Hi,

You might have heard about UCSC as an alternative university with a reputation for radical student activism, cultural non-conformity, and institutional innovation. It’s true that these things are a big part of what makes our campus unique, but you gotta know where to find it. And, even more importantly, these qualities will only exist as long as we keep creating them. So how do we do this?

The Disorientation Guide is:
- an introduction to issues that affect our campus and communities
- an attempt to strengthen local activism
- a call for direct action and radical change for social justice

It includes:
- Articles by students/activists
- Descriptions of campus orgs and contact info for getting involved
- Tools for rockin the boat
- And even sex advice!!!

As you browse this year’s edition there may be some things you appreciate and some things you’d critique. This is the 3rd consecutive year of this incarnation of the DisGuide (past guides were also published in 1977, 82, 84).

This guide results from a few campus activists pooling their resources – it's only what we're able to make. Many of us are graduating this year, so the collective will be in desperate need of some fresh blood. We welcome and invite you too to make next year’s guide your own. Help it evolve, improve, adapt, grow.

Take us over.

Comments. Critiques. Involvement.
Email disguise@graffiti.net.

Love,
The UCSC Disorientation Guide Collective
Welcome (Back) to UCSC!
A Political History of Academics at UCSC
Timeline of Local Activist History
The Hordean Ohlone People once lived where this University now Stands
Less Is More: Making Sense of the UCSC Crisis
Participatory Democracy
UC Regents
Labor Solidarity
UC Manages Armageddon
Being a Military Recruiter Must Suck
Knowledge, War, and Capital: Inside the Military-Industrial-Academic Complex
Revealing the University of California’s Connection to Israeli Apartheid
Muslim Student Alliance, Student Association of Arabic Culture
Tent University
Feminism is for Everybody!
Queer!
Heterosexual Questionnaire
Sex in Three Parts
Tools for White Guys (and other people socialized in a society based on domination)
What is White Supremacy
Got Diversity?
Asian American Pacific Islander Perspectives
Filipino Historical Dialogue
The Forgotten Filipinos World War II Veteranos
Asian American Pacific Islander Heritage Month
Engaging Education (e²)
Coalition Building
Student Government
Long Range Development Plan
Guerilla Learning
Radical Faculty at UCSC
Radical Reading List
Indymedia
Party Ordinance
War on Drugs
Guide to the Global Economy
Rethinking Revolution
Decoding the Terms
Get Involved in the Santa Cruz Community
Guide to Santa Cruz
Timeline of Last Year
Welcome (back) to UCSC!

by ryan wadsworth

So friends, why are we here? Why are we spending four or five years of our precious young lives attending classes and jumping through hoops for a piece of paper, many of us committing to mountains of debt?

Everybody has a different answer, which is great. I personally didn’t really have much of a clue when I first arrived. I had some vague hopes that I’d be exposed to new ideas that would help me figure out what the hell I wanted to do with my life, that I’d meet some life-long friends, and of course that I’d satisfy my parents and qualify myself for some kind of job in order not to die alone in a gutter.

But as I’ve agonized over which classes to take, changing my mind repeatedly, I’ve had an opportunity to think critically about my plans and priorities. Nobody’s an island. Most of us grew up talking with our parents and friends, watching TV, and going to school. We’ve learned not to randomly burst into obscene song or moon authority figures. Likewise, we learn that we’re supposed to act like either a boy or a girl, and are exposed to racial stereotypes every day. We’re told we live in one nation, under god, with liberty and justice for all. We’re told that happiness and success will come only through a good career.
Living out these stories brought many of us to UCSC. Now that we’re here we have an amazing opportunity to put conscious effort into questioning (and maybe disassembling) everything we’ve been told about the world and ourselves; we can keep what we want, and ditch whatever keeps us and others down. If we really want to live free, if we really want a world that values justice, we better begin by fighting for our minds. Maybe the Disorientation guide can help along the way.

Luckily, you’ve already started. Not one of us has total trust for advertisers or politicians. Not one of us thinks that our parents or high school teachers dispensed pure truth. We’ve all developed bullshit meters. Let’s start holding them high with pride and bold vision.

At this point in our lives, we’re trying to figure out a lot of shit. “What do you want to be when you grow up?” But the US is no monastery: if we don’t decide for ourselves, you can bet somebody else will. TV networks make billions selling us to their advertisers; the UC Regents want to squeeze more and more tuition out of us without sparking revolt against their assembly line model; corporations earn for 40 years of our skilled labor at the cheapest price possible. All these rich and influential people have answers to our questions, because those answers benefit their power. Capitalism, patriarchy, ecocide, white supremacy...all these systems of oppression benefit a few and crush the many. Some people will do whatever it takes to keep rationalizing the inequality and injustices inherent to these systems. Just as wealth is highly concentrated in our society (see the economics section), so too is control over mass media (see the indymedia page) and institutions that shape our understandings of society and our place in it (see the regents pages).

Many of these oppressive systems remain powerful because they aim to be as invisible as the air we breathe. Everywhere and nowhere. It is damn hard work to become conscious of the all the ways in which growing up in this society has shaped our assumptions and values without our ever having noticed it. Developing a healthy sense of contempt for capitalist culture might be a good step, working together to tell different stories, build different memories, and create fuller communities is a longer-term project. None of us can see all of this; none of us is above it all or has all the answers. No one can predict how our generation will shape history.
A Political History of Academics at UCSC

Memory is a crucial political site. The degree to which we know (re – member) our history is the degree to which we can consciously build upon positive legacies and reject patterns of oppression. Every institution has its history and its memory. The question of memory at a university is particularly interesting and vital because so much of its population—students, teachers, and staff—only stay here for a limited time. The transitory nature of the university community makes it especially important for us to keep our history alive. This Disorientation guide tries to do this in various ways (see timeline, articles, etc.). This article presents a few dimensions of our UCSC history and identity, focusing on the gradual distortion and deterioration of its original vision.

UCSC THEN and NOW: FROM LIBERAL ARTS MODEL TO RESEARCH UNIVERSITY MODEL

UCSC was built in 1965 and was intended to be the experimental liberal arts campus in the UC system. Creating multiple small colleges (a model based on Oxford University) was thought of as a way to foster community and educational intimacy. As an alternative to the mega UC campuses at Berkeley and Los Angeles, the Santa Cruz college model is supposed to promote community among students, allow for close interactions between faculty and students, and put a premium emphasis on undergraduate education. Professors who have taught here for many decades emphasize how drastically the learning atmosphere has shifted. Importantly, they also emphasize that these detrimental changes did not occur without significant student and faculty resistance.

Narrative evaluations were central to the learning environment that the first administrators at UCSC envisioned. Until 1997 narrative evaluations were the main way that students were evaluated on their academic performance. Narrative Evals were implemented both to give students a fuller sense of their progress, but also, importantly, to give teachers more flexibility in the kinds of work they could assign through which students could be evaluated. Narrative Evals, meant to emphasize the learning process rather than competition over grades, were firmly in place from 1965 until 1993. At this time the idea of taking on a standard system of grading began to be seriously discussed. Objectors to narrative evaluations asserted that “narratives detract from UCSC’s reputation, they encourage less excellent students to apply here, and they compromise students’ success in getting into graduate and professional schools or securing jobs.” Many students and faculty, however, did not agree and a substantial number of them campaigned to keep narrative evaluations as a significant if not entire part of the grading system at UCSC. Despite the efforts of these activists, as of October 2000 it was decided to adopt a “conventional grading system”. Students now only allowed to take 1/3 of their classes on a pass/fail basis and must be considered in “good academic standing” to do so. This is just one example of how UCSC has moved toward a factory conception of knowledge production where degrees are cranked out with assembly line efficiency. Although UCSC was never a perfect institution it is moving farther and farther from a school that (at least in theory) emphasizes small communities, meaningful interactions with professors, and alternative models of education and closer to an institution that values grades and research over learning. This change can be seen in the struggle over the way resources are allocated between departments and the way that the University is choosing to expand.

