mexico to take advantage of \$5 per day wages for Mexican workers. Without enforceable labor rights and facing violent repression, Mexican workers cannot easily organize to increase their wages. The laid-off U.S. workers usually find jobs with less security and wages that are about 77% of what they originally had.
- > In the maquiladora zones along the US-Mexico border, the increased pollution and the improper disposal of chemical wastes have dramatically raised rates of hepatitis and birth defects.
- > NAFTA's Chapter 11 changed the rules by letting corporations sue for "anticipated lost profits." This is imaginary money that a corporation says it could have made... if some regulation hadn't been there. One corporate lawsuit under NAFTA already pressured Canada's government into repealing a ban on MMT, a suspected carcinogen. Canada was also forced to pay MMT's manufacturer \$16 million. An effect of these new corporate rights is that corporations can do end runs around democracy, threatening people's environmental, health, and workplace safety protections.

CAFTA

The U.S. - Central American Free Trade Agreement (CAFTA) is a free trade agreement between the U.S. and the five Central American nations of Guatemala, El Salvador, Honduras, Nicaragua, and Costa Rica.

- > CAFTA is closely linked to Plan Puebla Panama (PPP), a 10-year long, multi billion-dollar mega-development project that will construct physical



and industrial infrastructure throughout the region. Civil society groups in Mexico and Central America see the PPP as paving the way for CAFTA and FTAA. These groups have protested the PPP because of the devastating impact that it will have on the environment, indigenous communities, and local economies.

- > Under CAFTA, the state run health care, education, electrical generation, and water systems could be privatized and sold off to multinational corporations.

- > CAFTA will most likely contain the Chapter 11 investor rights provision of NAFTA and would open up Central American nations to the risk of corporate lawsuits. Such elements of CAFTA would erode democracy and allow for decisions to be made behind closed doors that would affect the lives and well being of millions of people.

For more info or to get involved in the Anti-CAFTA campaign, contact: Centro Americanos Unidos ucsc_cau@hotmail.com

FTAA

Further expanding on NAFTA, the Free Trade Area of the Americas (FTAA) would encompass all countries in North and South America except for embargoed Cuba, forming the largest trade agreement in history.

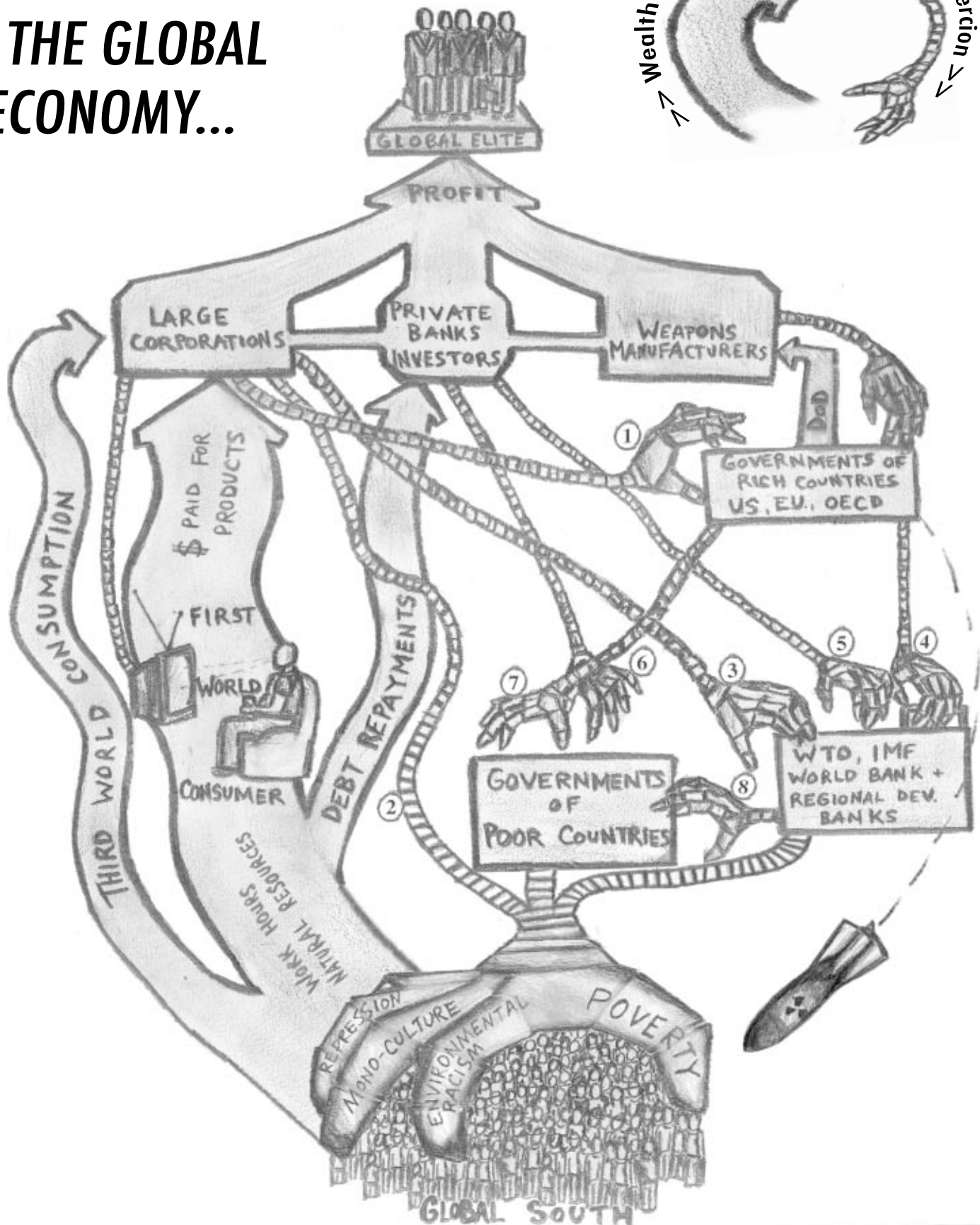
NAFTA on steroids:

- > Big business stands to gain still more power to exploit labor efficiently, pressure governments with lawsuits, and disregard occupational safety or the environmental costs of its profitable enterprise.
- > Inequality will worsen as more and more people are marginalized by a system that concentrates the wealth in the hands of a small minority.
- > States lose their ability to pass laws to protect their citizens, their environment, their sovereignty.
- > Accelerated privatization means higher prices, poorer service, union busting, and worsened working conditions.

Needless to say, many people are opposed to the FTAA. In fact, a coalition of citizens' networks representing some 50 million people from every country in the Americas has formed to work to stop what is seen as the latest attack of corporate globalization.

more info: www.art-us.org/HSA.html

See a pattern?



EXPLANATION OF THE DIAGRAM

1 Corporate power over governments of rich countries

EXAMPLE The \$150 billion spent on corporate subsidies and tax benefits in the U.S. is more than the \$145 billion paid out annually for all social services excluding Social Security and medical care.

EXAMPLE Chiquita recently used the US government to bring a \$525 million lawsuit against the European Union using WTO trade rules. The suit alleged that the EU policy of favoring trade with ex-colonies in African and Caribbean nations cut into Chiquita's profits.

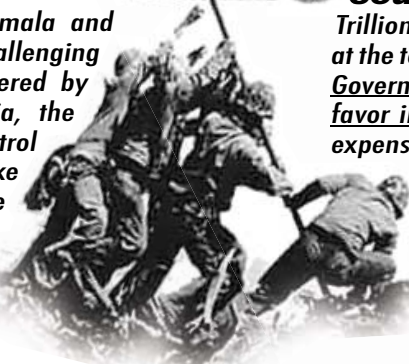
EXAMPLE Dick Cheney used to be the CEO of Halliburton, a corporation that now holds U.S. government contracts for operations in Iraq worth \$292 million. Fortune Magazine's cover story this June was entitled "Making Iraq Safe for Capitalism." The article discussed a second wave of profit in Iraq: first companies like Bechtel and Halliburton made millions off reconstruction contracts, now there's a Burger King in Baghdad.



2 Corporate power over the Global South

EXAMPLE Coca-Cola: In Guatemala and Colombia, union activists challenging Coca-Cola are routinely murdered by paramilitary soldiers. In India, the company is known for taking control of publicly owned water to make its product. And throughout the world, Coca-Cola undermines traditional culture and nutrition with its sticky mix of sugary drinks and wall-to-wall advertising.

EXAMPLE Monsanto: This agroindustrial giant developed the Agent Orange defoliant used in the Vietnam War to destroy forests where communist guerrillas might be hiding. Today it supplies Roundup Ready to fumigate coca crops (and unlucky peasants) under Plan Colombia.



3 Corporate power over WTO, IMF, etc.

EXAMPLE At a recent meeting of agricultural ministers in Sacramento leading up to the full WTO meeting in Cancun, the USDA (headed by a former lawyer for Monsanto) organized a trade expo that gave agroindustrial companies inside access in order to advocate the use of their products, including GMO crops.

EXAMPLE The US trade representative set a new precedent this year by including "industry representatives" in his delegation to the WTO meeting in Cancun.

4 Rich countries' power over WTO, IMF, World Bank, etc.

Whilst the WTO is 'rules-based' when it comes to implementing its biased trade rules, it is 'rule-less' when it comes to the procedures by which these trade

rules are negotiated. The result is that the majority of developing countries' positions are marginalized in these negotiations. Where necessary, bullying strategies have been fully employed.

EXAMPLE In the lead-up to the WTO ministerial in Doha, Kenya attempted to resist the US' position of strengthening patent rights (TRIPS). Nairobi was called five times in the space of two days until the country, which was also in the process of negotiating a \$150 million IMF loan, finally backed down. For more info, read "Behind The Scenes At The WTO" at focusweb.org

5 Global capital's power over WTO, IMF, World Bank, etc.

Third world debt is big business. It is also a central obstacle to alleviating poverty. In the words of Alejandro Olmos Gaona with Jubilee 2000, "...behind the banks stand the multilateral organisations and the governments that uphold them, who control and influence their decision-making. While they design common strategies they systematically obstruct any attempt to formalise a debtor countries grouping which might sit down on an equal footing with the creditor countries."

6 Global capital's power over poor countries

Trillions of investor dollars can suddenly leave a country at the touch of a button, causing its currency to plummet. Governments are thus forced to maintain policies that favor international investors, even if this comes at the expense of their citizens: high interest rates and no limits to the wholesale export of wealth are two notable examples.

EXAMPLE Thailand and most of southeast Asia, Argentina, Mexico, and others have experienced the consequences of not jumping quick enough at the command of spooked bankers: thousands unemployed, erased life savings, massive poverty.

7 Rich countries' power over poor countries

The 2002 National Security Strategy of the U.S.A. states that "We will actively work to bring the hope of democracy, development, free markets, and free trade to every corner of the world."

www.whitehouse.gov/nsc/nss.pdf

8 WTO, IMF, World Bank power over poor countries

see preceding pages for introductions to the WTO, WB, and IMF

Structural Adjustment Policies have required 36 countries in sub-Saharan Africa - where more than half of the population lives in absolute poverty - to shift scarce resources into production of cash crops for export in order to raise funds for debt repayments. This has had deadly consequences for a region devastated by the AIDS pandemic. If current trends continue, the number of AIDS orphans in Africa may exceed 40 million by 2010.

EXAMPLE One out of every four Zimbabweans has HIV. In 1998 Zimbabwe spent 10.3 percent of its GDP on debt payments. It spent 3.2 percent of its GDP on health care.

WB/IMF:

Created after World War II to help avoid Great Depression-like economic disasters, the World Bank and the International Monetary Fund are the world's largest public lenders, with the Bank and the Fund also the world's biggest loan sharks. Fund supplying member governments with money to overcome short-term credit crunches. But the Bank and the Fund have shined a harsh spotlight on the way the institutions put the interests of wealthy corporations above the interests of the planet's poor majority. When the Bank and the Fund lend money to debtor countries, they mean the slashing of government budgets, leading to attached. These policies—or SAPs, as they are sometimes called—require debtor governments to open their economies to penetration by foreign corporations. They mean focusing resources on growing export crops for industrial countries rather than supporting family farms and growing food for local communities. And, as their imposition in country after country in Latin America, Africa, and Asia has shown, they lead to deeper inequality and environmental destruction. For decades people in the Third World have protested the way the IMF and World Bank undemocratically impose such policies on their countries. In April 2000, some 20,000 people gathered in Washington, DC during the institutions' spring meetings to demand a more democratic kind of international decision-making. Similar protests took place in Prague, Czech Republic in September of that year. By dragging the Fund and the Bank into the light of public scrutiny, the Washington protests re-invigorated a public dialogue about the growing wealth inequalities within and among nations, and they put the institutions on notice that they can't continue business as usual.

WTO

The World Trade Organization is the most powerful legislative and judicial body in the world. It works to remove all barriers to international commerce, including laws protecting labor rights, education, health care, and the environment. In the eight years of its existence, WTO panels composed of corporate attorneys have ruled that: the US law protecting sea turtles was a barrier to "free trade"; that US clean air standards and laws protecting dolphins are too; that the European Union law banning hormone-treated beef is illegal. According to the WTO, our democratically elected public officials no longer have the rights to protect the environment and public health. Unlike United Nations treaties, WTO rules can be enforced through sanctions. This gives the WTO more power than any other international body. The WTO's authority even eclipses national governments.

In November 1999, 50,000 people went to Seattle to challenge this corporate agenda and to demand a more democratic, socially just and environmentally sustainable global economy. The protests succeeded in shutting down the trade talks and derailing another round of corporate-managed trade agreements. The latest WTO meeting in Cancun fell apart as the "Group of 21" representing many poorer countries and the majority of the world's population, walked out over the rich countries' refusal to recognize the global south's concerns about agricultural policies. The Group of 21 argued that US/EU farm subsidies sacrifice the cultural integrity and economic livelihood of peasant communities in favor of biotech corporations. Since the recent break-down in negotiations in Cancun, the US/EU-driven stance on investments and agriculture is in jeopardy. If it cannot be salvaged, it is likely that rather than depending on the WTO's sweeping jurisdiction, the US will seek to further its trade interests through bilateral and regional agreements such as the Free Trade Area of the Americas (FTAA) - which is based on many of the same principles.



Interview with Marcela Muñoz

- Sewing Supervisor Line 14 at the Korean-owned Kukdong garment factory in Puebla, Mexico
- Key Organizer with SITEKIM (Independent Union of the Workers of Kukdong)

this article thanks to United Students Against Sweatshops: www.usasnet.org

From the beginning Marcela, a SITEKIM leader, has played an integral role in organizing fellow workers at Kukdong. When she is not working at the factory, she travels from town to town organizing workers in their homes.

Marcela is a 22-year-old single mother who hardly gets to see her 3-year-old son, Luis Eduardo. She lives two hours from Kukdong and leaves for work and arrives home while he is sleeping. Marcela's mother looks after him, but she worries about their safety especially after receiving threats from CROC* employees targeting her and her family.

What is your family like?

Marcela: I live with my mother and my son. My sister lives with her husband and son in Florida. The father of my son is not involved in Luis' life. It's not because I wanted it that way but because he never took interest. He lives in Chietla but did not ask about him until Luis was already two.

My mother worries about me because I come home late from SITEKIM meetings and organizing, but she supports what I am doing, which helps me a lot. Once someone from church asked my mom how she could let me go around organizing. My mom responded by saying that the Bible doesn't say it's wrong to organize people, especially if it is to help their situation.

How did you become a union organizer?

It first started because the conditions in Kukdong were bad. They were serving us spoiled and dirty food in the cafeteria. There was a day when the majority of the workers were sick with dysentery. So the supervisors from each sewing line got together and decided to address these problems. Some time after that, they called some of us in to the main office, the ones that

the CROC representative said were the main troublemakers, and tried to force us to sign resignation letters that they had typed up for us, but we refused. Instead they fired us.

That's when the workers collectively decided to have a work stoppage in objection to our dismissal. During the work stoppage workers were beaten up and many were fired. However, because of the media and international attention to the situation, most of us were rehired. But the conditions in the factory have not improved.

A group of workers, through the help of Centro de Apoyo al Trabajador, decided that the way to bring real change to the factory is to have an independent union represented by workers

"...the future of democracy in Mexico is in the unionization of workers in maquiladoras."

in the factory rather than CROC. Since then, that's what we have been trying to do.

Have you worked in any other maquilas?

Before working at Kukdong, I worked in Matamoros Garment. It was horrible there. The union that supposedly represented the workers was also CROC. We were never paid on time and we were forced to work overtime if we did not finish our daily quota. Even though sign out was at 6 p.m., we would have to work until after 11 p.m. I guess the reason why the workers in Matamoros Garment never had a work stoppage in protest of the work conditions is because, unlike in Kukdong, the workers were divided. The workers were either scared of losing their job or they were, in one way or another, affiliated with CROC. The conditions got so bad that I decided to leave and work at Kukdong.

What have you learned from your experience?

I realize that the future of democracy in Mexico is in the unionization of workers in maquiladoras. SITEKIM is an example of how a union can function by workers.

✱ CROC: Revolutionary Federation of Workers and Peasants, a union known for its closer allegiance to the factory bosses than to the workers themselves. Has links with the PRI which ruled Mexico for more than 70 years.



EMPIRE STRIKES BACK

Moving away from home, smoking drugs, getting wasted, lots of hay rolling – these are the typical rites of passage celebrated in college classics like *Revenge of the Nerds* and *Animal House*. A less sexy, but more profound rite across college campuses (especially UCSC!) during the past thirty years has been getting acquainted with the darker side of U.S. history abroad and domestically – what you probably were not taught in high school. This can be a difficult transition that fundamentally challenges your reality. The university experience can be akin to Morpheus' warm warning to Neo upon his exit from the Matrix: 'Welcome to the Desert of the Real.' Once you learn of the terror wrought in the name of national accumulation, progress, and security, pledging allegiance becomes impossible.

There are few states on this planet with an innocent or bloodless history, but the U.S.' is particularly troublesome. My aim in this dispatch is not to excavate the many miseries that made and continue making this country (Philippines 1945-53, Iran 1953, Guatemala 1953-1990s, Vietnam 1950-73, Cambodia 1955-73, Chile 1973, Nicaragua 1978-89, Panama 1989, Iraq 1990...) – if taught well this is what class is for – but instead to historically situate your welcoming to the desert of the real. The claim I'd like to develop is that your introduction to this country's painful truths is occurring at a novel time – one different from generations past. My sense is that now, more than ever, the realities of U.S. nation-building are out in the open – in the alternative media, mainstream media, classrooms, bars, coffee houses etc. Nowhere is this clearer than in the present popularity of the term 'Empire.'

Pundits all across the political spectrum domestically and abroad are invoking 'Empire' as the appropriate description of present U.S. power. This is meaningful: 'Empire' is a dirty word. It used to be the preserve of more marginal voices in U.S. politics: progressive activists, intellectuals, journalists etc. Through the 80s and 90s prominent U.S. foreign policy critic Noam Chomsky could be expected to invoke 'Empire' in his analyses of U.S. power, but not the *New York Times* or *Washington Post*. 'Empire's' newly privileged place in public discourse suggests changes both in the power and aims of the U.S. State, and the political consciousness of ordinary U.S. Americans. These changes need to be accounted for. But before sketching an analysis of our present moment, I'd like to answer the obvious question: what the hell is an Empire?

