

LA VOZ DE BERKELEY

Spring 1999

Berkeley, California

Volume IX Issues 1



Dear Readers...

Q-vo le Raza and all who stand in solidarity! We are proud and excited to bring you this issue of La Voz, the first to be published under new leadership. We come with new energy and ideas, always remaining committed to La Voz's mission of providing the latest oppositional journalism from a UC Berkeley Xicano perspective. In addition, we want to focus on pulling in voices from other campus communities and community members to create a forum on issues affecting all of us regardless of our ethnicity, age, or institutional affiliation. As everyone knows, the mainstream media does an inferior job of informing the public about issues that affect our communities due to the influence of government and corporate investors. Yet, La Voz will continue to provide a space for and publicize the voices of our gente and of those who struggle in solidarity with us.

In this issue, you will find this mission forwarded by the variety of issues covered. The articles here range from documenting campus activism to discussing ASUC elections, from reporting FBI and SFPD enforcement of injustice to examining the use technology in our communities. You will find topics ranging from Ishi to the UFW to upcoming events.

Also, in order to keep up with the change in times we now have artists and techies on board the staff. Two new sections have been added to La Voz: technology and arts, which we hope to develop further in the future. In respect to art, La Voz is committed to facilitating the production of political art in public, organizing contexts rather than in de-politicized art circles and will support the building of resistance through art.

In the face of dwindling enrollment of underrepresented people at our campus to the marines playing war games in our backyards, the struggle for justice and empowerment within our communities remains strong whether it is through art, youth outreach, or oppositional journalism. We hope you enjoy this issue of La Voz and address any feedback to us at lavoz@egroups.com. !Que siga la lucha!

- Las Editoras



La Voz de Berkeley is
Printed on Recycled Paper
with Soy Based Inks.

la voz DE BERKELEY

Editorial Staff

- Felicia Martínez: reynamatiz@hotmail.com
- Favianna Rodriguez: favianna@yahoo.com
- jose d.lopez: josedlopez@yahoo.com

Contributing Writers & Artists

Charles Houston, Chris Arzarte, Dana Kaplan, Diana Bernal, Eli Jacobs-Fantuzzi, Gloria Alonzo, Henry D. Casas, Jennie Luna, Jack D. Forbes, José Palafox, jose d. lopez, Josh Parr, Josue Rojas, Julio Magana Saludado, Khalil Jacobs-Fantuzzi, Larry Everest, Maria Brenes, Maria Guadalupe Arteola, Patricia Gonzalez, Roberto Rodriguez, Rafael Salorzano, & Shefali Shah.

Special Thanks To:

The Beat Within, Pacific News Service & Shades of Power.

Please send all correspondence to:
La Voz de Berkeley
2336 Piedmont Ave.
Berkeley, CA 94704
e-mail: lavoz@egroups.com

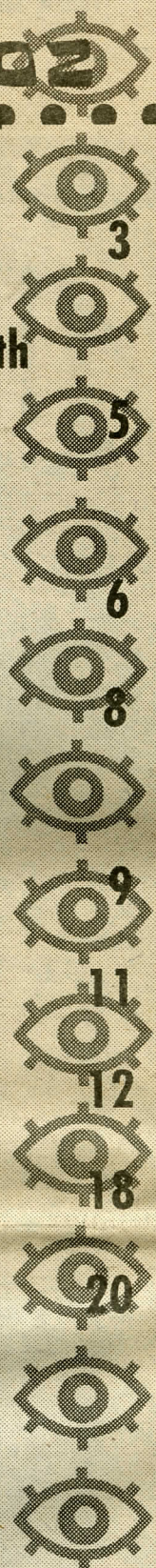
COVER ART BY JOSUE ROJAS

Josue Rojas is a 19 year old visual and literary artist whose work has appeared in YO! Youth Outlook Magazine and La Voz de Berkeley. He studies at the California College of Arts and Crafts. He is also currently working on a literary and artistic journal about children from El Salvador, his own homeland. Rojas lives in San Francisco and is down with Precita Eyes Mural Arts Center. Josue may be contacted @ (415) 285-1048.



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DESIGN BY TEN.12 GRAPHICS, BERKELEY, CA.

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The primary objective of the CPA is to advance the struggle for Raza self determination by promoting and unifying the progressive Raza press/media.

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Chicano Press Association P.O. Box
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**¡GUERRILLEROS DE
LA PLUMA!**

URBAN WARRIORS

News 3

for an Unjust World

BY JOSE PALAFOX & LARRY EVEREST

The Marines say their "Urban Warrior" maneuver, which came to Oakland the week of March 15, is an exercise in humanitarian aid and disaster relief. In reality it is an exercise to perpetuate inhumanity, and it spells disaster, not relief, for the vast majority of the planet.

Today the world is a cruelly lopsided place — where a relative handful control the levers of wealth, power and technology, and the gap between rich and poor has become an enormous chasm. According to the UN's Human Development Report 1998 the 20% of the world's population living in the industrialized countries account for 86% of total consumption, while the planet's poorest 20% consume only 1.3%. Today, the world's 358 billionaires control assets greater than the combined annual incomes of countries with nearly half the world's people. Across the globe, 2 billion people are anemic, 2.5 billion are without sanitation, and 1.5 billion don't have clean water.

These realities are rarely publicized by the media, but when confronted with this picture most see a fundamental wrong that must be righted. Not the

Marines. They're training to use military force to keep this picture just the way it is. The Marines are aware of the same trends described by the UN. Their strategists acknowledge that "Many areas will have scarce resources, including the most basic ones like food and shelter."

But for them, this situation isn't a grave and intolerable injustice; it's a threat to U.S. interests and power. Beneath the very thin PR facade of humanitarian relief, an analysis of Marine strategy and objectives printed in a recent issue of the Guardian reveals an effort to update and refine U.S. military strategy, which has previously avoided close combat in urban areas, for a world that is increasingly urbanized and increasingly polarized between haves and have-nots. The goal is to strengthen the Marines' ability to intervene around the world, especially in cities.

While the public spin for military actions abroad will no doubt continue to be themes like humanitarian relief, defending the "peace," and combatting "terrorism"; 200 years of U.S. history demonstrate that such interventions — and there have been over 400 since 1798 — are designed to suppress opposition to U.S. imperial power and interests, prop up repressive and unjust allies, and exert control over lands and peoples far from U.S. shores. In other words, they want to preserve the brutally polarized world order of today.

General Smedley D. Butler had it right when he admitted over 50 years ago that during his 33 years as a Marine he functioned, as "a gangster for capitalism." Marine interventions are not only designed for use abroad. The gulf between rich and poor is also deepening in the U.S., and government strategists foresee the potential for using the military to control domestic unrest. General C.C. Krulack, commandant of the U.S. Marine Corps, writes in the Examiner (1/17/99) that Marine "deployments may well be in support of our own cities in response to possible terrorist acts in the future."

"Urban Warrior" is taking place against the backdrop of the increasing militarization of U.S. society. Already police forces across the U.S. employ military weapons, military training, and military-style operations like the "war on drugs." The military is increasingly involved in patrolling the U.S.-Mexico border. And the Marines will reportedly work closely and

share information with local police departments during "Urban Warrior."

The Military wants us to get used to all this, especially in a place with a proud anti-war history like the SF Bay. As one Army strategist put it, "We've got to recondition our populace again, so that a soldier practicing for a war...is seen as a regular and necessary thing." And they want us to swallow the notion that the real problem in the world today is not the existence of poverty, inequality, racism and repression — but that there are people rising against it. The powers-that-be would be only too happy for us to join them in labeling any who oppose U.S. power as "terrorists" or "criminals" and to dispense of them by military means.

Some may feel that the barbarians are knocking on the U.S.'s gates and want to call on

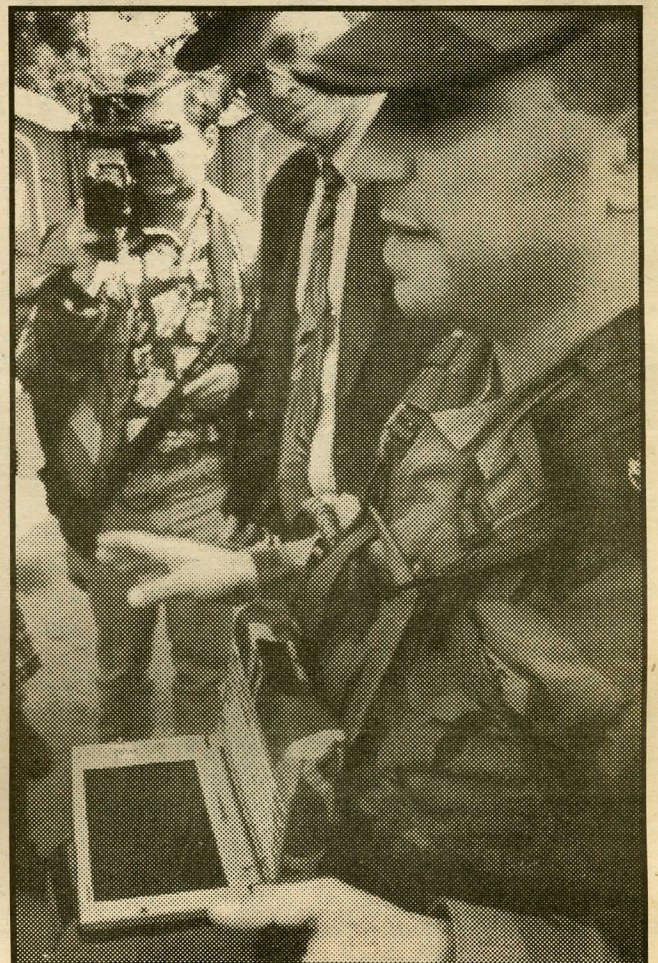


photo by Jose Palafox

the Marines to protect the established order and the mind-boggling inequalities it produces. But the real barbarians are the gatekeepers and the power brokers. Preserving an unjust world order is not only wrong, it's doomed to failure, whether next week or next year.

The Marines want to enlist us in a mission of injustice. We should refuse and more, we should resist.

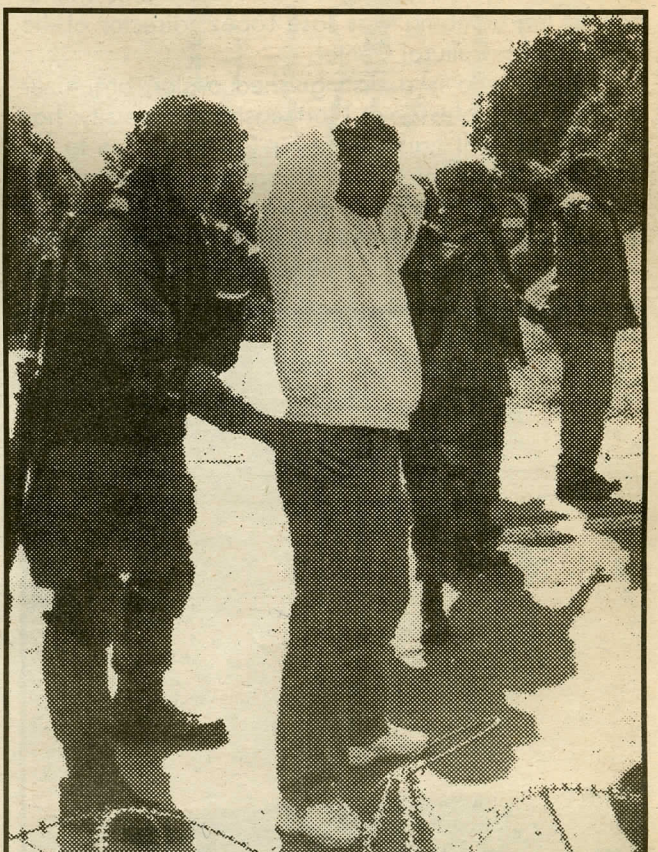


photo by Jose Palafox

Marines from the warfighting lab, from Quantico, VA, practice their "Urban Warrior" with men of color.

Jose Palafox is a UC Berkeley graduate student in Comparative Ethnic Studies, whose articles on the militarization of the U.S.-Mexico border have appeared in Covert Action Quarterly, Color Lines and other publications.

Larry Everest is a Marxist journalist and the author of Behind the Poison Cloud: Union Carbide's Bhopal Massacre whose articles have appeared in papers across the country.

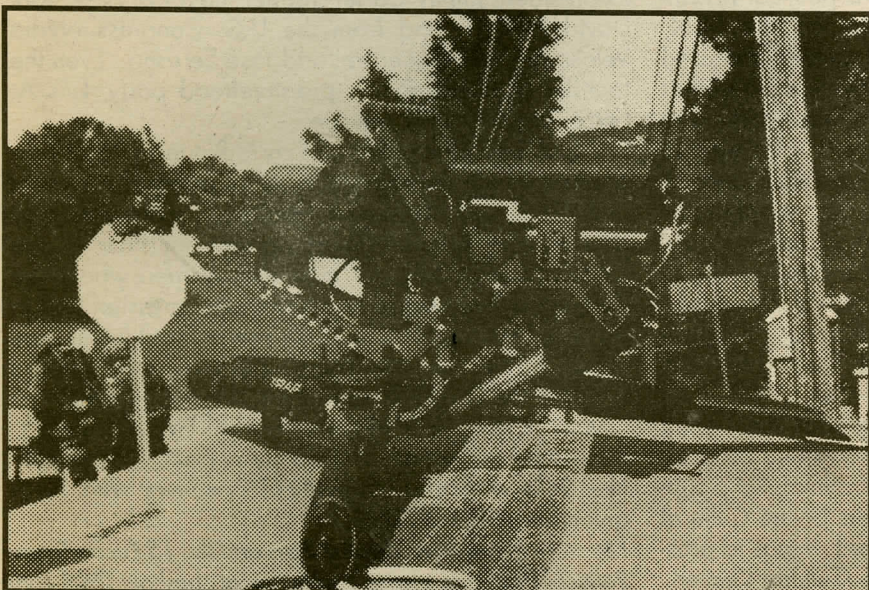


photo by Jose Palafox

A Marine automatic "acoustic" weapon being tested in "Urban Warrior."

AT THE HEART OF

FBI REPRESSION

BY GLORIA ALONZO AND SHEFALI SHAH

At the heart of a war the government continues to wage on people of color lies a vicious example of repression at the hands of the FBI and Cointelpro in the United States. FBI infiltrators, agent provocateurs, grand juries, and purposefully financed oppression and repression are not a thing of the past. FBI and Cointelpro persecution continues to haunt and criminalize leaders and communities of color.

On Thursday, March 25, approximately 50 people gathered in front of the San Francisco Federal Building (FBI offices) in response to the conviction of a well-respected university professor and community activist. Members of Comité-98 Por un Puerto Rico Libre, joined by other members of the community including high school students, demonstrated in front of the building to bring to light another instance of the government's attempt to suppress community activism and movements toward self-determination.

As a result of a sinisterly orchestrated and financed campaign to criminalize the Puerto Rican independence movement, on March 12, 1999, José Solís Jordan, a respected university professor from Puerto Rico, was found guilty of a 1992 bombing of an army recruitment center in Chicago. Eight FBI agents lied under oath testifying that Solís confessed to the bombing and that he refused the aid of lawyers at the time of his arrest. Solís flatly denies both accusations and staunchly maintains his innocence.

The key witness against Solís was Rafael Marrero, an undercover FBI agent. Marrero was granted \$119,000 for testifying that he and Solís planned and carried out the bombing as members of a supposed armed clandestine group, the FRB (Revolutionary Boricua Front). According to Marrero, the mastermind behind the bombing was José López, director of the Puerto Rican Cultural Center.

López, who is a distinguished orator, organizer and history professor at Northeastern University, has experienced FBI harassment for 25 years due to his work in support of Puerto Rican independence. He believes the FBI is bent on destroying the credibility of the nationally and internationally recognized amnesty campaign to free the 15 Puerto Rican political prisoners,



ers, among them his brother, Oscar López Rivera.

Lopez notes that as well as being key in the Solís prosecution, Marrero is also the star witness in state and federal legislative hearings alleging that López and members of the Movement for National Liberation (MLN) and of the Puerto Rican Cultural Center were responsible for misappropriation of funds at Clemente High School and other community agencies. A grand jury has been convened to investigate these charges. Countless hours, efforts, and funds have been spent defending the Center and the community from these accusations, which have yielded no evidence of wrong doing. The toll on the movement for Puerto Rican independence, the liberation of the 15 Puerto Rican freedom fighters, and on those implicated is devastating.

Marrero's activities exemplify the extent to which the FBI will go to do its dirty work. While undercover, he courted and married the sister of two political prisoners and fathered her child. He joined the MLN, worked at the Puerto Rican Cultural Center and used his position within the family and movement to gather information for the government about individuals and about progressive community projects. He traveled to Puerto Rico where he "visited" with José Solís and his wife, while wearing a microphone and speaking in English as he guided the conversation so that Solís might make statements that could be constructed as incriminating. Solís never provided such statements.

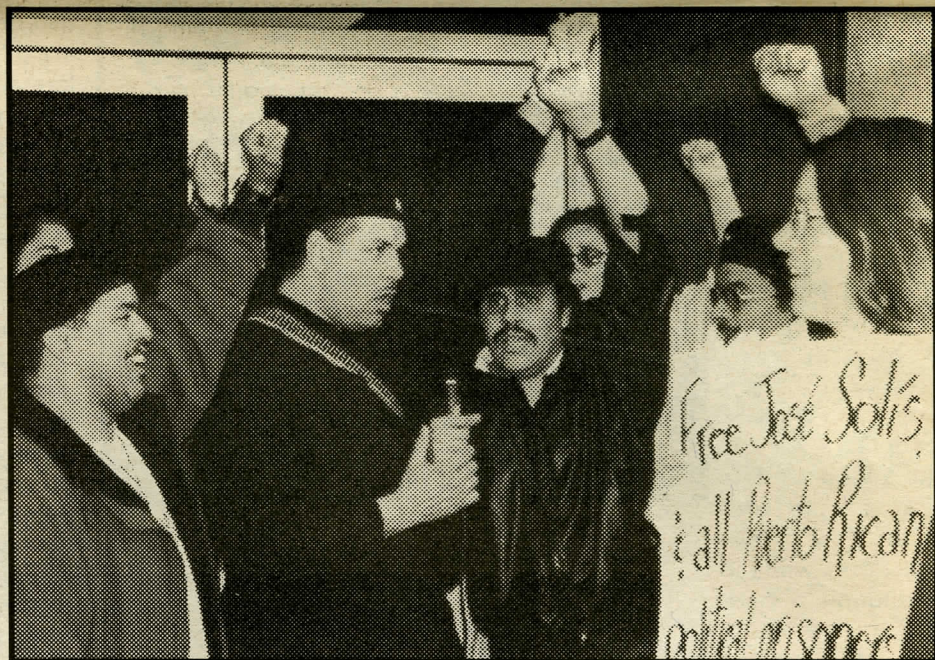
When the FBI decided that Marrero was no longer needed in Chicago, he disappeared, leaving his wife and daughter without any explanation. He then began anonymously authoring a scandal sheet titled "El Pito," which circulated widely and vilified progressive community leaders and elected officials who supported the release of the 15 prisoners or the Cultural Center. When Marrero finally surfaced, it was to present "evidence" against Solís and the Cultural Center.