In addition, Individual Majors are a student centered feature of education life here that have been gradually left by the wayside. Initially quite popular on this campus, they were designed as a way to let students have more of a say in what they are studying and to let them work more closely with faculty members. Now however, many students are either unaware that they can custom tailor a major or they are persuaded that it is too difficult to do. At this point only 2% of UCSC students graduate with individual majors and students must find three faculty members to serve on a committee to oversee their progress and to advise them.

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

Because the state of California has increasingly cut back on the amount of funding it allocates for education, Universities such as UCSC are becoming increasingly dependent on outside funding and grants. Consequently, this university must shape its image in a manner attractive to the sources of money. This is one measure of the force of privatization in our culture. Much of the money awarded to Universities is in the area of natural and applied sciences because this is the type of research that makes the most money in this economy. Institutions give money to departments and researchers at Universities and then they can sell the outcomes of the research to other institutions and corporations. As the old saying goes, follow the money.

Simultaneous to the invasion of corporate money into our curricular programming, more and more funding for university research is acquired through branches of the military, the Department of Defense, and other interconnected private weapons manufacturers. The military has always been dependent on having the newest technologies in order to fight its battles and these technologies are often invented within a University atmosphere. It is no coincidence that nuclear weapons in the U.S. arsenal have a deep historical relationship to science produced by UC employees.

The University is both determined by the values and ambitions of society and large and it determines these goals and ambitions. In general, the manner in which our campus expands reveals this process of creating priorities. According to Clark Kerr, UCSC’s mentality of expansion grew out of competition between the various UC campuses. Although expansion is necessary to some degree, it is also important to remember that in many ways the UC is a business like any other, and when one looks at what portions of the campus are expanding the most (not necessarily in proportion to the interests of students) it often correlates with the departments that bring in the most research funding. The current Long Range Development Plan is a living case study in the redirecting of this campus’ priorities. The important thing for all of us to remember is that no changes on this campus (like society in general) are inevitable – however much Regents like us to think they are. The burden, however, is on us to organize initiatives to direct our institution in the ways we see it best benefiting a just society. That’s what people mean by the democratization of UCSC.

Sources:
The UCSC website: www.ucsc.edu
The Regional History Project: http://library.ucsc.edu/reg-hist
Narrative Evaluations and Educational Culture*: http://Senate.ucsc.edu/NESconsider/studedu.html
*Data on graphs is from 2002
1965
• University of California founded with a vision of providing the premier innovative undergraduate education in the UC system.
• Alan Chadwick community garden opens below what is now Merrill College.

1968
• Governor Ronald Reagan attends UC Regents meeting at UCSC and is greeted by mass student protests.

1969
• Students demand that College VII be called Malcolm X College with a focus on domestic Third World Concerns. College VII is now called Oakes College.
• Students take over portion of commencement address, speak out about the marginalization of students of color on campus, and present an honorary diploma to Huey Newton (who at the time was in prison). Years later, Newton earns a PhD from the History of Consciousness.

1970
• Massive student protests against war:
  • Student protesters at Kent State and Jackson State are murdered by police, student strikes spread nationally.
  • 1,800 students out of a total of 2,200 take over Santa Cruz streets in march to County building to demand we send a representative to Washington to lobby for our withdrawal from Vietnam.
  • Spring Term many classes cancelled and others “reorganized” to focus on concerns relevant to Vietnam War.
  • Students burn draft cards in Quarry large numbers of students participate in closing down of Highway One in front of Fort Ord
  • Women’s Studies Department created
  • Student body president Stephen Goldstein critiques UC President Clark Kerr’s book Uses of the University at commencement and Kerr refuses to speak after him

1971
• 73 neighborhood activists successfully organize to fight the development of Light House field and mark the beginning of the local environmental movement.
• Students and community members protest the bombing of Hanoi to by shutting down Highway 17 and Highway 1 and by detonating explosives in the local Bank of America.
• First gay and lesbian conference at UCSC: “Homosexuality: Exploring an Alternative in Sexual Expression” attracts 120 people. Alan Sable becomes the first UCSC professor to come out to his class.
• First Women’s Studies course offered at Merrill College

1974
• “The Farm” opens to further the study of agroecology and sustainable food systems.

1975
• Kresge Coop opens in a teepee in the Porter meadow.
• Gay and Lesbian Alliance (GALA), UCSC’s first official gay and lesbian organization is founded.

1976
• Resource Center for Nonviolence (RCNV) founded
• SC activists contribute heavily to the creation of affinity groups within “People for a Nuclear Free Future” and the Abalone Alliance that protest the building of Diablo Canyon Nuclear Power Plant. No nuclear plant has been built in California since.

1977
• The Coalition Against Institutional Racism (CAIR) is formed. The group mobilizes over a thousand students at Hahn Administration building to demand that the University divest from South African apartheid and reject the Bakke decision outlawing affirmative action.

401 students are arrested occupying the building.
A proposal is written calling for the implementation of a Third World and Native American Studies (TWANAS) program at UCSC. The proposal designed a program of domestic and international Third World courses to address a more comprehensive overview of US society. The intent was to examine the dynamic of race and class interactions as a whole rather than merely dwelling on the history of oppression and exploitation of each individual group.

First wave of progressives elected into SC city council. By 83, progressives constituted the majority on the council and this continues to this day.

Growth limitation created in Santa Cruz preserving a “greenbelt” through Measures O+J.

Students participate in statewide defeat of Briggs Amendment (Proposition 6), which would have prohibited gay teachers to teach...
distribution of goods without bureaucracy, through a network of friends and family, otherwise known as kinship. We can see how this could likely lead to an individual who wouldn’t see themselves as living in a rugged individualistic hyper-competitive world, but rather a world of collective security and mutual aid. Clearly this was unheard of to Europeans who felt that a strong (i.e. oppressive) government was the cornerstone of society, and that this state of relative anarchy was unfit for humankind.

The Mission Period (1697 - 1834)

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

Some people came voluntarily to the missions first, entranced by the novelty of the missionaries’ dress, their magic and metallurgy, their seeming benevolence. Others were captured through force. The mission project was created with the stipulation that the Natives would only be held captive and forced into cultural “assimilation” camps for a period of ten years, after which they would be “weaned away from their life of nakedness, lewdness and idolatry.” Ten years of captivity and torture were just the beginning for the Ohlone, whose language was criminalized, they were forced to pray like white people, dress like white people, eat like white people, to raise cattle, abandon traditional native crafts, farm etc.

In the Missions, Ohlones were baptized without knowledge of the implications of the ritual. If not before, then from that point on, the Spanish believed they had title over the Ohlones, could hold them without consent, and deprive them of any vestige of freedom, or their previous culture. By torture and imprisonment, the Spanish postulated that these heathens would be transformed from bestias (beasts) to gente de razon (people of reason). If they attempted escape, a deployment of soldiers would likely find them, and capture them again. Routine escapes were, “whipped, bastinadoed, and shackled, not only to punish them but to provide an example to the others.”

Resistance against the Mission

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

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

Phil Laverty wrote of the attack on Mission Santa Cruz:

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

Ohlone resistance was on too small a scale however, to make the critical difference. The only significant threat in the area, the Quiroste, were defeated by sheer force in numbers and a superior military apparatus. Another large blow to the health and morale of the Ohlone, were diseases such as influenza, smallpox, syphilis, measles and mumps. These often were intentionally spread by Europeans, and were much more devastating to the Ohlone due to the lack of immunity to such diseases. Death rates at the missions soared, while birth rates plummeted. This was partially a result of the isolation of women and men into separate facilities (prisons) which were intended to enforce strict chastity regulations. In just some sixty years, the missionary project left the Ohlone peoples almost completely decimated. Native arts like basket making were all but entirely forgotten. Native dialects became mixed and muddled, or were deserted entirely, forcibly replaced with the dominant language of the Spaniards. The gift and barter economy

in California’s school system.

1979
• Anti nuclear activists create the “Radio Active Times” and distribute 100,000 issues.
• First issue of the TWANAS newspaper is published.

1980
• “Closet Free Radio” begins at KZSC Radio.

1981
• Third World and Native American Studies (TWANAS) struggle:
  1. Ed Castillo, the only instructor teaching Native American Studies, is dismissed. UCSC still has no Black Studies or Chicano Studies programs, and only a half-time position in Asian

www.fucktheregents.com
that existed for centuries at least, along with the intricate network of tribal relations and collective responsibilities shared by the Ohlones, had virtually disappeared.