Empire has traditionally referred to an extensive group of states formed by colonization or conquest, and subject to the authority of a metropolitan or imperial state. Calling the U.S. an empire is provocative not least because this country was founded in a revolutionary struggle against the British Empire, and more recently was a primary supporter of Decolonization (whatever the motivation) after World War II. The U.S. has historically regarded itself as a bastion of freedom and democracy. 'American Empire,' and

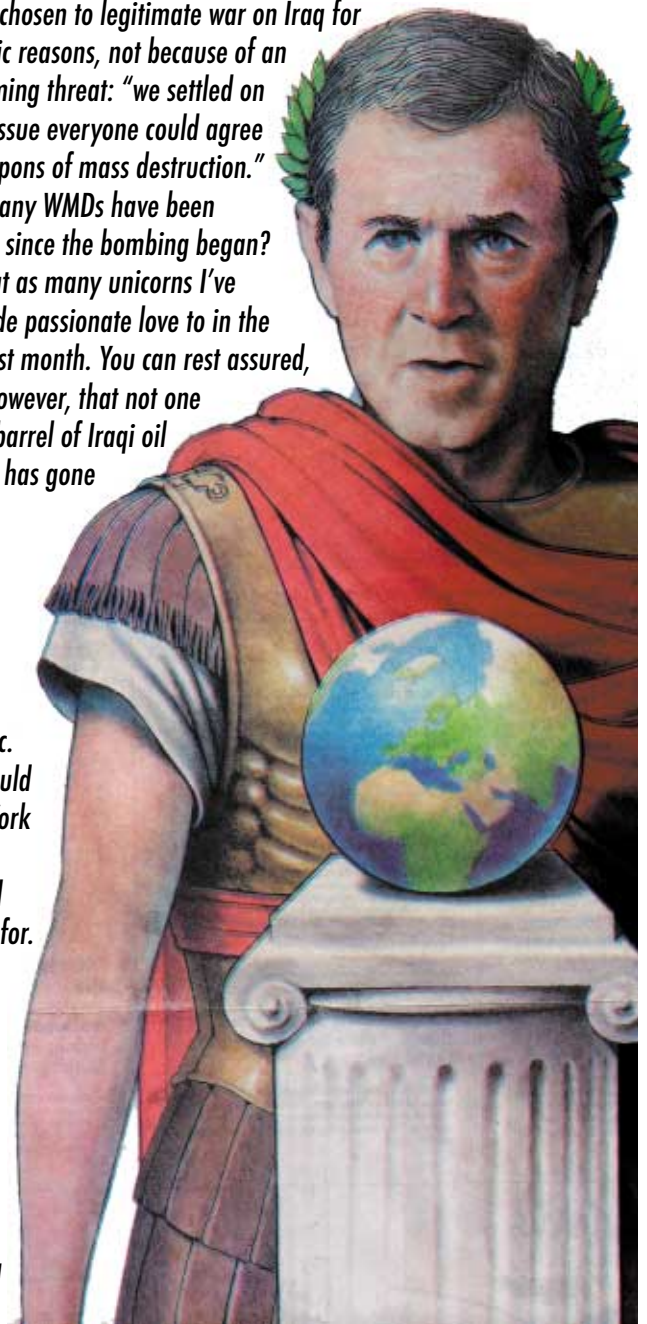
the exploitation and domination it connotes, does not jive with our country's self-image.

What does it mean that more and more commentators are finding 'Empire' the appropriate term for U.S. power? The simple answer is that the Bush Administration's marauding (preemptive invasion and occupation of Iraq) and go-it-alone (snubbing the UN, and international agreements like the Kyoto Protocol, ABM Treaty, and the International Criminal Court) foreign policy is making a once marginalized accusation simple fact or common sense. Even voices on the far right (or 'neoconservatives') are using the term to characterize their designs for the U.S.' role in the world – Dinesh D'Souza's "In Praise of American Empire" is one example. The U.S. state has enacted imperial ambitions many times before, but its actions have become so brazen that 'American Empire' is becoming a reality even the steadfastly patriotic cannot ignore – in a recent interview with *Vanity Fair*, Deputy Secretary of Defense Paul Wolfowitz admitted that WMDs were chosen to legitimate war on Iraq for

bureaucratic reasons, not because of an overwhelming threat: "we settled on the one issue everyone could agree on: weapons of mass destruction."

How many WMDs have been found since the bombing began?

About as many unicorns I've made passionate love to in the past month. You can rest assured, however, that not one barrel of Iraqi oil has gone



unaccounted for since the occupation began.

In the mean time, approx. 12 000 Iraqi civilians have died, and 40 000 have been injured. The invasion has also cost 900 U.S. American lives and 144 billion taxpayer (you and me) dollars – enough money to finance 3.3 million four-year college scholarships (see: www.costofwar.com). The recent increases in your tuition is not unrelated to your country's problematic spending priorities – Empire ain't cheap.

The basic point I want to make is that Bush's America is both a continuation of nation-building as usual, and a newly pernicious configuration of U.S. state power – more overtly militaristic and marauding (and costly!) than probably ever before. America as Empire is not a new idea, but the Bush Administration's particular enactment of Imperial ambition is. To effectively resist the new empire, we require this double awareness.

There is ongoing debate over effective anti-Empire strategy. The bottom line for progressives is that Bush – The Emperor...ugh – must be ousted from the White House in 2004. But most progressives are simultaneously suspicious of the electoral alternatives. The Democrats are the most realistic vehicle for ousting Bush and his neoconservative cabal, but only four years ago while Clinton was president, thousands of folk flooded the streets of Seattle to protest U.S. backed corporate globalization – or simply put: neo-colonialism. The Democrats enacted imperial ambition more 'softly' (less militaristically) and multilaterally than the Republican White House, and we should expect more of the same if Kerry beats Bush (recall that many more Iraqis died under the Clinton-backed UN economic sanctions than have from the current invasion – both are despicable). This is our problem: 1) Bush needs to be beaten; 2) The Democrats are our best bet; 3) American Empire will not disappear – but will become 'softer,' Empire Lite – with a Kerry White House. What to do?

>>>What to do?

The anti-Empire strategy I agree with most is as follows: As bad as they've been, we need the Democrats to end the presently pernicious configuration of U.S. state power in the 2004 elections. We must, however, work simultaneously to strengthen people's movements that can both hold the Democrats more accountable – in the form of a shadow government for example – and work to more radically transform our world – wouldn't it be nice if democracy was

more empowering than choosing between the better of two lessers? The bottom line is this: we need to vote and vote strategically (meaning Democrat in most cases – especially in swing states!) in the coming election, but shouldn't



think that casting our ballots for Democrats will create any deep change.

This is both a terrifying and terribly exciting time. The U.S. state is becoming increasingly militaristic and dominative, but political awareness domestically and abroad is flourishing. The differences between 'domestic' and 'abroad' are becoming more pronounced (tighter border controls, extraction of foreign resources – labor, oil etc. – for domestic benefit...) while they simultaneously disappear: We (whether U.S. American or not) are all subjects of Empire, and are forging new solidarities and forms of community in struggles against it. These are despairing times full of hope.

Party intensely, and frolic happily in the hay, but whether commencing or continuing your college experience, I encourage you to invest your self in the historic effort to remove Bush from power, and the world-historical struggle against U.S. Empire, and all other forms of power benefiting from borders, war and want.

Check this guide for activist opportunities on campus and in Santa Cruz. Feel free to contact me (jkrowe@ucsc.edu) if you have any questions, comments or criticisms, and below are some web resources you might find helpful. Godspeed.

- James K. Rowe (jkrowe@ucsc.edu)

Web Resources

William Blum, "American Empire for Dummies," Znet Foreign Policy, at:

<http://www.zmag.org/contentshowarticle.cfm?SectionID=11&ItemID=2517>

Philip S. Golub, "Westward the Course of Empire," Le Monde Diplomatique, at: <http://mondediplo.com/2002/09/03iros8.htm>

Charles S. Maier, "An American Empire?" Harvard Magazine at: <http://www.harvard-magazine.com/on-line/1102193.html>

Dennis J. Halliday, "UN Sanctions Against Iraq Only Serve US US Ambition," The Irish Times at: <http://www.commondreams.org/views/081100-104.htm>

Our Tuition Funds the Occupation:

Revealing the University of California's Connection to Israeli Apartheid

By Jacob Pace

The occupation of Iraq has opened a new discourse in the United States. We are now able to discuss the reality of "occupation" as never before. Behind the political rhetoric, we are faced with the ever emerging reality of an indigenous Iraqi population resisting a violent and oppressive alien army. This is a reality that has been present in Palestine for many years. Like the occupation of Iraq, Israel's occupation of the Palestinian Territories represents a clear violation of international law and the principle of self-determination. It is only with the support of U.S. citizens and institutions that these violations are able to occur and

fragmented and humiliated.

Israel is now rapidly constructing a vast Wall on Palestinian soil. The Wall cuts through Palestinian land, illegally appropriating over 50% of the occupied territories. Instead of separating Israelis from Palestinians, it encircles indigenous Palestinian communities, forming ghettos and cutting them off from agricultural lands and the rest of the population. Meanwhile, Israeli bulldozers destroy agricultural lands and homes in the Wall's path.

The Wall exhibits the degree to which the Israeli occupation is more than just daily oppression. In fact, it is a targeted colonial endeavor. The military clears the way for Israeli settlements which are built on strategic

locations in the territories. The settler movement and its counterparts in the Israeli government openly advocate Israeli annexation of Palestinian land and the "transfer" (ethnic cleansing) of all Palestinians. Ministers in the Israeli government openly support this racist ideology.

This is the foundation of Israeli Apartheid. Just as white residents of South Africa were granted privileges far surpassing native Africans, Israeli Jewish settlers also enjoy vast privileges over their indigenous Palestinian neighbors. Settlers live in lavish settlements with "Jewish only" roads and highly armed militias. The Wall represents a concrete manifestation of the separation and inequality forming the basis of these Apartheid policies. Meanwhile, Palestinian civilians are denied their rights to human dignity and self-determination.

Israel is only able to maintain its occupation because of support from the United States. The US government grants Israel more aid than any other country (\$6.3 billion a year) and US institutions invest vast sums in the Israeli economy. The University of California is one such investor. At least \$3.5 billion of the UC Endowment is invested in companies with operations in Israel. For instance, General Electric has strong ties to the Israeli military and receives an average of \$650 million from the University per year.

Without addressing the structural imbalance of power, no peace agreement will succeed. Instead the Palestinians will continue to be the victims of an aggressive and colonizing Israeli state. In the 1980's UC students forced the University to sever its financial ties with South Africa and the government soon crumbled. We must now renew our calls for justice and demand that our money is not used to fund Israeli Apartheid.

Get involved by contacting the UCSC Committee for Justice in Palestine: cjp_santacruz@yahoo.com.

For more information visit:
UC Divestment Campaign
www.ucdivest.org

The Electronic Intifada
www.electronicintifada.net
B'Tselem: www.btselem.org

Jacob Pace works with The Resource Center for Nonviolence and The Committee for Justice in Palestine in Santa Cruz. He recently returned from Palestine where he worked for the Palestinian Centre for Human Rights in the Occupied Gaza Strip.

the violence of occupation continues.

From the beginning, the conflict between Israel and the Palestinians has been skewed in favor of the Israeli government. The terms of the debate have been shaped by Israel's monopolization of military power. Israel has negotiated with tanks, bulldozers, helicopter gunships, and the fourth largest military in the world. In contrast, the Palestinians have been forced to appeal constantly for international assistance while continuing mass resistance and desperate acts of violence. This imbalance in power has resulted in the formation of violent and racist policies by Israeli officials governing the Occupied Palestinian Territories.

The conflict began in 1948 when 800,000 Palestinians were forced to flee their homes in what became the state of Israel. Today, there are 5 million Palestinian refugees. Many of these refugees now live in camps in the West Bank and Gaza Strip, two territories which were invaded and occupied by the Israeli army in 1967. In blatant violation of International Law, Israel continues to occupy those territories (along with East Jerusalem and the Syrian Golan Heights) and the refugees have never been allowed to return to their homes.

The Israeli occupation manifests itself every day in the life of Palestinian civilians. Curfews lock residents in their homes for days while Israeli snipers shoot anyone outside. Home demolitions come without warning leaving entire families in tents. Random arrests, detentions, and population transfers are a common occurrence. Targeted extra-judicial executions are carried out by Israeli helicopter gunships and fighter jets firing missiles into civilian neighborhoods. Meanwhile, military checkpoints and other physical barriers keep the Palestinian population



Student Government at UCSC

by James Sheldon

College Student Governments

Every college at UCSC has its own student government. These form the base of student self-governance on our campus, and represent a long-standing campus institution. Each student government has a budget of around \$40,000 a year, which comes from a \$10 per quarter fee paid by each student who affiliates with that college. The college student governments have the option of allocating money from this budget to the activities office and residential life office at their college, and many choose to allocate a large portion of this funding. For more information about the college student governments, visit your college programs, activities, or residential life office.

Student Union Assembly (SUA)

The Student Union Assembly (SUA) is the official campuswide student government at UCSC. Representatives from the college student governments and ethnic student organizations convene together once a week on Tuesday night from 6-8PM to engage in activism on issues that affect UCSC students.

Some of the issues that SUA has worked on in the past include:

- Mandatory Meal Plans
- Preserving recruitment and retention funding for underrepresented students
- Fighting fee increases and financial aid cuts
- Opposing mandatory grades
- Supporting the narrative evaluation system
- Advocating for a living wage for campus workers
- Lobbying for “education not incarceration,” or the idea that funding should go to support schools instead of building new prisons

University of California Student Association (UCSA)

SUA belongs to a statewide organization, the University of California Student Association (UCSA). UCSA meets monthly at various UC campuses and provides a forum where UC students can get together and take positions on systemwide and statewide issues. UCSA has two offices, one in Oakland near the UC Office of the President and one in Sacramento near the State Capitol.

United States Student Association (USSA)

SUA also belongs to a national organization, the United States Student Association (USSA). This association serves as a national advocacy and lobbying organization for student priorities.

Student Committee on Committees (SCOC)

The Student Committee on Committees is a committee of SUA whose purpose is to choose student representatives to various administrative, faculty, and student committees on campus. This year will be the third year that the SCOC exists; it previously was an independent organization (if you ever hear about ICSA, SSV, and SVOC... the person is talking about one of the previous names).

There are hundreds of opportunities for students to serve on campus committees. Most of them are in an online database at <http://sua.ucsc.edu/scoc> where students can view openings and apply to serve on committees. There is a choice of either being a representative to a committee, or serving in a broader role by tracking the activities of a committee so that students know what is going on.

The Student Committee on Committees holds a quarterly event for students to hear about what is going on in committees on campus and to network and share information. This event is called the Cross Committee Communication Caucus (C⁴), and is an excellent way to learn about how decision making happens on campus and to learn about how you can get involved.

Engaging Education (E²)

Engaging Education is an organization under the auspices of SUA which was established in order to coordinate outreach and retention programs and efforts for underrepresented groups. It has a dedicated student fee of \$4.20/student/quarter which funds its operations and programming. E² can be reached at 831-459-1743; the E² center is located in the quarry plaza to the left of the student center.

Campus Sustainability Council (CSC)

The Campus Sustainability Council is an organization under the auspices of SUA which allocates funding to student organizations for efforts to advance the campus sustainability plan; they also have their own fee which funds their efforts.

Student Fee Advisory Committee (SFAC)

The Student Fee Advisory Committee makes recommendations on how to allocate the University Registration fee (which funds non-academic student services at UCSC). Each college has a representative on SFAC, who is appointed for a two year term by the SCOC. Go to <http://www2.ucsc.edu/sfac> to learn more about the Student Fee Advisory Committee.

CORE Council

CORE Council is composed of a representative from each of the college senates; the council meets to allocate money to student organizations on campus for operating budgets and projects. More information about CORE can be found at <http://soar.ucsc.edu>

Student Union Governance Board (SUGB)

The Student Union Governance Board meets weekly to set policy and plan events for the student union, which is located in the quarry plaza across from the Baytree Bookstore. There are eight students appointed to the board by SCOC, and one from each college senate... so it is not too hard to become a member of this board and to get involved. See <http://studentunion.ucsc.edu> for more information.

SUA has a website, <http://sua.ucsc.edu> where you can learn about various issues and find out more about the work we do and how you can get involved in making changes on issues of concern on campus...

Volunteer Opportunities with Youth in the Santa Cruz Community

Roughly twenty percent of residents in Santa Cruz County are under twenty years old.

For any incoming student that is interested in getting involved in the community (that is the community beyond the university) volunteering for a youth organization is a great way to do it.

Each region of Santa Cruz has its own personality and spirit. So, depending on what you are looking for and where you live you have quite a few options to choose from.

Davenport is a short drive up Highway One. It is a small, but rich community of farm workers, local artists and families. The Davenport Resource Center (425-8115) has a teen center that does year-round programming for kids including art classes and movie nights. They also have a regionally renowned Cinco de Mayo Celebration which is a great family affair.

Santa Cruz City has a Teen Center downtown (420-6236), The Familia Center (423-5747), and the Beach Flats Community Center (420-6125) which all have youth programs. In addition to these organizations, the County Office of Education (476-7140) has several alternative schools in the area. A local organization that has a larger overlap with university faculty and works with youth on probation and involved in gangs is Barrios Unidos (457-8208). Together For Youth (479-5466), a project of United Way is another organization that works on drug and alcohol issues and runs a website called The Local Down Low (www.localdownlow.org) where teens (and potential volunteers) can get information on local happenings and resources for youth.

The mountain community is unique in Santa Cruz. The Mountain Community Resource Center (336-2553) located in Ben Lomond is the hub of youth programming for Boulder Creek, Ben Lomond, Felton and the surrounding areas. They are affiliated with the San Lorenzo Valley Teen Center (335-9760) which is an excellent resource for mountain teens. For The People (427-5533) does youth programming around violence intervention in the mountains. Also located in Felton is the Santa Cruz County Juvenile Probation Department (454-3880). Counter to popular belief, the Santa Cruz Juvenile Probation Department is one of the most progressive in the nation. As leaders in reform, they are eager to open their doors to students interested in learning more about juvenile justice and effective programming for juvenile offenders. One of their main objectives is to reduce disproportionate minority confinement. They have succeeded in reducing the number of incarcerated youth on any given day, but have yet to see a reduction in the over-representation of Latinos in their facility. They could use your help! They are also a great resource for finding local organizations that work with youth on probation in the community.

The Live Oak Family Resource Center (476-7284) is looking to expand their services to youth and could really use some support. They are affiliated with The Core which is dedicated to surfing, skating and other outdoor activities for youth in the Live Oak area. In Soquel there is a school for homeless children K-6 called New Horizons School that would be a great place to volunteer for folks that like working with younger kids.

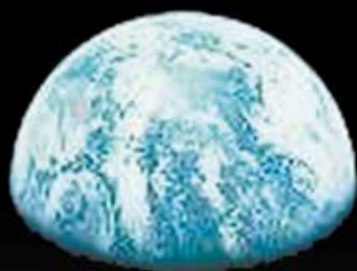
Most of the Latino community lives in South County, that is, the Watsonville area. Because it is about fourteen miles south of Santa Cruz, Watsonville is highly under-resourced when it comes to university student volunteers. This is unfortunate because it is one of the richer and more interesting places to volunteer in Santa Cruz County. The Youth Community Restoration Project, called YCORP (724-4771) offers youth mentoring for employment and has youth work crews that do community restoration work, especially gardening and repair work. Pajaro Valley Prevention and Student assistance (728-6445) offers youth and family counseling in addition to programming for youth on probation. Population Services International, called PSI (722-9277) works on issues of teen pregnancy and sexuality, and they have a great teen newspaper called Shout Out which is put together by and for teens. Defensa de Mujeres/Women's Crisis Support (722-4532) and Salud Para La Gente (763-3404) both offer services for teens who are experiencing abuse in their relationship or that have questions about sexuality or relationships. The Pajaro Valley Shelter Services (728-5649) offers transitional housing for families and services for women and children.

These are just a few suggestions for ways to get involved with young people in Santa Cruz County. Remember, the more involvement that young folks have with students in the university, the more they will see themselves as future college students. I am sure that many of you had one or two people who helped you believe that you too could attend college. You could be that inspiration for some young person!

- Rebecca Hester



Check out the new Mural on the corner of Beach and Park just below the Giant Dipper roller coaster. The Beach Flats Mural Project was meant to be a process that brought together people of all ages, all backgrounds and skills in a community project.



“Activism is my rent for living on this planet.”
- Alice Walker

Things You Can Do

Activism and politics don't just mean voting and endlessly boring speeches – if done right, it can be about friends, creativity and a lot of fun.

1. Know what the fuck is going on

- Keep up to date about events in the world and in your community.
 - Alternative sources for media allow you to hear the stories that the mainstream press won't run. See:
 - IndyMedia (next page in this guide)
 - TruthOut.org (daily emails about world events from global press)
 - Set your homepage to www.bbc.co.uk/worldservice - all the articles are really short and you can read on the way to checking out some other site.
 - Watch CNN, MSNBC, Fox News, CSPAN, and read newspapers so that you can keep up to date and understand where others come from.
 - Pay attention to when actions are happening locally and regionally – sign up for the Santa Cruz Progressive E-mail List (send a blank E-mail to scpel-subscribe@topica.com) and pay attention to flyers & emails.



2. Analyze yourself and start taking a stand

- What privileges do you have that others don't? What changes can you make in your lifestyle to create a better future?
 - Fuck guilt – instead, work on fixing yours and others problems
 - Watch where you shop, what you buy, who profits, who gets hurt
- Don't just form your opinions – start standing up when shit is going down.
- Take a stand in meetings – make sure that tasks are distributed to create future leaders. Only take things on if you'll actually do them.
- Listen more than you talk. Before speaking, ask yourself if it actually contributes. If you talk too much, step down. If you don't talk at all, step up.

3. Get involved

- Don't think you can contribute? Everyone has a skill that is needed. Artist? Design a flyer. Computer junkie? Manage the website. Music or theatre your thing? Make protests more fun. Writer/Photographer? You'll love press releases.
- Not much time? Tell friends about events and petitions (online ones too like at moveon.org), donate a little time to just flyer your own college or neighborhood, or take on small tasks like making a few phone calls or creating a flyer or two.
- Focus on an issue or help a variety of groups working on different issues.
- Check out the orgs in this guide & work on campaigns that achieve real results. Think Global, Act Local. Look around, see how you can help, and commit!