Despite these attacks, the Puerto Rican community rallied around José Solís, who is scheduled for sentencing in July. The courtroom was packed with sup-

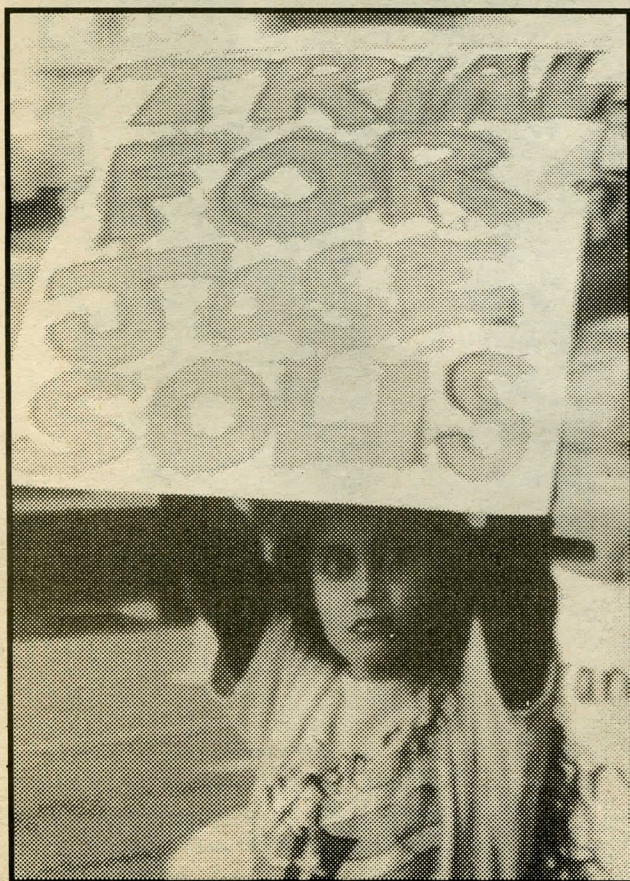
porters throughout the two week trial and an appeal is pending. Meanwhile, Solís is locked up at the Metropolitan Correctional Center in Chicago. The grand jury that investigated the bombing is still convened and can, at any moment, subpoena and/or indict others.

José Solís is not an isolated example of resistance. There are presently 15 Puerto Rican political prisoners who are serving 35 years to life in federal prisons throughout the United States for defending Puerto Rico's history, people, and culture and fighting for its independence. These 15 men and women have served as necessary examples for Puerto Rican and other communities of color. Before their arrests, their community work included the implementation of alternative education programs, child care facilities, campaigns to stop drug abuse and youth violence, bilingual centers, and health services.

On April 4 of this year, they will complete served 19 years behind bars. The amnesty campaign for these freedom fighters has gained national and international support among leaders such as Coretta Scott King, Desmond Tutu, people in the religious community, Rigoberta Menchu,



Comité 98 and the Puerto Rican community of San Francisco come out to support the rights of Jose Solís in front of the city's Federal Building.



Organizer Shefali Shah, of Comité 98, joins the protest in front of the FBI offices at San Francisco's Federal Building on March 25, 1999.

Ex-president Jimmy Carter, former mayor of New York David Dinkins, and from the U.S. Congress Nydia Velasquez, Luis Gutierrez, and Jose Serrano. Even the founder of Puerto Rico's pro-statehood party, Luis A. Ferré, supports their release.

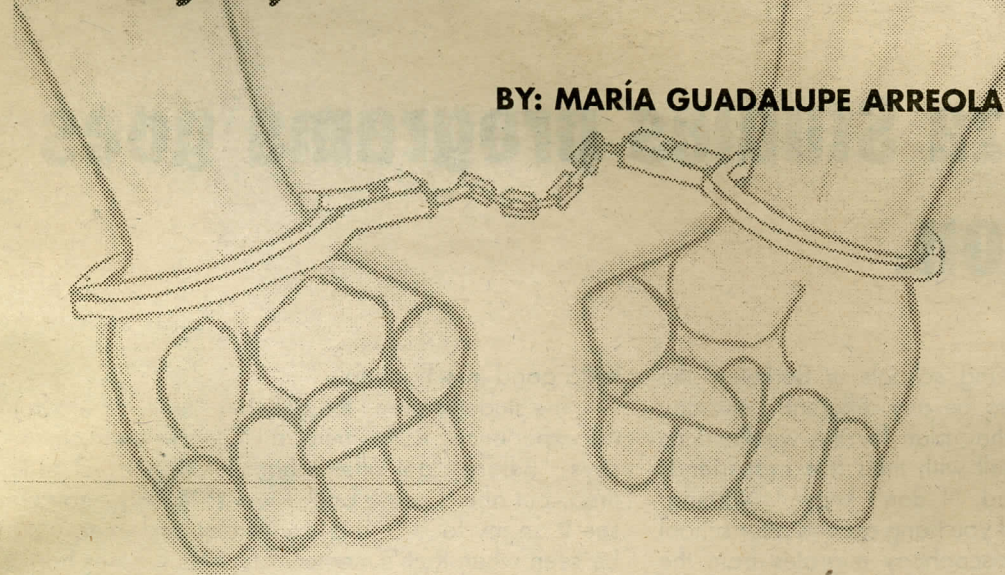
José Solís, the other 15 Puerto Rican political prisoners, and the countless number of political prisoners in the U.S., such as Mumia Abu-Jamal, represent every person who has struggled against injustice in the United States. They are men and women who have dedicated their lives to fight against oppression and to provide better communities for present and future generations. Despite the cruel and inhumane attacks towards the Puerto Rican nation, we can say that our culture of struggle and resistance still live on. But it is necessary to defend and demand justice for people like Solís and the 15 political prisoners who have given life to the struggle.

For more information on José Solís and the 15 Puerto Rican Political Prisoners please contact us at sheshakti@aol.com or comite-98@uclink2.berkeley.edu.

Michael Negrón Wrongly Charged With the Murder of Sheila Detoy:

The police department continues its legacy of lies.

BY: MARÍA GUADALUPE ARREOLA



Twenty-three year old Michael Negrón is standing trial for a crime he did not commit in an effort by the San Francisco Police Department to cover up its own atrocious and criminal acts.

Negrón is being charged with the murder of 17-year-old Sheila Detoy, a Filipina college student who was shot and killed during a drug stakeout at an apartment building at Lake Merced last May. Detoy was a passenger in Negrón's car when plainclothes cops who were part of the stakeout fired into it. The cops claim that Negrón was trying to escape the scene in his car with one of the individuals they had under surveillance, Raymondo "Snoop" Cox. All three people in the car were unarmed. The cop who fired the fatal shot, Gregory Breslin, claims that Negrón tried to run him and his partner over in order to escape. Breslin claims he had no choice but to shoot at the car "in self defense". One of the shots fatally wounded Detoy in the head and another wounded Negrón in the shoulder.

The fact that Negrón is being charged with Detoy's murder instead of Breslin reveals that the police department is willing to as far as fabricating charges in order to protect its reckless officers. Negrón is being charged with Detoy's murder instead of Breslin under a very vague legal theory. The prosecution alleges that Negrón's driving of the car towards the two plainclothes police officers is considered a "provocative act" that compelled the cops to shoot in self defense. Basically, they claim that Negrón provoked them to shoot at the car, and that this is the only reason Sheila Detoy is dead. The justice system has taken this theory and turned it into a murder charge against another young man of color in order to avoid disciplining the real murderers.

Ever since this case came to light a year ago, it has been filled with discrepancies in terms of what happened that day. The two cops claim that they shot at the car in order to stop it as it came straight toward them. Breslin claims

Negrón sped towards him with a "smile on his face" with the intent to kill him. However, no bullet holes were found on the windshield or anywhere on the front of the car, which would have been consistent with the cops' story of self defense. The wounds on Detoy and Negrón point to the shots being fired from the side of the car through an open driver's window. If the police officers shot at the car to save themselves from being run over, then why did they shoot at the side of the car? Also, Breslin claims he did not know Detoy was in the car and did not know he shot her until after the incident. Yet another officer at the scene said he called in over the radio before the shots were fired to report the presence of who he thought was a white female in the car. Breslin claims he never heard the radio message.

Negrón's defense attorney has set out to prove that Breslin and the other officer involved received special privileges because of their connection to the SFPD when they came under investigation for the shooting. Because they were part of the drug surveillance team at the apartment building where the shooting happened, they were able to get access to testimonies of witnesses of the shooting and of evidence collected at the scene before they were interrogated. Breslin is said to have spent time looking over the testimonies of witnesses at the scene before he was asked to testify about the shooting. His efforts to cover up his deeds are not surprising. Back in 1992, he was suspended for using excessive force and lying about his actions. No doubt he wants to avoid such disciplinary measures again at all costs, including Michael Negrón's and Sheila Detoy's life.

The SFPD has even gone to the extent of jailing someone not even at the scene because he refused to help them cover up their heinous act. Joseph Solis, a friend of Negrón's, was jailed on contempt charges because he refused to be interrogated about Negrón's activities that day. Prosecutors had hoped Solis would give provide them with incriminating information against Negrón to use in the courtroom. Solis adamantly refused to do so and was jailed. In addition to murder, Negrón is being charged with assault with a deadly weapon (the car), attempted murder, carjacking, resisting arrest, plus five other charges. Negrón's trial was set to start March 11, 1999.

EMPOWER YOUTH THROUGH LIBERATING EDUCATION !

If you are committed to the advancement and empowerment of youth of color in Oakland, CHALE needs mentors and teachers. CHALE is responsible for teaching youth their history and developing their leadership, academic, and organizing skills.



Become a part of CHALE !
Contact Evangelina
@ 841-3987

CH.A.L.E.
Chicanos and Latinos for Empowerment



MEChA



Meetings

Every Tuesday at 6:30PM

Eshelman Hall

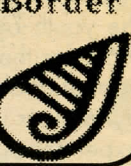
Senate Chambers




Every four minutes a MEChistA is born-

What are you going to do to make sure they become Barrio Warriors? With the rise of 209 and the decline of employment, education and welfare, these MEChistAs will become Border Patrol agents by the year 2020.

Rise Up Raza!



U.S.DEMOCRACY: UNCLE SAM WANTS (TO OWN) YOU !

EMPOWERING YOUTH THROUGH RADICAL EDUCATION

Ch.A.L.E.'s successful Raza Studies programs goes after a younger generation.

ME.Ch.A., in a joint effort with Pittsburgh High School, has been teaching Raza Studies, a college prep class, at Pittsburgh High School through its educational component ChALE (Chicanos and Latinos for Empowerment) for the past 3 years. Every year the class continues to grow not just in numbers, but as an academic and activist student community.

The Raza Studies Class at Pittsburgh High School is a defining example of youth activism in the Bay Area. As teachers we not only teach but also mentor the youth by providing them with support and a network for their academic endeavors and political and educational activism. What makes the class so dynamic is its diversity. When the students share their experiences with one another they contribute to a different type of learning, radical education through oral history. The subjects discussed are not for self-betterment but for the betterment of their communities.

This semester the students are creating a workshop called The Theory of Our Skin: A Workshop on Race. What vanguards the workshop is their creation of space where they can discuss and put together material among themselves. The main purpose of this space is for the students to transfer their own knowledge into the form of a workshop geared toward youth. They have attained this knowledge from lectures in class, their interactions and discussions with one another, films, and guest speakers. All the material that they will have learned would go into creating a workshop that will be presented at their school. The workshop aims to develop a new strategy of conscious raising youth, primarily youth of color. The goal is to have youth to begin to see beyond the issue of race and to begin to think about other issues that transcend into race such as gender, class, and sexual orientation. Through this process, they will begin to think about how they can organize with one another and by what means can issues within their communities be solved.

The Raza Studies Class at Pittsburgh High School is taught by two teachers and 5 mentors: Rafael R. Solórzano (teacher), Jason Negron (teacher), Felicia Martinez (mentor), Ruth Cueto (mentor), Micaela Ortiz (mentor), Jose Martinez (mentor), Valmiki Reyes (mentor).

- by Miquitzli (Rafael Solorzano)

STARTING YOUNG: CHALE MOVES TO THE MIDDLE SCHOOLS

The bell rings at 3:00 on a Friday afternoon. At junior high campuses around the nation young people make the critical transition from childhood to young adulthood, and the ever so exciting transition from the school days to the weekend.

At Martin Luther King schools in Berkeley, the scene doesn't appear to be any different. Ask any random student what they plan for the weekend as they hurry down the hall with their five best friends and they might respond, "I don't know. Nothing. Watch TV." However, if you hang around after school until the after school cacophony migrates from the hallways to the busses, you may notice a few stragglers wandering towards a room where they will spend the next hour snacking, learning about Raza history, or surfing the net. Ask them what they will be doing this weekend and a few might tell you with eager smiles that they're "gonna hang out with my mentor."

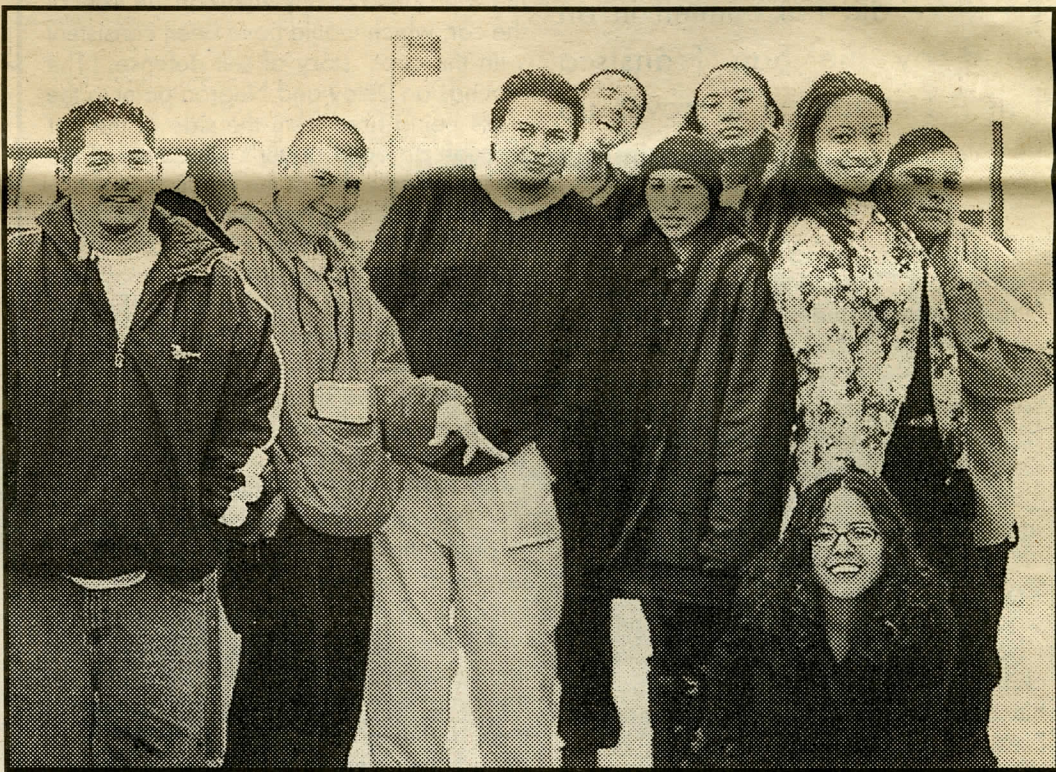
These students are part of the newest component of MEChA's ChALE (Chicanos and Latinos for Empowerment). In the past few years the ChALE component of MEChA de UC Berkeley has focused its energies on high school youth. However, the challenges facing high school youth increasingly affect younger students as well. For this reason, ChALE has joined efforts with Victor Rios, the ESL Counselor at Willard and MLK Jr. High Schools in order to empower an even younger generation of Raza youth.

The joint program between UC Berkeley and the junior high school student consists of three components. One component of the partnership is daily after school tutoring for the students by UC Berkeley Raza. The second component consists of the Carnalita/Carnalito mentorship program. Approximately two dozen UC Berkeley students have mentees with whom they spend time on an individual basis outside of the school setting. The third component consists of UC Berkeley Raza who act as group mentors for the Raza Clubs at both MLK and Willard and the "Girl Power" group at MLK Jr. High.

Both MLK and Willard junior high schools are 6th-8th grade meaning that the students' ages range from 11 to 14 years old. The experiences young people have at this crucial age often determine the direction their entire young adulthood will take. Thanks to the mentors these young people's lives are already beginning to take a turn for the better. Marylee Cruz, a sixth grader at Willard Jr. High, says, "We get to do a lot of cool things, me and my mentor. I'm doing

hella good in school now."

The students aren't the only ones who benefit from the experience. Ruth Cueto, a UC Berkeley freshman, says, "Before I got after school tutoring I feel really tired, but after I come back I feel so happy. You can see it on my face." This excitement and energy can be seen when Ruth's mentee, Stephanie, spies her on the King Jr. High lunch yard. She runs up to Ruth and the two embrace as Stephanie asks expectantly, "Are you coming to my class today?"



Students & teachers from Ch.A.L.E.'s Oppositional Journalism Program at Castlemont High School in Oakland.

UC Berkeley students have typically reached out to Raza youth who are on the brink of entering college. However, it is never too early to begin empowering our youth through cultural and political awareness as well as through academic and personal support. Jennie Luna, UC Berkeley senior points out that, "Raza youth aren't waiting until high school to drop out. It's up to us to take care of their future." Taking care of these youth can mean many things. At a mentor meeting, Mechistas compare stories about their mentees. One of the students called her mentor when her boyfriend left her. Another student called his mentor crying when his teacher scolded him. Another called her mentor to ask if she'd be coming to help her with her homework the next day.

In the face of midterms, our own family and relationship stresses, and other responsibilities, we can easily forget how important our small gestures can be in the lives of young people. Our young people need us there so that even when the school bell sets them free on a Friday afternoon, we can help them step into a healthy future.

- by Felicia Martinez

For more information contact the M.E.Ch.A. office at (510) 642-6673.

Maintaining Diversity Through Proposition 3

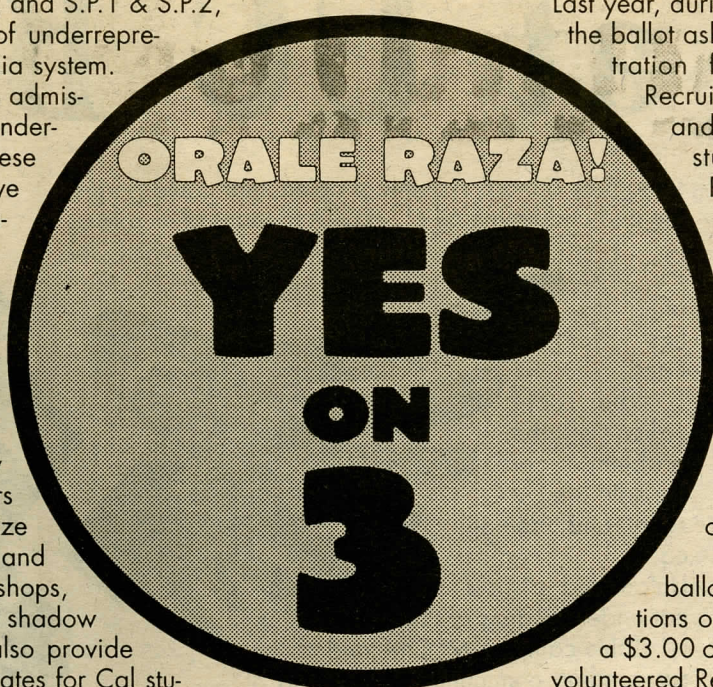
BY CHRIS AZARTE, ASUC SENATOR

Through the implementation of Proposition 209, and S.P.1 & S.P.2, we have witnessed the systematic deconstruction of underrepresented communities within the University of California system. The elimination of Affirmative Action policies in the admissions process has resulted in significant drops in underrepresented freshman applicants and admits. These drops have only affected ethnic populations that have been historically underrepresented in higher education. In 1998, the number of Chicano/Latino's Fall admits dropped by 52.7% from the previous year. Similarly, a 56.7% drop in Fall admits adversely affected the African-American community. The Native American admits fell by 37.5%.

UC Berkeley's student body is renowned for its cultural, intellectual, and racial diversity. However, this diversity is dwindling due to these policy changes. The five Recruitment and Retention Centers who collectively form "Bridges", voluntarily organize outreach presentations to thousands of high school and junior college students through school visits, workshops, mentorships, tutorial programs, youth programs and shadow days to encourage them to apply to Cal. They also provide retention services aimed at increasing graduation rates for Cal students.

Through yield efforts, the RRC's and Bridges, have been instrumental in accomplishing what the University cannot. That is, they offer a student's perspective on the academic challenges and student life at Cal. Without their efforts in recruiting students to come to U.C. Berkeley, the number of underrepresented students who registered to enroll would be even lower.