The Mexican Era and Anglo Advance

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

“I am very sad; my people were once around me like the sands of the shore- many, many. They have gone to the mountains- I do not complain: the antelope falls with the arrow. I had a son- I loved him. When the pale-faces came he went away; I know not where he is. I am a Christian Indian; I am all that is left of my people. I am alone.”

With California’s annexation to the U.S. in 1846, and the coming of Anglo settlers, extermination became more overt and publicly acceptable. Indian killing was a favorite pastime, and one subsidized by the U.S. Government. The 1850 Act for the Government and Protection of Indians led to looser protections for Native children already heavily exploited as young slaves and servants. This act also ensured that Indigenous People’s were withheld status as legal persons, although the Treaty of Guadalupe Hidalgo already ostensibly secured Indigenous People’s citizenship. With the Land Claims Act of 1851, most remaining Indigenous land was expropriated for the coming white settlers. Racism and hatred of California Indians led to the impossibility of their receiving fair trial, as virtually any white man would lie for another. The new inhabitants of California made their desire clear in this article from the Yreka Herald in 1853:

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

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

The Modern Era

Yet, despite the centuries of torment and subjugation, the Ohlones are not dead. One example of a current Ohlone project is the Indian Canyon Ranch, which serves as an Indigenous cultural center and home for Native Americans of many tribal origins. Also hopeful is Quirina Luna-Costillas, who has studied the Mutson Ohlone language extensively, and started a foundation to research and teach it to others. Some have revived the art of traditional basket making, storytelling and are writing about various aspects of Ohlone culture and his-story. These examples serve as a reminder of a living culture that has persevered, and a wake-up call to those of us who consider the Ohlones to be deceased. As we are clearly not the rightful inhabitants of this land- unless right is defined by superior might and propensity for brutality- it would do us well to shed our sense of entitlement to this land where the Hordean Ohlone once lived.

2. TWANAS and the Native American Studies Support Group merge and decide to present specific demands to secure permanent faculty positions.
3. Nearly 600 people march to the chancellor’s office and present 5 demands which are to be answered within 5 days. • The University’s response doesn’t specifically address the demands. Instead, the administration proposes the formation of yet another committee.
4. The TWANAS Support Coalition organizes another rally in response, and 25 people commit to not eating until all demands are met. This sustained protest is documented by students in an inspirational video which is archived in McHenry Library. Check it out under “Hunger Strike”!
5. Third World and Native American faculty meet and unanimously agree to support the hunger strike.
6. The University agrees in writing to:
   a. One tenured track faculty member each in both Asian-American Studies and Native American Studies
   b. The continuance of a part-time position in Asian-American Studies
   c. Additional funding for staff to help begin the search and hiring of these faculty
   d. To replace Third World and Native American faculty who go on leave in adherence with affirmative action guidelines
   e. To propose to the Academic Senate that each student be required to take a course substantially focused on Native American and/or the domestic Third World
   f. Increased financial support for the Third World Teaching Resource Center

* “Save our Shores” created in SC to spearhead the movement against off
Last year, the UC made $786 million more than it spent. Yet all we hear about is the “budget crisis.” This doesn’t sound like a budget crisis to us. Our university is in crisis, it’s true, but the main issue isn’t the budget. The main issues are priorities and power. Our resources are being extracted. The space we have to live and learn in is contracting. What all of us really need is a say in how the university distributes its vast resources. What we need is democratization.

Extraction is when something we have is taken away from us. This is exactly what’s happening to those of us who study, work, and live at UCSC. Our wages, our student fees, our work, our space, our time, and our imagination are all being redistributed upwards. More of us are going into severe debt, cramming into bigger classes, and working harder, faster, and longer, while getting less financial aid, fewer student services, shittier educational experiences, and no chances to advance or make living wages.

Our money, labor, and energy aren’t being extracted for the purposes of supporting our education or so that we can support our families. Instead, they’re being used to expand corporate connections to the university (in the name of “partnership with the private sector”), line the pockets of top tier administrators (in the name of “salaries competitive with the corporate world”), and double the physical spread of the campus (in the name of “strategic futures”).

Extraction means:
- massive fee hikes while classes and programs, like Journalism, are being cut
- full professors replaced by adjunct and temporary faculty, each teaching bigger classes for less pay
- custodians required to clean more buildings in less time while being denied raises
- paying workers so little that they qualify for and need social services for the poor
- taxing UCSC’s natural environment to make way for a grossly expanded campus that is of no clear benefit to our city or to UCSC students

We’re told that UCSC has no choice but to make these cutbacks. So why do they have money to give $2.4 million in bonuses to UC executives? Why is there $227 million more in surplus this year than last? A recent neutral study found that the University’s pattern of taking in millions more than it spends is not going to change. Where is the budget crisis?

Contraction is when our opportunities are narrowed, our vision shrunk. We are all left with less money, time, education, opportunity and hope. You’re probably rushing to finish reading this pamphlet so that you can go to work to afford your fees, do homework that will get inadequate attention from your overworked TA, and crash three courses.

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Contraction means crowded classrooms, overworked teachers and staff, and indebted students. But contraction also affects our field of vision. It narrows our sense of what education is for, reducing the university experience from an expansive imaginative exploration to narrow job training driven by economic imperatives. Contraction also narrows our sense of belonging to a community, reducing us to isolated constituencies fighting with each other for apparently scarce resources. Our contracted vision keeps us from seeing the big picture. We have a common problem: not scarce resources, but exclusion from the decision-making processes that affect our lives at UCSC.

Contraction is:
• students crammed into more overcrowded classrooms and with fewer courses to choose from
• resources diverted away from crucial outreach and retention programs that support students of color
• poorer students in California less able to attend – or even imagine attending – a UC, due to higher fees and less aid (Sounds like a brilliant military recruiting formula to us.)
• workers stuck in dead-end jobs, with no opportunities to advance or build decent futures at UCSC
• women and people of color overly represented in low-wage entry level service and clerical positions – contraction further entrenches the structural racism and sexism that shape promotional practices
• a narrowed vision of the educational experience: students are being trained to pass scan-tron exams, not educated to write and think
• connecting the life of programs to corporate “partnership,” which insures the poverty of programs like philosophy or women’s studies

The crisis in our campus community is not happening in a vacuum. What goes on at UCSC connects with what goes on in California state politics, which must be understood in national and international context: perpetual war, global socialization of loss, privatization of gain, and a concentration of decision-making power. One way we tackle these bigger contexts is by organizing where they affect us – right here.

Solutions to the crisis we face begin with a democratization of the UC management process. UC is a public institution: publicly owned and publicly accountable. We the public demand participation in making the decisions that affect our lives, notably the distribution of our resources. Democratization isn’t a one-time task. It’s an ongoing process of learning, building relationships, raising questions, and organizing collectively. See the next article in this guide for a broader perspective on participatory democracy.

Here is our invitation: Get involved in building democratic community on this campus!

Learn more. Read fact-finding reports on the UC budget (see www.cueunion.org). Find out more about the links between budget cuts, rising fees, and declining diversity (http://ucusa.org/media/reports/facts.html). Get the facts on the low wages and their impact on our community (www.nedlc.org). Study the UC’s connections to military and corporate agendas (see www.fiatpax.net and info here about UC Regents!).

Talk to people around you about these issues – on the bus, at work, in the classroom, in your dorm, in the dining hall. Bring your questions and concerns out and into the open everywhere. Democracy rarely happens with official approval.

Connect with campus organizations highlighted in this guide.

Participate in actions this quarter.

This pamphlet produced by the Long Road Collective: Sean Burns, Chris Dixon, Maia Rammuth, James Rowe, Rebecca Schein, and Alexis Shotwell. Contact us at longroad@graffiti.net

1985
• EOF/SAA sponsors a forum for all Third World students. UNITY THROUGH ACTION is born. UTA drew together a coalition of Third World organizations.
• UTA/TWANAS petition drive collects 1500 student signatures supporting the Ethnic Studies G.E. requirement. Petitions submitted to the Academic Senate. The Senate votes to include the requirement.