They'll probably invite you to a meeting. Come prepared:

Look for some way to plug in: there are almost always tasks that require help from lots of people: flyering, tabling, etc.

It's tough to get a group of people who have grown up in a fiercely individualistic, competitive society to suddenly leave all their prejudices and power games at the door. Well-intentioned folks still screw up it sometimes: meetings are occasionally dominated by a small group that talks all the time, and true multi-racial coalitions are frustratingly rare. Folks are trying, so if you go to a meeting and don't feel welcome/comfortable/engaged, PLEASE suggest changes to someone who looks like they're pretty involved.

independent media

WHY INDEPENDENT MEDIA?

For true democracy to work, people need easy access to independent, diverse sources of news and information. But the last two decades have seen unprecedented corporate media consolidation. By the year 2000, just six corporations dominated all media outlets, including television, radio, newspapers, magazines, music, publishing and film.

These corporate media outlets are legally responsible to their shareholders to maximize profits. Lest anyone doubt that conflict of interest might create media bias: consider that NBC is owned by General Electric, which also owns Westinghouse, which collaborated with Boeing and Northrop Grumman to produce the B-2 bomber and the F-18 fighter plane. Viacom (owner of CBS), Disney (owner of ABC), Rupert Murdoch's News Corporation (owner of Fox), General Electric (NBC) and AOL Time

Warner control 75% of prime time television production. Clear Channel owns 1225 radio stations in 300 cities across the country, and controls audience shares in 100 out of 112 major markets. A recent Federal Communications Commission (FCC) ruling relaxed restrictions on market ownership by the largest media corporations, allowing one company to control up to 45% of the national television market, and to control print as well as television markets in a given area. This ruling is currently being contested.

In addition to the 3 local sources introduced below, these websites are constantly updated and make good homepages:

www.commondreams.org

www.bbcworldservice.com

www.alternet.org

www.indymedia.org



<http://SantaCruz.Indymedia.org>

Santa Cruz Indymedia is a non-corporate, non-commercial source of news and information. Santa Cruz Indymedia belongs to a network of over 100 Independent Media Centers spanning the globe. The Independent Media Center (IMC) is a grassroots organization committed to using media production and distribution as a tool for promoting social and economic justice. The IMC is a truly cooperative effort of hundreds of independent media collectives.

On Santa Cruz Indymedia you can easily publish articles, audio, photography, and video. Your stories and analysis go right up on our open-publishing newswire. You can even add comments and additions to other stories posted on the site. Santa Cruz Indymedia has dedicated itself to improving coverage of local issues and events.

Santa Cruz Indymedia also has an open-publishing **community calendar** that allows anyone to publish information on upcoming meetings, vigils, film screenings, educational workshops/skill shares, social gatherings, etc...

Santa Cruz Indymedia holds **general meetings** every other Sunday, 7:00pm, at the Resource Center for Nonviolence (515 Broadway at Ocean). For more information, email imc-sc@lists.indymedia.org

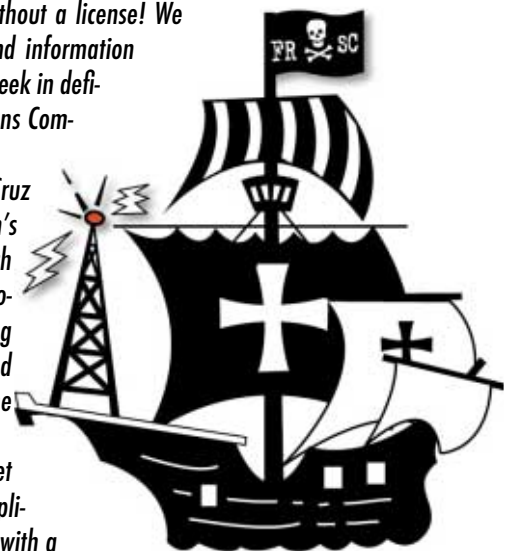
Indynewsreal, a special project of Santa Cruz Indymedia, is a 30 minute compilation of video segments produced by video journalists in the Monterey Bay area. Indynewsreal airs Wednesdays at 7:00pm on Community TV channel 27. Santa Cruz Indynewsreal meets the second Monday of each month, 7:30pm, at Community TV of Santa Cruz County (816 Pacific Ave.) For more information, email indynewsreal@communitytv.org

Free Radio Santa Cruz

is an unlicensed, commercial free, community based pirate radio station that has been operating for over 9 years without a license! We broadcast alternative news and information 24 hours a day seven days a week in defiance of Federal Communications Commission rules and regulations.

Free Radio Santa Cruz broadcasts Amy Goodman's Democracy Now!, Free Speech Radio News, and a host of local independent voices bringing you the news, information, and music you can't get from the mass media.

Wanna be a DJ? To get your own show, fill out the application and mail it to us along with a demo tape. See the schedule page for available time slots.



101.1 FM
www.freakradio.org

THE PROJECT

A student publication that comes out a couple of times a quarter, **the project** has had articles on activist strategy and current events, a Do It Yourself section, satire, and a community calendar.

Their mission statement:

"The purpose of this collective newspaper is to document and inspire strategic radical actions that are relevant to local, regional and global socioeconomic justice. We believe independent media plays a crucial role in facilitating dialogue, organizing mass mobilizations and encouraging daily acts of resistance."

Tools for Activists:

Consensus Decision Making and Facilitation Tips

By Marla Zobel

Introduction

Systems of hierarchy are so deeply embedded in our capitalistic culture that it is often difficult to see how such notions manifest themselves in our daily lives. But if we wish to effectively organize against these institutions it is imperative that we radicalize the process. One way of doing this is consensus decision making. Put simply, consensus means that decisions are made and agreed upon by all members of a group, rather than by a majority vote or by select members of a group.

Consensus means valuing the opinion of all people involved in the decision being considered. It allows groups to take advantage of the various ideas of all members. Combining these ideas and creating decisions that truly reflect the general will of the group (rather than a simple majority) often results in higher-quality decisions than would not have been possible if it had simple been voted upon or made by a single individual. Furthermore, when people feel that the decision is one that they actively shaped, they are more likely to implement these decisions themselves.

Consensus requires a commitment to an often long and exhausting process. It is necessary that group members trust each other, and believe that every person has the organization's best interest in mind.

Role of the Facilitator

The consensus process is made easier with good facilitation. A facilitator must make sure everyone present is heard and that each of their ideas and opinions are incorporated into decision as much as possible. The facilitator of a consensus meeting is not the leader of the group, but more like a servant whose job is to synthesize the thinking of the group.

A good facilitator should never show signs of impatience or dislike towards an idea or a member of the group. In order to foster an environment in which people feel comfortable expressing their ideas, the facilitator must try to remain as neutral as possible in decision making. It is often a good idea for groups to rotate facilitators or choose a facilitator for each meeting depending on who is willing to take a less active part in expressing their opinions at that meeting.

A facilitator must always be alert as to the dynamic of the group (i.e. who is speaking and who is not speaking.) If someone looks like they have something to say but is too shy to speak then the facilitator should try to encourage them to do so. He or she should also be on the lookout for ideas that might have been badly articulated but deserves being revisited for their

potential. Also, being able to read nonverbal communication is crucial. It is often suggested that the separate role of "vibes watcher" be taken up by another group member to undertake this important task.

In order to stay on task, the facilitator should frequently state ideas and proposals, things that have been agreed upon, and things that still need to be decided.

Consensus is not always easy

Even with proper facilitation consensus is not often easy. Sometimes people become fatigued with the process and might feel inclined to just rush through the decision with a majority vote. Certain personality types may dominate group discussions and attempt to coerce other members into agreeing to what they want. And in a reverse manner the group might have the tendency to bully individuals into going along with a decision they feel uncomfortable with. This may be a result of intimidation or pressure to avoid conflict and not hold up the process. This is called "groupthink" rather than consensus, and facilitators and vibes watchers should be on the lookout for this tendency.

There are ways of helping the consensus process move along. People can choose to agree on decisions, add improvements to proposals in the form of friendly amendments, stand aside, or block decisions. Standing aside means that you don't necessarily agree with the decision but it is not so important to you that you would choose to block it. An example: someone who is a vegan may not necessarily condone spending group money to purchase non-vegan food for a banquet planned by the organization but they do not feel the desire to impose their personal beliefs on the rest of the group. Blocking a decision is a serious manner and should be reserved for times when a decision compromises your values or what you perceive to be the values of the group. Oftentimes disagreements can be resolved through more discussion and small changes to the original proposal.

Conclusion

Although groups may find consensus challenging, it is important that we are willing to take this challenge. Working for social change includes radicalizing our daily actions. We must first recognize the many ways in which a society based on domination manifests itself in our lives and then strive to not replicate these systems of oppression in the processes we take to destroy it. I think you will find consensus to be a valuable and critical means of organizing for social change.



Resources

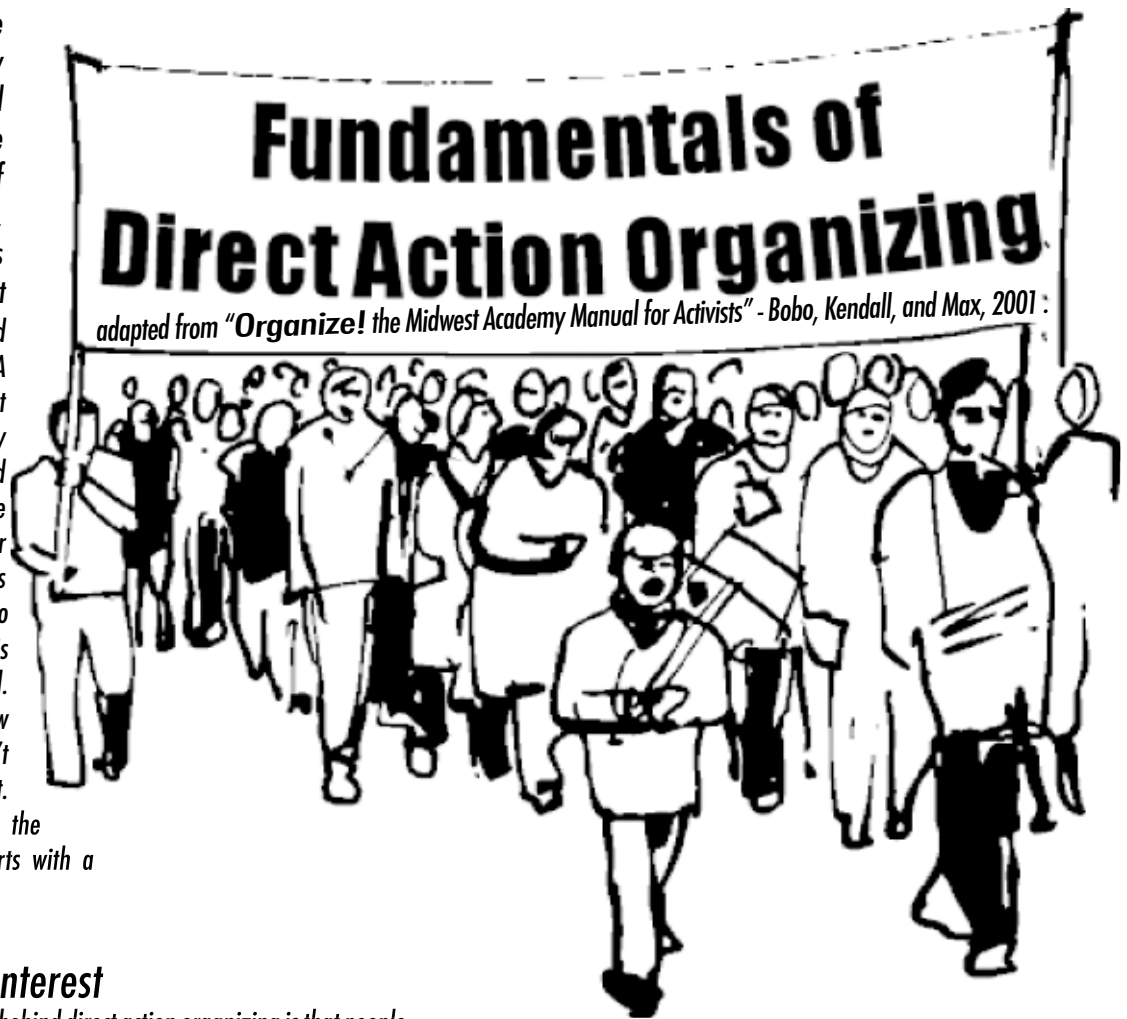
ON CONFLICT AND CONSENSUS by CT Butler and Amy Rothstein
<<http://www.consensus.net/ocaccontents.html>>

MEETINGS AND FACILITATION
<http://www.radio4all.org/aia/dec_meeting.html>

THE TYRANNY OF STRUCTURELESSNESS by Jo Freeman
<<http://www.jofreeman.com/joreen/tyranny.htm>>

Also, an excellent compilation of general activist resources is ANARCHISM IN ACTION: METHODS, TACTICS, SKILLS, AND IDEAS
<<http://www.radio4all.org/aia/>>

How many times have you heard an organizer say something like "People around here are so apathetic, no one wants to do anything." Yet if you walk around the block, you will find that everyone is out industriously doing what they need to do. Most are hard at work or going to school. A few are searching for deposit cans or hustling. Hardly any are apathetically sitting around waiting for good things to come to them. If organizers encounter people who seem apathetic, it is because we haven't been able to convince them that organizing is one way to get what they need. In fact, we usually don't know what they need because we don't understand their self-interest. For that reason, this chapter on the fundamentals of organizing starts with a discussion of self-interest.



Understanding Self-Interest

An underlying assumption behind direct action organizing is that people who are primarily motivated by self-interest. That is, they are making the effort to organize in order to get something out of it for themselves, their families, or their community. The concept of self-interest also includes motivation by a sense of moral justice or by an ideology that leads people to want to help the poor or to seek opportunities to fight racism, curb the power of transnational corporations, or protect the environment, among many other things.

Self-interest is one of the most important and misunderstood concepts in direct action organizing. It is sometimes thought of in the most narrow sense: people want more "stuff" and will organize to get it (often to get it away from someone else). But self-interest is actually a much broader concept. The word "interest" comes from the Latin *inter esse*, which means "to be among." (There is a similar word in Spanish.) So, self-interest is self among others. That is, where do my needs fit into those of the larger society?

The concept of self-interest applies to an individual's material needs, such as better housing, education, healthcare, or wages, but it also applies to the need for friends, for respect, for recognition, for being useful, for feeling important, or for feeling part of a larger community. Self-interest generalized is often class interest. Self-interest can mean the good feeling that comes from getting back at the landlord, standing up to the boss, or knocking an unaccountable politician out of office. Self-interest also applies across generational lines as people are motivated to fight for what helps their children or grand-children. Self-interest, then, applies to what makes people feel good about themselves, as well as to what materially benefits them.

More broadly still, many people feel a need to take on the

responsibilities of citizenship and to play a role in shaping public affairs. People want interaction with the larger community and often enjoy working collectively for the common good. Sometimes self-interest is a desire to work with people of a different race or culture in order to broaden one's own perspective or to combat prejudice. Other people may be drawn to an international project, such as fighting foreign sweatshops, because they want to make a global difference.

The point here is not to make a list of all the forms of self-interest and particularly not to imply that all of them apply to everyone. As an organizer, you can assume nothing about a person's self-interest that isn't actually expressed to you by that person. One of the worst mistakes an organizer can make is to say, "This is an issue about which everyone must care" or "This is an issue about which you must care because you are a _____ (vegetarian, ballet dancer-fill in the blank)." It is risky enough to act on what the polls tell you people care about. Caring is one thing; acting on it is quite another. Understanding self-interest is the key to getting people to take that step. Listening is an essential way for an organizer to learn what people's self-interest truly is. One-on-one interviews are an excellent way to get to know the values and concerns that motivate people. However you do it, organizing is the process of finding out what people want as individuals and then helping them find collective ways of getting it.

The Three Principles of Direct Action Organizing

The Importance of Relationships

The personal is political: Organizing is overwhelmingly about personal relationships. It is about changing the world and changing how individuals act together. The relationships organizers develop are their most important resource and forming relationships their most important talent. To form good relationships, an organizer must like people. A good organizer is motivated by strong feelings of love and caring. This should not be forgotten because a good organizer is motivated as well by strong feelings of outrage and anger at how people are treated. Forming relationships with people is based on trust and respect. It is based on doing what you commit to do and being honest and straightforward in order to advance the members' goals through building an organization.

One's ability to build relationships reflects one's basic values. In the long term, you will be known by your values. Characteristics that will enable you to build strong relationships include

- Caring about others. People around you can tell if you really care about them or just view them as a means to do your job.
- Treating everyone respectfully, regardless of status or lack thereof. Those who are gracious only to the powerful will be noticed.
- Judging not. ("Judge not that ye be not judged.") Give everyone the benefit of the doubt. Try to understand why people act certain ways. Develop a reputation as someone who refuses to talk negatively about other people and other organizations. (It's OK to talk negatively about the target of your campaign; in fact, it's necessary.)

Relationships between organization members are also critical. The long-term lesson that successful direct action and Labor organizing teaches is that everyday people can make their own decisions, manage their own organizations, and rely on each other to work for the common good and that they can do it across lines of race, ethnicity, and gender. This is just the opposite of the view that we must all be guided by the economic and intellectual elite. All too often, a bad organizational experience reinforces the wrong lesson. Anyone who sets out to organize others should remember that the political implications go far beyond the immediate issues.

All organizing, then, is based on relationships and self-interest, broadly defined. With this foundation, we will proceed to the ways in which direct action organizing differs from other forms because not only is the personal political, the political is also political.

The Three Principles of Direct Action Organizing

Direct action organizing is based on three principles that give it its character and distinguish it from other forms.

1. Win Real, Immediate, Concrete Improvements in People's Lives

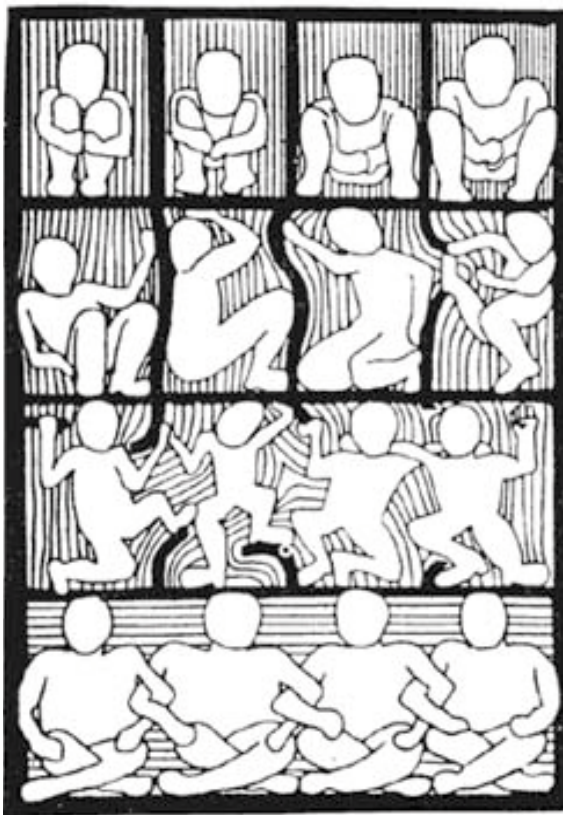
Whether the improvement is better healthcare, lower auto insurance rates, street lighting, or police protection, the direct action organization attempts to win it for large numbers of people. Even when the problem being addressed is very large or long term - crime, unemployment, discrimination, or world hunger, for example - it must be broken down into short-term, attainable goals, called issues. Without winnable issue goals, there is no reality principle, no way to measure success. If the goal of an organization is educating people, changing the framework of their thinking, or working only for very long-term goals, there is rarely a way to measure progress or even to determine if it is relevant at all. How many people had their thinking changed and by how much? How do you know?

2. Give People a Sense of Their Own Power

Direct action organizations mobilize the power that people have. In doing so, they teach the value of united action through real-life examples, and they build the self-confidence of both the organization and the individuals in it. Direct action organizations avoid shortcuts that don't build people's power, such as bringing in a lawyer to handle the problem, asking a friendly politician to take care of it, or turning it over to a government agency. Giving people a sense of their own power is as much a part of the organizing goal as is solving the problem.

3. Alter the Relations of Power

Building a strong, lasting, and staffed organization alters the relations of power. Once such an organization exists, people on the "other side" must always consider



the organization when making decisions. When the organization is strong enough, it will have to be consulted about decisions that affect its members. The organization further strives to alter power relations by passing laws and regulations that give it power and by putting into public office its own people or close allies (although groups to which contributions are tax deductible are prevented by law from endorsing candidates). Winning on issues is never enough. The organization itself must be built up so that it can take on larger issues and play a political role.