Despite all of the great work that the RRC's do, they constantly face insufficient and unpredictable financial support. University budget cuts and meager funding from the ASUC forces the RRC's operate without financial security.



Last year, during the ASUC elections, a referendum was placed on the ballot asking students to vote for a voluntary increase in registration fees to support the activities launched by the Recruitment and Retention Centers. Recognizing the need and the effects of policy changes on our communities, the student body overwhelmingly voted in favor of Proposition 3 by 76%. If it had been implemented, the RRC's would have been able to sufficiently provide financial support by this vote of confidence on behalf of Cal students for the RRC's autonomy and ability to act. However, because only 18% of the student population voted last year, the University once again prevented progress, citing a regulation that requires 20% of the entire student population to vote in favor of a student fee alteration. Yet, without Proposition 3, the University, even with its infinite resources, cannot effectively offer potential applicants the perspective only students can provide.

This year, Proposition 3 will again appear on the ballot at a student fee referendum. During the ASUC elections on April 6th, 7th, & 8th, Proposition 3 will ask you for a \$3.00 contribution to support the efforts of the student-run and volunteered Recruitment and Retention Centers (RRCs). By supporting Proposition 3, you can do something to uphold our commitment to "Excellence Through Diversity." All these efforts enhance the quality of student life for everyone, including faculty and staff, at the Berkeley campus.

By voting YES on 3, you would be showing your support for diversity and will assist the efforts to reverse the effects of Prop. 209. Your money would only be used for outreach and retention services provided by the RRC's. Don't be afraid, your money will not be lost in the bureaucracy of the ASUC. Voting YES on 3 is the easiest and most efficient way for you to help support our communities. Spread the word; VOTE YES ON Proposition 3, SUPPORT DIVERSITY.

Chicanos for Chiapas

"Puedes cuestionar el camino, pero nunca las causas!"

—Subcomandante Marcos

BY JENNIE MARIE LUNA

While the media may have turned its focus onto the war in Kosovo and the portrayed "hero-istic" U.S. involvement in this war, the media continues to neglect the civil war that has persisted since 1994 in Chiapas, Mexico. The type of "involvement" in which the U.S. continues to participate in Chiapas will not be found in newspapers or the nightly news. The U.S. continues to fund helicopters, artillery, and resources used to oppress the campesinos and Indigenous people who have risen up in a revolutionary struggle to fight for land, human rights, democracy and justice. The U.S. continues to back the PRI (Partido Revolucionario Institucional) controlled government which is directly involved in the repressive tactics and methods used by paramilitary groups and the government to silence the truth spoken by los Zapatistas.

The EZLN (Ejército Zapatista de Liberación Nacional) has reinvigorated the hope for an alternative to the misery created by the 70 year old Mexican one-party system and international financial interests. Their struggle has signaled to the world the start of an exciting new period of history not only in Mexico, but for people around the world who struggle against neoliberalism and colonialism who struggle for basic human rights and an alternative to globalization.

Viewing this struggle as one that is closely related and strongly connected to our existence in the U.S. and at this University, the student activists of MEChA (Movimiento Estudiantil Chicana and Chicano de Aztlán), Casa Joaquín Murrieta, and Casa Magdalena Mora joined together to organize an event that would promote Zapatista awareness and raise funds to show our own solidarity with the struggle going on in our own back yard.

The event, Chicanos for Chiapas, held February 17th, was an enormous success and achieved both the goals of raising funds for the desplazados in Chiapas and created awareness on the current situation and the Consulta Zapatista which took place over our spring break. Students from Professor Claudia Carr's classes in the ESMP (Environmental Science and Policy Management) Department, as well as Professor Carr, participated in the dialogue as well as Xicano Studies Professors José Cuellar (Dr. Loco) and Alfred Arteaga. The support from these campus professors is valuable in showing the student population and university that our faculty stand also in solidarity with the Zapatistas.

The funds were raised by the cena and carne asada cooked and prepared by students from both Casas. The presentation included a keynote speaker, Maria Elena Martinez-Torres, GSI for ESPM an Zapatista activist, whose presentation and slide show was appreciated by all. Her presentation was creative and enjoyable and she effectively involved everyone present in the dialogue. Other students also spoke about the Consulta and the latest projects underway in Chiapas. The discussion was filled with emotions of resistance and hope for a positive future for all indigenous people of Mexico and of the world.

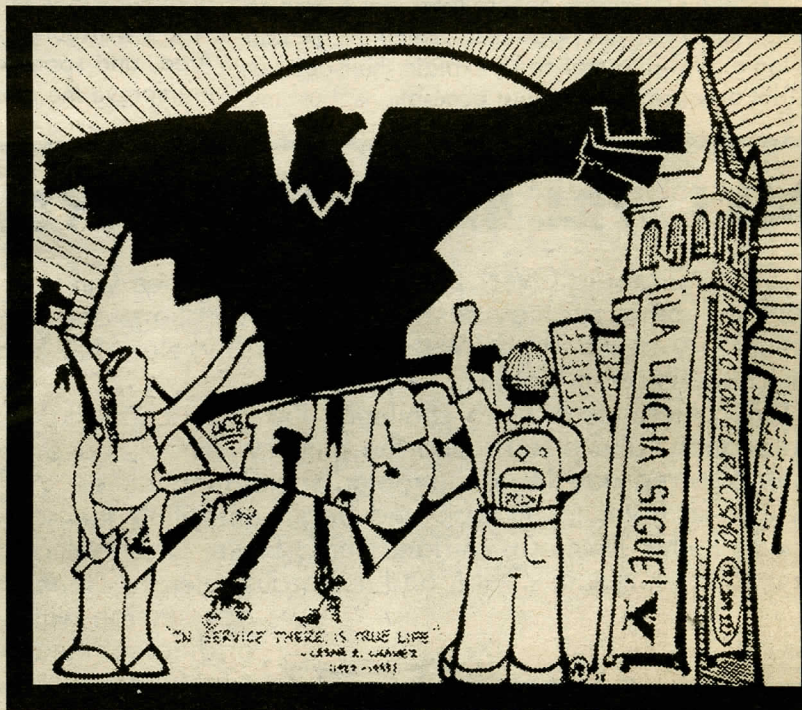
The \$350 raised was taken directly to Mexico by a group of Mechistas who traveled to the area for the 500 birthday ceremony of Cuauhtémoc. That same week, Subcomandante Marcos published a statement in La Jornada (a national Mexican newspaper) acknowledging the support work and solidarity shown by different groups all over the world. Marcos especially acknowledged the Xicanos as being on the forefront of the struggle at home and abroad. He gave special mention to MEChA and acknowledged that our work, no matter how small or great, matters in

the work towards the liberation of all people.

The money raised will go to purchase rice, beans, and medical supplies for those affected by the war in Chiapas. A special thanks to all those who attended, helped and participated in some way. Hopefully we can remind ourselves daily of the struggles faced by others so that we too can walk a path that is righteous, just, and full of love for our people and not hate for our enemy.

Todos somos Ramona! Todos somos Marcos! Qué Viva el EZLN! Qué vivan los Zapatistas!

UC BERKELEY FARM WORKER SUPPORT COMMITTEE



General Meetings

THUR. 7:30 PM, 258 DWINELLE

fwsc1@yahoo.com

THE CRISIS OF

MEChA at UC Berkeley

BY MARIA BRENES

On November 10, 1998, nine members of the original MEChA, officially known as MEChA de UC Berkeley, resigned from positions of committee chairs and/or membership from the campus recognized MEChA at the University of California at Berkeley. Prior to a dramatic walkout, they read a resignation letter stating that their motivation was to reclaim MEChA.

Their basic reasoning was summarized in the following points, as taken from their resignation letter:

1. The stacking of meetings by outside organizations that have no vested interest in MEChA but come only to push their own Agenda;

2. The spreading of rumors about MEChistAs with the intent to pit MEChistAs against MEChistAs. Thus, causing division and disharmony;

3. The total disregard and dismissal of El Plan de Santa Barbara, MEChA's most important founding and guiding document;

4. Party building in MEChA with the intent to discredit and disrespect MEChA's goals and objectives.

5. The raiding of membership by outside organizations with the intent of strengthening their organizations and weakening MEChA."

The issues, accusations, rumors, and attacks articulated by the group identifying themselves as "Berkeley MEChA," have failed in providing a complete picture of the current crisis at Berkeley. The perspective of members of the original MEChA at Berkeley is that the current situation is setting a dangerous precedence in terms of MEChA's autonomy, Raza de-colonization, self-determination, and liberation. Our communities need our advocacy, access to resources, and academic knowledge more than ever. The youth are systematically socialized into the prison-industrial-complex, while our parents continue existing at the bottom of the capitalistic ladder. Both of these capitalistic, invader institutions perpetuate racial superiority and restrict our Peoples' rights and privileges as human beings. Our focus then, as MEChA—on local, regional, statewide, and national levels—should be to create proxies, where we implement theory and knowledge into action to transform society for the future seven generations. Instead, looking at Berkeley as an example, our focus has shifted to attacks, attempts to discredit the work and integrity of MEChistAs through arbitrary documentation that serves to undermine the purpose of MEChA, and using up valuable time better utilized by serving our surrounding communities and advocating for Raza issues at our campuses.

Our conceptualization of the above accusations is that they rely on vague generalities that stimulate defensive emotions as opposed to utilizing concrete detail, logic, and information to explain their accusations. Not only are these serious accusations, but they

symbolize a more systemic problem that could permeate and undermine all of MEChA in terms of its role as the primary student/youth vehicle for demanding and cre-

ating justice for Raza.

The root cause of the problem and the split are personal and ideological conflicts. Unfounded distrust and not understanding of the history of this campus' MEChA and of the surrounding community on the part of members of "Berkeley MEChA" has led to the current situation in which we find ourselves. We would like to squash the accusation of infiltration and recognize that there exists only differences in opinion, procedure, and process. We know of no "infiltration". We have always done the work that we do not for MEChA as an organization, but for our gente using MEChA as the best vehicle to achieve our goals and vision for a positive future for our youth and community. Our goals use the theories, philosophies, and documents that were written by those activists who began el movimiento which have always been our guide and inspiration to give us foundation in order to move forward and create social change in today's society.

Many of the activities and projects such as ChALE (Chicanos and Latinos for Empowerment), our education component for MEChA, were created by Berkeley students in MEChA who were born and raised in the surrounding areas. Who better would know the needs of this community and the schools than them? Since many of us MEChistAs de UCB come from various parts of the state, we look toward these "locals" to guide us to non-profit groups, coalitions, and community advocates in the East bay community so that we work effectively for this community and not undermine the long-time efforts of their work.

Few of the members that resigned from MEChA were directly involved in the community or actively participated in the projects and events that we organize and sponsor for the youth. Therefore, their distrust of carrying out support work for outside organizations was completely unfounded and counter-productive.

For instance on September 29, 1998, (before the resignation of the nine members) the MEChA general body was to vote if whether or not to support a high school walkout organized by youth throughout the Bay Area, and sponsored by OLIN (youth group working to improve the quality of education) set to take place

on October 1, 1998. The members of the new "Berkeley MEChA" adamantly opposed

supporting or participating in the walkout (with the exception of one of the Scholarship chairs). One of the co-chairs, who later resigned, stated that he opposed MEChA

participation because MEChA had not directly made decisions in the organizing of the walkout. This member would rather have not supported and helped protect the youth during the action because MEChA had not directly organized the action. Although the majority of the body voted to support the action, all the members that would later resign did not show up on October 1, 1998 nor did they attempt to assist in supporting the day's action. This example is one of several that demonstrates that the membership of the "Berkeley MEChA" are rooted in a history that prioritizes procedure over fundamental responsibility to the People.

The members in the general body targeted as "infiltrators" have been active in MEChA for 4-5 years or more (if high school involvement is included). The members that resigned began their involvement with MEChA 1 to 1.5 ago. These "older" members have had a history with this campus during the 187 struggle, the Affirmative Action debate, and with Xicano Studies and Ethnic Studies.

Since they broke away from MEChA, the new so-called "Berkeley MEChA" have taken actions against us that will have serious ramifications on other MEChA chapters nation wide. They have made no effort or attempt to speak with us concerning their reason for resignation and attack on members of the original MEChA. All our information was acquired from other non-MEChistAs on campus, confused professors, staff, and other MEChAs in the state.

We are not asking for anyone to take sides on this issue. We only want to be honest with our campus and fellow MEChistAs amidst the ridiculous bickering and rumors with which we must not let ourselves be consumed. We do ask that we be allowed an open forum to present our side of the situation to all of the statewide and national MEChAs.

This opportunity to speak is intricately connected to our peoples' struggle to de-colonize and learn to listen to each other as human beings. We must struggle in the process to listen and work through our problems and avoid behaving with an invader mentality that internalizes hatred of self and reacts by lashing out. Anger and hatred are not natural human qualities. We must reclaim our humanity and treat one another with love and respect—two basic concepts stolen from us since invasion, but given to each of us in the Womb by our Creator. We must keep our eyes on the prize, be real with ourselves and each other, and move forward to bring closure to this issue. It is time for us to do the work that is productive, constructive, and revolutionary for our people. Let us all try to be better examples and work toward la causa together como una familia y una sola gente. One Land, One People.

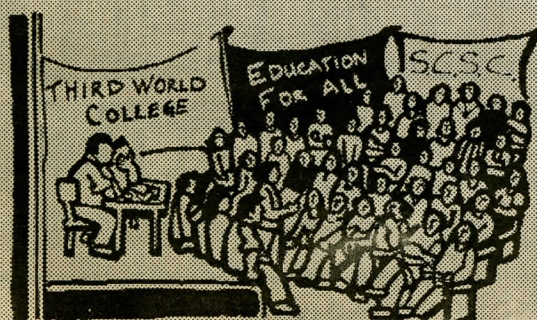
FOLKS WILL BE "CROSSING OVER" ON APRIL 9-10, 1999!

The "Crossing Over, 1969-1999" conference will take place on April 9-10 at U.C. Berkeley. This event will be a strategy session, commemoration, and movement-building effort, timed for the 30th anniversary of the Third World Strikes at Berkeley and San Francisco State University. Ethnic Studies was a key issue in that historic struggle.

The conference aims to challenge the U.S. school industry's underlying logic of profit, control and exploitation. Like prisons and the military, schools have become a source of great corporate wealth while also reproducing deep-rooted social inequalities. With workshops, roundtables, panels and plenaries, we hope to unmask and begin unseating the schooling industrial complex. Participants will include Ruthie Gilmore, Miriam Ching Louie, Dian Million, Betita Martinez, the People of Color Task Force to Free Mumia, OLIN, and numerous veterans of the Third World Liberation Front (TWLF). The two

day session will bring together political and cultural workers of different kinds in order to build meaningful solidarity and encourage a "crossing over" of ideas, strategies, and campaigns. In particular, the late-afternoon Saturday strategy session will attempt to construct a national platform that can carry the work and momentum of participants beyond the conference itself, perhaps leading to more concrete, focused actions on school campuses across the country.

For more information, email crossover@uclink4.berkeley.edu or call (510) 652-6745.



Welcome to CASA Magdalena Mora

Joaquinistas look out! Mora is coming up and taking the lead in Raza campus organizing.

BY DIANA BERNAL, Casa Magdalena Mora Cultural Coordinator

Magdalena Mora was a Mexicana, an ardent Chicana worker, an organizer, a socialist, a Berkeley scholar, a daughter, and a friend. She fought to carry on the Chicano struggle. As a young woman she worked in the canneries and fields where she learned what it was to put up with the abuse and the degradation experienced by farm laborers. She carried these experiences with her and transformed them into positive energy which she channeled into her fight to defend the rights of the working people. In the midst of her struggle against corporations, Mora

encountered a battle within her own community surrounding the role of women. Mora led an all woman factory in their struggle for respectable treatment from their employer. When their husbands resisted, she took a stand. She taught the women about sex, class, and nationality based oppressions that exist within our own communities. Because of her efforts, men and women united to fight against social injustice.

The title of our theme floor does not only contain her name, it also encompasses the name of an organization that she directed for many years - CASA (Hermandad General de Trabajadores). Casa Magdalena Mora carries the spirit of familia by providing a place for

growth and emergence of young Chicano leaders. The theme floor was established in her honor after her death from brain cancer in hopes that her struggle would not be forgotten.

CASA in 1998-99

CASA Magdalena Mora remains active through its residents and organization of cultural events. Many Casa residents participate in various campus organizations on campus and continue the fight for social justice. Another goal of Casa is to maintain our culture at UC Berkeley. We accomplish this by hosting different events throughout the year. In November of this past year Casa hosted "El Día de Los Muertos" which brought together many Chicano/Latino organizations on campus to honor the dead. More recently we coordinated an event with Casa Joaquin Murieta to educate people about the crisis in Chiapas and at the same time raised money to help their current situation. Most recently Casa Magdalena Mora welcomed a theatrical women's group called Mujeres de Maíz. This event brought up many issues that are not often talked about. "It

is inspiring and motivating to know that there is a multi-ethnic group of women who are using artistic expression to empower our youth and foster greater awareness of the struggles of women in society", said Andrea Vargas a current resident of Casa.

Happy House Members

In general, Moristas express positive sentiments about their experience at Casa. They note that Casa provides a support system and comfortable setting for incoming freshmen. The seminars and meetings are very informative. Moristas brag that they have the best dorm rooms and that the location is convenient. We notice that people build better relationships with their roommates in a familia environment in comparison to other dorms.

Despite Casa's current campus involvement, many residents feel that it should have an even more active role in the Chicano/Latino community. Some residents propose that CASA become more closely involved with Raza Recruitment and Retention Center to bring more high school and middle school students to CAL on a regular basis. While such goals are feasible for the upcoming year, for now we are focusing on already established programs.

CASA Magdalena Mora embodies the history of a struggle of a woman for social justice and has become a part of our every day lives and our familia at Berkeley. We should take what CASA has given us, and fight not only to keep it, but to expand it. This is a responsibility that lies with all of us and will challenge us to demonstrate that the spirit of Magdalena Mora truly lives within each of us.

Walk for Justice! ! CAMINA POR LA JUSTICIA !



Join Dolores Huerta, Co-Founder of the United Farm Workers. Support the Strawberry Workers!

MARCH & WALK-A-THON

Saturday, April 10, 1999

11 am: Assemble @ Dolores Park

12 noon: March Begins

San Francisco, California

For information and registration: 415-674-1884

Sponsors and Walkers Needed!

Proceeds benefit United Farm Workers on behalf of farm workers.
UFW, 1188 Franklin Street, #204, S.F. CA 94109

Calling all writers, artist, graphic designers, editors, poets, etc.!

LA VOZ DE BERKELEY is always looking for submissions and help with the paper. Join our Staff!

Drop us a line @
(510)841-3987
or email us at
lavoz@egroups.com

You may drop off submissions @ Casa Joaquin Murrieta, or the Chicano Latino Agenda Office in 291 Cesar Chavez Student Center.

Mailing Address:
2336 Piedmont Ave.
Berkeley, CA 94704

While hella folks (myself included) sit around and complain about the poor mexican food in Northern Califaztlán and all the reading we have to catch up on, the Earth still rotates and the seasons change. Spring is here. For us, this means a break from school, those three research papers due, and an extra hour of sunlight to use as we please. For many more of our gente, spring brings with it *la cosecha* and a lot of hard work. Spring means ten to twelve hours of stoop labor a day in the hot sun and breathing pesticide fumes. The only redemption is a half-hour lunch, the rancheras playing on the radio tied to a co-workers belt, and a paycheck that is never enough.

Such conditions are not exclusive to farm workers but are also familiar to janitors, domestic workers and other service workers. While I complain that it's past midnight and I'm still writing this article, I need to stop and think, 'what about these workers?' The way things are right now, these people, these Raza, are seen as expendable labor tools, simple implements needed to produce a marketable product. The problem I have with this is that these people—OUR PEOPLE—ARE NOT SEEN AS PEOPLE, nor as HUMANS, ni HERMANAS ni HERMANOS. All euphemisms aside, this denial of humanity is maintained by dysconscious racism. This unequal and inhumane power dynamic is NOT NATURAL, but we have been taught to accept it as such, thereby guaranteeing that only a few continue to receive the benefits of such rich harvests.