VICTORY after 13 years.

1986
• City Council declares Santa Cruz a “Free Port” for trade with Nicaragua after U.S. military mines major Nicaraguan harbors
• Westside neighbors organize Westside Community Health Clinic (later to join up with and continue as Planned Parenthood downtown)
• UCSC Women’s Center opens.
• First Lesbian, Gay, Bisexual Awareness Week at UCSC.
• Santa Cruz AIDS Project is founded.
• Years of student protest pay off as the University of California becomes the largest public institution yet to take a stand against apartheid in South Africa. Actions held at all UC campuses, including mock shanty towns, sit-ins, and of course teach-ins and rallies caused such disruption and bad press for the university that it sold its $3 billion in stock holdings with companies that do business with South Africa. Mandela would later state that the UC divestment campaign was a
Participatory Democracy: this is what democracy looks like!

By Maureen Turnbull

Who has the power to make the decisions that affect your life? Who better than you? This is the idea behind participatory democracy – a form of organizing, decision-making, and empowerment. Participatory democracy is different than representative and elite based democracies. Whereas representative democracy assumes that another can stand in and speak for you and elite based democracy assumes that those in power know what is best for others, participatory democracy is based on the idea that people can and should make the decisions that affect them. Power should not be delegated to others or placed in the hands of those above us, we have the right and the ability to speak for ourselves and take action on our own behalf.

There are various contemporary movements based on participatory democratic ideals. Right now in Latin America there are movements showing the world that another form of decision-making is possible. In Brazil, the Orçamento Participativo (OP), or Participatory Budget Process, has initiated a radically participatory experiment in which citizens collectively decide how funds should be allocated. In short, the process works as follows: the funding for Porto Alegre, and now other areas of Brazil, is divided in half. Half of the funds are distributed based on the idea that people can and should make the decisions that affect them. Power should not be delegated to others or placed in the hands of those above us, we have the right and the ability to speak for ourselves and take action on our own behalf.

Another example can be seen in the factory occupation movement in Argentina. When faced with a recession in 1998, the Argentinean government made massive cuts in social programs. Yet this did solve the crisis. Poverty and unemployment worsened, and in late 2001, Argentina, previous poster child of neo-liberalism, faced an economic collapse. The entire society, including the middle class, was devastated. Many jobs were lost, and factories were abandoned by their owners. Some factory workers decided to take action and reoccupy the factories in which they had previously been employed. They vowed to run the businesses in a democratic manner under the slogan “occupy, resist, produce!” They demanded the right to work. In recent years many factories have been taken over by their workers and some of these movements have successfully gained the right to collective ownership of these factories. The factory occupation movement is vital because they are showing that people do not need a boss to tell them what to do. They are proving that we can be our own bosses, make collective decisions, and be productive workers.

These processes may seem far removed from our lives here as students at UCSC. But actually there are very clear connections. Participatory democracy has a long history in this country that we can trace back to the Haudenosaunee (or “Iroquois” people’s) longhouse, labor movements of the early 1900s, Highlander Folk school, the work of Ella Baker and Student Nonviolent Coordinating Committee (SNCC) in the 1960s, feminist organizations from the 1970s to the present, and right now in the alternative globalization movement. Why is this legacy so often forgotten? Why, for example, don’t we have the power to make the decisions that affect us here on this campus? All of us who learn and work at UCSC play a vital role in the maintenance and vibrancy of this institution. So why is it that we do not all have the right to decide what the priorities of this campus are and how funds should be allocated? What would it look like if the budget and goals were created collectively? What if we all sat around a, literal or figurative, table together and dialogued about what we needed and our visions for the future? What if we demanded the right to participate?

We have the knowledge and the power to run this university. Yes, we are all different, we come from distinct social, political and cultural contexts and may have our own visions for this university. But we can still come together and work across our differences and dialogue in order to collectively make the decisions that affect us. Let us demand our right to participate and create radical democracy here on the UCSC campus.


A Short History of the UC Regents

What is distinctive about the UC (like many other public universities) is that wealthy elite businessmen have always dominated its governing body. Most private colleges and universities were governed by clergymen well into the first decades of the 20th century. Public universities, however, were overseen from day one by a group of men with goals of profit and power, in addition to education and enlightenment. The Regents are, and always have been, primarily concerned with the role of the university as an instrument of economic growth via scientific and technological development, and the training of an educated workforce. They act as the leadership for the power elite to determine the larger strategic roles of the university that will serve transnational corporations, the military, and the state.

The very first UC Regents personified the major economic activities of California, circa 1868. Nearly all of them had acquired interests in mining, farming, railroad, and ranching operations after having immigrated to the state during and after the famous Gold Rush of 1849. Most were prominent bankers, lawyers, merchants, and mining and real estate tycoons. Charles Reed, a UC Regent from 1868 to 1872 traveled to California from Vermont where he had been an engineer for the Vermont Central Railroad. He eventually became a manager of the California Quicksilver Mining Co., and a major stockholder in the massive Southern Pacific Railroad (the railroad that built Leland Stanford’s fortune). Samuel Merritt, a Regent for the University’s first three years of existence was a director of the Bank of Oakland, and a major real estate developer in San Francisco, Oakland, and Washington State. Merritt is credited with constructing over 100 buildings in Oakland. Lake Merritt in Oakland was named after Samuel Merritt built the dam that separates the bay from the estuary that it originally was.

The land holdings and business activities of the first UC Regents were by no means limited to the territory of the United States. For instance, Regent Thomas Doyle, a lawyer and Shakespearean scholar was the general agent for the American Atlantic and Pacific Ship Canal Company’s ill-fated attempt to cut a canal through Nicaragua in 1852. This failed foray into Latin America was followed by his successful work to recover nearly $1 million from the Mexican government for the silver mining and other precious metals in the Sierra Nevada. Ralston’s robber baron style eventually led to an Enron-like meltdown of his bank, after which Ralston committed suicide by swimming out into the cold waters of the San Francisco Bay.

Other Regents of the University in its early days included Irving Murry Scott and Isaias Hellman. Both are good examples of the kinds of men who oversaw the University in its infancy.

Scott’s Union Iron Works was one of the largest producers of industrial machinery used in mining the Comstock Lode. Union Iron Works ultimately shifted from industrial machinery and construction iron to war-
Regent Isaías Hellman arrived in California from Germany to run a dry goods business in the mid 1800s. In little time he expanded to banking. In 1890 he established Wells Fargo Bank, now the fourth largest bank in the United States, and also the institution that handles banking for the UC’s nuclear weapons laboratories in Los Alamos, NM, and Livermore, CA. Hellman went on to sit on the boards of numerous corporations.

The UC Regents remain a board composed mostly of wealthy businessmen, lawyers, bankers, along with the occasional educator or civil servant. The overall role of the university has changed little since its founding. Changes in the economic base and leading industries of California are reflected in corporations that the current Regents direct, mostly software, electronics, media, finance, military-industrial, and real estate. The current board of Regents are senior level executives or directors of a total of at least 55 major corporations, and banks. Some of the most recognizable include Northwest Airlines, Walt Disney Company, San Diego Padres Baseball Club, Westwood One, and Gottschalk’s Inc.

Who Are the UC Regents?

The Regents of the University of California are the governing body that oversees the UC system, UC managed DOE national laboratories, and its numerous other research stations. They are solely responsible for making key policy decisions regarding everything from affirmative action to finance and construction. The Governor of California appoints eighteen of the regents for 12-year terms. The other seven UC Regents are “ex officio” members. These are: the Governor, Lieutenant Governor, Speaker of the Assembly, Superintendent of Public Instruction, president and vice president of the Alumni Associations of UC, and the UC president. One regent is always a UC student, appointed by the other regents.

The Regents are best understood as a body of corporate elites, and bureaucratic, technical, or managerial leaders whose influence and power is put to use by shaping policy within the economic mill that is the University of California. Many of the Regents have financial stakes in the operation of the UC through either direct investments, or through indirect interest in the operations of the school and the general economic benefits it brings to their enterprises. Many of the Regents serve on the boards of some of California, and the nation’s largest corporations. Most of the firms controlled by members of the UC Board of Regents are powerful transnational corporations worth billions of dollars.