Stages of a Campaign

Power is built through campaigns to win specific victories. Campaigns last for various lengths of time, and an organization can, by carefully choosing the specific change it is fighting for, influence the length of its campaigns. Frequently, new organizations want short campaigns and sometimes choose relatively "fixed fights" for their first issues. They ask for information that they know they are entitled to, or they ask for something to be done that probably would have been done anyway but at a later date. The purpose of the fight is to have a visible win. These quick victories build up the members' confidence in their ability to accomplish something and also gain public recognition for the new organization. Later, longer campaigns, say, of six months' duration, provide an opportunity to recruit volunteers, build a committee structure, or give the organization's leadership experience. Issue campaigns may be timed either to coincide with elections or to avoid them.

Both long and short issue campaigns go through a series of steps, although shorter campaigns involve fewer tactics than described below.

1. Set Goals and Develop a Strategy.

The people who have a problem agree on a solution and how to get it. They may decide to define, or "cut," the issue narrowly: "Make our landlord give us back our rent deposits when we move out." Or they may define it more broadly: "Make the City Council pass a law requiring the return of rent deposits." The strategy is the overall plan for winning the issue, building the organization, and changing the relations of power. A strategy is always about a power equation. It is how you assess the strengths and weaknesses of the target/decision maker.

2. Open Communication with the

Target. Next, communications are opened with the person who has the power to give the group what it wants. Requests are made and arguments are presented. At this point, the problem is sometimes resolved and the organization's requests are met. When they are not resolved, however, the person with the power becomes the "target" of an issue campaign. The target, or "decision maker," is always the person who has the power to give you what you want. (If no one has such power, then you haven't cut the issue correctly.)

A decision maker is always a person. It is never an institution such as the government, the corporation, the bank, the legislature, the board, or the agency. Break it down. Even the most powerful institutions are made up of people. Having already addressed the institution itself through official channels, the campaign now moves outside that framework to focus pressure on one or more individuals who make up the institution and have the power to give you what you want. These people are actually the institution's weak point. As individuals, they have goals, aspirations,

and interests that don't coincide completely with those of the institution.

For example, the state insurance commission may be set up to support the industry, but the commissioner may hope to run for Governor someday and thus want to establish the appearance of independence.

3. Announce the Campaign. Frequently, a media event announces the start of the campaign. A study may be released, or people may simply tell of their experiences and their efforts to correct the problem. If the campaign is to be a coalition effort, then most of the coalition's member organizations need to sign on to the campaign before the announcement and be present at the event. (Note: A coalition is an organization of organizations. The Coalition for Interspecies Relationships does not become a true coalition because one member owns a hamster and another a turtle. Even if

the members are hamsters and turtles, this is still not a true coalition. Only if the coalition is made up of organizations of hamsters and turtles, or organizations of their owners, is it a real coalition.)

4. Begin Outreach Activities.

Because every campaign is an opportunity to reach new people, outreach activities are started now. In a statewide or national campaign, other organizations may be enlisted. When the organization has a local focus, individuals and local groups are brought in. Often a petition drive is used both to find supporters and to build a group of active volunteers who circulate the petition. Speakers may be sent out to meetings of groups such as senior clubs, unions, churches, or PTAs (Parent-Teacher Associations). The kickoff of each of these activities can be a press event in itself, at least in smaller cities where press is easier to get.

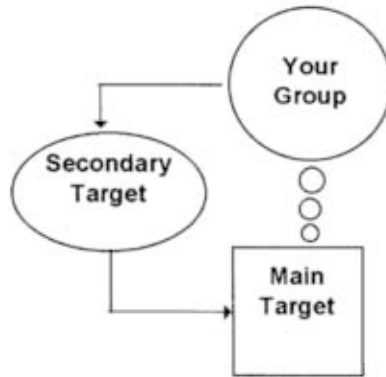
The outreach drive builds toward a large turn-out event such as a public hearing sponsored by the organization. The event establishes legitimacy and brings in more allies and volunteers. It is also fun and a media event.

5. Stage Direct Encounters with Decision Makers. Now the organization is ready for direct encounters with the people who have the power to give it what it wants. Large face-to-face meetings (sometimes called "actions") are set up with the decision maker. At this stage, the organization members carefully consider what power the organization has over the decision maker. It usually has more power over elected officials than over appointed ones, and it usually has more power over anyone in government than in private corporations, unless the corporations are heavily dependent on local customers.

Although several months may have passed, it is still early in the campaign, and the group is probably too weak to challenge its main decision-maker directly. Attention may then shift to "secondary targets."



These are people over whom the organization has more power than it has over the main target. In turn, the secondary target has more power over the main target than does the organization. For example, the Mayor might be the main target and the local ward leader the secondary target. Because the organization's members are a large percentage of the voters in the ward leader's district but only a small percentage of the voters in a citywide election, the organization usually has more power over the locally elected official than over the one elected citywide. And because the local official helps to get the Mayor elected, she has more influence at City Hall than does the group. The organization therefore puts pressure on the ward leader to get her to pressure the Mayor to meet the group's demands. (The terminology of organizing is often confusing on this point. The "secondary target" is not the same as the second target, the person to whom you would go second when you are done seeing the person to whom you went first. A better term for secondary target might be "indirect target"—that is, a person to whom you go to put pressure on someone else indirectly.)



6. Build the Organization. A series of meetings with secondary targets builds support for the issue. Each meeting is an opportunity to recruit new supporters, train spokespersons, and try for media coverage. Such meetings are also fun. To demonstrate power, an elected official might be shown more signatures on petitions than the number of votes by which she won in the last election. The Director of a local Housing Authority might be told that he is in violation of HUD (Housing and Urban Development) regulations or local building codes and that outside agencies will be called in to investigate if he doesn't make repairs. At this stage, real power is shown, not just good arguments and facts. (Not every event needs to be a direct confrontation. A community parade, picnic, or even a party to celebrate a victory can also build the group and become a show of numbers. Invite allied elected officials to join you.) But the main reason for holding such events is often to develop the strength of the

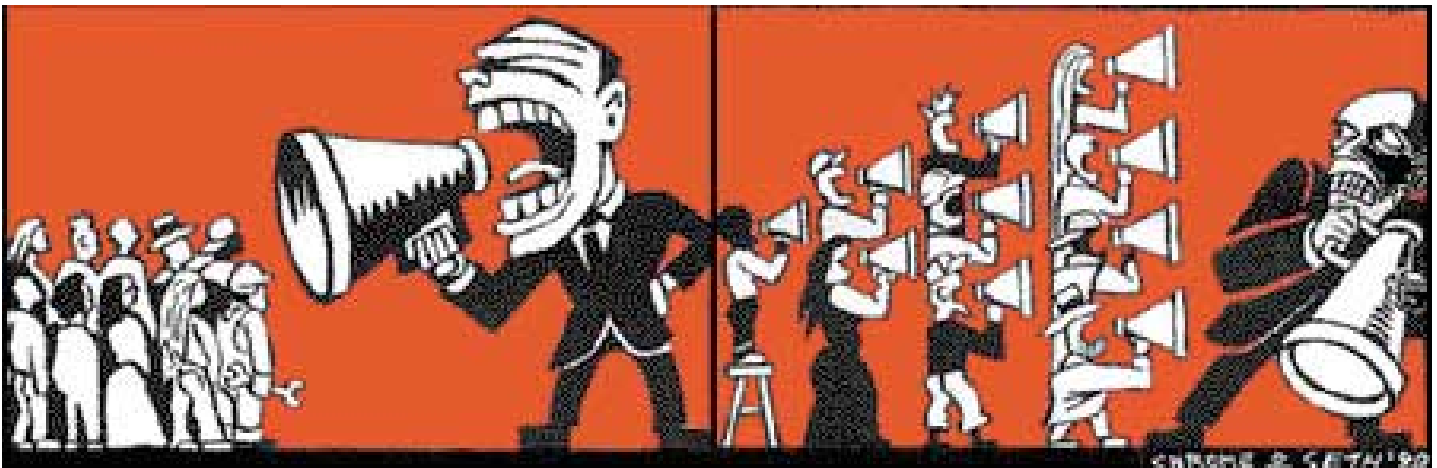
organization.

Every planning session for an event should include a discussion of how to use the event to build the group. Often people become so focused on what they will say to the decision maker that organization building is forgotten. Planning to build the organization must be specific. How many new people will be recruited, where, how, and by whom? Must the event be held after six o'clock so that working people can come? Must it be before three so that mothers of school-age children can come? How will new people be integrated into the group? How will all the members be told what happened? Perhaps a telephone tree should be activated or an evening leaflet distribution planned. In general, each event should be larger than the last one. If this isn't happening, then you are not building the organization. Another measure of organizational strength is the experience level of its leaders and members. A local organization that can hold two events at the same time is quite well developed. Plan leadership training into each event. This means practice beforehand and evaluate afterward.

7. Win or Regroup. After a series of successful buildup events, the organization takes on the main decision maker. Sometimes this is done in an action or confrontation and sometimes in a negotiation. Often a victory is won or a compromise is reached. If not, the organization must be prepared to escalate its tactics. This may mean large demonstrations and picketing, a return to other secondary targets, or the selection of a new main target. Sometimes the issue has to be broadened to attract still more supporters and the campaign taken to a new level. The refusal of a locality to control toxic dumping can lead, for example, to a broader fight for statewide legislation or enforcement. At other times, the organization may decide that it has reached the limit of its strength and that it will have to lower its demand and accept less.

At each of these stages, the organization is being strengthened internally in addition to power being built. The leadership is growing and gaining experience, skill, and media recognition. The membership is growing. Other organizations are moving into closer alliance. Money is being raised. The staff is becoming experienced in organizing and electoral tactics.

Community and citizen organizations are democratic institutions; their very existence helps to make the whole system work better and opens avenues for ongoing participation. Without such democratic institutions, our concept of politics would be limited to voting every few years a necessary but often uninspiring activity.



Decoding the Terms

Note:

These definitions are of course imperfect – they're useful only because they are the thoughts of some well-intentioned people. What do your friends think? Many of the following were adapted from those used by the Challenging White Supremacy Workshop (<http://cwsworkshop.org/>) and Women's Education in the Global Economy by the Women of Color Resource Center (<http://www.coloredgirls.org/>). See <http://colours.mahost.org/faq/definitions.html> has a more detailed discussion, including criticisms of the definitions below.

DA: Damn ACRONYMS!

CAFTA: Central American Free Trade Area

FTAA: Free Trade Area of the Americas

GLBTIQ: Gay, Lesbian, Bisexual, Transgender, Intersex, Questioning

IMF: International Monetary Fund

NAFTA: North American Free Trade Area

OECD: Organization for Economic Cooperation and Development

PPP: Plan Puebla Panama

BDSM: Bondage and Discipline, SadoMasochism

SAP: Structural Adjustment Program

SOA: School Of the Americas

WB: World Bank

WTO: World Trade Organization

ANTI-RACIST: As applied to white people, an anti-racist is a person who makes a conscious choice to act to challenge some aspect of the white supremacy system: including her/his own white privilege, as well as some form of oppression against people of color. As applied to people of color, some use the term anti-racist. Others use synonyms such as freedom fighter, activist, warrior, liberation fighter, political prisoner, prisoner of war, sister, brother, etc. In practice, it is difficult for an activist of color not to be an anti-racist activist, since the struggle against racial oppression intersects with every issue affecting people of color.

CAPITALISM: A system in which most of us are forced to sell our labor (work) in order to live. Wealthy people (often as corporations) own the facilities and tools that we use to work, and profit from their ownership. At the same time, they scour the world looking for cheaper ways to extract resources, manufacture products, dump resulting wastes, and accumulate more money.

CLASSISM: The belief that people deserve the privilege or oppression of their class based on their "merit", "social status", level of education, job, etc. Elitism is often classist (eg. activists using all sorts of pretentious jargon).

COLONIALISM: A relationship in which a colonizing state maintains total economic, military, political and cultural control over a colonized nation or people. The purpose of colonialism is to extract maximum profits from the colonized nation for the colonizing state.

CULTURAL IMPERIALISM: Imposition of a dominant culture on others, rendering other cultures subordinate, invisible or exotic. Many see the spread of American movies, TV shows, music, and corporations such as McDonalds and CocaCola as an example of cultural imperialism.

COMMODIFICATION is when something valuable, such as a kiss or a favor, is transformed into something that can be exchanged like currency. An important part of the spread of capitalism has been the commodification of almost everything.

CONSENSUS: Consensus decision process typically goes through the following stages:

1. group discussion
2. proposals for action are presented
3. debate on these specific proposals, concerns are raised and solutions are found.
4. everyone in the group indicates whether they will support the proposal, will stand aside, or (if they have **FUNDAMENTAL** concerns about the proposal) will block the group from proceeding.
5. if there are concerns, the issue is then revisited and creative compromises are found or the group must decide collectively how to proceed.

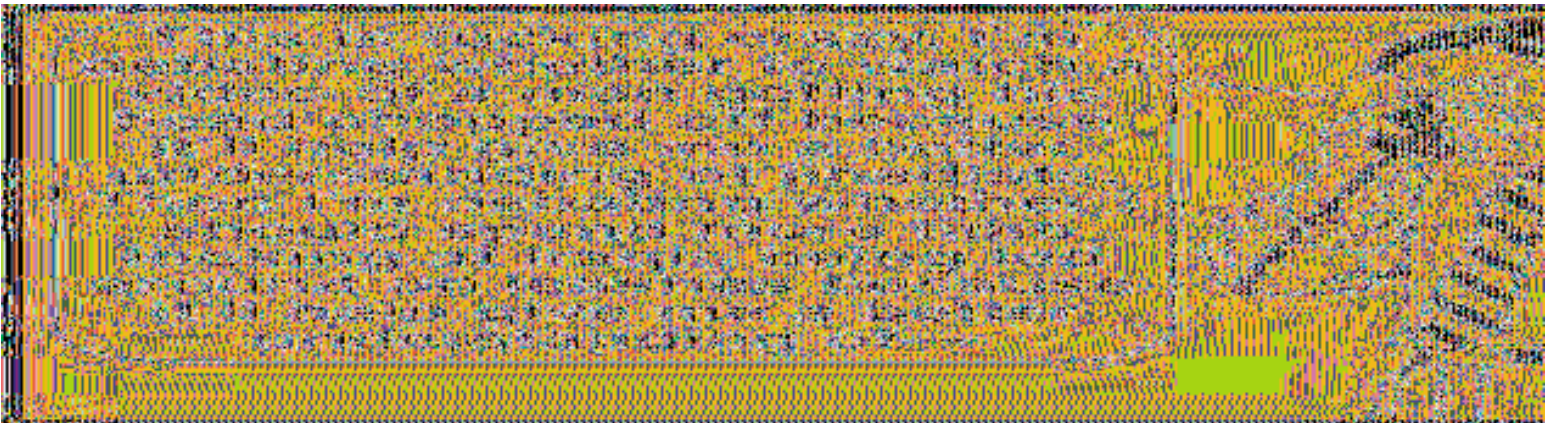
More info: www.ic.org/nica/process/Consensusbasics.htm, or <http://consensus.net>

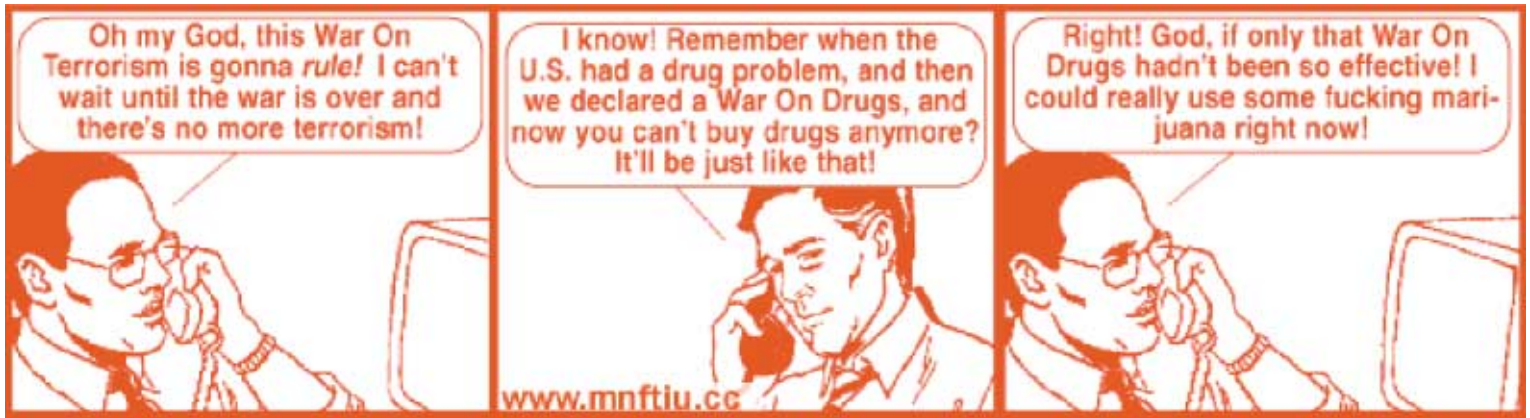
ENVIRONMENTAL RACISM: Racial discrimination in environmental policy-making and the enforcement of regulations and laws; the deliberate targeting of communities of color for toxic waste facilities; the official sanctioning of the life threatening presence of poisons and pollutants in our communities; and the history of excluding people of color from the leadership of the environmental movement.

FREE TRADE: Government intervention to ensure that business is able to maximize profits however possible. The elimination of any laws that would prevent profitable activities such as polluting, deliberately forcing small local operations out of business, searching the globe looking for the people willing to accept the lowest pay, or consolidating a monopoly on commodities necessary for survival, such as water.

GENDER BINARY SYSTEM: A biologically determinist system of oppression which dictates that there are two acceptable genders, man or woman. This is a gender regime policed and upheld by heterosexism and patriarchy (and closely linked to white supremacy and capitalism), which regulates what gender "roles" are and the punishments for challenging or deviating from those roles.

GLOBALIZATION: The expansion of economies beyond national borders, in particular, the





expansion of production by a firm to many countries around the world, i.e., globalization of production, or the global assembly line. This has given transnational corporations power beyond countries, and has weakened any nation's ability to control corporate practices and flows of capital, set regulations, control balances of trade and exchange rates, or manage domestic economic policy. It has also weakened the ability of workers to fight for better wages and working conditions from fear that employers may relocate to other areas.

HETEROSEXISM: An ideological and social system of compulsory and assumed heterosexuality, based on binary gender, which denies and persecutes nonheterosexual forms of behavior, identity, relationship, or community. Heterosexism also privileges people who act "straight."

HOMOPHOBIA: The fear and persecution of queer people rooted in a desire to maintain the heterosexual social order.

IMPERIALISM: Here's an excerpt from the Unity Statement of the largest peace coalition in the U.S.: "We, the members of United for Peace and Justice (UFPJ), stand opposed to the "pre-emptive" wars of aggression waged by the Bush administration; we reject its drive to expand U.S. control over other nations and strip us of our rights at home under the cover of fighting terrorism and spreading democracy; we say NO to its use of war and racism to concentrate power in the hands of the few, at home and abroad." [www.unitedforpeace.org]

NEOIMPERIALISM: More subtle and cost effective than conventional imperialism. Control over the imperialized country's resources is achieved by dominating its economy, not invading militarily. Powerful corporations carve out huge market shares, and economic policies are kept in place that ensure that labor will continue to be cheap and docile.

NEOLIBERALISM (aka "neoclassical economics"): The set of ideas that has justified the rise of capitalist globalization over the last twenty-five years. The main tenet is that "the market will take care of everything." In practice, this has meant many countries have cut funding for social services such as education, welfare, and health care, and sold publicly-owned facilities such as schools, highways, water, and energy utilities (privatization). Meanwhile corporations and investors are increasingly given free reign to maximize their profits, even if that means busting unions, dumping toxic waste, or destroying entire

economies with volatile short-term investments.

OPPRESSOR, OPPRESSED, OPPRESSION: An oppressor is one who uses her/his power to dominate another, or who refuses to use her/his power to challenge that domination. An oppressed is one who is dominated by an oppressor, and by those who consent with their silence. Oppression is the power and the effects of domination. There are many forms of (often) interlocking oppressions: racism, sexism, classism, heterosexism, anti-semitism, ablist, ageism, etc. People can be oppressed by one or more of these systems while benefiting from privilege obtained from one or more of the others.

PATRIARCHY: An economic, political, cultural and social system of domination of women that privileges men. It is based on binary definitions of gender—male/female—with strict gender roles. It also has rigidly enforced heterosexuality that places male/straight as superior and women/queer as inferior.