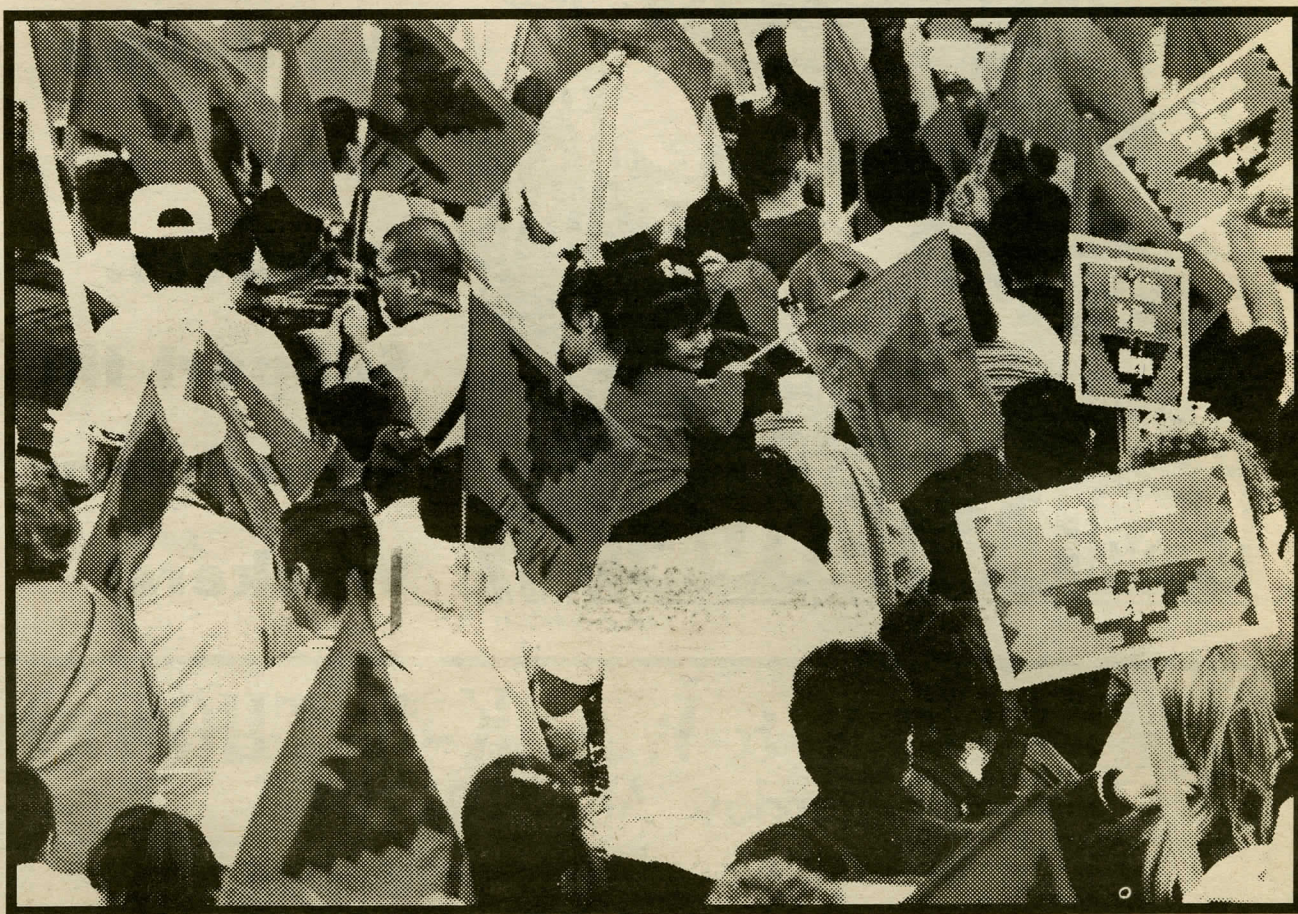
We are told that social movements are a thing of the past. We are told that things have changed and that workers are no longer seeking more just working and living conditions. We are told that nothing is to be done nor can be done. We are told that unions are money hungry and that culture is devisive. We are NOT told about all of the high school students currently organizing to demand more equal distribution of resources. We are NOT told about all of the ways in which politicians and growers go out of their way to spend hella resources to disempower farm workers in their fields or threaten them into submission. We are NOT told about all of the workers organizing themselves and challenging injustice and racial dynamics in the workplace. The fact that we as Raza are here and not out in the fields speaks to our privilege from which we benefit as the result of our ancestors' struggle. We are here because Mexicanas/os, Latinas/os, Pilipinas/os, African-Americans and other farm laborers knew that social inequality manifested in the dramatic power imbalance between farm workers and agribusiness CEOs, was and is NOT NATURAL but is instead enforced through both legal and illegal means. This revolutionary concept translated into the fundamental question of our (people of color's) relationship with U.S. institutions such as Agribusinesses and even institutions such as schools and unions. Workers like Pete Velasco, Dolores Huerta, Cesar E. Chavez, and Sojourner Truth stood in opposition to *la mentalidad que dice que personas de color no se pueden*. The fact is that WE HAVE, WE CAN and WE WILL.

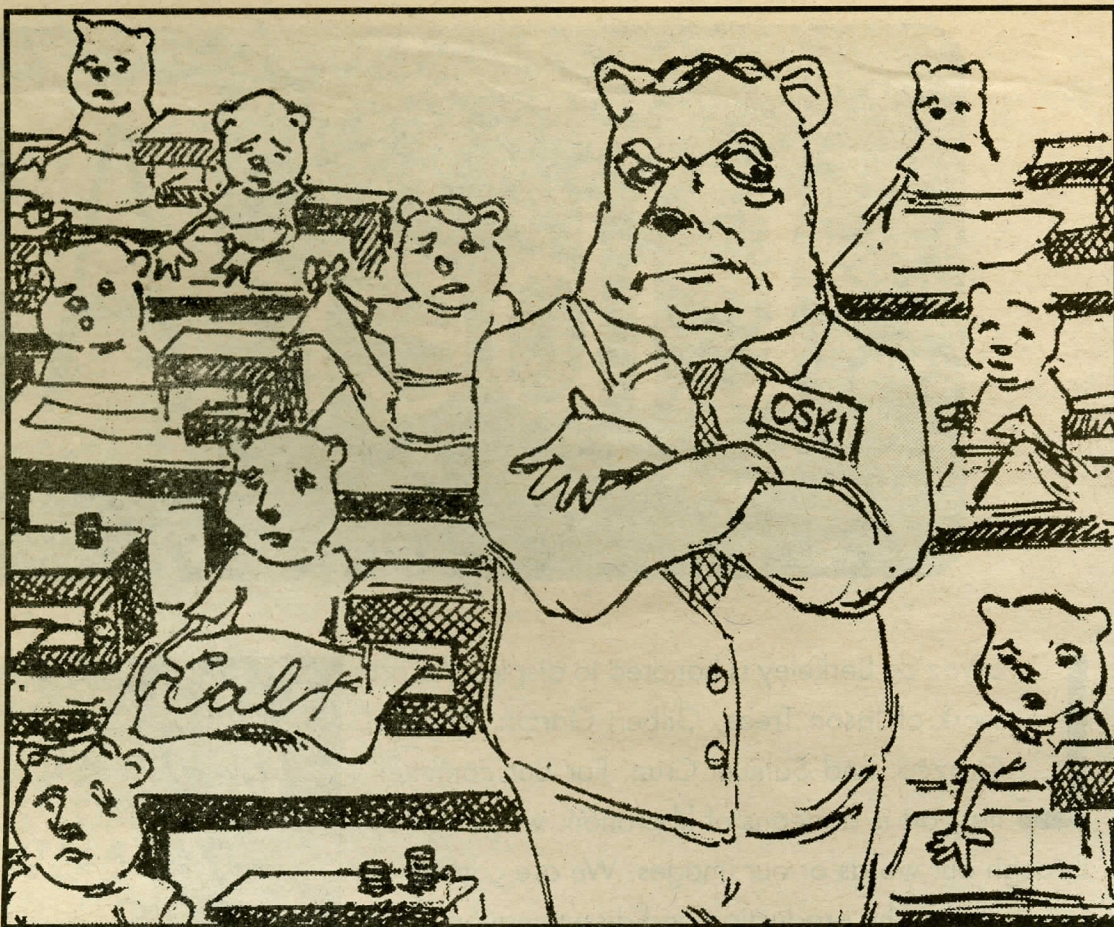
The farm worker movement never stopped. Farm workers are still regarded as disposable, and workers continue to challenge this. These workers risk their jobs to benefit not only their own families but also all Raza who risk their lives to work and produce our luxuries. Students do not face the same risks and thus have historically used their privileged status to bring attention to labor and implicit social injustice issues. The UFW did not disappear after the grape strike, nor after the huge march in Watsonville. Strawberry, citrus, grape and many other workers still struggle. The UFW—that is, the workers—continue to organize and struggle against the same institutional racism that provokes people of color to feel stressed and neurotic while attending this school. There is plenty of work to be done. These workers risk the jobs that feed their families and even their lives. WHAT ARE YOU WILLING TO RISK? The struggle is not only for us; it is for everyone. I owe my existence to the farm worker movement just as many of us owe our student status to the struggles undertaken by our campesino ancestors. What about our children? Even though we are here in Berkeley, our people are of the sun and of the earth. Educate yourself about farm worker issues and ways you can help change things.

NO GRAPES! BOYCOTT GALLO OF SONOMA!

CON UNION Se Vive Mejor

by Julio Magana-Saludado





Evidence that Cal Gear is Produced in Sweatshops Demands Action

BY DANA KAPLAN

Most of you are familiar with the stories circulating about Nike sweatshops where workers are forced to work long hours for low wages under backbreaking conditions. You have heard about overseers who subject their workers to inhumane levels of abuse in violation of human rights and basic health standards. You have probably reacted with rage at the system of exploitation that United States corporations perpetuate, and frustration at our inability to combat this.

However, recent reports by Global Exchange reveal that anonymous corporations are not the only exploiters of the Third World labor force. There is mounting evidence that UC clothing is produced in sweatshops that blatantly abuse worker's rights. While this information is disturbing in that it makes us complicit in their exploitation, there is hope in the fact that we can involve ourselves in ending the abuse.

There are five Fruit of the Loom factories located in Honduras which make UC apparel. Although these factories have been known to deny American entrance, Honduras human rights organizations, union organizers, government officials, and factory workers have reported on the conditions within. Workers' mouths are taped shut to prevent talking on the job. Going to the bathroom more than twice a

day merits punishment. When workers contract chronic health problems after only three years of working in a factory, they are left without a job or health care. Pregnant women are illegally fired so the company does not have to pay maternity leave. At BJ&B, a factory in the Dominican Republic, workers are paid 8 cents to make a cap bearing the UC logo that sells here for \$19.95. We, as UC students, clearly have a strong connection with the working conditions of people in other countries. Our outrage at their exploitation stems from a deep respect for human rights. We therefore need to realize that wearing a t-shirt marked with the UC logo implicitly condones such abuse.

The UC system passed a code of conduct this summer to establish a set of standards by which manufactures of UC clothing must abide. Although the purpose of the Code may have been well intended, when one examines the exact stipulations of the document it is clear that it does little to adequately protect worker's rights. The Code is riddled with loopholes and lax rules, allowing manufactures to easily continue abusing workers. This Code was passed without the input of faculty, students, or community members.

There is a growing student effort on our campus to incorporate the demands of the student body into the University policy. The ASUC passed a bill that supported amendments of the UC Code of Conduct to include a "livable wage," the right to unionize (collective bargaining), adequate health and safety measures, and the disclosure of all contractors and vendors as public information. Similar demands are being

made by university students on a national level through active efforts at campuses such as Brown, Columbia, and UNC-Chapel Hill. Last month, students at Duke, Georgetown, and the University of Wisconsin at Madison staged massive protests and sit-ins demanding similar stipulations. These efforts were successful; seventeen colleges and universities signed on this past week to join a new factory monitoring association along with human rights organizations and manufacturing companies. The Chancellor of UW-Madison gave in to each and every demand set forth by protesters, while Duke pledged to sign an adequate code within the year.

As students in a respected university system with a long history of activism and sense of social responsibility, we cannot ignore our role in the exploitation of workers. In failing to demand that any item of clothing bearing the Cal logo be made without violating human rights, the University of California is an active participant in the continuation of sweatshop conditions. It is our responsibility as students to ensure that the Cal hats and Golden Bear t-shirts that we sport around campus do not represent a violation of the integrity and virtue that this university stands by. We must raise our voices in solidarity with the workers of Central America, or realize that our silence marks our complacency in their exploitation.

To get involved in the Campaign to Amend the Code of Conduct, contact SOJA (Students Organizing for Justice in the Americas) by attending a meeting on Tuesdays at 7:00 pm in 122 Wheeler Hall.

Workers get paid 8 cents to make a cap bearing the UC logo that sells here for \$19.95.



MARK THE DATE!

On Saturday, April 17th, Ch.A.L.E. will be holding an student art auction and dinner to raise funds for its successful youth empowerment programs. Please join us.

**Ch.A.L.E. Art Auction
Saturday, April 17th, 1999**

Artwork and volunteers are needed for the auction. To help cook, organize, clean-up or donate artwork for the event please contact Favianna @ (510) 841-3987.

Liber-AR



JASON TREAS

SAMUEL CRUZ

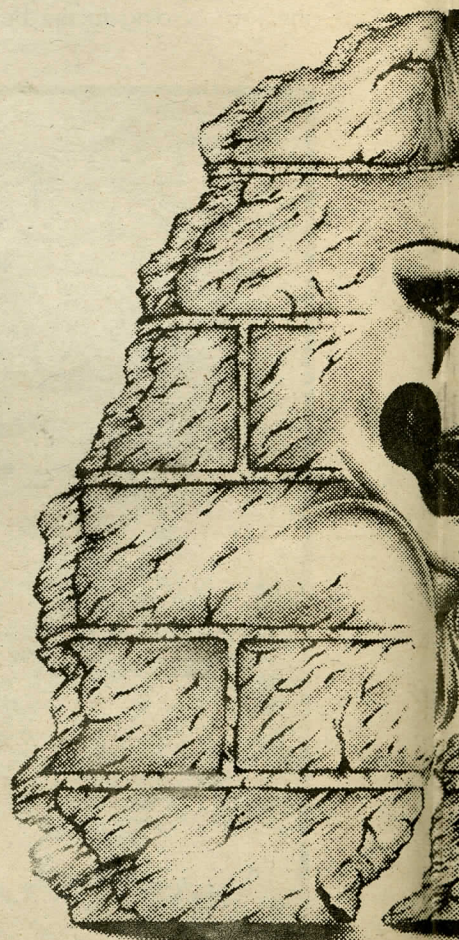


La Voz de Berkeley is honored to display the artwork of Jason Treas, Gilbert Garcia, Michael Orozco, and Samuel Cruz. For our communities, art is a means of liberation, whether it be through our words or our images. We are committed to facilitating the production and dissemination of art in public, activists contexts rather than in de-politized art circles. Special thanxs to the Beat Within, a project of Pacific News Service. We encourage all ya'll to submit artwork for the pages of La Voz.

A MESSAGE FROM THE BEAT WITHIN:

This amazing art was published in the Beat Within, a weekly newsletter of writing and art by and about incarcerated youth and those in the adult system. Over the past three years, The Beat Within has built strong relationships with predominantly men

locked up in the California State Prison System. Among these men are Jason Treas, Gilbert Garcia, Michael Orozco, Samuel Cruz, and Daniel Hernandez, all talented writers and skilled artist whose work is displayed here. These men are a vital force for the Beat Within, sharing their past and current experiences through their writing and art. It is their hope that others may use use their own creative skills to take control of their own lives, inside and outside the system. The Beat Within is forever indebted to these men for their ability to share knowledge and express emotions through creative writing and art. If you would like more information about The Beat Within, drop us a line at 415-438-4755. Or visit us at 660 Market Street, #210, San Francisco, 94104.



TE



GILBERTO GARCIA



SAMUEL CRUZ



MICHAEL OROZCO



MICHAEL OROZCO



JASON TREAS

Gov. Davis' Exit Exam: Putting the Cart Before the Horse?

Should we be grading students or the curriculum imposed on them?

BY JACK D. FORBES

Secretary of Education Gary Hart tells us that a high school exit exam "...will impress upon teachers the need to cover the material contained in the state's new, more rigorous, academic standards." (San Francisco Chronicle, February 17, 1999, p. A19). But the standards adopted by Pete Wilson's State Board of Education in Fall 1998, especially in history and social science, have been denounced by many Native Americans, Asian-Americans, and Mexican-Americans as racist and sexist. Is it more or less "rigorous" to study only about Anglo-American males? The adopted standards only give about 1/2 inch of space to women, out of some 260 inches of material! To give equal status to the history of women means, of course, that Helen Keller and all of the other outstanding women who have helped to build our country should be included, but the vast majority are not mentioned. The standards leave one with the impression that all women have been doing is cooking meals and washing clothes for their important menfolk!

The standards revolve around the adventures of English-speaking white males. Instead of the history of the United States as a land or country, we are presented with the story of a single ethnic group, with Original Americans and African-Americans mentioned almost exclusively as they interact with the Anglo westward movement or with slavery and racism. Surprisingly, United States history, in the standards, seems not to include the history of any of the great pre-Anglo cities and centers such as Cahokia, Mesa Verde, Chaco Canyon, Moundville, and Old Oraibi. Thirty-thousand years is hard to overlook unless you are trying very hard!

Shockingly, the standards do not focus on California's people, with the

result of the near total exclusion of Asian-Pacific Americans, Mexican-Americans, Central Americans and other non-Anglos. Racially-mixed persons and interethnic marriages do not exist in the standards. Similarly, disabled Americans receive absolutely no mention and their long struggle to contribute is totally ignored. Now how can one develop exit exams for a predominantly non-Anglo student population using extremely biased standards? What would be the purpose in that policy, unless one wishes to further alienate non-white youth and drive them into dropping out, joining gangs, and becoming part of the great unwanted "surplus" population?

In essence, the "Wilson" standards represent "good old boy" white male history coupled with conservative "free market" economic theory and a definite pro-Anglo-American bias throughout. Now why would a new Democratic governor want to force exit exams on California's diverse student population without first correcting the curriculum to be tested? Can it be that some white liberals share the same ethnic biases as Wilson's conservatives? What is the purpose of testing and what relationship does it bear to the best theories of teaching? How does the proposed exam relate to the real world of what students need to succeed after high school?