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

The Board of Regents is also a politically contested body. Republican and Democratic governors tend to stack the board with political allies when given the chance. Many of these appointees were major contributors or close friends of the governor. For instance, Ward Connerly was appointed to the board by former Republican Gov. Pete Wilson. Wilson’s anti-immigrant sentiments and conservative perspectives are well known. Connerly went on to lead the conservative attack that led the UC to drop its affirmative action policy. For in-depth information on diversity in the UC, see the web site of By Any Means Necessary - http://www.bamn.com. Democratic governors have been just as quick to appoint donors and political allies to the board. Members of the current Board of Regents have donated hundreds of thousands of dollars to various political campaigns in recent years. John J. Moores, probably the wealthiest UC Regent, with a personal net worth of $750 million, spent $105,000 on politics since 2001. He was also the largest individual funder of Proposition 54. Gerald Parsky, currently Chairman of the UC Regents has bankrolled Republican campaigns and political action committees (PACs) with well over $200,000 of his personal fortune since 2001. Vice-Chair Richard C. Blum has spent nearly half a million dollars on campaigns and PACs in the same timeframe.

Regent Profiles

Richard C. Blum

A wealthy financier and Democratic Party insider, Regent Blum is married to Senator Diane Feinstein, and has provided cash and a funding network that has fueled her rise mobilized over 500 people and shut down the campus for 7 hours on January 17.

- Redwood Empire begins logging at Gamecock Canyon. Activists blockade Summit Road until injunction issued. Resistance continues over the next 3 years until monkeywrenching finally bankrupts the company, but not before Gamecock Canyon is trashed.
- Chicano Latino Resource Center (El Centro) opens as a result of student organizing.
- Students circled the Hahn Student Services Building for 12 hours the day after Proposition 209 passed. The demonstration finally ended

www.fucktheregents.com

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

-AAC statement printed in Twanas 2/8/96
in politics over the last two decades. Blum’s net worth is probably in the level of several hundred million dollars. Blum is the quintessential power elite. His financial contributions to the Democratic Party and related political action committees often exceeds $100,000 in a given year. He also serves on the boards of several influential policy organizations such as the Brookings Institution.

His financial holdings are primarily leveraged through his Blum Capital Partners, and Richard C. Blum and Associates capital investment corporations based in San Francisco. Through these entities Blum invests in numerous global corporations and business ventures. Blum holds considerable stock in CBRE, the largest commercial real estate firm in the world. Blum is also an owner of the Korean banking outfit, Korea First Bank, Northwest Airlines, and Playtex Products.

Blum holds millions in stock and serves as vice president for URS Corporation, a major military-industrial company that holds innumerable contracts with the U.S. military and is currently making millions of dollars off the “rebuilding of Iraq” through its Perini Construction subsidiary. URS is also the corporate parent of Lear Siegler Services and EG&G Inc., two companies that URS acquired from the Carlyle group. The deal handed $170 million in URS stock over the Carlyle group, making the Washington D.C. based merchant bank a major shareholder in URS along with Regent Blum. Carlyle sold off the assets to URS in 2003 (Engineering News Record, 5/31/2004). The exit of Carlyle has left the state’s wealthy republican donors. Parsky is Bush’s main man in California. In 2000 and 2004 Parsky chaired George W. Bush’s California election committee. This primarily meant that Parsky was responsible for tapping the state’s wealthy republican donors. Parsky raised enormous amounts of money for Bush’s campaign through his network of business associates and friends in high places. Parsky was a Bush Pioneer in 2000, and Bush Ranger in 2004. This means he successfully raised $100,000 for Bush in 2000, and $200,000 in 2004.

Regent Parsky got his start in politics in the Nixon administration working in the Federal Energy Office (FEO). The FEO was charged with managing the fuel crises of the 1970s caused by Arab oil embargos against the United States. In little time Parsky was promoted as Assistant Secretary of the Treasury where he worked under George Schultz (who would leave the post to become an executive at Bechtel Corporation). After this stint in government Parsky joined forces with William French Smith to found a legal practice specializing in the transnational movement of capital. (The Daily Princetonian.com 11/5/04). Not coincidentally, William French Smith would also become an executive at the

A Corporate logo featuring an attack submarine from the URS Website, www.urscorp.com

This five-year contract (with a five “option” year extension) will enrich URS and Richard C. Blum by $25 million per year. It also builds up the U.S. nuclear weapons complex to the profit of many men like Blum. The line between Blum’s management of the University and his profit driven management of URS is blurred beyond distinction.

Gerald L. Parsky

At the UC Regents board meeting on May 25, 2005, Regent Parsky was asked by a group of UC students to define the word “peace.” The students were referring to the ultimatum he had just given them: you students can only stay in this room and observe the board meeting if you “remain peaceful.” He was threatening to remove the students by force if they continued to speak out against the UC’s management of nuclear weapons labs. “What do you mean by peaceful?” asked the students. Regent Parsky replied, “Peace means you don’t speak!” Perhaps Re-
for governor the two were business partners — money-man. Before Schwarzenegger’s run for office, Paul Wachter is Schwarzenegger’s financial adviser, and has known him since 1981, when they met through Maria’s brother Bobby. Wachter began managing the actor’s financial portfolio in the mid-1990s and served as his spokesman on personal financial issues during the campaign. But his influence now extends beyond money. “Paul Wachter and Bonnie Reiss.” Weintraub notes that Wachter is, “Schwarzenegger’s personal financial adviser, [and] has known him since 1981, when they met through Maria’s brother Bobby. Wachter began managing the actor’s financial portfolio in the mid-1990s and served as his spokesman on personal financial issues during the campaign. But his influence now extends beyond money.” (Weintraub. Sacramento Bee, October 19, 2003)

Paul Wachter is Schwarzenegger’s money-man. Before Schwarzenegger’s run for governor the two were business partners on innumerable deals. Wachter currently manages the blind trust into which all of Schwarzenegger’s investments were liquidated when he became governor. Blind trusts are required of elected officials to avoid conflicts of interest. But given Wachter and Schwarzenegger’s buddy-buddy relationship it’s hard to see how Wachter acts as an independent disinterested manager of the governor’s assets. Schwarzenegger’s financial holdings were briefly and partially disclosed during the recall campaign in 2003. They revealed a financial empire of tens of millions of dollars invested in securities, private equity funds, and over 100 business ventures, many in partnership with Wachter.

In addition to Wachter’s position as Schwarzenegger’s most trusted advisor, Schwarzenegger has also appointed Wachter to his state Commission for Jobs and Economic Growth to serve alongside the Rand Corporation’s Chairman Ron Olson, billionaire investor F. Warren Hellman, and the Gap’s Chairman Donald Fisher.

Wachter’s financial company, Main Street Investment Partners, has managed Schwarzenegger’s money for decades. A particularly incestuous aspect of Wachter and Schwarzenegger’s relationship is that Wachter’s firm is actually located in a building owned by Schwarzenegger. Called Main Street Plaza, the building nets Schwarzenegger over $100,000 in rent each year from tenants like Regent Wacher’s firm. If you’d ever like to visit the address is 3110 Main St., Santa Monica, CA, 90405.

Now with Schwarzenegger’s money in a supposed blind trust, Wacher is expected to give advise to the Governor Schwarzenegger as a UC Regent, as a member of his state Economic Commission, and, not without serious conflicts of interest, as Schwarzenegger’s financial guru and possibly business partner? If it appears the Governor and the Regents are running the state like a business, to the profit of himself and his associates, that’s because they may very well be.