PEOPLE OF COLOR: A term used to refer to peoples and ethnicities whose ancestral origins are from Africa, Asia, the Middle East, Pacific islands, and the Americas; used instead of the term "minority" which implies inferiority and disenfranchisement. The term emphasizes common experiences of racial discrimination or racism.

PREJUDICE: A prejudice is a pre-judgment in favor of or against a person, a group, an event, an idea, or a thing. An action based on prejudgment is discrimination. A negative prejudgment is often called a stereotype. An action based on a stereotype is called bigotry. (There is no power relationship necessarily implied or expressed by "prejudice," "discrimination," "stereotype" or "bigotry.")

PRIVILEGE: Unearned social power accorded by the formal and informal institutions of society to all members of a dominant group (e.g. white privilege, male privilege, etc.). Privilege is usually invisible to those who have it because we're taught not to see it, but nevertheless it puts them at an advantage over those who do not have it.

QUEER: Queer is an umbrella term of self-identification and means different things to different people but is usually used in place of or in addition to identifications of gay, lesbian, bisexual, transgender, or intersex. The basic idea is that queer is a gender or sexual identification that implies that the person is outside of traditional binaries of gender (male/female) and sexuality (gay/straight). As a definition of gender it often means that the person does not see themselves as fitting into the binary of male/female

Directory of Community Organizations

This directory is a draft that will be updated and improved with your help. We encourage you to **submit any changes or updates to this directory to: directory@communitylifenet.org**. Due to the enormous amount of effort it required to database all of the organizations in Santa Cruz, it is possible that some of the following organizations' contact information and/or descriptions are out-of-date, inputted incorrectly, or even wrong altogether. Please notify us if you have any problem contacting any organizations in this directory, or to add or update your organization's information.

The categories in this directory are our best effort to make this list a little less intimidating. However, many organizations work on multiple issues, and sometimes we just screw up, so **consult the alphabetical listing below to find out how we've categorized the organization you're looking for**. Thanks to all of those who have developed directories previously. Without their efforts, this directory would not be possible.

Categories:

Academic

Animal Rights

Art

Environmental

Farm Networks

Gender & Sexuality

Health

Hunger & Homelessness

Labor

Media

Networking

Peace & Non-Violence

"other" Political

Social Collectives & Entertainment

Spiritual

Transportation

World Cultures & Indigenous Nationalities

Youth

Alphabetic Listing:

ACLU, Santa Cruz County Chapter: Political
African American Council: Cultures/Nations
African Family Film Foundation: Cultures/Nations
African-American Resource and Cultural Center: Cultures/Nations
All Peoples Coalition: Political
Alliance For Children: Youth
Alliance for the Mentally Ill: Health
American Red Cross – Santa Cruz County Chapter: Health
Amnesty International: Political
Animal Defense League – Santa Cruz: Animal Rights
Anthropology Student Association: Academic
Art and Revolution, Santa Cruz: Art
Asian and Pacific Islander Student Alliance: Cultures/Nations
Asian Pacific Islander Coalition: Cultures/Nations
Assist International: Political
Bali Tree Ecosystem : Environmental
Barrios Unidos: Political
Bhakti Yoga club: Spiritual
Big Brothers, Big Sisters: Youth
Bioengineering Action network (BAN): Environmental
Boys And Girls Club of Santa Cruz: Youth
Buddhist Society at UCSC: Spiritual
California Native Plant Society, Santa Cruz County Chapter: Environmental
California Peace Action: Peace & Non-Violence
California Public Interest Research Group (CALPIRG): Environmental
Californians for Corporate Accountability: Political
California Student Sustainability Coalition: Environmental
camp paradise: Hunger & Homelessness
Campaign for Budget Fairness: Political
Campaign to Stop Global Warming: Environmental
Campus Bible Fellowship: Spiritual
Campus Greens: Political
Campus Natural Reserves: Environmental
Campus Sustainability Council: Political
Cannabis Conversations: Health
Cement Boat: Media
Center for Agroecology & Sustainable Food Systems (UCSC Unit): Farm Networks
Center for Justice, Tolerance and Community (UCSC Unit):

Political
Center for Political Economy / Capitalism, Nature, Socialism (CNS): Political
Center for World Networking: Spiritual
Central Coast Alliance for Health: Health
Centro-Americanos Unidos (CAU): Cultures/Nations
Ch.A.L.E.: Academic
Chabad: Spiritual
Challenging, Learning About, and Undermining Heterosexism (CLUH): Gender and Sexuality
Chican@s/Latin@s in Health Education: Academic
Chicana Latina Film fest Committee: Art
Chicano/Latino Resource Center (UCSC Unit): Cultures/Nations
Chicanos and Latinos Educandose: Academic
Chinese Student Association: Cultures/Nations
Circle K: Spiritual
Citizens Committee for the Homeless: Hunger & Homelessness
City on a Hill: Media
Coalition for a Living Wage: Labor
Coalition to End the Occupation: Peace & Non-Violence
Coastal Watershed Council: Environmental
College Democrats: Political
College Republicans: Political
Comercio Justo: Political
Commission for the Prevention of Violence Against Women: Gender and Sexuality
Common Vision: Political
Community LIFE Network: Networking
Community Action Board of Santa Cruz County, Inc.: Networking
Community Agroecology Network: Farm Networks
Community Alliance with Family Farmers: Farm Networks
Community Resources for the Disabled: Political
Community Television of Santa Cruz: Media
Covenant of Unitarian Universalist Pagans: Spiritual
Death Penalty Focus, Santa Cruz Chapter: Political
Democratic Central Committee--831/420-0546: Political
Democratic Socialists of America (DSA): Political
Democratic Women's Club: Political
Disabled Students Union: Political

Diversity Center: Gender and Sexuality
Doris Martini: Art
Earth Action Club (EAC): Environmental
Earth First!, Santa Cruz chapter: Environmental
Earth Save: Environmental
Ecology Action, Inc.: Environmental
EcoTopia/USA: Environmental
Educators for Social Responsibility: Academic
El Andar: Media
El Teatro Campesino: Art
Energy Savers Program: Environmental
Engaging Education: Academic
EnviroMerrill: Environmental
Environmental Council: Environmental
Environmental Directory: Environmental
E-student Awareness volunteers for energy Reduction: Environmental
Ethnic Student Organizing Committee: Cultures/Nations
Faculty Against War (FAW): Peace & Non-Violence
Faith, Education, Action, and Service: Spiritual
Familia Center / Centro De Familia: Cultures/Nations
Filipino Student Association: Cultures/Nations
First Congregational Church Santa Cruz -- United Church of Christ: Spiritual
Fish Wrap Live!: Media
Food Not Bombs: Hunger & Homelessness
Free Radio Santa Cruz 96.3 FM : Media
Free School Santa Cruz: Academic
Friends Committee on National Legislation (FCNL): Political
Friends of Soquel Creek: Environmental
Friends of the Monarchs: Environmental
Friends Peace and Social Justice Committee: Peace & Non-Violence
Game Development Group: Social
Gay Lesbian Bi Trans Resource Center (UCSC Unit): Gender and Sexuality
Gay, Lesbian, Bi-sexual, Transgender, intersex Network: Gender and Sexuality
Green Party of Santa Cruz County: Political
Green Party--831/425-4499: Political
Green Press: Media
Group Folklorico Los Mejicas: Cultures/Nations

Guerilla music project: Art
 Health Care for All – Santa Cruz: Health
 Hillel: Spiritual
 Homeless Garden Project: Hunger & Homelessness
 Homeless Services Center: Hunger & Homelessness
 Homeless United for Friendship and Freedom (HUFF): Hunger & Homelessness
 Homes on Wheels: Political
 Indian Student Organization: Cultures/Nations
 Informed Democracy: Political
 Inner Light Ministries: Spiritual
 International socialist Organization at Santa Cruz: Political
 Intersvarsity Cristian Fellowship: Spiritual
 Japanese American Student Association: Cultures/Nations
 Jewish student union: Cultures/Nations
 Kids and Teens Exploring Nature (KATEN): Youth
 Killing King Abacus: Media
 KZSC: Media
 La Gazette: Media
 La Revista: Media
 Land of the Medicine Buddha: Spiritual
 Leviathan: Media
 Libertarian Party: Political
 Life Lab: Youth
 Manifesto: Media
 Media Watch: Political
 Merrill Student Garden: Environmental
 Monterey Bay Central Labor Council: Labor
 Monterey Bay Educators Against War (MBEAW): Peace & Non-Violence
 Movimiento Estudiantil Chicano(a) de Aztlan: Cultures/Nations
 Muslim Student alliance: Cultures/Nations
 NAACP, Branch #1071: Cultures/Nations
 National Alliance for the Mentally Ill of Santa Cruz County, (NAMI-SCC): Health
 National Organization for Women (NOW): Gender and Sexuality
 National Society of Black Engineers: Academic
 Native American Resource Center (UCSC Unit): Cultures/Nations
 Natural Law Party: Political
 No Compromise : Media
 Oakes Senate: Political
 Ohlone/Costanoan Esselen Nation: Cultures/Nations
 Open Space Alliance of Santa Cruz County: Environmental
 Pack Your Trash: Environmental
 Peace and Freedom Party--831/688-4268: Political
 Peacemakers: Peace & Non-Violence
 People for Animal Liberation: Animal Rights
 People's Democratic Club: Political
 Permaculture Guild, Santa Cruz: Farm Networks
 Pesticide Watch Education Fund / Santa Cruz: Environmental

Planned Parenthood : Health
 Political Parties: Political
 Program In Community and Agroecology (PICA): Environmental
 Queer Geeks: Gender and Sexuality
 Rainforest Action Network, Santa Cruz: Environmental
 RASCALS: Political
 Redwood Review: Media
 Reference and Research Services: Media
 Reform Party--831/408/353-9091: Political
 Reproductive Rights Network: Health
 Republican Party--831/457-5125: Political
 Resource Center for Nonviolence (RCNV): Peace & Non-Violence
 Revolution youth: Political
 Salud Para La Gente: Health
 San Lorenzo Watershed Caretakers: Environmental
 SANAI: Cultures/Nations
 Santa Cruz Action Network (SCAN): Political
 Santa Cruz AIDS Project: Health
 Santa Cruz Arts Journal: Media
 Santa Cruz Center for Appropriate Technology: Transportation
 Santa Cruz Citizens for Medical Marijuana: Health
 Santa Cruz Coalition to Free Mumia and All Political Prisoners: Political
 Santa Cruz Comic News: Media
 Santa Cruz County Democrats: Political
 Santa Cruz County Regional Transportation Commission : Transportation
 Santa Cruz CUUPS (Aptos/Santa Cruz): Spiritual
 Santa Cruz Indian Council: Cultures/Nations
 Santa Cruz Indymedia: Media
 Santa Cruz Israel Action Committee: Political
 Santa Cruz Live Oak Grange: Farm Networks
 Santa Cruz Peace Coalition: Peace & Non-Violence
 Santa Cruz Progressive Email List (SCPEL): Networking
 Santa Cruz Sociological Alliance: Academic
 Santa Cruz Sociological Alliance: Political
 Santa Cruz SPCA: Animal Rights
 Santa Cruz Teen Center: Youth
 Santa Cruz Zen Center: Spiritual
 Save Our Shores (SOS): Environmental
 SCTV: Media
 SIPAZ: Political
 Site Stewardship Program: Environmental
 Society of Friends (Quakers): Spiritual
 Society of Hispanic Professional Engineers: Academic
 Society of Women Engineers: Academic
 SOLTrain: Transportation
 Stevenson CO-OP: Environmental
 Stevenson Senate: Political
 Student Committee On Committees: Political

Student Environmental Center: Environmental
 student environmental center: Environmental
 Student Organizations Advising and Resources (UCSC Unit): Political
 Student Union Assembly: Political
 Students for Labor Solidarity: Labor
 Students for organic solutions: Environmental
 Students for textbook industry reforms: Academic
 Suicide Prevention Service of the Central Coast: Health
 Surfrider Foundation, Santa Cruz chapter: Environmental
 Sustainable Quality Alliance: Environmental
 Synesthesia Poetry Slam: Art
 Tenants Rights Union: Political
 The Connection: Media
 The Hub: Transportation
 The project: Media
 The project: Political
 The Tertulia: Media
 Three Americas, Inc: Political
 UCSC parent Association: Academic
 United Nations Association: Political
 United Nations Association Store: Political
 University Economics Association: Academic
 Vandenberg Action Coalition: Peace & Non-Violence
 Vegan Action, Santa Cruz: Animal Rights
 Ventana Wilderness Alliance: Environmental
 Veterans For Peace, Chapter 11: Peace & Non-Violence
 Vietnamese Student Association: Cultures/Nations
 Volunteer Center of Santa Cruz: Networking
 Voter Registration: Political
 Walnut Avenue Women's Center: Gender and Sexuality
 Western Service Workers Association: Labor
 Wildlands Restoration Team: Environmental
 Willing Workers on Organic Farms - California (WWOOF): Farm Networks
 Wo/Men's Alliance for Medical Marijuana (WAMM): Health
 Women As Allies: Gender and Sexuality
 Women's Center (UCSC Unit): Gender and Sexuality
 Women's Empowerment Network: Gender and Sexuality
 Women's Crisis Support / Defensa de Mujeres: Gender and Sexuality
 Women's Health Center: Health
 Youth Coalition of Santa Cruz (City of Santa Cruz Parks & Recreation): Youth
 Youth for a better yesterday: Youth
 Youth for Environmental Sanity: Youth
 Youth Opportunities Job Training Program: Youth
 Zero Population Growth: Political

The Directory:

Academic

Anthropology Student Association

Cultivate interaction and community with the anthropology dept.
 214- 9216 (Juan Junerose)

Engaging Education

See article p. 21
 ucsc_e2@yahoo.com
 www.engagingeducation.org
 831-459-1743 - main
 831-459-1744 - outreach
 831-459-1741 - retention
 831-459-1742 - fax

Santa Cruz Sociological Alliance

Barbara Laurence, 459-4888

Students for Textbook Industry Reforms

To prompt changes in the textbook industry that lower new book prices increase used text book supplies
 566- 0778 (Kattie Towers)

UCSC Parent Association

A campus support service for all UCSC affiliated parent-students.
 427-1285 (Heather Giordano)

University Economics Association

Enhance the study of business and economics on campus
 429-1229 (Chris Lee)

Chicanos and Latinos Educandose Ch.A.L.E.

Retention program trying to reduce drop out rates through peer mentorship
 chale_ucsc@yahoo.com

Chican@s/Latin@s in Health Education CHE

CHE exists for the primary purpose of providing academic and social support to students interested in working as health care professionals in underserved Latino communities. Our goal is to ensure the admittance of our members into graduate school.
 home: 763 0875, cell: 345 1691 (Hana Hamilton)
 che@ucsc.edu

National Society of Black Engineers

http://nsbe.ucsc.edu

Society of Hispanic Professional Engineers

http://shpe.ucsc.edu shpe@soe.ucsc.

edu

Chicanos in Health Education

To provide academic and social support to students interested in working as health care professionals in underserved Latino communities
 345-1691 (Hanna Hamilton)

Society of Women Engineers

http://sweslugs.soe.ucsc.edu

Free School Santa Cruz

PO Box 1053 Santa Cruz, CA 95061
 831-515-4480 x3896
 freeschoolsc@onebox.com
www.dobius.com/freeschool/

Life Lab

459-2001

Educator's for Social Responsibility
441 High St., Santa Cruz, CA 95060
831-426-1597

Youth

Alliance For Children
515 Broadway, Santa Cruz, CA 95062
831-438-0774
Dorothy Shaw- (831) 662-1366
<http://www.allianceforchildren.net/>

Big Brothers, Big Sisters
1000 41st Ave., Suite 1, Capitola, CA 95062
831-464-8691 Fax 831-464-8693
bbbscruz@cruzio.com
<http://www.santacruzbbbs.org/>

Boys And Girls Club of Santa Cruz
543 Center St., Santa Cruz, CA 95060
831-423-3138
<http://gate.cruzio.com/~bgc/>

Santa Cruz Teen Center
125 Laurel Street, Santa Cruz, CA 831-420-6235
<http://www.santacruzparksandrec.com/guide/teens.html#tc>
Pat Clark - 420-6298
peace@cruzio.com

Youth Coalition of Santa Cruz (City of Santa Cruz Parks & Recreation)
Teen Center, 831-420-6235
Shaunnassy Jones, 831-427-5066 ext 2

Youth for Environmental Sanity (YES)
420 Bronco Rd., Soquel, CA 95073
831-465-1081
Toll free: 877-293-7226
Fax: 831-462-6970
camps@yesworld.org
<http://www.yesworld.org/>

Youth Opportunities Job Training Program
1123 Pacific Ave., Santa Cruz
831-423-3231, Don Lane

Health

Alliance for the Mentally Ill
POB 1516, Santa Cruz, CA 95061
Jody Hansen 831-427-2160

American Red Cross – Santa Cruz County Chapter
2960 Soquel Avenue, Santa Cruz, CA 95062
831-462-2881
info@sccredcross.org
<http://www.sccredcross.org/>

Cannabis Conversations
POB 8137, Santa Cruz, CA 95061
Theodora Kerry 831-685-1241

Central Coast Alliance for Health
375 Encinal Street, Suite A, Santa Cruz,

CA 95060
831-457-3850
<http://www.ccah-alliance.org/>

Health Care for All – Santa Cruz
123 Pryce St., Santa Cruz, CA 95060
831-426-1397, Jeanette
831-688-5561, Elizabeth Means
pelicanpress@yahoo.com
<http://www.healthcareforall.org/>

National Alliance for the Mentally Ill of Santa Cruz County, (NAMI-SCC),
PO Box 360, Santa Cruz, CA 95061
831-427-8020
<http://www.namisc.org/>

Planned Parenthood
212 Laurel St., Santa Cruz, CA 95060-4409
831-425-1551 Fax: 831-425-0217
1119 Pacific Avenue, Suite. 200, Santa Cruz
831-426-5550
40 Penny Lane, Watsonville
831 724-7525
<http://www.ppparmonte.org/>

Reproductive Rights Network
212 Laurel St., Santa Cruz, CA 95060-4409
POB 8305, Santa Cruz, CA 95061
Cynthia Matthews
831-425-1551 Fax: 831-425-0217
1119 Pacific Avenue, Suite 210, Santa Cruz, CA 95060
831-425-1551, Fax: 831-425-0217
mathews@cruzio.com

Santa Cruz AIDS Project
175 Walnut Avenue, Santa Cruz, CA 95060
831-427-3900
<http://www.scapsite.org/>

Santa Cruz Citizens for Medical Marijuana
201 Maple St., Santa Cruz, CA 95060
831-429-8819; Fax: (831) 457-1733
Scott Imler sccmm@cruzio.com
Fred Seike
328 Ocean St., #5, Santa Cruz, CA 95060
sccmm@cruzio.com

Suicide Prevention Service of the Central Coast
Family Service Association
P.O. Box 5157, Santa Cruz 95063
459-9373 Administrative Office
Hotlines:
Santa Cruz County 831 458-5300
Monterey Peninsula 831 649-8008
Toll-Free in Santa Cruz, Monterey, and San Benito Counties
1-877-ONE-LIFE, 1-877-663-5433
PO Box 1222, Santa Cruz, CA 95061
PO Box 52078, Pacific Grove, CA 93950

Wo/Men's Alliance for Medical Marijuana (WAMM)
309 Cedar St. #39, Santa Cruz, CA 95060
info@wamm.org
<http://www.wamm.org/>

Women's Health Center

250 Locust St., Santa Cruz, CA
831-427-3500
<http://library.ucsc.edu/reg-hist/benedetto.html>

Farm Networks

Community Alliance with Family Farmers (CAFF)
735 Chestnut, Ste C, Santa Cruz, CA 95060
Reggie Knox 831-457-1007
caff@caff.org
www.caff.org

Center for Agroecology & Sustainable Food Systems (UCSC Unit)
UC Santa Cruz, 1156 High St., Santa Cruz, CA 95064
831-459-3240 / Fax 831-459-2799
martha@zzyx.ucsc.edu
<http://zzyx.ucsc.edu/casfs/community/csap.html>

Permaculture Guild, Santa Cruz
831-763-3848
800-469-5857
Permaguild@villagers.org

Santa Cruz Live Oak Grange
1900 17th Avenue, Santa Cruz, CA 95062
831-476-6424
postmaster@greengrango.org
<http://www.greengrango.org/>

Willing Workers on Organic Farms - California (WWOOF)
309 Cedar Street #5C, Santa Cruz, CA 95060
831-515-4143
info@wwoofca.org
<http://www.wwoofca.org/>

Community Agroecology Network
459-5818 (Troy Henri)
<http://www.agroecology.org/can>
troyhenri@yahoo.com

Animal Rights

Animal Defense League – Santa Cruz
<http://www.animaldefenseleague.com/SantaCruz/index.html>