It can certainly be argued that California's students have a right to know their own story, as well as the stories of others, and that they need good, creative teaching which does not prepare them to answer questions on a test but which stimulates their imagination, critical capacities, and individual creative abilities. Why? Because, among other things, robots and machines are fast making many kinds of work obsolete and even college graduates are fac-

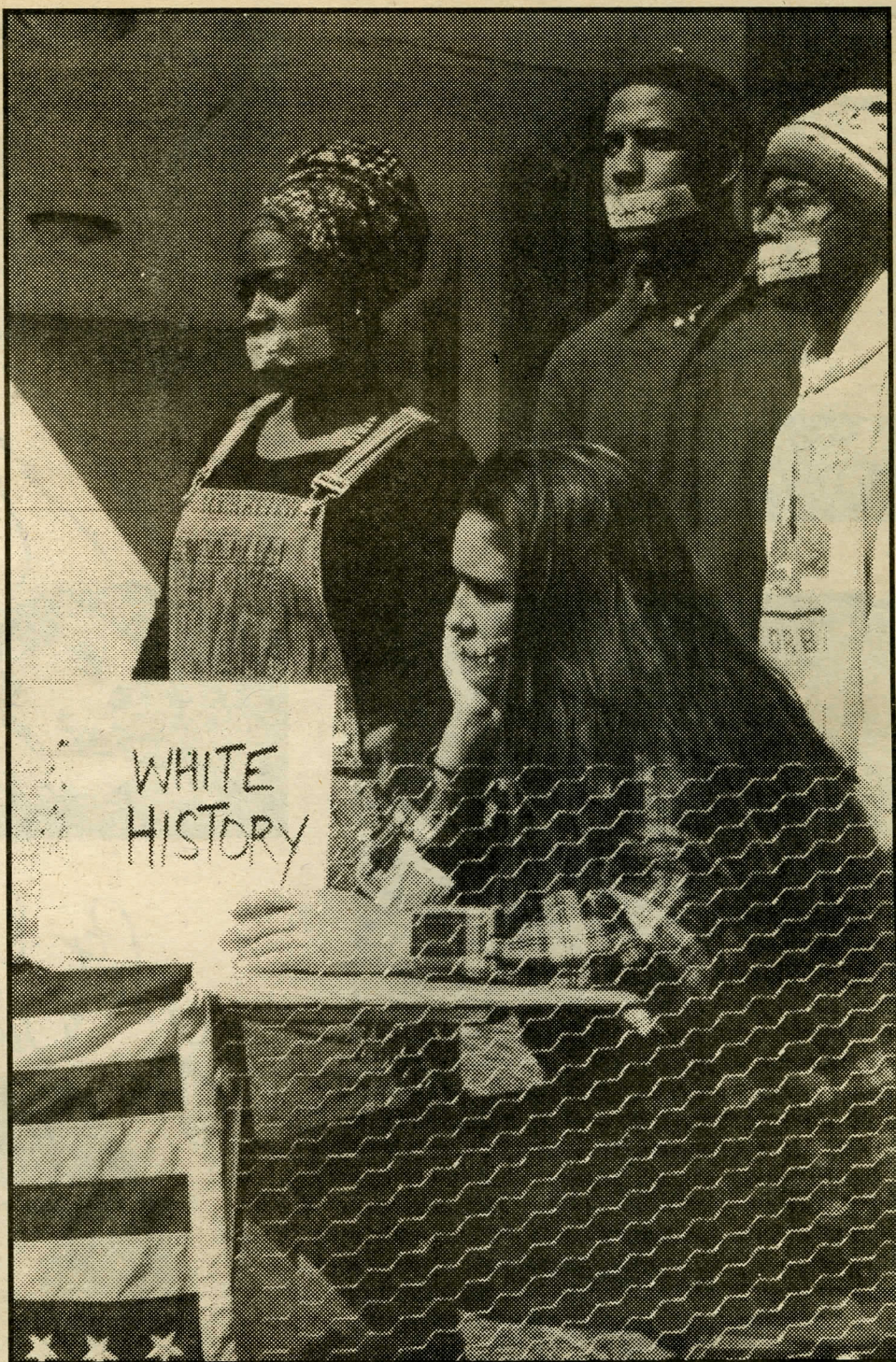


photo by Jeanarae Uribe

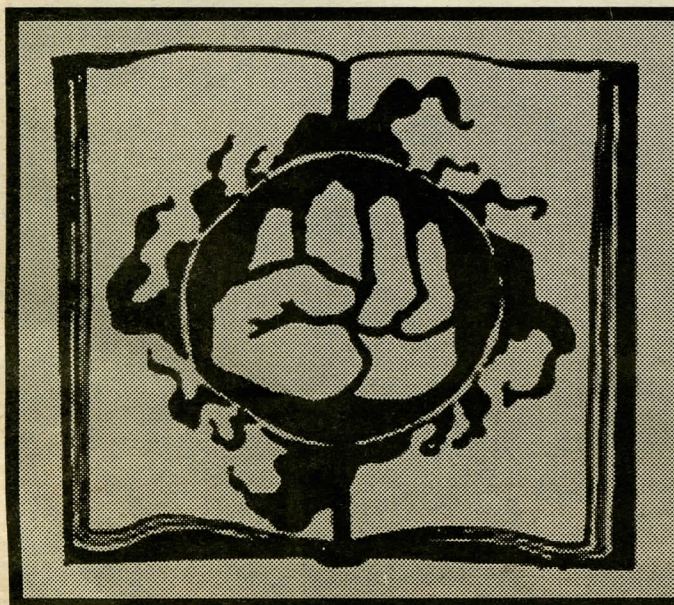
ing a dismal employment future, UNLESS they can become creators themselves, innovators, and persons with planning and imaginative skills.

In any case, the State Board of Education has presented Davis and Hart with a major challenge as they consider the standards and an exit exam. First, because they must consider what really comes first, the cart or the horse, and, second, because the standards will provide an unambiguous test of whether the Davis administration intends that Proposition 209 should apply to white Anglo-Americans and males, as well as to non-whites and females. Article I, Section 31(a) of the State Constitution (Proposition 209) requires that the state shall not discriminate against, or grant preferential treatment to, any individual or group on the basis of race, sex, color, ethnicity, or national origin in the operation of public employment, public education and public contracting.... [Cal. Const. art.1,31(a), emphasis added].

The United States Court of Appeals for the Ninth Circuit, in *Coalition for Economic Equality v. Wilson*, 97-

15030, 97-15031, Opinion written by Judge Diarmuid F. O'Scannlain, makes it certain that the State Board of Education must obey the provisions of 1(31a): When...a state prohibits all its instruments from discriminating against or granting preferential treatment to anyone on the basis of race and gender, ...[I]t prohibits all race and gender preferences by state entities. [at 3923, underlining added]. A fair-minded person, it seems, would read the law to mean that to avoid illegal standards, 209 requires that all such standards be subjected to a thorough content-analysis by experts of diverse ethnicities and both genders before any adoption can be made. This was not done under Wilson.

Is 209's language going to be used to eliminate the overwhelming preferential treatment given to Anglo-Americans and men? Or are 209 (and other relevant laws) going to be ignored when it is white males who are receiving preferences? It can be argued that it is Governor Davis who really faces the test, and he and Gary Hart have a chance of flunking!



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Anthropology: The Last of Ishi

"I find that at Ishi's death last spring his brain was removed and preserved. There is no one here who can put it to scientific use. If you wish, I shall be glad to deposit it in the National Museum collection."

...Alfred Kroeber, 1916-17?

At the turn of this century Native Californians were experiencing the tail end of America's Gold Rush. Most people educated in California have learned the Eurocentric idea of this "great" era in history—individual economic prosperity, the building of an empire, and the demise of the Native people of California. Ishi, "the last of the Yahi," has come to represent this era in Native California.

Rarely does Native California stand out in American history. We are remembered and written into history only through events that have taken place by different colonial powers such as Spain, Mexico, Russia, and the United States. Within American history however, from the Gold Rush to the modern metropolis of Los Angeles, Native Californians have had to endure a blatant disregard of California's Native history. It is no surprise, then, that the story of Ishi, the so-called "most famous" Native Californian, has been written and remembered through the eyes of the whiteman.

Ishi was a Yahi from the Mt. Lassen area in Northern California. This particular area of California was hit incredibly hard by the Gold Rush. Between 80% to 90% of the Native population was decimated at the hands of a greedy and bloody young empire. This meant that any Native people living in the "good 'ol days" were destined to be rubbed out at the hands of colonizers, the settlers of the "Western Frontier."

Natives were thought to stand in the way of Western expansion. Thus, any Native that did not conform was to be immediately remedied. Death or assimilation were the two options Natives of California had during this era. Ishi and his people were no different. Although they could not outrun the white American tidal wave, they outlasted many other Natives in the resistance to assimilation into the whiteman's diseased "culture."

Ishi has been remembered as a relic of "primitive" California. His entire life story has had drastic changes in the recent months. However, researchers have finally found the whereabouts of his brain and where it has been stored after being removed in

an autopsy performed after he passed.

Ishi died in 1916 of pulmonary tuberculosis. An autopsy was performed upon his death in which his brain was removed, probably for reasons of scientific study. Ishi's brain would have made a valuable piece of data in exploring Natives because his brain was a brain from the primitives, the savages, the Native American.

Nancy Rockefeller, a research historian at the University of California at San Francisco, and Orin Starn, a Duke University anthropologist, worked together to find out why Ishi's brain was removed. Rockefeller states in the March 5th issue of the UCSF Daybreak "None of the other autopsy reports from 1914-16 involved removal or examination of the brain." Thus a mystery as to why it was removed, but Robert Fishman, a professor and chair emeritus in the department of neurology at UCSF, has speculations. Fishman states, "I wonder whether the fact that Ishi's brain was removed might have been related in part to an anthropological interest."

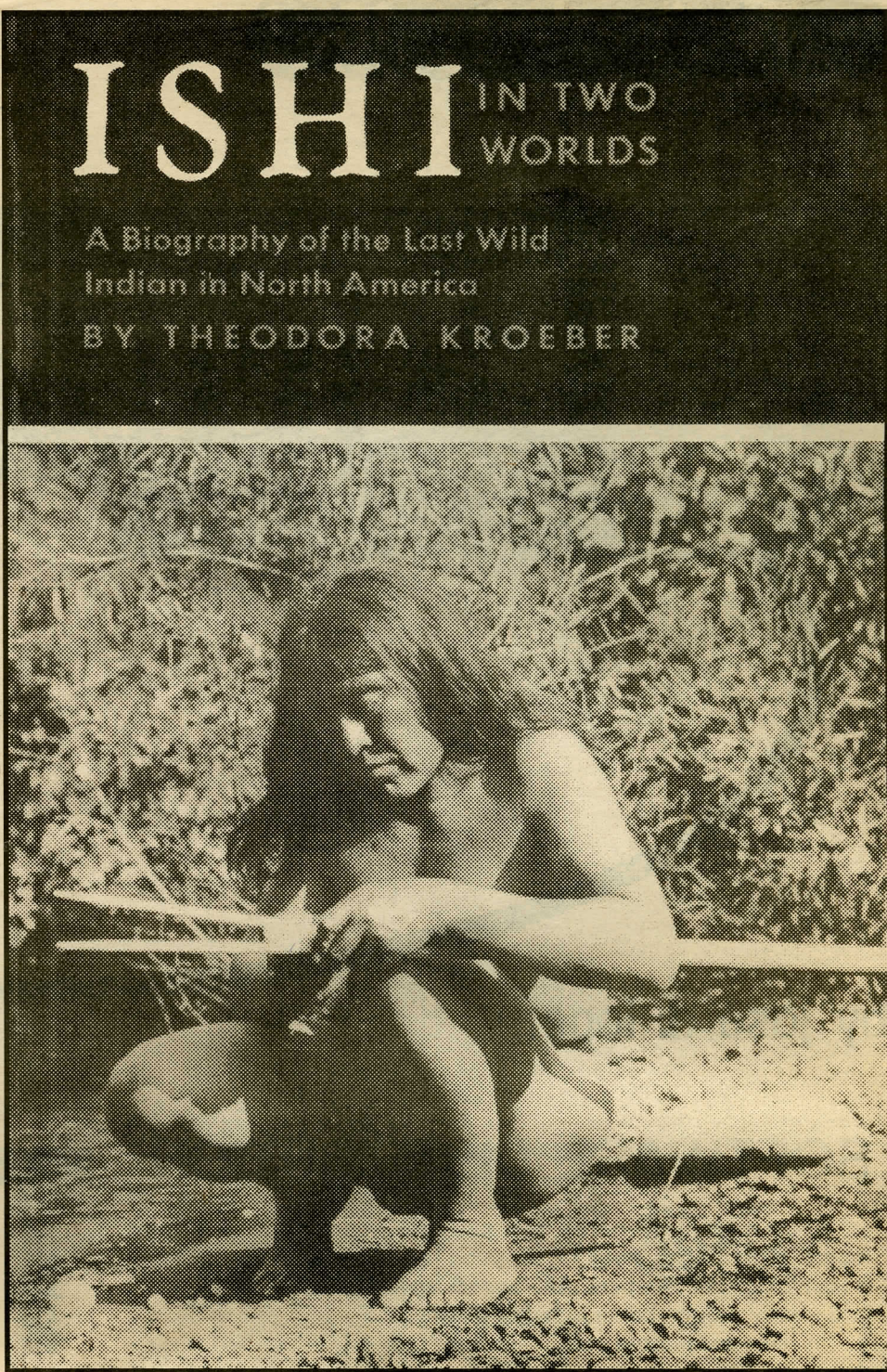
It is well known that Alfred Kroeber, the godfather of anthropology, was good friends with Ishi. No one really disputes this, from the Kroeber "ditto heads" or otherwise, in writing about their relationship. It has even been written that Kroeber was staunchly against any autopsy on Ishi upon his death in accordance with Ishi's own wishes but could not stop the autopsy because he was in England at that time.

What is interesting, and most upsetting, is the document Rockefeller has uncovered in which Kroeber stated after

How hard would it have been for Kroeber to cremate the brain of his "friend" and return it along with the rest of him?

Ishi's death, "I find that at Ishi's death last spring his brain was removed and preserved. There is no one here who can put it to scientific use. If you wish, I shall be glad to deposit it in the National Museum collection." Kroeber and the anthropological institutions no longer had a need for IT (Ishi) anymore. Ishi was no longer a person, nor a human being, nor a friend. He had become a disposable object of study, relegated to a piece of outdated scientific data by his "friend." This is a testament to the horrors Natives have had to deal with as the result of mixing bad people with Anthropology.

However startling this all is, it's not surprising. Such is the nature of anthropology in a society that does not value Native people outside of science and hobbies. Anthropologists have had a



Ishi is described as the "last Wild Indian in North America."

history of taking and taking but hardly giving anything in return. How hard would it have been for Kroeber to take the brain of his "friend" and cremate it and return it along with the rest of him? This is a man who had all the power in the world to do this, absolutely no one could have stopped him. He is, after all, the "father of anthropology."

After the results of Rockefeller's and Starn's research work were made public, Jesus Mena, UC Berkeley's spokesperson, made statements such as, "First off, we apologize to the Native American people for any misunderstanding on this issue, and for our previous comments based completely on ignorance." Indeed, they have been the most prestigious ignorant institution in the history of anthropology if they

there was a "misunderstanding" on this "issue?" I guess the only way out of this horrible situation is to plead ignorance. If they did care for Ishi and Native America as they claim they do they would have done more than honor him as a permanent exhibit at the Phoebe Hearst Museum (which only furthers the "Last of the Yahi" romanticization of Ishi as well as the destruction of Native California) or dedicate a courtyard to him within Dwinelle Hall (which, I might add, is the most obscure location to honor someone at UC Berkeley). If they really cared as they claim they do, this situation would have never happened. !PUNTO!

As of now, there are people working to have Ishi's brain repatriated and returned with the rest of his remains. Native people from Northern California are diligently working to have the last of Ishi repatriated and be reunited in a final resting place.

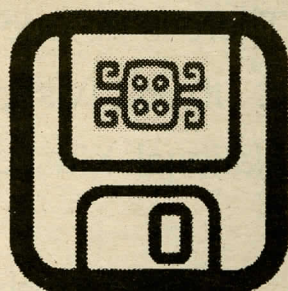
The initial efforts by some Maidu folks have run into an obstacle, however. The Smithsonian has refused to hand over Ishi's brain to them because they are not of the same people as Ishi: Yahi. They claim it is written in the Native American Graves Protection and Repatriation Act (NAGPRA) that a direct descendant of Ishi, or someone from his tribe, must claim the remains in order for them to comply with repatriation efforts. This is the same historical policy run-a-round Natives are used to. The government enforces the law to the fullest extent whenever Natives have a small chance for some justice.

Can repatriation make us feel at ease with this problem? Though it may heal some wounds, it can't in any way repatriate our histories, cultures, and lives. One thing is for sure, Ishi may finally be able to escape the physical torment of anthropology and be laid to rest out of their reach. Keep your fingers crossed, for his sake.

didn't know that Kroeber, their "golden boy," sent part of Ishi to the National Museum in Washington, D.C. Mena went on to say "We were completely unaware that the brain had been separated from the body, and we didn't have any clear records. ... It is our intent to work with the Smithsonian to try and reunite the remains with the brain so the spirit can be whole again."

The only thing they have been "completely unaware" of is that they are truly responsible for this entire anthropological debacle. Kroeber himself used the very historical tool that the whiteman most relies upon, the written word, to document the location of Ishi's brain. To have the University make a preposterous statement about a "misunderstanding" on the "issue" is absurd. What Native is ever going to believe

PIMPIN' TECHNOLOGY



by jose d. lopez

SOFTWARE DISTRIBUTION

The revolution will not be televised. The revolution will be downloaded. That's right. It will be downloaded. We are in the midst of a technological movement. And like all movements, it will come not in a steady stream, but in bursts of activity.

In the early days of computing, enthusiasts shared their resources with each other. Coming from a mostly academic environment, hobbyists wrote software to hack together any hardware they could find or to push their hardware to the limit.

Microsoft changed all that. Bill Gates told the hobbyists to "stop stealing software" and dedicated his life to squeezing every nickle from a every line of code.

Code, the computer language that is written by computer programmers and then turned into programs that will run on your computer, belongs to the owners, the creators. Some programmers consider computer language to be like any other language. It serves as a form of communication, productivity, expression, and thought. If we think of Java as language, then what about the concept of Free Speech? Does it apply?

When singing a native traditional song, the singer explains the origin of the song, who created it, what nation or region they were from, and what the song talks about, especially if its in another language.

Software comes in many different freely licensed forms. Shareware, freeware, and my favorite, Postcardware. Oftentimes, many of these writers want the fame and recognition of writing software that works. They want their work to be "heard" around the world.

Many see digital ownership as highly fluid. If its "out there" then people want to copy it. It's not seen as theft if its not tangible. We tape music and talk shows off the radio. We record our favorite television shows with our VCR.

There are several technologies that people use to distribute digital files. One of the most popular and most controversial is the MP3 audio format. Suppose there is a great song you've heard on the radio, on a mixtape, or at a concert. If its a rarity, chances are there are maybe only a few CDs of it around. For example, when Lauryn Hill's "Can't Keep My Eyes Off of You" started to get airplay, many people didn't know it was on the "Conspiracy Theory" soundtrack. Because the movie bombed, there were few CDs out there. Every store had sold out its one or two copies. I had to resort to taping the song off the radio, which means getting pretty bad quality. I could have borrowed the CD from my shady cousin Gabby, but still would not be able to bump it at CD levels. Because my computer is hooked up to my stereo, I could have copied it to my harddrive as a huge file, probably 30 MegaBytes (MB). It would take 24 floppy disks to hold the song. But even then, I could only play it through my computer. Along comes MP3.

Officially known as Motion Picture Entertainment Group-Audio

Continued on next page

There are 3 main obstacles to greater technological access in our communities:

HARDWARE

Computers are now really inexpensive. There was a time when a good enough computer cost around \$1500. Apple's iMac ushered in a mass consumer computer that was top of line and only \$1299. You can pick up an eMachine at your local CompUSA for only \$600. Microwerkz, a company in Seattle, will start selling the Webzster Jr, a \$299

computer that comes with a year's worth of Internet access to Earthlink ISP.

Once seen as luxury by many of our families, good enough computers, that can do every-

thing short of high end graphix, are now seen as an investment in a child's education. Families are rushing to Sears and Office Depot to buy sub \$1,000 computers. Some ebiznesses are now starting to toy with business models that will give away free PCs in exchange for a long term service contract, similar to cellular companies that give you a free phone or pager in exchange for a 1 or 2 year contract. Although, price is still an issue, many families who can afford the \$300 TV and the \$300 per person to Guatemala or Mexico trip every summer, can certainly afford going without the annual trip and investing in the future.

However, the price must continue to come down. Computers should soon enter the \$200 to \$300 range. Inexpensive peripherals, like scanners, printers, CD Recorders, Zip drives, should also go down in as they are sold to a much broader market.

BANDWIDTH

The Internet is the principal reason for purchasing a computer. In an information economy, information is power; access to information is access to that power. However, most of us still connect with a 28.8 Kps modem. We are not privileged or fortunate enough to live in "selected service areas" with fat digital pipes running 1,500 Kps downloads. Our access to information is not a flowing river, but a dripping faucet.

Whether it's a cable modem, provided by @Home or Roadrunner, an x.DSL line by Pacific Bell or Covad, or a wireless line from Metricom, more than likely it's not available in our communities. But if, you're willing to believe the net companies, it should roll-out in the next fiscal quarter. Until we start seizing the bandwidth, just like we seized our seats in the universities, we will continue the World Wide Wait.