**Further Reading for Pissed-Off Students:**


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UC Berkeley Professor Charles Schwartz’s web site on the UC: http://ist-socrates.berkeley.edu/~schwrtz/


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

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

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

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

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

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

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

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<tr>
<th>Union Cheat Sheet</th>
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<tr>
<td><strong>Dining Hall staff, Janitors:</strong> Association of Federal, State, Clerical, and Municipal Employees (AFSCME) <a href="mailto:jposadas@afscme3299.org">jposadas@afscme3299.org</a>, 425-4822</td>
</tr>
<tr>
<td><strong>Lecturers:</strong> American Federation of Teachers (AFT) <a href="http://www.cft.org">www.cft.org</a>, <a href="mailto:rwraft@aol.com">rwraft@aol.com</a></td>
</tr>
<tr>
<td><strong>TAs:</strong> Association of Student Employees (ASE), members of the United Auto Workers (UAW) <a href="mailto:aseuwa@ucsc.edu">aseuwa@ucsc.edu</a>, 423-9737</td>
</tr>
<tr>
<td><strong>Clericals:</strong> Coalition of University Employees (CUE) <a href="http://www.cueunion.org">www.cueunion.org</a>, <a href="mailto:cueorganizer@cruzio.com">cueorganizer@cruzio.com</a>, 420-0258</td>
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<tr>
<td><strong>Tech support, Lab assistants, Researchers:</strong> University Professional &amp; Technical Employees (UPTE) <a href="http://www.upte-ucsc.org">www.upte-ucsc.org</a>, <a href="mailto:upte@upte-ucsc.org">upte@upte-ucsc.org</a> 429-8783</td>
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<td><strong>University Labor United (ULU):</strong> a coalition of all the unions on campus</td>
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- A group of students passed a referendum allocating funding to address UCSC’s low outreach and retention rates, and act as a vital hub for self and educational empowerment within the community. The ballot measure swept the Spring 2003 student elections with 69% of the vote, setting up “Engaging Education” or “E” (see this page 45).
- Opposition to war on Iraq organized by a coalition of 9 student organizations named Standing United for Peace:
  - Rallies: 7200 students on October 7. 150 march around campus and orchestrate a ‘die-in’ on November 20, and 300 on 3/5. The actions were each part of nation-wide days of action with participation from schools across the country.
  - Teach-ins, tabling, a peace camp and carpools to the big rallies in San Francisco.
- Santa Cruz City Council vocal on national/international issues:
  - First city to pass resolutions against US war on Afghanistan,
  - First city to oppose US war on Iraq,
  - Joins cities across the country in opposing the Patriot Act,
  - Urges House Judiciary Committee to impeach Bush.
Labor Struggles on Campus

The commitment to stand up together for one another’s rights is one of the most fundamental principles of the labor movement, both ethically and strategically. As the Industrial Workers of the World says, an injury to one is an injury to all. This is the true source of our strength.

UC employees are represented by six separate unions. Each sector of workers is on a different contract schedule, and is subject to different terms, conditions and constraints. Machiavelli would have recognized the method; it’s the classic divide-and-rule technique. But if any union has managed to exercise effective leverage in the last few years, it has been only because the other unions have joined it on the picket line. Labor withheld by one fraction of UC workers might cause minor inconveniences; labor withheld by the majority of UC workers (not to mention Metro bus drivers, mail carriers, UPS drivers, construction workers, and others) makes campus business-as-usual impossible.

ULU Statement

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

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

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

IWW: Industrial Workers of the World

One hundred years ago, the United States’ most radically inclusive, worker centered union was founded in Chicago to bolster labor’s struggle against the exploitation of capital. These bold, creative agitators became known as Wobblies. They won important labor struggles and spearheaded the free speech movement amidst the repressive, nationalist fervor of World War I. Our government and big capitalists did all they could to eliminate the Wobblies, but the tradition continues to this day.

Come join a new IWW local chapter here in Santa Cruz:
Contact Brian, one of the local delegates, at (805) 689 4667 or brianhelmle@yahoo.com for more information or to find out the next meeting time.

www.fucktheregents.com
Starts Spring quarter, coffee purchased direct from a fair-trade certified cooperative in Costa Rica growing cooperative in Costa Rica through the Community Agroecology network, earning $3.77/lb. for the farmer. A radical campus newspaper, “The Hungry Slug” starts up. On May 20th, 300 workers and students kicked off a campaign to create an alliance to support campus workers in their contract battles with the UC. SWCJ quickly became one of the strongest organizations on campus. It has developed a solid membership and organized a number of successful actions. We aim to create ties with other student groups and create opportunities for students and workers to come together. The Coalition strives to educate the UCSC community about UC labor issues. We organize spaces for students to show the University administration their support for workers.

Check it out. We meet Thursdays at 8 in the classroom below the Hungry Slug (Porter C-002) The group is based on the principle of equality. Meetings are open to all and decisions are made democratically by the people who show up. This means that membership is fluid: you become a member when you show up to a meeting and you have just as much of a voice as anyone else in the group.

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- For a better contract for AFSCME workers with a rally at the chancellor’s office. 2450 pledges by students to stand with workers, and 300 pledges signed by union members were formally presented to the chancellor’s office in a demonstration of our ability to mobilize and hold the administration accountable.

Forms to end military research at the UC, including UC management of the country’s nuclear weapons labs. (see page 22) Students successfully lobby to get fair-trade certified coffee served in the dining halls. This ensured that at least $1.26 per pound of coffee went to the coffee farmers, a vast improvement over the $0.55/lb. poverty wage offered by the conventional market.

These actions were crucial in getting AFSCME its new contract. The week after the strike, UC bargainers made concessions, offering a contract that provided yearly raises and chances to advance for AFSCME members.

Student and Worker Coalition for Justice

In spring 2004, student activists and AFSCME organizers got together to create an alliance to support campus workers in their contract battles with the UC. SWCJ quickly became one of the strongest organizations on campus. It has developed a solid membership and organized a number of successful actions. We aim to create ties with other student groups and create opportunities for students and workers to come together. The Coalition strives to educate the UCSC community about UC labor issues. We organize spaces for students to show the University administration their support for workers.

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These actions were crucial in getting AFSCME its new contract. The week after the strike, UC bargainers made concessions, offering a contract that provided yearly raises and chances to advance for AFSCME members.

Student and Worker Coalition for Justice

In spring 2004, student activists and AFSCME organizers got together to create an alliance to support campus workers in their contract battles with the UC. SWCJ quickly became one of the strongest organizations on campus. It has developed a solid membership and organized a number of successful actions. We aim to create ties with other student groups and create opportunities for students and workers to come together. The Coalition strives to educate the UCSC community about UC labor issues. We organize spaces for students to show the University administration their support for workers.

Check it out. We meet Thursdays at 8 in the classroom below the Hungry Slug (Porter C-002) The group is based on the principle of equality. Meetings are open to all and decisions are made democratically by the people who show up. This means that membership is fluid: you become a member when you show up to a meeting and you have just as much of a voice as anyone else in the group.

2004
- Starting Spring quarter, coffee served in the dining halls was purchased direct from a coffee growing cooperative in Costa Rica through the Community Agroecology network, earning $3.77/lb. for the farmer.
- A radical campus newspaper, “The Project” starts up.
- On May 20th, 300 workers and students kicked off a campaign

2005
- For a better contract for AFSCME workers with a rally at the chancellor’s office. 2450 pledges by students to stand with workers, and 300 pledges signed by union members were formally presented to the chancellor’s office in a demonstration of our ability to mobilize and hold the administration accountable.
CUE is the independent, member-run union that represents clerical workers at the UC. Clericals mostly work behind the scene. They are the people who process all the paperwork on campus, and provide childcare and health services. Not surprisingly, most CUE members are women in traditionally female jobs, working just as hard but receiving far less respect than many other workers. Many CUE members have their bachelor’s degrees and a substantial number are UC alum, but most are struggling to get by on meager wages that continue to decline in real terms as inflation drives up cost-of-living.

Being an independent member-run union has its pros and cons. On the bright side, the workers in CUE can take the union in the direction that’s best for them. But because CUE is a smaller union, it has less bargaining power because it doesn’t have access to all the resources of larger unions (for example: AFSCME).

Last year, CUE members worked hard to bargain with the University mostly on issues of wages, parking and benefits. Basically, the problem was that the workers’ wages were staying the same but the University was increasing what workers had to pay for parking passes and health benefits.

A bureaucratic battle ensued. The University refused to bargain and declared the two parties to be at an impasse. After PERB (the Public Employment Relations Board) ruled in the UC’s favor (that they were indeed at an impasse) a mediator was called in. When no compromise was reached, last winter, a fact-finding team was created (with one member chosen by the UC, one by CUE and one they agreed upon). The fact-finding report ruled overwhelmingly in CUE’s favor finding that:

- UC is diverting money earmarked for clerical wages to other purposes
- UC makes a huge profit every year, partially at the expense of its employees
- UC pays its clericals far, far less than CSU and other comparable employers.