Vegan Action, Santa Cruz
831-502-7713
Katherine Matutina
<http://www.vegan.org/>

Santa Cruz SPCA
2200 7th Avenue, Santa Cruz, CA 95062-6454
831-465-5000
feedback@santacruzspca.org
<http://www.santacruzspca.org/>

People for Animal Liberation
POB 2960, Santa Cruz, CA 95063
831-429-5698 Ben @ 471-7014
pal@hotmail.com

Hunger & Homelessness

Camp Paradise
c/o Larry Templeton
115 Coral St., Santa Cruz, CA 95060
campparadise@hotmail.com

Citizens Committee for the Homeless
131 Spring St., Santa Cruz, CA 95060
831-469-3384
drpalee@aol.com
111 Errett Circle, Santa Cruz, CA 95060
831- 423-7932

Food Not Bombs
The first group was formed in Cambridge, Massachusetts in 1980 by anti-nuclear activists. Food Not Bombs is an all volunteer organization dedicated to nonviolence. Food Not Bombs has no formal leaders and strives to include everyone in its decision making process. Each group recovers food that would otherwise be thrown out and makes fresh hot vegetarian meals that are served in city parks to anyone without restriction. The groups also serve free vegetarian meals at protests and other events.
<http://foodnotbombs.net>
509 Broadway, Santa Cruz, CA 95060
831-425-3345
P.O. Box 8091, Santa Cruz, CA, 95061
SantaCruzfnb@yahoo.com
<http://www.geocities.com/santacruzfnb/>
Food Served Monday and Wednesday 4:30 PM
Pacific and Cooper
(in front of O'Neill's)

Homeless Services Center
115 Coral St., Santa Cruz, CA 95060
831-462-3970

Homeless Garden Project
(831) 426-3609
www.infopoint.com/sc/orgs/gardenMedia

Homeless United for Friendship and Freedom (HUFF)
614 Hanover St., Santa Cruz, CA 95062
831-423-4833
831-427-0270
831-427-1205
info@huffsantacruz.org
<http://www.huffsantacruz.org/>

Gender & Sexuality

Challenging, Learning About, and Undermining Heterosexism (CLUH)
<http://cluh2.tripod.com>
cluh@ucsc.edu

Commission for the Prevention of Violence Against Women
915 Cedar Street, Santa Cruz, CA. 95060
831-420-6298
cpvaw@ci.santa-cruz.ca.us
<http://www.ci.santa-cruz.ca.us/cm/cpvaw/cpvaw.html>

Diversity Center

(Lesbian, Gay, Bisexual & Transgendered Community Center)

177 Walnut Avenue (near Cedar)
POB 8280 , Santa Cruz, CA 95061
831-425-5422 Fax: 831-425-0743
info@diversitycenter.org
<http://www.diversitycenter.org>

Gay Lesbian Bi Trans Resource Center (UCSC Unit)

1156 High Street, Santa Cruz, CA 95064
831-459-2468 Fax: 831-459-4387
glbtcenter@cats.ucsc.edu
dabbott@cats.ucsc.edu
<http://www2.ucsc.edu/glbtcenter/>

Gay, Lesbian, Bi-sexual, Transgender, intersex Network

A social and political group for all, Queer, questioning, now lbalng, people, and queer allied persons
247-1648 (Kory Rapanut)**National Organization for Women (NOW)**
P.O. Box 1119, Felton, CA 95018
831-335-7704 or 728-3988, Julie

Gender Funk

www.genderfunk.org
contactus@genderfunk.org

Queer Geeks

Socail and support forum for Queer Geeks
<http://qgeeks.org>

Walnut Avenue Women's Center

303 Walnut Ave., Santa Cruz, 95060
831-426-3062
wawc@cruzio.com
<http://members.cruzio.com/~wawc/>

Women As Allies

831-338-0843
Lorene@Women-As-Allies.org
<http://www.Women-As-Allies.org/>

Women's Crisis Support / Defensa de Mujeres

Mailing address:
406 Main St., Rm. 326, Watsonville, CA 95076
831-722-4532 / Fax: 831-722-4990
831-728-2295
Hotline: 831-685-3737
Service site:
1658 Soquel Drive, Ste. A, Santa Cruz, CA, 95065
831-477-4244 / Fax: 831-477-4231
831-429-1478
postmaster@wcs-ddm.org
<http://www.wcs-ddm.org/>

Women's Empowerment Network

309 Cedar, PMB 547 Santa Cruz, CA 95060
831-768-7004
<http://www.peacehost.net/Dorothy/main.htm>

Women's Center (UCSC Unit)

Cardiff House – UCSC
1156 High St., Santa Cruz, CA 95064
831-459-2072
831-459-2291 Fax: 831-459-3616

women@cats.ucsc.edu
<http://www2.ucsc.edu/wmcenter/>

World Cultures & Indigenous Nationalities

African American Council

P.O. Box 1474, Santa Cruz, CA 95061
831-427-4588

African-American Resource and Cultural Center (UCSC Unit)

831-459-3207
African@cats.ucsc.edu
www2.ucsc.edu/aasl

African Family Film Foundation

POB 630, Santa Cruz, CA 95061-0630
friends@africanfamily.org
<http://www.africanfamily.org/>

Asian and Pacific Islander Student Alliance

459-3495
apisa_ucsc@yahoo.com

Centro-Americanos Unidos (CAU)

We are a group of students from diverse cultures with a special interest in serving the Central American, and in general, the Latino community at the University of California Santa Cruz. Central Americans and Latinos form a substantial ;population at the University yet many ofus graduate without having the opportunity to meet one another. CAU hopes to provide a space where Centro-Americanos and Latinos can meet one another and begin friendships with teh larger goal being building comunidad.
UCSC_cau@hotmail.com
323-630-5960 (Alondra Acuna)

Chicano/Latino Resource Center (UCSC Unit)

1156 High Street, University of California, Santa Cruz
Merrill College, Faculty Services, Santa Cruz, CA 95064
831-459-3789 Fax: 831-459-3125
clrc@cats.ucsc.edu
<http://lals.ucsc.edu/clrc/>

Chinese Student Association

The chinese Student Association devoted to promoting unity and empowerment through recognitoin of Chinese and Chinese American culture. We strive to create a space forcoalition building
<http://soar.ucsc.edu/csa>
csa-admin@ucsc.edu

Ethnic Student Organization Council (ESOC)

Esoc8@yahoo.com

Familia Center / Centro De Familia

711 E. Cliff Dr., Santa Cruz, CA 95060
831-423-5747
<http://iccs.csumb.edu/html/community/famres/fc.html>

Filipino Student Association

FSA is a social.cultural, and educational org. that aims to create an atmosphere of support and respect for all Phillipinos
459-5811 fsa_news@ucsc.edu

Group Folklorico Los Mejicas

mejicas@hotmail.com

Indian Student Organization

<http://soar.ucsc.edu/iso>
iso@ucsc.edu

Japanese American Student Association

setsuhen@hotmail.com

Movimiento Estudiantil Chicano'a de Aztlan

To strive for education, gender,cultural, sexual orientatoin, economical political and social equality within, but not limited to the chicano'a community
459 3496 (AIM: MECHASntCrz2)
mecha_de_ucsc@hotmail.com

Muslim Student alliance

<http://soar.ucsc.edu/msa>
UCSC_msa@yahoo.com,
fatimah62@yahoo.com

NAACP, Branch #1071

POB 1433, Santa Cruz, CA 95061
740 Front St., #300B, Santa Cruz, CA 831-429-2266
mspan@cruzio.com
Bruce Engelhardt, 831-454-1478,
BruceME@webtv.net
Deborah Hill, 831-464-1905

Native American Resource Center (UCSC Unit)

831-459-2881
amnative@cats.ucsc.edu

Ohlone/Costanoan Esselen Nation

POB 1301, Monterey, CA 93942
EsselenNation@aol.com
<http://www.esselenation.com/>

SANAI

The student aliance of north American Indains, our purpose is to promte and celbrate American indian culture and identity.
466- 9738 (Lucio Ramirez)

Santa Cruz Indian Council

831-425-4404
831-426-6920
santacruzic@yahoo.com
<http://www.indiancouncil.net/>
POB 236, Santa Cruz, CA 95060
831-429-5963
PO Box 975, Soquel 95073
Melissa: 831-459-7929
Tina: 831-426-8211

Environmental

Arana Gulch Watershed Alliance

903 Pacific Avenue, Santa Cruz, CA 95060
831-457-8132
rjhaver@pacbell.net
<http://www.aranagulch.org/>

Bali Tree Ecosystem

P.O. Box 2910, Santa Cruz, CA 95063-2910
Fax: 831-421-9223;
bali@cybermax.net

California Native Plant Society, Santa Cruz County Chapter

P.O. Box 1622, Santa Cruz, CA 95060
831-338-2097
831-469-9024
sluggo@cruzio.com
<http://cruzcnps.org/>

California Public Interest Research Group (CALPIRG)

The California Public Interest Research Group (CALPIRG) is working with the Student Environmental Center to sponsor the two-day earth week event, which will consist of the on campus festival by the SEC and the Earth Day festival off campus by CALPIRG. This year CALPIRG's campaigns consist of many interests including a textbook plan to reduce prices, and an extensive educational drive to make sure every college student understands the monstrosities the Bush administration is doing to the environment and the world. UCSC, Student Center, Box 6, Santa Cruz, CA 95064
831-459-4649 Kathy Bisbee
831-459-0553, Ethan
305 Potrero Suite 51, Santa Cruz, CA 95062
Alec Vandersoude 831-459-0533
Students have the opportunity to work on campaigns involving environmental issues and homelessness, higher educatoin and democracy

Campus Sustainability Council

Allocates funds to promote environmentally sound practices and the creation of the Blueprint for a Sustainable Campus.
csc@planet-save.com *<http://sua.ucsc.edu/csc>

Coastal Watershed Council

204 Laguna St., Santa Cruz, CA 95060
831-426-9012
831-471-9280
Greg Gauthier, 831-421-0170
cwc_office@yahoo.com
<http://www.coastal-watershed.org/>

Campaign to Stop Global Warming

425-0665 (Bill)
b_lebon@yahoo.com

Califoronia Student Sustainability Coalition (CSSC)

To collaborate with faculty, staff, aministaroin, UCOP,Board of Regents, and students from throughout the UC system to promote sustainable policies and practices in the UC system.
UCSC- iamanna13@yahoo.com
Statewide: www.ucssc.org 566-0778
(Arthur Coulston) arthur@ucssc.org

Earth Action Club (EAC)

142 Darwin Street, Santa Cruz, CA 95062
831-423-8749 Michael Arenson

Earth First!, Santa Cruz chapter
P.O. Box 344, Santa Cruz, CA 94301
831-425-3205
Dennis Davie, 427-1684
cruzeff@cruzio.com
<http://members.cruzio.com/~cruzeff/>

Earth Save
1509 Seabright Avenue, Suite B1, Santa Cruz, CA 95062
831-423-0293 or 800-362-3648 / Fax: 831-423-1313
information@EarthSave.org
<http://www.earthsave.org>
706 Frederick St., Santa Cruz, CA 95062
Pat Carney 831-423-4069

Ecology Action, Inc.
P.O. Box 1188, Santa Cruz, CA 95061-1188 (mailing address)
333 Front Street, Suite 103, Santa Cruz, CA 95060 (physical address)
831-426-5925 / Fax: 831-425-1404
<http://www.ecoact.org/>
Bonny Wilson 427-1357

EcoTopia/USA
1315 Spring St., Santa Cruz, CA 95060
831-426-8810, Paul Lee
<http://www.ecotopia.org>

Environmental Council
9032 Soquel Drive, Suite A-1, Aptos, CA 95003
831-465-0377
831-662-2755
831-424-2286
831-688-0565
Fax 509-753-7406
encouncil@cruzio.com
vic@desotelle.com
Enetwork@ebold.com
info@environmentalcouncil.net
<http://gate.cruzio.com/~ecocruz/>
<http://www.environmentalcouncil.net/>

Environmental Directory
(Harbinger Communications)
616 Sumner St., Santa Cruz, CA 95062
831-457-0130
info@environmentaldirectory.net
<http://www.environmentaldirectory.net/>

Friends of Soquel Creek
P.O. Box 1431, Soquel, CA 95073
831-457-0414

Friends of the Monarchs
P.O. Box 51683, Pacific Grove, CA 93950
1-888-PGMONARCHS
Friendsofmonarch@aol.com
PGButterflylady@aol.com h0tfoot@aol.com
<http://www.pgmonarchs.org/fomh.html>

Open Space Alliance of Santa Cruz County
1001 Center Street Santa Cruz, CA 95060
Mailing address:
P.O. Box 8042 Santa Cruz, CA 95061
831-423-0700
saveland@cruzio.com
<http://www.sc-openspace.com/>

Pack Your Trash
2965 Pleasure Point Drive, Santa Cruz,

CA 95062
Ray Conti, 831-465-8645 Fax: 831-479-7900 bigray@packyourtrash.com
Steve Smith, 831-475-6171 Fax: 475-5953 steve@packyourtrash.com
<http://www.packyourtrash.com/>

Pesticide Watch Education Fund / Santa Cruz
130-A Pearl Alley, Santa Cruz, CA 95060
831-466-3310 Fax: 831-469-8438
pestiwatch@igc.org
David Edeli, 831-466-0746,
dedeli@hotmail.com

Rainforest Action Network, Santa Cruz
Steve Graves, Executive Director
794 Estates Drive, Aptos, CA 95003
831-465-0677
831-425-4482

San Lorenzo Watershed Caretakers
Karen Christiansen
820 Bay Ave. Suite 107, Capitola, CA 95010
831-464-2950
feltongal@aol.com

Save Our Shores (SOS)
2222 East Cliff Dr., Suite 5A, Santa Cruz, CA 95062
831-462-5660 / Fax: 831-462-6070
sos@cruzio.com
<http://www.saveourshores.org/>

Student Environmental Center
To promote student involvement and collaboration with the university in finding ways to implement environmentally sound practices on campus
Student Union 2nd Floor
1156 High St., Santa Cruz, CA 95064
831-459-1714
enviroslug@ucscsec.org
www.ucscsec.org

Surfrider Foundation, Santa Cruz chapter
PO Box 3968, Santa Cruz, CA 95063
831-476-7667
surfridersantacruz@yahoo.com
<http://www.surfridersantacruz.org/>
Storm Drain Stenciling Coordinator
Dave Hickson- danger98@earthlink.net
Beach Clean-up Coordinator
Coral Weese coral_weese@hotmail.com

Sustainable Quality Alliance
2870 S. Palisades Ave, Santa Cruz, CA 95062
831-465-0377
sbqa@cruzio.com
<http://www.ecoquality.com/sqa/>

Wildlands Restoration Team
125 Brookwood Drive, Santa Cruz, CA 95065
info@wildwork.org
<http://www.wildwork.org>

Ventana Wilderness Alliance
POB 506, Santa Cruz, California 95061
831-423-3191 Fax: 831-423-3191
vwa@ventanawild.org
<http://www.ventanawild.org/>

Students for Organic Solutions (SOS)
To collaborate with administrative staff, faculty, and students, in developing a more sustainable food system on campus
425- 5071 (Amy Stodard)

Program In Community and Agroecology (PICA)
The Program In Community and Agroecology is sponsored by the Environmental Studies Department. It is a new program as of 2002, and is focused in the Lower Rock Quarry at the Village. Students are encouraged to live in the Village and help coordinate garden work days, as well as cook and eat in community dinners. The PICA program is also working with gardens and other food providers on campus to start weekly organic garden markets in front of the Bay Tree Bookstore.
Adrian Hardesty
agroecologist@sbcglobal.net

Stevenson CO-OP
The Stevenson CO-OP is an alternative to a dining hall meal plan available for Stevenson students. The CO-OP buys bulk unprocessed organic food and cooks meals everyday to provide for students who are committed to eating healthy food. This program is on the cutting edge of indigenous research and the problems created from our cultures need to process foods. Research shows that processed food strips necessary nutrients needed for a healthy body.
joanclair.richter@verizon.net (Joanclair)

Merrill Student Garden
The Merrill Student Garden is a new garden committed to bringing students a place to grow their own food and work together as a community. Students are working together with students across campus to get student gardens at every college. To get involved contact: Hillary dylan4awareness@yahoo.com

EnviroMerrill
EnviroMerrill is a new program committed to bring environmental education and waste prevention to Merrill College. It works with the maintenance staff at Merrill and has hired students to oversee waste prevention programs.
459-4031 (Merrill Maintenance)

Energy Savers Program (UCSC Unit)
The Energy Savers Program is a new program, which is sponsored by the Physical Plant? Last year they put on a program to give incentives for dorms to reduce energy use by comparing consumption patterns before and after the program, and giving prizes to the colleges that saved the most energy. This year they are continuing to do so.
esavers@hotmail.com Alex

Site Stewardship Program (UCSC Unit)
The Site Stewardship Program is based within the Grounds Department of Campus. It is working with new incentives to get students excited about volunteering to restore environmental

degradation on campus. They offer internships and have volunteer stewardship days many times per quarter.
459-2197 Scott Loosly
sloosley@ucsc.edu

Campus Natural Reserves (UCSC Unit)
The Campus Natural Reserves (CNR) is composed of seven areas, which add up to 400 acres of our 2000-acre campus. This land is protected as outdoor learning laboratories for research and teaching. There are many internship possibilities and over thirty professors who are involved with the reserves. You can get involved through classes or by just volunteering.
<http://ucreserves.ucsc.edu>
459-4971
fusari@ucsc.edu Maggie Fusari

Art

Synesthesia Poetry Slam
To create a successful poetry slam and to create a team to send to the college nationals. As well as to foster a poetry slam spoken word community
ucscslam@yahoo.com
345 - 2653 (Irene Hamaker)

Guerilla Music Project
Gives youths a forum to express musically or otherwise, integrate Santa Cruz youth and UCSC community
429-1479 (Jonna Raymundo)

Chicana Latina Film Fest Committee
A CAU Mecha led committee that coordinates the processes and development of the Chicana/Latina Film festival.
619-0865-7279 (Robert Rodriguez)

Doris Martini
P.O. Box 329, Felton CA 95018
831-438-0114, Fax 831-438-3985
doris@dorismartini.com
<http://www.dorismartini.com/>

Art and Revolution, Santa Cruz
831-336-1710
jeffcaplan@hotmail.com
<http://www.artandrevolution.org/santacruz/>

El Teatro Campesino
705 Fourth St., San Juan Bautista, CA 95045
831-623-2444
Tickets: 831-623-2512
Mailing address is:
P.O. Box 1240, San Juan Bautista, CA 95045
info@elteatrocampesino.com
<http://www.elteatrocampesino.com/>

Political

ACLU, Santa Cruz County Chapter
Marge Frantz, 831-471-0810
411 Cedar St., Santa Cruz, CA 95060
Bob Taren 429-9880
P.O. 2528, Santa Cruz, CA 95060
831-426-5433

Complaint line, 831-622-9894

Amnesty International, Santa Cruz chapter
134-E Blaine St., Santa Cruz, CA 95060
831-425-1302
PO Box 52185, Pacific Grove, CA 93950

All Peoples Coalition
Freemumia.org
831-425-4467

Assist International
POB 66396, Scotts Valley, CA 95067
831-438-4582
assistintl@aol.com
<http://www.assistintl.org/>

Barrios Unidos
non-profit multicultural youth violence prevention
1817 Soquel Avenue, Santa Cruz, CA 95062
831-457-8208 / Fax: 831-457-0389
barrios@cruzio.com
<http://www.barriosunidos.com>
ceylida@barriosundios.net

Community Resources for the Disabled
340 Soquel Ave. Suite 115, Santa Cruz, CA 95062

Death Penalty Focus, Santa Cruz Chapter
We collect signatures for a moratorium on the death penalty in Ca. table at events. & have speakers.
PO Box 1117
Santa Cruz, CA 95061
Marilyn Strayer
423-7973 or 429-1765
marilys@cruzio.com
marilys@cruzio.com
<http://www.deathpenalty.org/>

Tenants' Rights Union
P.O. Box 7484, Santa Cruz, CA 95061-7484
831-426-0644

Comercio Justo
Comercio Justo is a student organization that promotes awareness of Fair Trade and seeks to stimulate its demand and access on campus. We are dedicated to rebuilding a conscious consumer-producer relationship that works toward responsibility and equality. Comercio Justo functions on two basic levels: 1. Exposing the exploitative consequences of conventional corporate structures on farmers and producers in developing countries, and 2. Increasing the availability of Fair Trade products in all campus retail outlets, both by creating demand and engaging in a continuous dialogue with managers and operators regarding the student body's commitment to social responsibility.
ucscfairtrade@yahoo.com

Disabled Students Union
To provide support and secure environment and activities for disabled students
510-209-5222 (Jashua Muchison)