If we had the bandwidth, that weekly call home to your parents in West Covina could become the weekly video conference. Your mom would see that you were eating well and your dad could check out your nosering without being close enough to yank it out. Or maybe you would video conference with your primos in Cuzco, Peru. Since it's over the Internet you would only have to pay for your internet connection. And this it not something that will be possible in 20 years or 10 years, the technology is available today- TODAY!

EDUCATION AND TRAINING

Computer training workshops in community centers, at Iglesias, at Parent Teacher Association (PTA) meetings, and local technology centers are highly needed. Most college students have become familiar with the technology. It has become second hand knowledge. Young people pick it up quick, and it's imperative that those of us who know tell and teach those who don't.

Just like we teach each other how to speak in front of a judge, in front of a cop, at a job interview, at the immigration office, or the local school board meeting, we should teach other how to use the newest programs, share the latest patches, and gossip about the most creative websites. Instead of passing out flyers and novelitas, we should distribute CDs and Zip disks with URLs, MP3z, and oral histories.

The learning curve is not too steep. A few Silicon Valley folks have discussed creating a Tech Peace Corp that would go into "developing" countries. More often than not, this type of corporate altruism is really a way to create new markets for future products.

Sharing Time Slices

Imagine getting the sheet music included in every CD you buy. You would not only be able to enjoy the music but see the work behind it. Maybe you would want to modify it a bit, tweak the bass line, or move it into a higher key. What if you changed it, realized the results actually improved the song, and then sold the song as your own personal version. The Open Source Software Movement wants to do exactly that for software.

When you have a software program, you have a compiled, or processed, version of the software code. It is nearly impossible to see the actual text of the code. When an application has an open source type license, the source code is also available for whoever wants to see it. Depending on the application, people can tweak certain parts of the application, or contribute to a new program development. For instance, Netscape released the code to its popular Navigator, a browser that many of us use to look through the World Wide Web, at Mozilla.org. Imagine Coca Cola publishing its empire building Coke formula. But Netscape, basically, gave its code away, in exchange for what it would get back: an international body of programming geeks who love to improve code for code's sake.

There are several successful Open Source projects. FreeBSD, a Unix-like non-commercial program, developed at UC Berkeley, has a 15 year history of communal programming. GNU, an operating system mainly developed by Richard Stallman, a veteran of the Open Source Movement. But the application that has created the most media attention is Linux.

Linux was mainly created by Linus Torvalds, a Finnish programmer, while still a student at the University of Helsinki. Unable to afford the commercial Unix, he wrote the kernel, or the core of the operating system that mainly runs on an estimated 5 million servers. He estimates that he has only written 1 to 2% of Linux. He is really credited for kickstarting the project and overseeing its development. He has final approval of all changes to the OS.

Being an Open Source project, Linux is worked on by an estimated 1,000 programmers around the world. Working through e-mails and websites like Slashdot.org, their goal is not fortune or fame, but software that is not overpriced or rushed, but that works. If a programmer finds a way to make the code more elegant, or fixes a security gap, the change can be incorporated within hours. If Microsoft's Windows NT has a security gap, it might take the corporate giant weeks to post a patch. Linux is also more stable. It reportedly can run for months without crashing. Imagine your computer not crashing. Can You?

Beside its collaborative nature, enhanced security, and greater stability, what really attracts people is the free price. You can download Linux from a variety of web sites or you can purchase it in CD format packaged with an instruction manual and technical support from companies like Caldera or Red Hat.

In the past 6 months Linux has exploded onto the corporate scene. Major companies like IBM, Dell Computer, Sun Microsystems, Netscape, Corel, Sybase, Informix, and a slew of other Silicon Valley chingones have started offering Linux products. Apple Computer recently released some source code to its Mac OS X server software.

Open Source has now transcended software. Sun Microsystems recently announced that they will publish the blueprints to its new chip design. It is the first chip designer to do so. Open Source companies are moving from manufacturing based models to service and support companies. But many of them are putting loop holes in their licensing agreements. They will give you the blueprint codes, but not allow you to resell, or redistribute your changes, unless they like the change.

The Open Source Movement is still in its infancy. If the current level of corporate cooperation continues, the movement will not reach its goals. But tech geeks will continue to find ways to share their work.

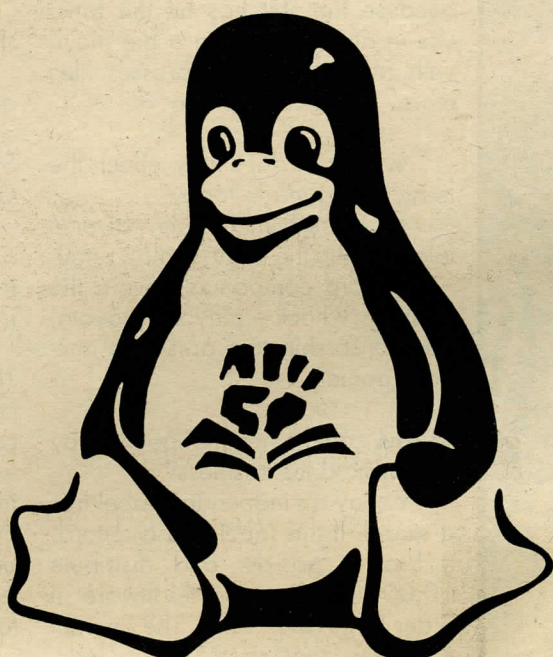
The Internet has also exploded the presence of distributed computing. If you want to run a project that is processor intensive, a project that requires a lot of computing time, you, basically, have two options: 1) get access to a huge supercomputer 2) patch together a network of personal computers to share the work. With CRAY supercomputers running at a few million dollars a pop, the latter seems to be the best choice. Distributed computing allows such projects to become realities.

Using Distributed.Net's RC5 Crack Project as an example, we can see the computer sharing model at work. The RC5 Project works on cracking a 56 Key encrypted message that RSA Labs gave out. To do so,

an RC5 server generates all the possible combinations that would work, trillions of combinations. A small RC5 client software program downloads blocks of combinations to your personal computer, through the Internet, and works on deciphering the message on your computer's idle time. When you connect to the Internet again, the RC5 program will send the combinations that your computer processed and ask for a new batch to work on. The Project will take a few years to exhaust all the key combinations. Working together, on your computer's spare time, the Project becomes a large World Wide Supercomputer. The goal is to show how easy it is to crack a 56 Key message with brute force. Computer Security experts are asking governments to move from 56 Keys, the current legal limit, to the higher 128 Key encryption.

Other distributed projects include: calculating Pi to larger and larger numbers and finding Marseanne Prime Numbers. Most people involved in the projects are math students, computer scientists, or techie geeks. But there is a new distributed project that is looking to go mainstream.

The Seti@Home Project needs help in finding ET. The Project collects radio telescope data from the Paracibo Radio Telescope in Borinquen (Puerto Rico, for those not in the know). The data is shipped to UC Berkeley, where the Project is based, and broken down into little chunks. These little chunks are then downloaded by personal computer users all over the world and processed by a screen saver. The screen saver is actually a computer program that looks through the chunks for unusual radio signals that might be a message from extraterrestrials. Any suspicious signals are sent back to the project server. Launching in April 1999, Project coordinators hope to have 100,000 computers running the screen saver within the year. It would create the largest Supercomputer ever known.



SOFTWARE DISTRIBUTION (Continued from previous page)

Layer 3, MP3 basically compresses that 30 MB file into a more versatile 3 MB file that can fit onto two floppy disks. And it gives me CD quality sound. So now I can give the CD back to my cousin Gabby. Whenever I want to hear the song, I play it through my computer using a MP3 player like MacAmp or WinAmp. But the real punch of MP3 is its compact size.

Imagine downloading a 30 MB file over the Internet. With a fast modem, 56K, over a solid connection, it would take at least 47 minutes. The MP3 would download in 4 minutes. In 47 minutes, you could have downloaded the FULL ALBUM! And it would sound just like the original CD. So I can e-mail it to my primo in Guadalajara, my best friend in Sao Paulo, and even my ex-girlfriend in Kansas.

But what if I wanted to listen to L-Boogie in the car. Although MP3 car players are down the road, they are not yet available. I would have to copy the file using a CD recorder (now available for \$150 to \$500). The CD costs about 50 cents. And bamn-I have a perfect copy of Hill's song that can be heard on any CD player.

This, however, is technically illegal. It is legal to own backup copies of music that you have purchased, but not music you have never paid for. The Recording Industry Association of America (RIAA) would come to personally sue you for copyright infringement.

But MP3 has started a movement. Recently, rapper/artist/writer Chuck D, tired of the unresponsiveness of his corporate record label, decided to release a few songs in the MP3 format on his website. The label was quick to demand that he pull the songs off the site or face a lawsuit for breach of contract. To them, he was basically giving away the music. He was forced to take the songs off his website, but the incident garnered national attention and he has now taken the lead in the MP3 movement [see page 18].

Two roads have been created for the MP3: legal and illegal. Its legal uses would allow artists to speed up their music distribution, allow emerging artists to get some play, and allow for storage of massive amounts of voice data. Illegally, people can go to websites and download the newest music or freely trade through e-mail or personal servers. What scares the record companies is that they will lose a lot of money.

If you record your professors lectures and would like to save them for future reference, you could save all the tapes, hope they don't get tangled up, or eaten by a tape player or wet or demagnetized. If you digitized them, you could save 74 minutes of audio on a CD or compress it and save 740 minutes of audio. That's 12 hours at MP3. A whole semester of lectures would fit on 2 CDs. And you could copy the

CDs in 20 minutes. Have back-ups. Give them to your friends who can't be there in person, who don't have access to a privileged education. The possibilities are endless. Maybe you want to sit down with your parents and record an oral history of their lives. Your great-great-great-great-great-children will thank you.

Finding the Website with the exact song you want can be really difficult in today's crazy web. Long relegated to sites with porn banners and gambling ads, it would often take a few hours to find a good download page with great MP3z. And what if you got disconnected during the download?

Hotline is actually a suite of 3 products by a Canadian company. Hotline Server allows any computer with an Internet connection to be a Hotline server, that can serve or deliver files requested by a Hotline Client, or a small program that understands the server. It has become a new standard for file transfers. Running a Hotline Client, any user has access to a mass collection of servers, estimated at 800, that have MP3z, Software (or its illegal name: Warez), and that great driver of early adoption-Porn. Budding multimedia designers, with no access to funds for high-end applications, could, theoretically, download Director 7.5, learn the latest technology and use that knowledge to create community CDs, or simply get a better job. In many ways, it is a democratic equalizer. That it's illegal... people are working on changing that.

JACKIN' FOR BYTES

Chuck D flips the music industry on its head



The following piece was reprinted from WIRED Magazine, March 1999.

wired: Why did you decide to post songs to the Web in MP3? You knew Polygram, which owned the tracks, would object.

chuck d: Major record labels are like dinosaurs. They move slow. Our album Bring the Noise 2000 was slated for a March '98 release, but PolyGram slept on it. So we released it in MP3 on our supersite. Why not? Our fans wanted the music. And we believe in the technology. We didn't sell the tracks, so to us it was the same as just making more promotional copies.

wired: Your label thought otherwise.

chuck d: Yeah, the lawyers came running and told my manager to take it down. They don't like MP3 because it can obliterate the middleman. But the industry won't be able to pimp MP3, so they're going to have to figure out how to co-opt it.

w. And the Recording Industry Association of America is already on the march. Does its anti-MP3 format, the Secure Digital Music Initiative stand a chance?

c. No. The damn has burst, and the chunks are in the water.

w. Could be-Billy Idol and the Beastie Boys have had similar run-ins over unauthorized Web releases.

c. It's the chicken coming home to roost, the leveling of the playing field, the little man getting his chance.

w. And what will the little man do with all his new power?

c. Soon you'll see a market place with 500,000 independent labels - the majors can co-opt all that want, but it's not going to stop the average person from getting into the game. Today a major label

makes a CD for as little as 80 cents, then sells it wholesale for \$10.50 so retailers can charge \$14 - that highway robbery. They were able to pimp that technology. Well, MP3 is a technology they can't pimp.

w. Yet the industry says it's a technology that promotes piracy.

c. Look, this is what I do because the shit has hit the fans. We're already making a big move with MP4, which compresses files more. You can email tracks.

w. How does this effect the music being made today?

c. There's incredible, diverse talent. But the way radio, retail, and record companies govern the music is whack - playola, payola, and censorship turn artist into one-track ponies.

w. Can the net change the way big music does business?

c. Say an independent label has a studio. If this label cuts a record, it has to go out and distribute 10,000 pieces of hard-ware in order to get exposure. The internet eliminates that need, so an independent can test a market with out pressing a CD. The demo, as we know it, will be eradicated.

w. What will this mean?

c. You'll see \$3 albums, which artist won't mind if they're getting the money. And the public will ask, "Shit, I can get 25 songs off the net and make my own CD - or have a RealPlayer in my car - why should I spend \$14 at a store?"

The true revenge will come when the major labels start dropping their prices. I can see the public saying "OK, I could go to the store and pick up the album I want for \$5, but I can get it on the Net for fucking \$3."

w. Good for the consumer, but is it good for the musician?

c. It's great for the musician. Instead of just depending on a song and a video, the Net will bring back live performances. Artist will be able to release a song every two weeks, instead of waiting six, seven months for a label to put it out. A band can become like a broadcaster.

w. How so?

c. We have our own site. We recently launched the Bring the Noise online radio show. Our Rappstation online radiostation, which hopes to be the ESPN of hip hop, is coming. And we just started Slam Jamz, the affiliated superinteractive label.

w. Affiliated Superinteractive label?

c. It's going to be a label on the Web that people can download music from. We should have a good stable of artist by 2002, and then we'll release singles like crazy. We'll also offer videos that people can burn to disc. That's my vision. There

are web sites, there are supersites and we're trying to be a superstation.

w. Why a superstation?

c. A Web site - whoppdee, my mom's got a web-site. A supersite has a lot of traffic and capability for streaming and commerce. A superstation will be interfaced with television, so you can get real-time feeds. For a consumer, it's about getting what you want fast. Blam. Then who the fuck needs radio or network TV?

w. What about the Microsoft trial - should they shut down Mr. Bill, or let him play his game?

c. When someone comes along and dominates an industry, of course you get a whole bunch of losers screaming, hoping somehow they can beat 'em down. Show me a good loser, and I'll show you a loser. Bill Gates is Michael Jordan.

w. Still, people complain the new tools are dividing society. Are we seeing the birth of a nation of information have-nots?

c. Computers will be available to everyone. They're getting cheaper, and in the environment I come from, if you don't got it, you borrow it - "Let me come over and make a CD." There's a community that will network this equipment. When people start talking, "In the black community there aren't any computers..." Wasn't long ago there weren't cell phones or pagers, and now they run abundant. It's only a matter of time before someone will jack you for your laptop.

w. Well, the music industry says that's what MP3 is all about - stealing. Does it piss you off to see your music pirated?

c. To the pirates, I say the more the merrier. Success comes from the fans first - if someone is going to pirate somethin of mine, I just have to make sure to do nine or ten new things. I mean, you can't download me.

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PEPELICULA

Bay Area Filmmaker Pepe Urquijo moves the San Francisco International Film Festival with "Becca de Gilas: Rebecca's Story"

Josh Parr, editor of Revolutionary Judo.com and YO! (Youth Outlook Magazine) interviewed Pepe Urquijo regarding his new movie, "Becca de Gilas: Rebecca's Story", a recent nominee in the San Francisco International Film Festival. The Grand Prize Winner will be announced on May 1, the closing night of the festival. The short documentary will be showing on April 26 at 7:20 pm and April 29 at 1:00 pm at the Kabuki Theatre. It will open for "Corpus: A Home Video for Selena", a new documentary by Lourdes Portillo.

Josh Parr: So, Becca De Gilas: Rebecca's Story just won the Grand Prize for the San Francisco..

Pepe Urquijo: Nah..

Josh Parr: Yes.

Pepe Urquijo: Grand Prize?

JP : Yeah.

PU : Really?

JP : The Grand Prize. For Best Local Documentary Film.

PU : The Grand Prize? Or the Golden Spire?

JP : Hey. I don't know. It says Grand Prize on the internet.

PU : I didn't know that!

JP : Yeah, you gotta look yourself up on the internet.

PU : You put my name up?

JP : I did and that's what's up there. It says Grand Prize to "Pepe Jose Norberto Urquijo."

PU : It says that? They gotta fix that and shit! It can't come out in the booklet like that! [ed. Pepe Urquijo is a Grand Prize Nominee for Best Bay Area Documentary.]

PU : I guess my name is kind of cool, but at the same time, it's too confusing. I made a conscious decision to just go by Pepe, just Pepe Urquijo. I made my first film Simon and it was under Pepe Jose Norberto Urquijo Rodriguez Jr. - I wanted to give props to my mom. But then, it was too confusing. It sucks man, but you got to think of a way to market yourself.

JP : You want your own Nike Shoe or something?

PU : Not market yourself for fucking commercial mass consumption, but market yourself in a way that people can remember your name, and make it less complicated. With all those names, they won't be able to remember, and at the same time, "Oh, that one guy with the seven names." Pepe Urquijo, you know what I'm saying?

JP : Hell yes. Since we're talking about names, let's talk about the name of the movie a little bit. Now Becca De Gilas, what exactly does that mean? De Gilas, where does that come from?

PU : Becca is short for Rebecca, and de Gilas means "from Gilroy", so it's basically Rebecca of Gilroy, but in Chicano slang.

JP : Tell me where Gilroy is.

PU : Gilroy, (laughs), Gilroy is 30 miles south of San Jose, the Silicon Valley. On one side of the freeway are these outlets, this humongous ass mall, crazy, you know, what this state is coming to, malls everywhere, massive outlets, the Gap, fucking Nike, all these major corporations. People come from San Jose, from the city, to this rural area, Gilroy, the garlic capital of the world to do their shopping. It's a trip. And right next to these outlets are fields, miles and miles of garlic. As soon as you get there, you can have your windows rolled up and you just smell it. And of course, you know who works those fields. So, in many ways it's a migrant community, and it's home to many of the folk that work in Silicon Valley, too. Demographically, it's about 50/50 white and of Mexican descent, that would either be first or second generation.

JP : Why was this the perfect setting for a Prop 209 story then? And talk about Prop. 209 a little bit of you could.

PU : Prop 209 is the eradication of affirmative action programs at the state level. And as Rebecca says, "It's a slap in the face to Xicanos, to blacks, to minorities, to folks who weren't born with the silver spoon in their mouth." And that's true. That's what Prop 209 was. It was no coincidence



that it came 2 years after 187. No coincidence that two years after 209 that 227 was passed. 209 was just another wake up call, not so much to the voting community, because the voting community believes in reform too much, but to the people who realize that reform is just a band aid solution for something which requires major surgery. There's nothing subtle about the way that we as minorities in this state are being treated, how we're looked upon by the powers that be- the dominating so-called "culture."

Gilroy was ideal because of who lives there. Either Xicano, Mexicanos, or you know, wasichus-white folk, live in this little town and Becca was trying to organize them to vote. At that time, due to 187 requirements, people were in a rush to get their citizenship. I'll never forget the front cover of the Mercury News- it was a historic day because the most people had become American citizens in one day, right? Mostly Mexican and Vietnamese, people that renounced their homelands because of the scare put into them by possibly getting deported. So, Becca was trying to get those new citizens, or people who were eligible and hadn't become citizens yet, to first become citizens and then vote to stop this initiative, 209, which would salvage affirmative action at the state level. That organizing is what the film is partly about.

JP : What is your relationship to the politics of Gilroy? Why is this a story that you thought was so important personally?

PU : Well, I came from a similar place. I'm originally from LA county, the outskirts of LA, and I came up here to go to film school. Having never lived in a big urban city like San Francisco, I would need to take some time for myself, try to reset myself, get back to zero, even if I was negative or positive, on whatever end of zero

I was at and I would go down to Gilroy to do it. In Gilroy, I started to get in touch with this other Xicano reality, which is rural as opposed to the Xicano in East LA or another big city that you see in most media. I mean, Gilroy is just as much Xicano or Mexicano, if not more, you could say, than Raza people living in the city. Maybe because of the roots, and the seclusion from the big city, and the vast pockets of places where everything is in Spanish. Plus people just have more of a connection to the earth, you know, which is what we are really about. I wanted people to see this other kind of Xicano community.