So the next logical step would be for the UC to realize it’s mistakes and raise clericals’ wages. But in this case, (as usual) labor laws favor the employer. The UC had been found, by a neutral fact finding report, to be guilty of paying unfair wages, but the law didn’t force them to do anything about it. The UC held it’s ground, prompting a three day CUE strike to protest unfair labor conditions. This happened right after school let out last June. The strike was unsuccessful.

CUE’s last contract expired September 30, 2004. They have been bargaining for a new contract, which will either be for a three or four years, but are currently contractless. The struggle continues this year. After refusing to bargain, the UC filed a letter saying the two parties were at an impasse. Again, the Public Relations Board ruled in the UC’s favor. The next step is mediation and then fact-finding, and potentially another strike.

The most contested issues in the contract are wages and the sympathy strike clause. This clause in CUE’s contract allows the union to call a ‘sympathy strike’ to join other unions who strike. Last year, CUE used this clause to go out in support of AFSCME and UPTE. When more workers strike, the strike is more impactful and, thus, more successful. The UC fears the power that labor has when they are united and insists that this clause be taken out of the next CUE contract.

Stay alert for information on the continuing saga: CUE v. the UC. Look for ways to help out! We saw with the AFSCME strike last year, the mighty mighty University is no match for the combined strength of workers and students.
By Emily Hell and Marla Zubel

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

In the forties when the UC agreed to manage the lab, they literally didn’t know what they were getting into as the work being done at Los Alamos was top secret and nobody except the lab scientists and the Army Corps of Engineers knew how sinister the work was that was being done there. Since then, however, the regents have had their share of enlightenment, and although the relationship lab has undergone decades of resistance by students and faculty alike they continue to sign the contract every five years.

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

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

The DOE spend billions of dollars on various nuclear weapons programs, including the Stockpile Stewardship Program, which provides for upgrades of every nuclear weapon the US has, as well as for the production of new nuclear weapons. This is all under the guise of stabilizing an already existing arsenal of weaponry. The goal of the SSP is to enhance the capabilities of the US nuclear weapons stockpile. Though a huge portion of the DOE’s budget is devoted to these weapons “improvement” programs, the budget contains very little information about them.

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

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

Recent mismanagement scandals have resulted in Los Alamos lab being put up for bid by the U.S. government. This is the first time in the history of the lab’s partnership with the UC that this has taken place. In an effort to make their bid for the labs more competitive, the UC has teamed up with war profiteer Bechtel Corporation for management of the labs. The University of Texas in conjunction with Lockheed Martin have also teamed up to compete for the bid.

Students Protest Regent’s Decision to Bid on Nuclear Labs

On May 25, 2005 the UC Regents witnessed a passionate display of concern and anger at the University of California’s decision to bid with corporate war profiteer, Bechtel, for the nuclear weapons labs at Los Alamos.

More than fifty UC students, mostly organized by UC Santa Cruz’s Students Against War (SAW), and two NGOs (Nuclear Age Peace Foundation and Tri-Valley CAREs) attended the UC Regents meeting at UC San Francisco. At the meeting a committee of UC regents (the finance committee and the committee for “oversight of the energy department labs”) and Bechtel representatives discussed and voted to join forced in order to make their bid for the management of the labs more “competitive” against the University of Texas and Lockheed Martin.
At 8:00 a.m., the regents meeting began with a 30-minute public comment period. People were allotted a minute and a half to speak on whatever issue they wanted, but due to the nature of this meeting everyone who spoke (mostly UCSC students) used this limited opportunity to voice opposition to UC’s management of the nuclear weapons labs and their proposed partnership with Bechtel. When the 30 minutes came to a close many more students still wished to speak. When they were denied this opportunity they began protesting. Student unfurled banners that they had snuck in past the security, raised their fists and chanted “We will not be silenced in the face of UC violence!” The regents immediately left through the back door as a squad of about 15 police and security guards filed in and declared the protest an unlawful assembly, ordering the students to leave the premises or risk arrest.

At this point, a highly organized, beautiful display of spontaneous democratic process, the students held a meeting in which they voted that they would like to stay to witness the regent’s vote on the labs and therefore would remain silent. The regents consented to this agreement and filed back into the auditorium only to witness students tying their blue solidarity armbands around their mouths to symbolize the silencing of students and overall lack of student participation. Based on their facial expressions, this seemed to irritate and aggravate many of the regents.

But the students were not prevented from displaying their opposition throughout the rest of the meeting. When Regent Blum, who seeks to profit $25 million dollars from the contract, spoke, students waved dollar bills in the air. They also were rather animated with thumbs down, hissing and an occasional laugh at the notion of “national service” which characterized many of the regents’ attitudes toward the labs. The only regent to oppose the management of the labs was vice president of the Alumni Association, Gary D. Novack.

After a lengthy meeting between regents and corporate representatives the committee voted to bid and again the students jumped up in protest. They ripped the arm bands off of their mouths shouted, “We vote no!” Again the regents filed out of the room and the cops swarmed in. This time the students a nd N G O’s left in disgust to hold a rally/press conference outside. But when the meeting reconvened, no one who was thought to be associated with the protesters was allowed back into the “public meeting.”

The next day the rest of the regents, including the appointed student regent, followed the suggestion of the lab committee’s and voted 11-1 to bid with Bechtel for Los Alamos. The Department of Energy and Congress will determine this fall whether the UC will continue it’s 62-year contract or if the University of Texas and Lockheed Martin will take over management of the labs.

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**Student Statement Against the UC’s Management of Nuclear Weapon Labs and Partnership with Bechtel**

*By The Coalition to Demilitarize the University of California*

We the Students of the University of California Oppose the UC-Bechtel Partnership to Manage the Los Alamos Nuclear Weapons Laboratory The Regents of the University of California have announced a partnership with the Bechtel Corporation in their bid to manage the Los Alamos National Laboratory (LANL). The students of the UC oppose this partnership and the UC’s continued involvement in the design and production of nuclear weaponry.

The 62 year history of UC management of LANL has been a highly contested one. Students, faculty, and staff have debated the UC’s role in the design and production of weapons of mass destruction since the signing of the first contract in 1943. Throughout the Cold War students continually protested against the UC’s complicity in the arms race. With the demise of the Soviet Union many assumed that the role of nuclear weapons in our nation’s security would be reduced, and that the opportunity to move toward nuclear disarmament would finally be seized.

Instead, it appears that our nation is poised to begin a new arms race, one that will likely involve the design and production of new nuclear weapons, or, in the very least the replenishment of the existing arsenal of 10,350 weapons. This would amount to a total lack of faith and goodwill on the part of the United States to honor its obligations outlined in the Nuclear Non-Proliferation Treaty. LANL’s role in this process will include its traditional one; the research and design of nuclear weapons, but it will also include manufacturing. The Laboratory is currently manufacturing small batches of plutonium pits (the cores of nuclear weapons). The Department of Energy has called for a new site-wide environmental impact analysis for LANL, an initial step in preparing the Lab to produce upwards of 400 pits per year. Manufacturing is quickly becoming a central program at LANL.

Bechtel and the two other industrial firms the UC Regents are partnering with - Washington Group International, and BWX Technologies Inc. - will make mass production in Los Alamos more than a reality, they will make it highly efficient. All three corporations have extensive contracts managing the largest production, weapons testing, and waste disposal sites in the U.S. nuclear weapons complex.

It is for these reasons that we oppose the UC Regent’s planned partnership to manage the Los Alamos National Laboratory. We call on the Regents to recognize that the further proliferation of weapons of mass destruction is the not the proper role of a university. Blindly doing the bidding of those who would have us resume the nuclear arms race is unacceptable. Binding the university to industrial corporations whose profit and power rely upon the further militarization and nuclearization of our planet is unacceptable. The only responsible and acceptable bid to manage LANL must necessarily include a radical programmatic shift toward disarmament and environmental restoration.
Students Against War

On January 20, 2005, in response to Bush’s inauguration, about 200 students turned out for a speak-out against the War on Iraq in front of the McHenry Library, organized by Revolution Youth, the International Socialist Organization, and the College Democrats. The bullhorn was open to all who wished to speak, and students associated with the planning organizations, as well as many others, took their turn. Immediately following the noon rally, many of the students who showed up for the event took part in a meeting to reestablish the antwar movement here at UCSC.