Campaign for Budget Fairness
501 Soquel Ave., Ste. E., Santa Cruz, CA 95062
831-457-1741x423

Center for Political Economy / Capitalism, Nature, Socialism (CNS)
U.C. Santa Cruz, CNS, Box 8467, Santa Cruz, CA 95061
831- 459-4541

Center for Justice, Tolerance and Community (UCSC Unit)
The Center for Justice, Tolerance, and Community (CJTC) at UC Santa Cruz is a progressive research institute tackling issues of social justice, diversity and tolerance, and the building of collaborative relationships between the university and local community. Our overall mission is to promote EQUITY. We define this broadly, including studies of the roots of prejudice, the sources of economic inequality, and the obstacles to the building of community.
Contact: Julie Jacobs
831- 459-5743
fax: 831.459.3125
cjtc@cats.ucsc.edu

Three Americas, Inc.
We are active in health, education and civil and human rights activities in North, Central and South Americas.
ccrenica@cruzio.com
POB 366, Santa Cruz, CA 95061
831-335-7164
Lois Muhley, 831-426-2798

American Political Engagement and Empowerment Project (APEEP)
Nourishing participatory democracy & transcommunality to enhance participation of the community in the political process.
apeep@planet-save.com
252-4373 Will Parrish

Common Vision
POB 7008, Santa Cruz, CA 95061
stlwatr@commonvision.org
<http://www.commonvision.org/>

Democratic Socialists of America (DSA)
664- 37th Ave., Santa Cruz, CA 95062

Democratic Women's Club
Chief goal to bring information to its members and elect democratic politicians in the area
pres- Judy Warner 425 1168
P.O. Box 1901, Capitola 95010

Friends Committee on National Legislation (FCNL)
follows national legislation and legislation pertaining to world affairs
612a Washington st, sc, ca 9060
ehfoster@cruzio.com,
Herb Foster 831-423-2605
<http://www.fcnl.org/>

Green Party of Santa Cruz County
Political party dedicated to peace, justice, wholistic ecology and

grassroots democracy. We support Green candidates for public office and advocate for humanitarian and compassionate social and political change.
PO Box 387, Santa Cruz, CA 95061-0387
831-462-4525
greens@santacruzgreenparty.org
<http://www.santacruzgreenparty.org/>
Working Groups:
Ecology- Joel Rider 429-7578
Social Justice- Paul Franklin 464-0877
Energy- Joe Rigney 425-3238
Homeless Issues- Nicholas Whitehead 475-2012

Informed Democracy
P.O. Box 67, Santa Cruz, CA 95063
Fax: 831-426-2312
831-426-3921, garden@cruzio.com
<http://www.sadako.com/informed-dem3.html>

People's Democratic Club
POB 2374, Santa Cruz, CA 95063
pres bill malone 420 1139
billjoyce@yahoo.com
<http://www.cdc-ca.org/clubs/santacruz2.htm>
<http://cruzdemocrats.org/pdc/pdcindex.html>

SIPAZ
Servicio Internacional para la Paz is a coalition of North American, Latin American and European organizations formed in 1995 to support the peace process in Chiapas, Mexico. SIPAZ combines violence reduction and peacebuilding strategies in Chiapas with efforts to inform and mobilize the international community.
International Office:
www.sipaz.org
P.O. Box 2415
Santa Cruz, CA 95063

R.A.S.C.A.L.S.
Radical Action Student Coalition Against Lies And Suppression
rascals@riseup.net
rufus4you@yahoo.com

Santa Cruz Coalition to Free Mumia and All Political Prisoners
831-425-4467
johnhga286@aol.com
John Thielking, jfredt@hotmail.com

Santa Cruz County Democrats
elerick@cruzio.com
<http://cruzdemocrats.org/>

Santa Cruz Action Network (SCAN)
P.O. Box 8160 Santa Cruz, CA 95061
831-458-9425 scan@cruzio.com
<http://www.cruzio.com/~scan/>

United Nations Association
Profit org that supports the UN and sells UNICEF goods
1330 Pacific
426 3101
Pat Arnold- 425 7618 pat@california-maps.com United Nations Association
Store
inside the Santa Cruz Coffee Roasting

Company at 1330 Pacific

Campus Greens
Contact: Shari Silva
shari@cats.ucsc.edu
<http://www.cagreens.org/campus/ucsc>

Political Parties
Democratic Central Committee--831/420-0546
Green Party--831/425-4499
Libertarian Party--831/338-4612
Natural Law Party--831/724-

8980
Peace and Freedom Party--831/688-4268
Reform Party--831/408/353-9091
Republican Party--831/457-5125

College Senates
Oakes Senate--oakessenate@hotmail.com
Stevenson Senate—Stevenson@ucsc.edu

Voter Registration
831/454-2060 (TDD: 831/454-2123)
Register to Vote

Student Union Assembly
The official voice of the undergraduate students at UCSC. Working to empower students through action.
Student Union 2nd Floor
459-3848***<http://sua.ucsc.edu>
suamail0405@yahoo.com

Student Committee On Committees
Appoints students to campus wide committees.
Student Union 2nd Floor
459-5533***<http://sua.ucsc.edu/scoc>
scoc0405@yahoo.com

Homes on Wheels
The purpose of HOW is to preserve the UCSC trailer Park Community
425- 4792 (Jolie Mazor)

International Socialist Organization at Santa Cruz
The International Socialist Organization (ISO) stands in the revolutionary tradition of Karl Marx, Vladimir Lenin and Leon Trotsky. We have branches across the country that organize activists in workplaces and communities and on campuses in order to mobilize opposition to all forms of oppression and exploitation. The ISO believes that capitalism produces poverty, racism, famine, environmental catastrophe and war. By getting involved in struggles big and small, the ISO aims to build with others a society where we all have control over our lives. We believe another world is possible.
phone: (831) 588-9392
e-mail: iso_santacruz@hotmail.com
website: www.internationalism.org
www.socialistworker.org

Media Watch
POB 618, Santa Cruz, CA
831-423-6355
mwatch@cruzio.com

<http://www.mediawatch.com/>

Revolution youth

Revolution youth is the US section of the Revolution youth international, which has groups in 23 countries. At UCSC, we are active in the peace, labor, and anti globalization movements. "The only way to build a society that puts human needs, not corporate profit, at the center of its priorities is through revolution."
ryi_irj@yahoo.com

College Republicans

To promote individual responsibility, freedom, limited government, and lower taxes. We hold regular meetings, bring conservative speakers to campus and attend conferences state and nation wide. 465-9552 (Laurie Hauf)

Santa Cruz Israel Action Committee

pro-israel, pro-peace organization that focuses on education through cultural and political events
ucscisrael@hotmail.com
454 -0739 (Areal Witken)

Corporate Swine Inc.

www.corporateswine.net

Zero Population Growth

<http://www.zpgmb.org/>
<http://www.populationconnection.org/>

Labor

Coalition for a Living Wage

501 Soquel Avenue, Suite E, Santa Cruz, CA 95062
831-457-1741 or 831-724-0211 / Fax: 831-457-0617
Sandy Brown sandy@cruzio.com
<http://members.cruzers.com/cab/livingwage/livingwage.html>

Monterey Bay Central Labor Council

www.montereybaylabor.org
laborcouncil@igc.org (831) 633-1869

Students for Labor Solidarity

See article p. 34
studentsforlaborsolidarity@yahoo.com

Western Service Workers Association

1511 Mission St., Santa Cruz, CA 95060
831-429-6016
547 Airport Blvd, Watsonville, CA 95076-2003
831-688-9017

Peace & Non-Violence

California Peace Action

903 Pacific Ave., Suite 304, Santa Cruz, CA 95062
831-420-1931
capa@cruzio.com
Santa Cruz Field Director, Jennifer Heyward
<http://www.californiapeaceaction.org/>

Coalition to End the Occupation (UCSC)

ceoucsc@mail.com

Faculty Against War (FAW)

faw@ucsc.edu

Friends Peace and Social Justice Committee

1255 Dougmar Dr., Santa Cruz, CA 95062
Maria Acosta-Smith 831-475-6050

Monterey Bay Educators Against War (MBEAW)

POB 7260, Santa Cruz, CA 95061
info@mbeaw.org
<http://www.mbeaw.org/>

Peacemakers

Sharon Delgado
831-423-1626, ext. 103
revsher@earth-justice.org
<http://www.rcnv.org/rcnv/center/peacemakers.htm>

Resource Center for Nonviolence (RCNV)

work to promote and teach nonviolence.
515 Broadway, Santa Cruz, California 95060
831-423-1626 / Fax: 831-423-8716
rcnv@rcnv.org
www.rcnv.org
newsletter: yes

Santa Cruz Peace Coalition

(866) 841-9139 x1917 - voicemail/fax
scpc@onebox.com
<http://www.santacruzpeacecoalition.org>
Email list: Yes

Vandenberg Action Coalition

POB 7061, Santa Cruz, CA 95061
831-457-9914, Peter Lumsdaine
<MGPturningpoint@aol.com>
831-421-9794
http://www.geocities.com/vafb_m19/

Veterans For Peace, Chapter 11

129 Marnell Ave., Santa Cruz, CA 95060
Ruben Somez, 831-426-7974
<http://www.veteransforpeace.org/>

Networking

Santa Cruz Progressive Email List (SCPEL)

scpel-subscribe@topica.com
<http://members.cruzio.com/~spitzer/maillinglist.html>

Volunteer Center of Santa Cruz

Santa Cruz Volunteer Center (+ 6 other county locations)
1010 Emeline Ave., Bldg. C, Santa Cruz, CA 95062
831-427-5070
scrucz@scvolunteercenter.org
www.scvolunteercenter.com

Community Action Board of Santa Cruz County, Inc.

501 Soquel Ave., Suite. E, Santa Cruz, CA 95062
(831) 457-1741 / Fax: (831) 457-0617
tomh@cruzers.com
<http://members.cruzers.com/cab/index.html>
Runs: Campaign for Budget Fairness, Davenport Resource Service Center, Energy Services, Familia Aztlan, Natural Resources & Employment Program, Santa Cruz County Immigration Project, & The Shelter Project.

Community Life Network

Umbrella of Community Action, L.I.F.E. Support Everything Network. Networking Life into our communities to bring balance.
www.communitylifenet.org
321 Park Way, Santa Cruz, Ca, 95062
Community Action- Creating Databases of organizations. The group that made this directory that you are reading now. (866)248-7673x2302
communityaction@onebox.com
www.soar.ucsc.edu/caPolitical
L.I.F.E.

Help facilitate the creation of life support groups to uplift, support, and network individuals through small groups where people can talk about their individual issues and needs out of organizational meetings.
345-9443 (Jacob Cabrera) red@ucsc.edu

Student Organizations Advising and Resources (UCSC Unit)

UCSC's resource for students wishing to organize on campus.
(831) 459-2934

Transportation

Critical Mass, Santa Cruz

<http://www.well.com/user/kjcole/Bike/CriticalMass.html>

The Hub

With the **Bike Church** in the back.
224 Walnut Ave.
425-BIKE
Mon-Thurs 3-7pm

Santa Cruz County Regional

Transportation Commission
(to improve means for public transportation as well as set priorities for future construction)
<http://www.sccrtc.org>

Santa Cruz Center for Appropriate Technology

<http://www.santacruzcat.org>

SOLTrain

Building a Solar Train that spans the Monterey Bay
425-1098
457-7969

Media

Leviathan

<http://leviathan.ucsc.edu>
leviathan@studentmedia.ucsc.edu

The Project

The project wishes to make available media resources to the student body, as well as diversify the political/socio economic attitudes of UCSC students
theproject@studentmedia.ucsc.edu

La Revista

larevistadeucsc@yahoo.com

Redwood Review

<http://redwoodreview.com>

SCTV

<http://www.sctv.ucsc.edu>

Community Television of Santa Cruz

816 Pacific Ave., Santa Cruz, CA 95060
831-425-8848 / Fax: 831-425-3958
ctvstaff@cruzio.com
<http://www.communitytv.org/>
newsletter: yes

Santa Cruz Indymedia

imc-sc@lists.indymedia.org
<http://santacruz.indymedia.org/>

Cement Boat

hswanhuyser@hotmail.com

City on a Hill Press

UCSC / Media Center, Santa Cruz, CA 95064
831-459-2430
chp@studentmedia.ucsc.edu
<http://www.slugwire.org/>

The Connection

editor@theconnect.com
<http://www.theconnect.com/>

Fish Wrap Live!

UCSC Press Center, 1156 High St., Santa Cruz, CA 95064
831-459-3917
jlouv@cats.ucsc.edu
<http://fishrap.ucsc.edu/>

Green Press

P.O.Box 1715, Soquel, CA, 95065
459-6774
contact@greenpress.org
<http://www.greenpress.org/>

El Andar

PO Box 7745, Santa Cruz, CA 95061
831.457.8353 / fax 831.457.8354
info@elandar.com
<http://www.elandar.com/>

Killing King Abacus

Leila Teapata & sasha k
kk_abacus@yahoo.com
http://www.geocities.com/kk_abacus/

La Gazette

POB 671, Santa Cruz, CA 95061
(831) 426-7828
llp@cruzio.com
<http://members.cruzio.com/~llp/>

Manifesto

POB 2701, Watsonville, CA 95077-2701
831- 761-3176 / Fax: 831 -761-0130
<http://manifestonews.org/>

No Compromise
 POB 1440, Cruz, CA 95060
 831-425-3007
nc-info@nocompromise.org
<http://www.nocompromise.org/>

Santa Cruz Arts Journal
 c/o Dream Dancer Design
 POB 3612 Santa Cruz, CA 95063
 831-426-6318
editor@artsjournal.info
www.artsjournal.info

Santa Cruz Comic News
 108 Locust St., Santa Cruz, CA 95060-3930
 831-426-0113

The Tertulia
 POB 812, Santa Cruz, CA 95061
submissions@thetertulia.com
<http://www.thetertulia.com>

Free Radio Santa Cruz 96.3 FM
 P. O. Box 7507, Santa Cruz, CA, 95061
 831-427-4523 (voice mail)
 831-427-3772 (live studio line)
frsc@cruzio.com or frsc@microradio.net
<http://members.cruzio.com/~frsc/>

KZSC
 (831) 459-4036air
 (831) 459-2811office

Spiritual

Buddhist Society at UCSC
 459 1520
<http://www.geocities.com/scbuddhism>
neenan@ucsc.edu

Campus Bible Fellowship
 408 666 8936
http://soar.ucsc.edu/cbf_pak_ward@hotmai.com

Hillel
<http://www.santacruzhillel.org>

Interarsity Cristian Fellowship
 459-7309 (Berneard)
<http://soar.ucsc.edu/ivcf>

Jewish Student Union
 To put on Jewish events, to make Jews comfortable being Jews on campus
 423-4730 (Rebecca Rudolph)

Faith, Education, Action, and Service
 427-2620, 459-1324
<http://uccmsantacruz.org> uccm@ucsc.edu

First Congregational Church Santa Cruz -- United Church of Christ
 900 High Street, Santa Cruz, CA 95060
 831-426-2010 Fax: 831-426-3854
Office@fccsantacruz.org
<http://www.fccsantacruz.org/>

Inner Light Ministries
 9057A Soquel Drive Suite C, Aptos, CA 95003
 800-933-0920 Fax: 831-688-4942
ilm@innerlightministries.com
<http://www.innerlightministries.com/>

Land of the Medicine Buddha
 5800 Prescott Road, Soquel, CA 95073
 831-462-8383 Fax: 831-462-8380
lmb@medicinebuddha.org
<http://www.medicinebuddha.org>

Santa Cruz CUUPS (Aptos/Santa Cruz)
 Covenant of Unitarian Universalist Pagans
 Meets at: UU Fellowship of Santa Cruz County
 6401 Freedom Blvd. Aptos CA 95003-9634.
 Terra Collier Young, 831-462-4995
<http://www.cuups.org/>

Santa Cruz Zen Center
 113 School St., Santa Cruz
 831-457-0206
<http://www.zendo.com/~sczc/>

Society of Friends (Quakers)
 Santa Cruz Friends
 PO Box 813, Santa Cruz, CA 95061
 Traci Hjelt Sullivan, Clerk

mail@quakercenter.org
 831-336-8333
 John De Valcourt, clerk
jodevalc@cabrillo.cc.ca.us
<http://www.quaker.org/>

Circle K
 A non-profit community service organization dedicated to leadership, fellowship, and service
ucscirclek@yahoo.com

Center for World Networking
 PO Box 769, Soquel, CA 95073
 831-477-1739
 chandlerl@got.net
<http://web.got.net/~worldnet/>

Bhakti Yoga Club, UCSC
 Join us once a month for a night of unique eastern philosophy and mystical spirituality. At these gatherings you will experience homemade Indian vegetarian cuisine, chanting with mridanga drums and karatals, and an informal discussion

on the timeless and insightful scriptures such as Shri Bhagavad-Gita and Srimad Bhagavatam.
 Sulalita D.D. earthdance@planet-save.com OR (831) 454-0829

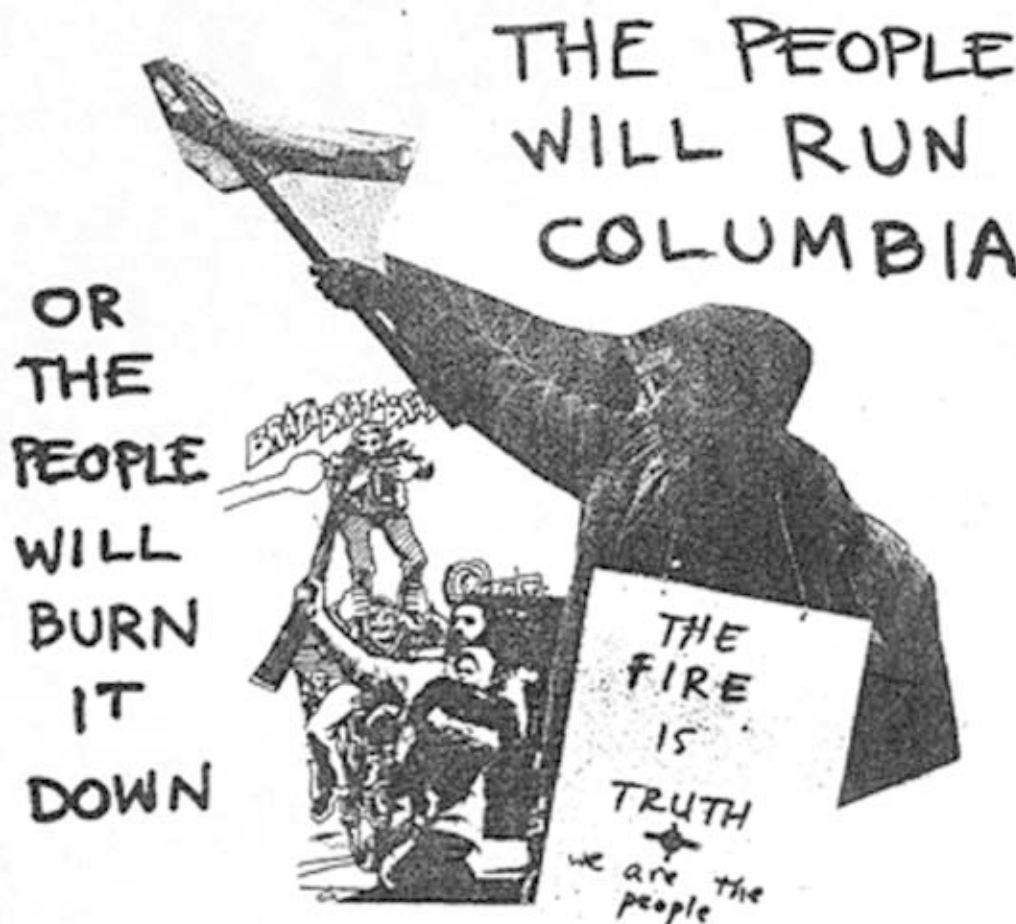
Social Colectives & Entertainment

Game Development Group
goodguy@ucsc.edu

Theta Chi
 To Promote brotherhood amongst a group of diverse individuals through social and community service events
<http://www.ThetaChiUCSC.org>

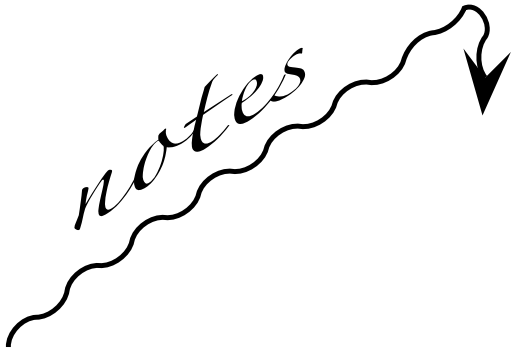
Zami Co-op
 471-9098

Poster from Columbia University, 1968



Residents of Harlem will no longer tolerate a racist paradise in the center of their community; a fascist encampment of landlords & trainers of bourgeois oppressors who grow fat on their squalor. Students will no longer tolerate the university as authority which governs and suppresses their life; training them to be racist masters or to research poison gases and plagues for imperialist wars. The students are fighting those who oppress them, just like the people of Harlem are fighting their oppressors. Together they will control the university or destroy it. The ashes of Columbia will be tomorrow's lesson. The fire's truth.
 ROAR LIKE A LION, COLUMBIA WE HAVE OUR FINGER UP YOUR ASS!