JP : So, talk, if you would, about how you created this movie- did you produce it, direct it, scout out locations for it, how much of this did you do yourself?

PU : Yeah, I pretty much did everything but edit it. I guess that makes me the producer/director. I was there for the editing but a brother by the name of Anthony Lucero, he did the editing at his work. The film is not on 16 mm, it's on video- 16 mm would have been a much more expensive process. We shot it on Beta and digital video. We can get away with more in video, shoot more, have tons of more footage, and tons of more fun logging all the footage. Basically, that was the process. I approached Pacific News Service because I had done a piece on a Xicana in East Palo Alto, who was a choir mistress. That piece was called "Ruth and Reformation", about the Evangelical movement moving into the barrio here on this side of the border and its impact, so I had a track record. I arranged a meeting with Sandy Close, director of PNS, and she was very intrigued. I was given some start up money to get the project going.

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Faces of GHANA

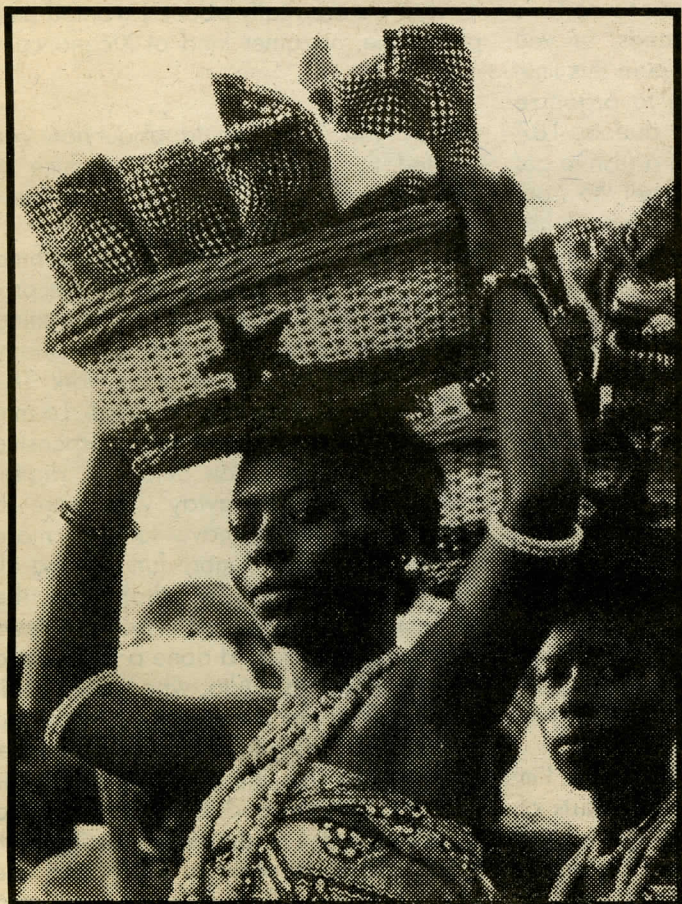
Photos Essay by Eli and Khalil Jacobs-Fantuzzi



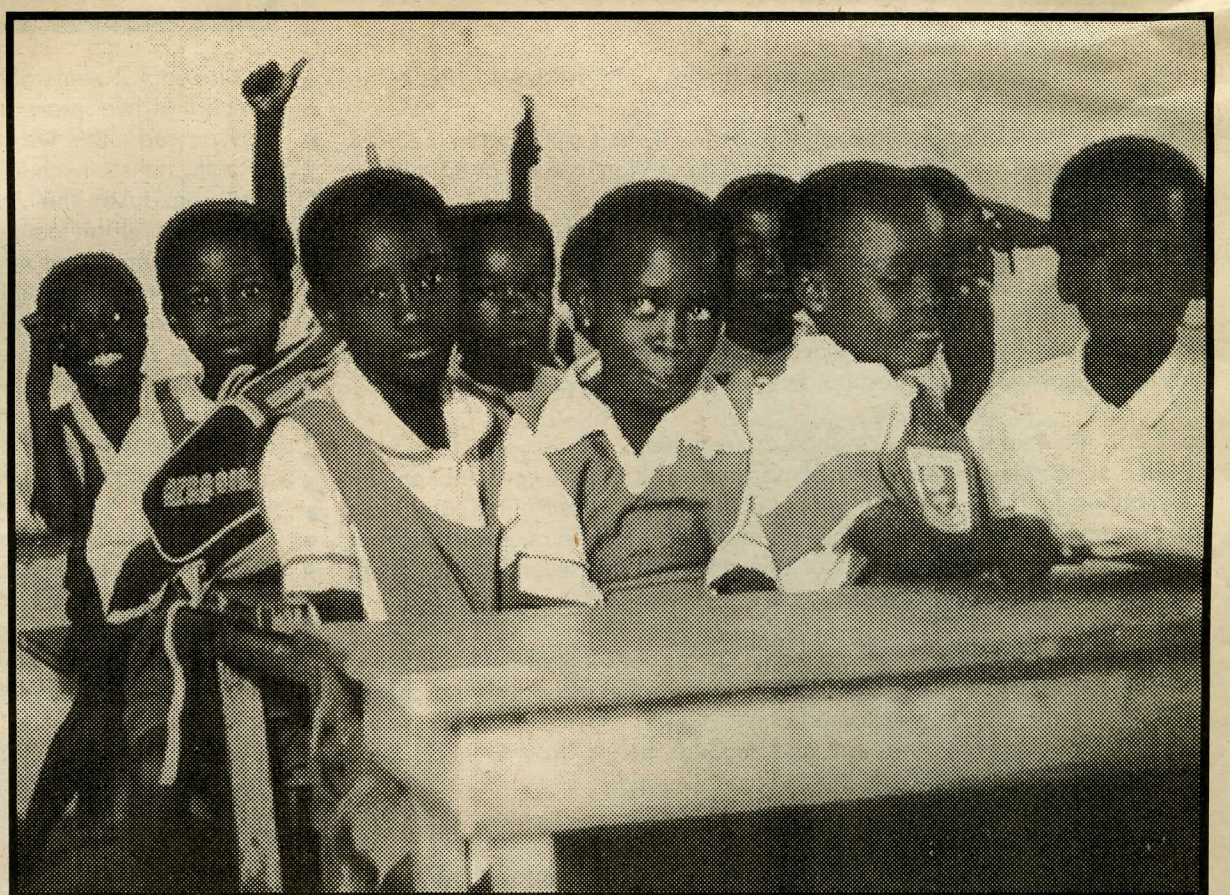
A muslim youth from Nima.

After my two and a half month journey to Ghana, West Africa, the continent will never look the same on a map. From hanging with the youth hip hop community to learning traditional Palungo rhythms on a Djimbe drum, Ghana opened up my eyes to the reality of modern African life. In 1959, Ghana was granted independence from Birtain, making it the first African coun-

try to gain its independence from a colonial power. Today ghanains consist of many different ethnic groups; each retain their own language and traditions. Ghana is a country with a rich pan-african tradition starting from

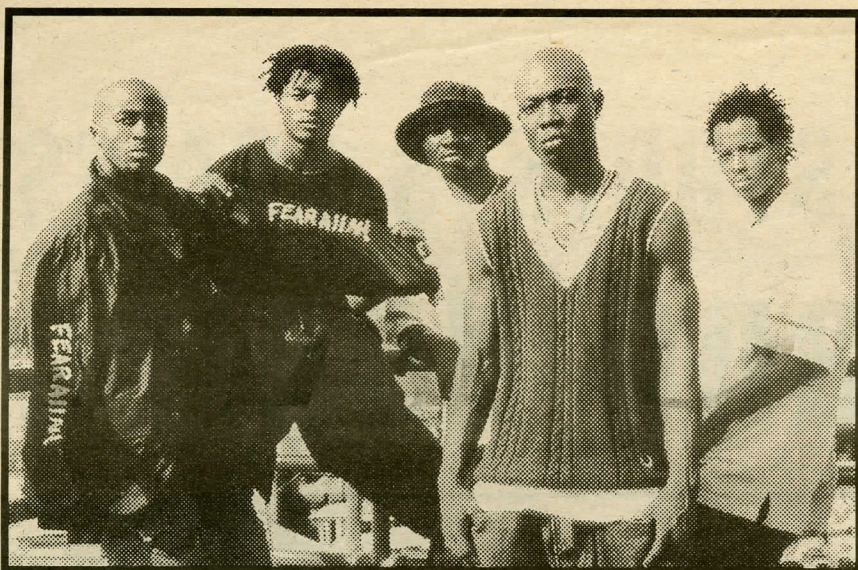


A young Ewe girl performing a traditional dance at a community gathering.



Local second grade class in Winneba, Ghana.

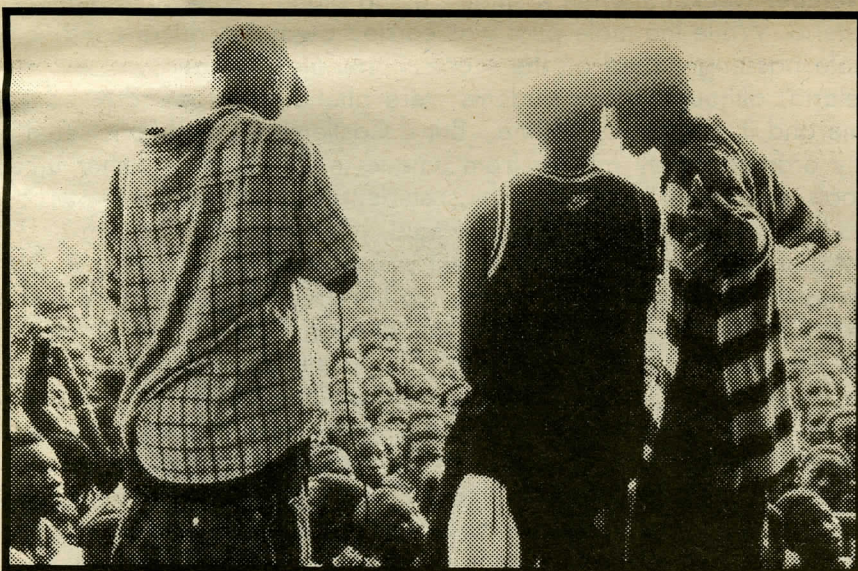
the first president Kwame Nkrumah to the repatriation of W. E. B. Du Bois. After visiting the slave dungeons along the coast of Ghana I felt the presence of my ancestors and came to a new understanding of the connections between our past, our present, and through my experiences with the youth, our future.



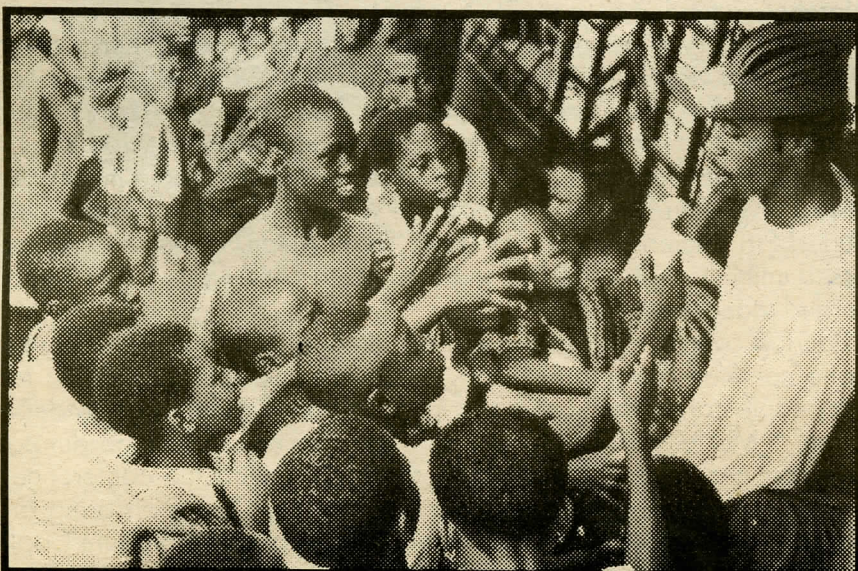
Vision In Progress (VIP), live and direct from the boogie down Lima, one of a Accra's predominately Muslim ghettos, represents Ghana's underground hip hop flava.



Thousands of youth gather at Children's Park to check out an AIDS awareness talent show and hip hop performance.



It's like that,...VIP demonstrating freestyle skills to the thousands of youth gathered in Accra, Ghana's capitol city.



Promz, stepping out of Dope Rhymes Studio, is rushed by a group of young neighborhood fans.

PEPELICULA

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JP : How long did the actual filming take?

PU : It took us like three months, just going on weekends, free time, revolving around these key events.

JP : What was it like, tracking the political process? That's pretty journalistic.

PU : It is. I've never done a piece like that, revolving around historical events, like date specific votes that came around once every four years. So that was a challenge for me, exciting. And it's also exciting when you watch the film. I mean, everybody knows how the vote turns out, but the drama behind it, seeing what the results of the elections were the next day, you know, it made for a good story.

JP : So how long is the film and what niche were you trying to hit with these film festivals? And talk about other film festivals that you sent it to and why you think it took so many years for them to want to pick up this piece of history?

PU : My main target audience is the people where I come from, the Xicano folks, the Mexicano folks, the people who I know can get a direct reflection of themselves in this film. There's no glitz and glamour other than some nice dissolves provided by a computer. This is just real. I mean, those are the people who not only need to see themselves represented, but also can relate to the film.

JP : But it's got subtitles.

PU : I'm not saying that I made it solely for them, that's why I have it in English, so that more people can understand what's at stake. Other people need to see a part of the story that hasn't been told, and become aware of this other reality. Film Festivals? Yeah, I've been trying to get it in as many places as I can and I've been getting turned down. The SF International is the first festival to accept it, and I'm happy, I'm very pleased about that. So many festivals out there didn't even give it the time of day. And the film hasn't changed, it's the same film. I mean, I'm learning. I put together my best packet. There's nothing I could do aside from maybe, you know, putting in some garlic, or something, a garlic dinner, you know, to get it shown for sure.

JP : Crazy.

PU : Yeah, some folks do that. I was talking to a partner, Spencer Nakasako, and he said that some of his friends, other Asian brothers and sisters, they packaged their films in Chinese TO GO boxes, with chopsticks and the whole 9 and shit and I thought, fuck, maybe I have to put it in a garlic bowl or something! Or a clove of garlic, or, I dunno. But I don't even have those resources, or a budget like that, all I've got is some tape, some pictures, some notes, things like that. That's all I got. I expected to get rejected from a lot of film festivals, but I expected on the other hand to get a little more play, a little bit more run or a higher possibility of getting it into a Latino film festival, in particular San Diego Film Festival and Chicago Film Festival. There's a couple of Latino film festivals out there- let's keep it like that, that didn't give me any answers, or reasons..

JP : Why do you think they didn't take it?

PU : I don't know. I don't think it's controversial. It's heavy, - this is somebody's life, and what they're dealing with- but the whole film doesn't revolve around the heavy issues that do come out, and I'm trying to keep them ambiguous, you know, the substance abusing. Maybe International Film Festivals, want all this flavor and fiction and stories for pure entertainment, stories that take people out of their reality.

JP : What kind of effect do you want your film to have?

PU : I always say that what makes a good film different from a great film is that a good film will take you on a ride, make you forget about your worries, your problems, and at the end of the film, you're like, "Oh, cool" or whatever, and you get back into your routine, pushing that rock or whatever- I don't mean pushing that rock on the corner, I mean- what's that fool's name?

JP : Sisyphus.

PU : Yeah, Sisyphus. But a great film does the exact opposite. It can take you on a ride, but it's always bringing you back to your reality and it shows you how fucked up things are in this world that we're living in today. It doesn't take you away from anything, it just makes you want to do something, you know, wanna pick up a rock, pick up a pen, a camera and do something about it. And this doing something, this is part of Rebecca's spirit. She has been at it since high school. These are her roots- where she's coming from and what she's dedicated to doing. She'll always be doing that, and I wanted to capture that with the film. So I think that I'm competing against a lot of films that are getting international acclaim, that are fiction and what-not, and I think the documentary is a dying art form, and this is a documentary. Maybe if I had hired some actors to re-enact her life, maybe I'd have a better chance of.

JP : Get Salma Hayak.

PU : Yeah, throw Salma Hayak in there, get Tarrantino to write the script.

JP : Get Samuel Jackson to be all of the soulful colored people at once.

PU : I mean, I was really upset when I first found out that these guys didn't want to show it. Some of the notes I got back from them said the film would be good in a classroom setting, which is cool, I think it's legitimate, but I think it works just as well in festivals. I think that these people didn't want to take a chance on something like this, and I don't know why, but they're definitely going to get a picture of me with my trophy with a little smiley face in the corner.

HIGH SCHOOL STUDENTS AGAINST Violence and Neglect

BY JESUS BECERRA

It's early morning on Wednesday, January 13, 1999 at Oakland's infamous Castlemont High School. Some of the Bay Area's most seasoned youth activists form a large circle and listen to last-minute instructions for the day's action. In an hour they would face head-on one of California's biggest problems: providing a decent education in a safe place for inner-city youth.

Castlemont High School had been turned into an organizing conference that day. "Not a tokenistic multicultural day," explained Raquel Jiménez of Youth Together, a unique Bay Area project that works to prevent racial violence, "but a student organizing day with high school students taking the lead." With a full day of workshops, assemblies, cultural presentations and speeches, the conference would launch the "One People One Land Initiative," a movement for student peace and justice.

Castlemont had long been notorious for violence among its primarily Black, Brown and Polynesian students when a barrage of media coverage followed two incidents last fall: the beating of a Raza male on a Friday afternoon and the subsequent Monday stabbing of a black male, largely portrayed as a racial retaliation. These two incidents made the campus into a war-zone for the students. Many stayed at home or tried to change schools. But most had to stick it out. Students felt unsafe and ready to fight or flee, sometimes carrying weapons and prepared to defend themselves at the slightest perceived infraction. Others were caught in between, filled with tension, near tears, part of a madness they could not comprehend.

Community meetings between district officials, angry parents, and community leaders had yielded few solutions. Parents offered many answers, including the institutionalization of Ethnic Studies classes at Castlemont. The Oakland Unified School District offered little more than separate lunch-times, a closed campus (meaning students could not leave during the day without special permission), increased police presence, and building a new \$400,000 iron rod fence.

Cynics would argue that hostile communities produced hostile schools that require prison-like solutions. But Bishop O'Dowd, a private school only a few blocks from Castlemont, does not experience the same problems. No, Castlemont, like most public schools in California, suffers from neglect. This is the reality so often ignored by the mass media: a brutal reality when we remember that 91% of the students come from families living on AFDC (Aid to Families with Dependent Children) and 53% qualify for free or reduced price meals.

Such rampant poverty creates conditions that call for great attention and assistance from officials—which Castlemont has never been given.

A HISTORY OF NEGLECT

After the Loma Prieta earthquake in 1989, the school buildings should have been condemned due to a dangerous lack of structural integrity. Instead, officials kept them open until a scandal in 1994 made the district rush to arrange seismic adjustments for the main buildings. It took four more years to repair them.

But students returned to a school that was still not ready for them. Many students do not have a full class schedule, because of a computer network failure and a shortage of teachers and classroom space, so they wander the campus during their empty periods. There are not enough supplies or resources for students and teachers. The bathrooms are not properly sanitized, nor do they have toilet paper and other essentials; most students just "hold it" until they get home or can leave campus. The auditorium is literally falling apart. On the day of the conference, some guest speakers almost fell through their broken-down seats.

Since Castlemont became a closed campus, the cafeteria has sometimes run out of food during the first lunch period. The alarm system rings on and off throughout the school day; telephones work irregularly at best. The fire alarm auto-triggers, so fire alarm lights constantly flash on and off in the hallways. There are no water fountains. Until very recently, there were no services, i.e. conflict resolution or information and referral, that dealt with student problems. District maneuvering, combined with pressure from other school communities, also made Castlemont the only high school in the district that can receive students directly from Juvenile Hall.



Castlemont High School, Oakland, California.

Photo by jose d. lopez

Small wonder that out of Castlemont's official registration of some 1600 students, only about 1200 actually attend, and the school has a dropout rate of 60-70%. Only 136 students were in the 1997 graduating class. Many parents, students and youth organizers felt that the school should just shut down.

Castlemont's disastrous situation was vividly symbolized on a calm mid-November weekend when a small Cessna plane crashed into the school's cafeteria. While the male pilot was carried away in critical condition, the female passenger died on the scene. Fortunately no one was hurt in the cafeteria, although many students were attending a Saturday basketball game and it was near half-time. But if Castlemont's problems seem especially dramatic, they are far from unique in Oakland (or other inner-city schools, especially those where most students are of color.) As youth organizers like Favianna Rodriguez have said, Castlemont IS Oakland.

According to Jiménez, the recent violence developed when Raza and Polynesian families began to move into the predominately black neighborhoods Castlemont. In the 1997-98 school year, Castlemont's students were 67% African American, 26% Raza, 5% Asian, 2% Polynesian, and less than 1% white or Pilipino. People didn't know much about each other. With little more than stereotypes, staff and students have treated some students differently. Mele Kivalu, a senior at Castlemont and a participant in the afterschool journalism program, recently wrote an article on the violence at her school. To her, it boils down to lack of respect, "People who disrespect and involve themselves in name-calling will do so whether you lock the school up or close it down. It's ignorance." Theo Johnson, a ninth grader and Youth Together Team Member, argues that there should be an assembly for every ethnic group. "Kids will know more about other people's culture. More rallies and assemblies are needed so we can know more about each other."

Ignorance was a major target of the Jan. 13 "One Land One People" conference, attended by over 700 students. They participated in an assembly on the history of cooperation between different groups, then workshops on the roots of violence and on cultural education. Other workshops ranged from Pilipino swordsmanship to Hip Hop Resistance and Ethnic Studies. Two afternoon assemblies focused on the similar histories, traditions, and issues of Castlemont students. Native African dancers shared the stage with Native Polynesian dancers and Native Mexica dancers. Guest speakers included Piri Thomas, author of *Down These Mean Streets*, whose poetry stressed unity through struggle, and activist-scholar Angela Davis (via a pre-recorded video message).

Pouring over evaluations of the conference, Maria Brenes commented on one common reaction: "Many students wrote that they didn't realize other people cared and wanted to help. That they didn't have to deal with it alone." Maria and Danfeng Koon are the new Site Coordinators at Castlemont for Youth Together; their team organized the conference with help from several Bay Area organizations (in turn, the sponsoring organization of Youth Together at Castlemont is the Xicana Moratorium Coalition. Through its theme of "One Land, One People," the conference sent a message of unity and a call for a more comprehensive plan to deal with the root conflicts. It would be a plan that includes listening to students, and having them take the lead. First off, students need an established space, a struc

Castlemont High

Continued from previous page

ture where they can deal with student problems, and this means a Student Center.

CALL FOR A STUDENT CENTER

Such a center would have a school council with representatives from the Pan-African Student Union (PASU), Latino Knights, Polynesian Club, Asian Student Union, Student Body Officers, sports teams and others who want to organize for their school. Community programs now working at Castlemont, such as Youth Together, Teens on Target, and Gang Violence Prevention, would also share the space. There would be a psychologist and a counselor to deal with students' physical and mental health. The center would also house tutoring/mentoring programs, such as the ones currently run by PASU and the Movimiento Estudiantil Chicano de Aztlán (MEChA) of UC Berkeley. Camille Acey, a member of PASU at UC Berkeley sees mentorships with college students and community elders as "a way of bridging generations that give responsibility to students." An Ethnic Studies program at the Center would create curriculum and educational support for classes at Castlemont and other Bay Area schools.

The student-led organizing has led to several concrete achievements. During the conference itself, students who once fought each other were able to unite and dance their native dances. School and city officials understood that youth are taking the lead in changing their schools. Other teams of youth, at Berkeley, Richmond, and Oakland high schools, are uniting to hold similar conferences at their respective schools. And student organizers at Castlemont are gearing up for a door-to-door campaign in the surrounding community to get more support for further changes at Castlemont. Students hope that uniting on the problems that affect them will lead parents to follow the same model of unity in action.

A much simpler, human outcome was clearly visible to Jiménez the day after the conference. She remarked, "Wow, people are happy today. The students are smiling. Now, that's an accomplishment."

VIOLENCE AGAIN

Then, on February 18, with more police, a closed campus, and the building of an iron rod fence building soon to begin, the school erupted into racial violence again. A foodfight in the cafeteria during the second lunch period, between blacks and Raza, moved to the front corners of the school. Polynesians also become involved in what turned into a series of 4 to 5 large fights. Several students received minor injuries. One student, who attempted to avoid an oncoming mob by jumping a fence, failed and was beaten by the mob. Retaliation could be expected. Although there were TV helicopters overhead during the fighting, no major news story appeared; given the lack of publicity, it seemed likely the school would not respond with any major changes.

At the very least, this latest bout of fighting proves that more multiracial student organizing through a Student Center is desperately needed. It also proves that turning a school into a prison doesn't solve anything.

Meanwhile, other new organizing efforts continue. The Bay Area group **STORM** (Standing Together to Organize a

Revolutionary Movement) has been working since late last year to build a People of Color Task Force in the East Bay to win a new trial for Mumia Abu Jamal, the black reporter now on Death Row in Pennsylvania for a crime many believe he never committed. As part of the Task Force, and with help from Castlemont faculty, students from several high schools including Castlemont formed Youth Against Community Injustice/NIA (the last word is Swahili for "purpose") and have been meeting regularly. YACI/NIA is mostly African American but includes a number of Raza and Cambodians.

About 200 of them participated in a Dec. 12, 1998 rally for Mumia at City Hall in downtown Oakland. Since then they have held two days of assemblies at Castlemont on Mumia and other political prisoners, as well as a cultural program on Feb. 21 at a union hall in Oakland. "It's a good way for the black students at Castlemont to acquire more experience," said a STORM organizer.

And that can only help make Castlemont a good school for youth of all colors to learn, to see their commonalities, and to live together.

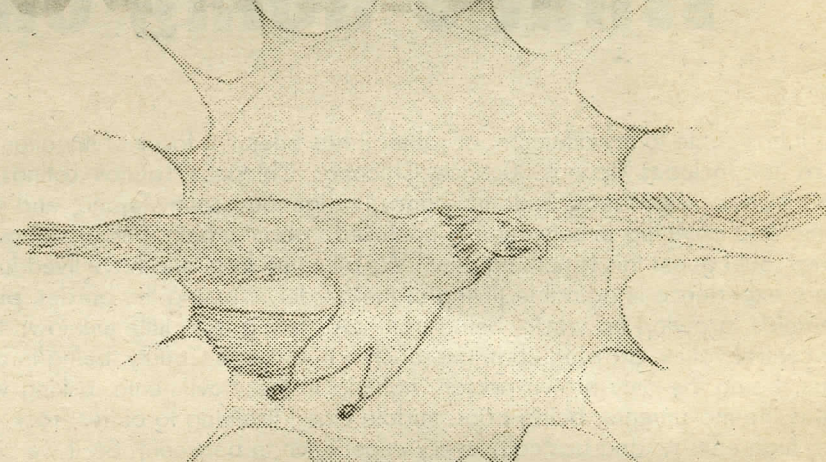
Reprinted from *Shades of Power*, March 1999.



Photo by Jose d. Lopez
Castlemont senior Mele Kivalu was one of the Polynesian dancers at the assembly.

COLUMN OF THE AMERICAS: Migration Trails are Ancient

BY PATRISIA GONZALES AND ROBERTO RODRIGUEZ



After an arduous five-mile mountainous hike, we arrive 1,000 feet above the confluence of the Green and Colorado rivers in Utah. The awe-inspiring view of the two rivers merging appears to be "Concepcion," which is adjacent to the "Ancient Homeland of the Aztecs" site on the 1847 Disturnell map.

Witnessing the beauty of these two rivers merging amid green, brown and red-orange land and waters, it's no wonder that the ancestors of Mexicans (Mexicas, Aztecas or Nahuatl peoples) once called this Four Corners region of the United States "Huehuetlapallan" (old, old, colorful land). Finding Concepcion — which seems to mark the confluence, rather than indicating a lost village — signals the beginning, rather than the end, of our search for the ancient homeland site. It began several years ago when we came across the map that is attached to the Treaty of Guadalupe-Hidalgo.

This trip also took us to nearby Sego Canyon, which scholars Cecilio Orozco and Alfonso Rivas Salmon have visited for the past 20 years. Glyphs there, dated back to 500 B.C., they posit, correspond to the Venusian calendar — markings that are central features of the Aztec calendar.

In this recent trip, we sought evidence that some of the Mexicans' ancestors once inhabited Huehuetlapallan. We've also recently ventured to other ancient sites (Chaco Canyon, Mesa Verde, Anazasi Heritage Center and the National Navajo Monument) and to research and archival institutions. What we've found are older maps and documents that refer to the homeland of the Aztecs — a place called Teguayo, near Lake

Copalla (purported to be Utah Lake). In "Explorers, Traders and Slavers," the author, Joseph P. Sanchez, cites various documents, including one from 1686 that refers to Teguayo as being the homeland of the Tigua and Tewa peoples and the ancient peoples of Mexico, Guatemala and Peru.

These journeys have exposed us to many rich oral and written native traditions, including those of the Hopis, that speak to ancient migration stories. One even speaks of Moctezuma I as having been born in Huehuetlapallan. Attesting to the ancient belief that Mexicans originated from this region — prior to the famed Aztlan of the Aztecs, which is purportedly farther south — some indigenous groups are planning a pilgrimage this summer, commencing in Mexico City and concluding in the Four Corners region.

What's missing from these beliefs, however, is a time line regarding these ancient migration trails. What is known is that the old "Spanish Trail," which spans the entire Southwest, is actually an assortment of old Spanish mining trails that are superimposed over ancient indigenous trade routes.

Research conclusively debunks the racist mantra of telling Mexicans and Central Americans to "go back to where they came from." The Southwest is where they come from. It also shows the need for further research, particularly migration studies of the Americas. Vine Deloria Jr., a well-respected native scholar, has pointed out that most indigenous peoples in the Americas do not accept the Bering Strait theory that all native people came across that northern route beginning at about 12000 B.C. Most have migration stories that speak to different origins. Even many scientists now acknowledge that there was human habitation in the Americas at least 40,000 years ago. Additionally, in Veracruz, Mexico, the state museum there shows a collection of ancient indigenous statues of people from the world over — seemingly a testament to pre-Columbian contact between all peoples.

The call to study the origins and migration of humanity in the Americas should not exclude indigenous scholars. In fact, they should lead these studies, lest we get sidetracked by controversies such as that of the 9,200-year-old Kennewick Man. In this controversy in the Northwest, some archeologists claim he's actually Caucasian. Missing from our basic knowledge of the Americas is a coherent narrative of where each indigenous group migrated to and from, even after the arrival of Europeans. Interestingly, we are familiar with stories (the work of University of Houston professor Emilio Zamora) of Nahuatl-speaking peoples fleeing from Spaniards in all directions upon first contact, with some winding up in what is now Texas.

We are confident that a migration-studies discipline of the Americas will enrich humanity. Ultimately, we'll learn that all human beings are indeed connected, to each other and to the Earth, and that there are no such things as aliens anywhere on this planet. One needs only to go to the colorful confluence of the Green and Colorado rivers to understand this connection.

If anyone is doing research on this subject, please contact us.

Roberto Rodriguez & Patrisia Gonzales are authors of *Gonzales/Rodriguez: Uncut & Uncensored* (ISBN 0-918520-22-3 UC Berkeley, Ethnic Studies Library, Publications Unit. Rodriguez is the author of *Justice: A Question of Race and the antibook*, *The X in La Raza* and *Codex Tamuanchan: On Becoming Human*. They can be reached at PO BOX 7905, Albq NM 87194-7904, 505-242-7282 or XColumn@aol.com. Gonzales's direct line is 505-248-0092 or PatiGonzal@aol.com.

Q-VO RAZA!

BY JENNIE MARIE LUNA

What's Going on with our Solidarity?

It has come to my attention, or rather it has been the focus of my attention that Raza (this includes Xicanas, Xicanos, Chicanos, Chicanas, Latinos, Latinas, Centro Americanos, Mexicanos, Sudamericanos, Indigenous, Latin, Tejano, and even hispanic and anything in-between.) is confused...about what...well just about everything. But I guess this is nothing new. We all come from and have lived just about every experience imaginable (living at the border, crossing the border, picking in the fields, growing up urban, being from L.A., being from little unknown towns in the central valley, growing up in the rancho, in Orange County, being in an E.S.L. class, being the only brown person, fighting in the movimiento, asking what the hell is the movimiento, being poor, middle class, listening to oldies, rock, alternative, high energy, and basically every experience in between). So if we can't find a common experience or identity in which to bond in solidarity, maybe we can find solidarity in the fact that we are all confused...(some more than others, no offense) and we're colonized. So now that we have established that...can we move on...can we get down to business? 'Cause I'm telling you...we are getting hit in every direction and our lack of solidarity ain't gettin' us nowhere. punto.

Actually, there are a few more points I need to make first...just so that we're clear. Political. It is a word that can be appropriated, defined in many ways, but that fact of the matter is that we are all, (or rather must be) political whether we like it or not. Now let's not get confused with "militant". People tend to use that word so lightly...do you even know what militant is? Ask a Black Panther from back in the day. But then again, they were called militant for providing breakfast programs for children. So let's just say that as to my knowledge and definition of militant, there are no militant groups on campus, only a couple of political ones. There is a fundamental difference. We are forced to be political because we are the brunt of political debate, action, current events, and policy, usually policy that works against the advancement of Raza. And if we don't accept the political climate we've been forced to deal with, revolt against, or work with, we are allowing others to dictate our lives and destiny of our people. Do we not realize what a luxury it is to have so many Raza student groups to join....but let us not forget that soon we will not be needing any Raza groups because there won't be any more Raza students to join these groups. There was a significant amount of Raza that voted yes on 187, 209, and 227. This shows me the lack of political consciousness amongst Raza and what have we done about it, what do we do to perpetuate that ignorance?

If you haven't heard yet, the next revolution is going to have to come out of the prisons and jails because that's exactly where we will all be in a few years. As moneys steadily flow into the prison system so do our youth. They get pushed into institutions of incarceration and get pushed out of High School everyday. In the meantime we fight against each other and plan another social event. I've been on this campus for over 4 years and have seen the transitions our community has undergone in such a short amount of time and our solidarity, organization, and community has dwindled significantly.

For some groups, "process" has become the focus of dialogue, not the collective work or spirit of creating a productive, supportive Xicano Community. Paranoia of each other because we are from another school or group has created a certain "culture" of defining people by their associated group and creating boundaries and borders for people. Methods we were once taught to use against the system and people in power, we now use to deal with each other, nuestra misma Raza. How can we consciously feel it right to do things the "white, western way" when we have had our own native ways of doing things for over 3,000 years. The only problem is that we have become too lazy to seek out that information from our mentors and elders. Instead we continue to use Robert's Rules of Order and in the end derail the greater good and demoralize those that cannot relate to that foreign system of rules. Often times groups use rules and process to bring out the negative in each other and capitalize on it. The use of these rules can also be very sectarian for groups and make it seem as if things are impossible.

Going through process, western made rules, often creates more red or rather "white" tape so that nothing gets done. Are people afraid of the real work, so they procrastinate on it? People need to bring hope to the group, not hopelessness. Tactics to delegitimize others, plans, and ideas hold back action, revolution, and liberation. As Raza on this campus we need to reestablish the real purpose and work that we should commit to during our short stay here. Process and constitutions set us back when the real work needs to be done now.

All of us should have an idea and know our own history and what we stand for. That should not be the problem. The problem is with what we do with the knowledge we learn and how we learn from history and apply it to our present and future. For example, with those "Robert's Rules"...since when do Xicanos follow rules? We are not slaves, chained to a book of printed ink that tells us how we should make decisions. We have sovereign human minds that think, are intelligent enough to not loose sight as to what is real. It is sad that we can not think on our own with out rules. If we are chained to these rules what does that say about us as an autonomous, self-determined, sovereign people? What do those rules tell us about the liberation of our people? Instead we remain a confused people by bringing up all these questions as to how we can make a decision, what the rules say, how we can do something, rather than actually doing it.

For myself I do not need a constitution to tell me what needs to be done or how to do it. My actions follow the needs of my people. My ancestors left me answers, and it is the spirit which is the essential part. If you don't have that, then nothing else is worth it. I act because my heart has the eyes to see what is right, just and what needs to transpire. Plus, I believe it is better to do something than nothing at all. Sure it's hard and tiring to deal with "politics" everyday, but again it's a matter of who we want to control our destiny, ourselves or those in power.

We are all smart, critical human beings. We must see what is happening. We can not be that ignorant to not know and realize there has been a war waged on people of color, on the poor and oppressed. Most of us fit into all these categories, but as victims of internalized oppression we have accepted, even welcomed the invader mentality. Just look at the history of colonialism and imperialism imposed on Cuba, Puerto Rico, Hawaii and other countries as an example. Oppressive governments (ie, the U.S.) believed the inhabitants within these countries were too "savage" and "uncivilized" to be able to govern themselves, that is why the United States felt they had the inherent right to step in and take over the small countries of Puerto Rico and Cuba. Soon enough, the people began to also believe they couldn't govern themselves and became dependent on the U.S. (with the exception of Cuba). They allowed themselves to be manipulated by a form of government and system that was systematically meant to oppress. The

same is happening now with the notion of being "Apolitical" and with using systems such as Robert's Rules of Order. They gave us certain mentalities and these rules because they thought we couldn't organize ourselves as if we didn't have our own ways, and then we became dependent on them and now we welcome these rules and live by them. This is internalized oppression. When we can't communicate with each other and begin to openly accept western ways of organizing, there is a serious problem.

We have gotten caught up in an organizational culture and that is all we know how to do. Organize procedures of how to organize, but then never really organize. I truly believe that the intentions are good but it is often our spirit that is broken. I often wonder if people even realize how ridiculous they look spending a huge amount of time and energy fighting each other rather than the "enemy." We are spending so much energy fighting and not enough time healing. We can't even see that the fighting and chisme is a form of sickness and a call for healing. Maybe we forget that it's not just our outside families and communities we are fighting for but, we too are included in that struggle as we fight social oppression, self-hatred and internalized colonization. People are going to act because there is a need to act, not because there's the perfect constitution in order or because we can finally all agree on everything. The urgency is now. If you haven't realized that, then you better realize it quick. As we lose Xicano studies as well as our professors, it may go down in the history books that we did it to ourselves because we did nothing. This is also a challenge for our professors to step up and take a stand with students and to fight for what we've been all fighting for, justice and a quality, accessible, relevant education.

When the movement started, there were less people, no documents, constitutions, or manifestos, just heart, passion, and spirit. In the process we got Affirmative Action, bilingual education, Ethnic Studies, more money, programs etc. But now with our sophisticated documents and higher numbers of Raza students, we have accomplished little. Now we have 209, 187, 227, etc. Were documents meant to move us forward or hold us back. Right now they are holding us back. Sure we need structure, foundation, but not to the point that it is the focus or the all-answer to create change and solution. We should never be held back to creating effective change. Do you think Che Guevarra lived by a constitution? Or any other revolutionary, for that matter. What would comandante Ramona or Subcomandante Marcos think of us? Do they live by rules or —by ideals? Like Zapata said, "moriré esclavo de mis principios y no de los hombres." Or Subcomandante Marcos, "puedes cuestionar el camino, pero nunca las causas." Have any of you ever felt the urgency to act, the frustration of being in this cold institution and ready to do real, meaningful work. If you haven't felt like that you must...because this is real. And it must begin with our solidarity as people, as humans, as a spirit. Not with rules, restrictions, or apolitical attitudes, but with solidarity, unity, tolerance, dignity, and honor. In the spirit of my ancestors....c/s