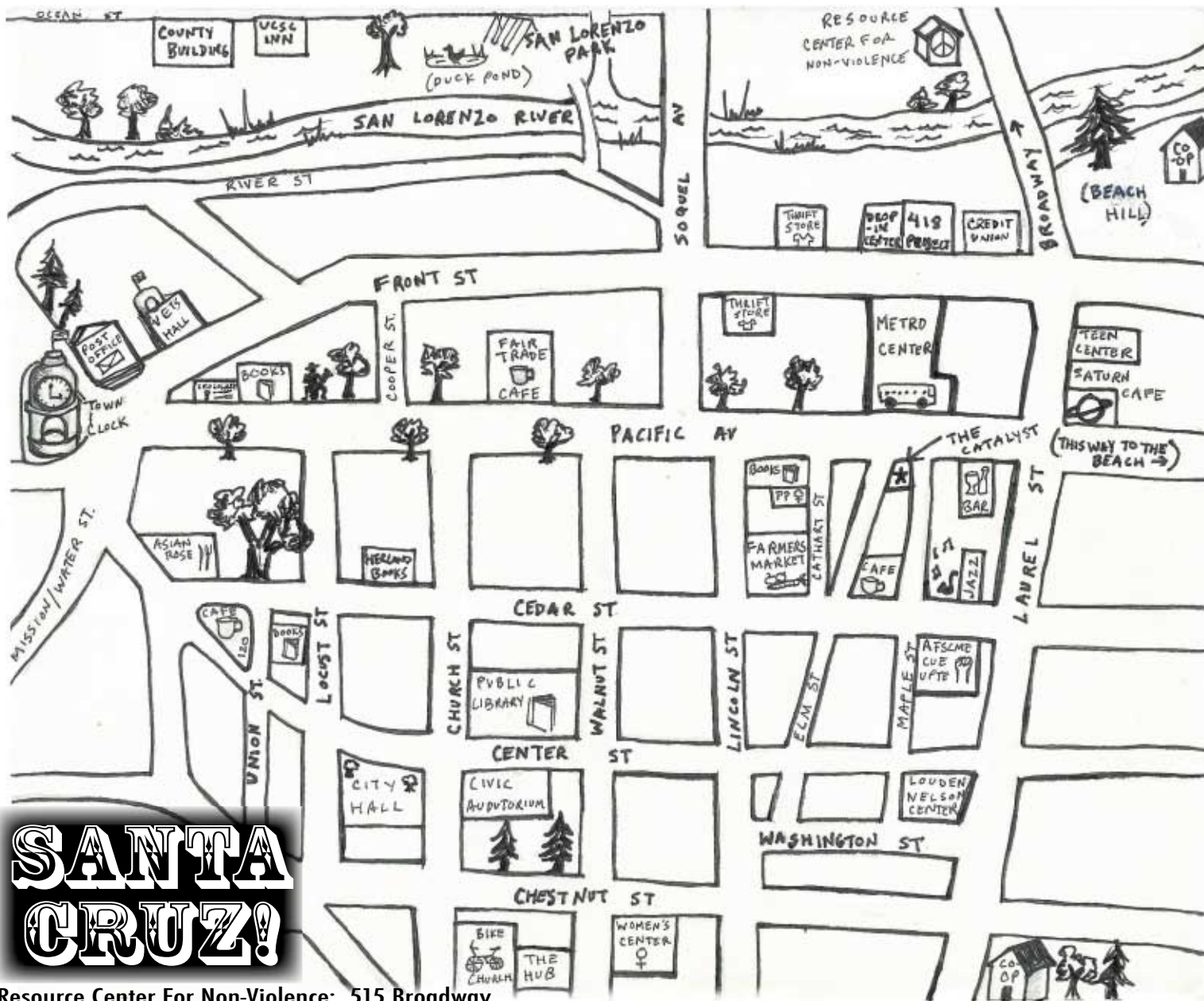
This publication was made possible by: e2, Leslie, Yacov, Loocefer, Community Printers, The Student Union Assembly, numerous college governments, The Project, Bradley, Max Bell Alper, Nick Babin, Liz Bennett, Bekki Bolthouse, Regan Brashear, Lisa Burk, Sean Burns, Jacob Cabrera, Carrie Chandler, Ward Churchill, Chris Crass, Chris Dixon, Sabina Gonzalez, Emily Hell, Rebecca Hester, Nick Javier, LaTrice Jones, Tania Lee, Hillary Ann Levine, Elizabeth Martinez, Gabriel Martinez, Peggy McKintosh, Jacob Pace, Will Parrish, Maia Ramnath, David Rees, James Rowe, Anne Shaver, James Sheldon, Alexis Shotwell, Stephanie Smith, Josh Sonnenfeld, Ambreen Tariq, Miriam Traore, Maureen Turnbull, Ryan Wadsworth, Marla Zubel, Dave Zlutnic, and the others we likely forgot.



Check out upcoming political/cultural events (and post yours!) on the

Online Community Calendar!

follow links from our local Indymedia: <http://santacruz.indymedia.org>



SANTA CRUZ!

Resource Center For Non-Violence: 515 Broadway

A hub for local organizing around multiple political issues, including Middle East solidarity. Features a comprehensive calendar and community resources, bookstore and video library. They also hold frequent events, meetings and speakers. Look for the giant peace sign.

Planned Parenthood: Cathart St. This a safe place for women to find out about and attain contraception, ob-gyn exams, pre-natal care, STD tests or abortions among other things. It is located downtown on Pacific Ave. but the entrance is on the other side of the building.

Camouflage: It may look like just another place to buy an overpriced matching zebra-striped bra and thong, but in the back of this clothing store is a full equipped sex shop. It is a comfortable, laid back environment, that doesn't strike me to be as straight-male oriented as most.

The Hub: 224 Walnut

Your resource center for sustainable transportation. Home of the Bike Church co-op, where you can share tools to build or repair your own bike; Ped X, a worker-owned bicycle delivery service; and People Power, an advocacy group for more bike-friendly city planning. You can also get your annual Slingshot Organizer here.

Santa Cruz Community Credit Union: 324 Front Street

Need to open a bank account but would rather die than touch a bigtime finance capitalist institution with a ten-foot slimy pole? This is one solution. Cooperatively managed, the Credit Union is committed to supporting local non-profits and economic justice in the community. It also has super-nice tellers, and all business may be transacted in either

*MAP NOT TO SCALE



Spanish or English.

Farmer's Market: Lincoln & Cedar

The Farmer's Market is on Wednesdays from 2:30 pm until 6:30 pm. It is in the parking lot located at Cedar and Lincoln St. There are tons of fresh fruits and veggies to be had from local (mostly organic) farms year around. Even if you don't have money on you, everyone passes out free samples and Food Not Bombs serves in the afternoon.

The Drop-In Center: Front St. by the Metro Center

This is a resource center for homeless people and others who are looking for a place to get free condoms, STD testing and to exchange needles.

>>> MORE DESCRIPTIONS NEXT PAGE >>>

GUIDE TO DOWNTOWN SANTA CRUZ

VARIOUS (CONT.):

Union office: 321 Cedar

Home of American Federation of State, County and Municipal Employees (AFSCME), Clerical Union Employees (CUE), and University Professional and Technical Employees (UPTA): some of the key unions on campus, representing clerical, service and maintenance staff, and lecturers. In other words the people who generally get the least respect, the crappiest deal, and without whom your school wouldn't function. So it's good to know where they are and what they're up to. i mean up to.

Women's Center(s): There are two women's centers close by. One is a farm house located at the base of campus, the other is on Walnut Ave. The Walnut Ave. one is larger and seems to offer room and board as well as a playground for children, while the UCSC center tends to host a lot of cool events in a laid back atmosphere.

City Hall: Center & Church City Council meetings take place at City Hall. When there are important or controversial issues being decided at these meetings (which is quite frequent) santa cruzians tend to show up en masse to give their two cents.

Library: Walnut & Center The public library is good not only for books, but if you have a library card you can surf the internet for up to one hour a day for free. The only downside is that there is often a long wait to get online.

Louden Nelson Center: Center & Laurel This community center is named after a wealthy African American man who lived in Santa Cruz in the 1900's and donated a great deal of money to the community. There are a range of activities that take place here, from plays to teach-ins to voting.

Co-ops: The two main housing co-ops in Santa Cruz are Zami at 807 Laurel St and Chavez Co-Op on Beach Hill. Large numbers of people lived together in a sustainable fashion, without a landlord, and share responsibilities for the house. The Co-Ops tend to throw political events, shows and parties throughout the year and are often a site for Food Not Bombs cooking.

Veterans Memorial Building (aka Vets Hall): 842 Front Street

Besides the veterans' services office, there are lots of good political, art, music and theater events here. Also daily yoga classes; most of the instructors use a sliding scale and are very understanding if you're broke and come a lot.

Post Office: The post office is located on the corner of Front St and Water St. in case you wanted to know. It has some really nice murals inside, painted by a famous woman artist in the early 1900's.

San Lorenzo Park (Duck Pond): This is a good place to chill out on a nice day and soak up the sun. It often hosts big events such as the Gay Pride Festival in June. Oftentimes meetings, potlucks, or teach-ins will be held here. People usually just call in the Duck Pond since there is a rather large duck pond in the center of the park. There is a footbridge off River St. that crosses of the San Lorenzo River and takes you quickly from downtown to the park.

Tom Scribner: In front of Bookshop Santa Cruz, on Pacific Ave. is a life size bronze statue of Santa Cruz's legendary radical Tom Scribner. He was a labor organizer back in Santa Cruz's IWW days and had two leftist newspapers, The Redwood Ripsaw Review and the Lumberjack News. In his old age he used play the musical saw on the streets of Santa Cruz.

Town Clock: The Town Clock is often the meeting place for community events such as protest, peace vigils or critical mass. Next to it is a controversial sculpture that pays homage to civilian casualties of war.

Thrift Stores: There are lots of thrift stores in and around Santa Cruz. If you are downtown and looking for something other than over-priced vintage boutiques check out the Thrift Center on Front street. It's a pretty big space filled with clothing and furniture

and just about everything. It is also notorious for its "50% Off Everything Today Only" discounts that actually happen every day. **The County Building and Court House: Ocean St. and Water** The unfortunate place to take care of bureaucratic/ legal bullshit. Also, large protests and carpools often start or end at the county building.

Herland: Cedar St btwn Locust & Church This is a women-centered/ lesbian bookstore and gift shop.

Food Bin: Mission & Laurel The Food Bin is a good alternative to your average corporate variety grocery store. You'll find lots of organic produce and vegan treats, and bulk bins galore. The staff is really friendly and everyone seems to know each other.

Herb Room: The Herb Room is located right next to the Food Bin. It is a good source for natural health and body care and the staff seems to be very knowledgeable. You're sure to find obscure dried herbs, oils and tinctures as well as important vitamins. If you're into hippy medicine, this is your place

Emily's Bakery: Mission & Laurel Emily's is owned by former mayor and current city council member, Emily Riley. The muffins are great, even the vegan ones and the place has a nice outdoor patio to chill in, right by the stream. The feds raided the bakery about a year ago due to Emily Riley's involvement in anti-war and anti-patriot act legislation.

Saturn Cafe: Pacific & Laurel Everyone knows about Saturn. Its become something of a tourist destination with its T-Shirts and bumper stickers. But its vegan diner-style food, table collages and late hours make it a Santa Cruz favorite.

Asian Rose: Cedar & Center For delicious mouth watering vegan indian food at great prices check out this place for lunch. It closes at 5 pm and will often sell whatever is leftover at cheaper prices.

BARS:

The Poet and Patriot: 320 Cedar That rare bar where friends can actually hang out and talk to each other. Has darts, pool and lots of historical revolutionary wall art featuring good folks like James Connolly and the Wobblies. They serve many kinds of beer including local microbrews, though not much else. I hear they draw a clover in the foam on every mug of Guinness.

The Red Room: 1003 Cedar I couldn't not mention it. The landmark you love to hate. Divey, smoky meat market, though it has a jukebox, serves a wide range of liquor and mixed drinks, and my friend Jo says the red lights make everyone look sexy.

Kuubwa Jazz Center: This venue is tucked away off Cedar St. It is a non-profit space with a great atmosphere and reasonably priced shows. It is known for the types of shows that you won't find at more mainstream venues.

The Catalyst: Pacific Ave. This is a music venue/bar/restaurant popular for its large variety of shows. Hip hop, reggae, punk, emo, all are to be experienced at the Catalyst.

COFFEE SHOPS

- report by Caffeinated Correspondent Quick:

Santa Cruz Coffee Roasting Company: Pacific Ave Headquarters for Santa Cruz's Fair Trade Coffee program, they're the suppliers for most places on campus and around town. Good for if you're passing through and need a custom-brewed cup or bulk beans.

Cafe Pergolesi: Cedar and Elm Don't be intimidated by the extreme propaganda bathroom or the baristas' bad-ass attitudes. The Perg is a seedy haven for marathon study sessions or meeting your cohorts to plot subversion. Features huge outdoor porch, highstrung cat, and free wireless.

Union: 120 Union Another good study spot. Mellow atmosphere despite high traffic of weirdos. Service sometimes slow or forgetful but always friendly. Airy and spacious, with nice garden. Often live music by local folks, who always seem to be having such

a good time that you don't mind even when it's cheesy.

Java Junction: 519 Seabright Avenue Off the beaten track, a few blocks from Seabright Beach, so it's good for when you want some peace from your ubiquitous friends, associates and enemies. (When ranting or shit-talking in a Santa Cruz cafe, always assume that someone who knows the people you're talking about is within hearing range.) In summer however, it's clogged with bronzed vacationers. Breezy, beachy feel, with indoor and outdoor seating.

BOOKSTORES:

Bookshop Santa Cruz: 1520 Pacific Some people think this place is too big and commercial, but let's face it, it's the kind of thriving local independent bookstore that can stand against the tide of Borders and Barnes&Noble. They do sell those "keep santa cruz weird" stickers to support street performers against the new downtown ordinances, and they sponsor good author reading events. Great selection of magazines and newspapers. They also buy used books.

Literary Guillotine: 204 Locust A close-packed den of new and used scholarly books, independently owned by smart people. Many profs get their class books here. Tricky if you're looking for something particular that hasn't been specially ordered, but alluring if you're browsing for serendipities. Staff is very helpful and knowledgeable, and they're happy to place special orders. You can sell your used books here too.

Logos: 1117 Pacific By far the best place downtown to buy, sell and trade secondhand books and CDs for cash or in-store exchange credit. Also has new stuff, including a good selection of art books. Get lost in the basement for hours. And there's a sidewalk coffee stand out front (yes, this is still Quick speaking)

Slug Books: 224 Cardiff (By 7-11 at the base of campus) Student-run, student-owned and student-managed alternative non-profit textbook co-op from which many profs order course readers and books for their classes. The best deals you'll find, whether buying or selling. You can also get involved as a core member, apprentice or seasonal worker. Check out their website, www.slugbooks.com

NOT ON MAP

Staff of Life: This is another good natural foods store. It tends to be less expensive than the others but it is located on Soquel on the Eastside and might be a little out of reach for some.

Barrios Unidos: 817 Soquel Avenue The California Coalition of Barrios Unidos began as a community based peace movement in the violent streets of urban California in 1977. Incorporated as a non-profit organization in 1993, the national office of Santa Cruz Barrios Unidos established the mission to prevent and curtail violence amongst youth within Santa Cruz County by providing them with life enhancing alternatives. Over the past twenty-five years Barrios Unidos has developed a model that seeks to reclaim and restore the lives of struggling youth while promoting unity amongst families and neighbors through community building efforts. www.barriosunidos.net

Bargain Barn: This is a huge thrift store located on Encinal St. in Harvey West Industrial Park. You'll find a huge variety of things at dirt cheap prices and you pay by the pound for clothing. **Seabright Beach** The best place for nighttime bonfires. Bright stars, crashing waves, cold sand and gooey marshmallows. What could be better? The only problem is that the Law drives around at 10pm to kick everyone out, shine lights in your eyes, and make you pour out all your beer.

UCSC Inn: Technically considered "on campus-housing" the Inn is located right next to the County and San Lorenzo Park. It is a hotel mostly converted into student housing.

Surfer Statue on West Cliff Our town's signature homoerotic phallic symbol.

KNOW AND USE YOUR RIGHTS!

By SantaCruzCopWatch.org 831-621-1726

What rights do I have?

>>>The Right to Advocate for Change. The First Amendment to the U.S. Constitution protects the rights of groups and individuals who advocate changes in laws, government practices, and even the form of government.

>>>The Right to Remain Silent. The Fifth Amendment of the Constitution provides that every person has the right to remain silent in the face of questions posed by any police officer or government agent.

>>>The Right to be Free from "Unreasonable Searches and Seizures." The Fourth Amendment is supposed to protect your privacy. Without a warrant, no government agent is allowed to search your home or office and you can refuse to let them in. Know, however, that it is easy for the government to monitor your telephone calls, conversations in your office, home, car, or meeting place, as well as mail. E-mail is particularly insecure. The government has already begun stepping up its monitoring of e-mails.

IF THE POLICE STOP YOU...

>>>Ask, "AM I FREE TO GO?" If not, you are being detained. If yes, walk away.

>>>Ask, "WHY ARE YOU DETAINING ME?" To stop you, the officer must have a "reasonable suspicion" to suspect your involvement in a specific crime (not just a guess or a stereotype).

You do not have to answer any questions. If you are stopped while driving you DO have to show id, registration, and proof of insurance. If you are stopped while walking, you are not required to show id. If you are being detained or issued a ticket, you may want to show ID to the cop because they can take you to the station to verify your identity.

DO NOT ARGUE OR RESPOND TO THEIR ACCUSATIONS. When talking to them always keep your hands in sight. Do not touch them. Do not run away, even if you have done nothing wrong. Do not argue with, insult, or be rude to any officers, even if they are being rude to you.

If a cop tries to search your car, your house, or your person say repeatedly that you DO NOT CONSENT TO THE SEARCH.

If in a car, do not open your trunk or door - by doing so you consent to a search of your property and yourself. If at home, step outside and lock your door behind you so cops have no reason to enter your house. Ask to see the warrant and check for proper address, judge's signature, and what the warrant says the cops are searching for. Everything must be correct in a legal warrant. Otherwise, send the police away.

The cops can do a "pat search" (search the exterior of one's clothing for weapons) during a detention for "officer safety reasons." They can't go into

your pockets or bags without your consent. If you are arrested, they can search you and your possessions in great detail.

IF THE POLICE STOP SOMEONE ELSE...

>>>STOP AND WATCH.

Write down officers' names, badge numbers, and car numbers. COPS MUST BE IDENTIFIED BY NAME OR BADGE NUMBER

- Write down the time, date, and place of the incident and all details as soon as possible.

- Ask if the person is being arrested, and if so, on what charge.

- Get witnesses' names and contact info.

- Try to get the arrestee's name, but only if they already gave it to the police.

- Document any injuries as soon as possible. Photograph them and have a medical report describing details of the injuries.

Police can arrest someone they believe is "interfering" with their actions. Maintain a reasonable distance, and if cops threaten to arrest you, explain that you don't intend to interfere, but you have the right to observe their actions.

IF THE POLICE ARREST YOU...

DO NOT RESIST PHYSICALLY. Use your words and keep cool.

You may be handcuffed, searched, photographed and fingerprinted.

Say repeatedly, "I DON'T WANT TO TALK UNTIL MY LAWYER IS PRESENT." Even if your rights aren't read, refuse to talk until your lawyer/public defender arrives.

If you're on probation/parole, tell your P.O. you've been arrested, but NOTHING ELSE.

Do not talk to inmates in jail about your case.

In California, within the first three hours of your arrest, you are allowed 3 local phone calls: one to a family member or friend, one to a bail bondsperson, and one to a lawyer.

FACT:

In the wake of 9/11, the Immigration and Naturalization Service (INS) mandated that men and boys from 24 Muslim, Arab and South Asian countries come forward for "special registration." Secret military tribunals, indefinite detentions, and denial of access to families and attorneys have been commonplace. 13000 men and boys are now being deported despite having committed no crime.

more info: bluetriangle.org

for more information on your legal rights, visit www.nlg.org