Two years ago, with the prospect of a war on Iraq looming, students at this campus formed Standing United for Peace (SUP). SUP organized rallies and teach-ins that year, among other things, but disbanded at the end of 2003 due in part to the general sense of disempowerment associated with anti-war organizing that swept the nation after failing to prevent the war. Recognizing the need for persistent organizing against the war, the Committee to End the Occupation formed last year with a handful of students, but had trouble getting interest and involvement. But in the aftermath of George Bush’s re-election and in the face of increasing chaos in Iraq, there appears to be renewed student energy for organizing against this unjust, imperialistic war. From that energy spawned UCSC Students Against War (SAW).

While setting its sights on the larger goal of ending the war in Iraq and bringing the troops home, the organization has also identified three campaigns here at UCSC that fall under the umbrella of an antwar agenda, and has split up into working groups around these campaigns. The three campaigns are as follows: getting military recruiters banned from job fairs at UCSC and helping local high schools kick recruiters off of their campuses, to expose and put an end to weapons research that is being conducted on our campus, as well as the UC’s role in managing the nuclear weapons labs in Livermore and Los Alamos, and finally to resist the continuing attacks on our civil liberties, namely putting an end to the U.S. government’s monitoring and harassment of foreign students under the Patriot Act.

Last Spring things heated up on campus as SAW launched its campaigns with full force, kicking the military recruiters out of the job fair (see article below), beginning weekly weapons inspections of our campus, and crashing the UC Regent’s meeting where they voted to partner with Bechtel and compete for the nuclear lab bids. SAW has already done a lot but there’s much more to do. Interested in getting involved? Now is as good a time as any! The group meets on Fridays from 5-7 pm in the Baytree Conference Rooms (above the bookstore). See ya there!

BEING A MILITARY RECRUITER MUST SUCK

By Mara Ortenburger

The United States Military has seen better days. Operation Iraqi Freedom is a train wreck. Nearly 2,000 American soldiers and tens of thousands of Iraqi civilians have been killed. Public support for the war is spiraling downward. In the spring of 2005 the Army missed its recruiting goals three months in a row, and the Marine Corps recruiters have been doing even worse. Recruitment offices have been plagued with scandal. And if that isn’t bad enough, military reps cannot even come enjoy UCSC’s beautiful campus without having to deal with some seriously pissed students. This became clear on April 5, 2005, when recruiters from the Army, Navy, and Marines were driven out of the campus Career Fair by over 200 banners, chanting, shouting, drum-beating protesters. Yes indeed, it has sucked to be a military recruiter lately.

The main rationale driving the April 5th action involved the military’s Don’t Ask, Don’t Tell policy which openly discriminates against queers. Because of this, the presence of military recruiters on campus directly violates the University of California’s nondiscrimination policy. This policy was adopted by the Regents in 1983 to prohibit “legally impermissible, arbitrary, and unreasonable” discriminatory practices within all university sponsored groups, programs, and events. Nevertheless, the school continues to invite recruiters to campus career fairs. Regents have been trying to justify this hypocrisy for years by claiming that “military recruiters are officials of the United States Government engaged in lawful pursuits as part of their official duty, and it would be inappropriate for the University to interfere with their recruitment activities.” In other words, because the Don’t Ask, Don’t Tell policy has been unsuccessfully challenged in the Supreme Court, it does not fall under the “legally impermissible” category mentioned in the University’s nondiscrimination policy. Apparently the UC Regents are totally down with legal discrimination.

The thing is, even if UCSC wanted to ban recruiters from campus there would be some heavy legal shit to wade through. The Solomon Amendment, passed by Congress in 1996, threatens to withhold federal funds from schools that deny access to military recruiters. That’s right, federal law punishes schools that refuse to be the bitch of the United States Military. Fortunately, this law was deemed unconstitutional in the Third Circuit Court of Appeals, and will be reviewed by the Supreme Court sometime in the fall. Hopefully this fucked up law will be overturned once and for all, but until then we have a responsibility to do what the university will not: enforce our campus nondiscrimination policy by ensuring the removal of all military recruiters from our campus.
Protesters on April 5th had many other reasons to rally against recruiters. The military is a supremely threatening place for women, people of color, and anybody who dares to question the logic of war. In surveys conducted by the Veterans Administration, 90% of women in the military reported harassment and 30% reported being raped. 75% of African Americans and 67% of Latinos reported racially offensive behavior. Conscientious objectors face abuse and prison time.

Furthermore, recruiters prey on society’s most disadvantaged groups, making wild promises of travel, money for school, job training, and adventure. This is bogus. Only 15% of enlistees get the full amount of funding promised by the GI bill and 57% get no money at all. As far as job training, only 12% of male veterans and 6% of female veterans are able to apply skills they learned in the military to their civilian jobs. In addition, the unemployment rate is 35% higher among young veterans than for their non-veteran peers.

As the truth behind these promises is uncovered, recruiters have had to scramble even harder to lure young people into the military. And apparently, some recruiters have been willing to commit illegal acts in order to do so. This past spring, the military called for a one-day suspension of recruiting activities in order to retrain recruiters on the ethics involved in their job. This action came as a response to several reports of misconduct by recruiters including encouraging teenagers to lie to their parents, forge documents, and fake drug-tests. One recruiter was even caught on tape telling a potential recruit that he would be arrested for missing an appointment they had arranged. And these were only the reported cases of abuse. It is a pretty safe bet that the one-day retraining has done shit to fix things… these problems are inherent in the culture and structure of the military itself.

Yes, it is easy to get demoralized about the insane war being waged in our names, but the counter-recruitment movement is a way to tangibly disrupt the push for war. This issue is a central part of the agenda of Students Against War, the campus group that organized the April 5th Career Fair action. Also, the Brown Berets of Watsonville have done some amazing and inspiring work to protect central coast youth from the powerful grip of recruiters. These efforts fit into a larger counter-recruitment movement that is sweeping the nation and hindering the war effort in a powerful way. So be on the look out for the Solomon case, future actions at campus job fairs (held twice a school year), and other central coast counter-recruitment hell-raising. Throw a wrench in that fucking war machine, support counter-recruitment however you can!

Knowledge, War, and Capital:
Inside the Military-Industrial-Academic Complex

By Aaron Dankman

The University of California operates a total of ten campuses which serve more than 208,000 students and employ over 120,000 thousand staff and faculty. It is arguably the most prestigious public university in the world. But what is this massive conglomeration of buildings, resources, and people? What is its function? Its purpose? As the UCSC peace group Fiatpax asked: “What kinds of knowledge are we seeking about the world and the other humans with whom we share this earth?”

To answer these questions we can follow a trail back to the post-World War II era, during which massive state intervention in the economy began to manifest in the form of what President Dwight Eisenhower called the ‘military-industrial complex.’ During this period, increases in military research funding were paralleled by decreases in civilian research funding, mirroring the large-scale trend of government support for big-budget defense spending at the expense of social investment. These initial prioritizations frame the system we see today, a system in which the Pentagon serves as the central manager of industrial interests. It is important then to ask how the university, especially our public university, fits into this framework.

The university’s intellectual core of faculty and graduate students performs research, which of course requires funding. Unfortunately for those involved in the science and engineering disciplines, the main sources for research funds are the Department of Energy, NASA, and especially the Pentagon with its subdivisions: the Department of Defense, the Office of Naval Research, and many others.

In theory and practice this means that universities have been incorporated into the military enterprise, a vertically ordered organization tying universities and corporations all the way back to the Department of Defense headquarters. Thus, through centralized coordination structures that emerged in the sixties as well as monopolization of research funding options, military interests maintain broad control over the total science base. ‘Individual

www.fucktheregents.com
scientists may be choosing and developing their own research projects, but it is the military establishment that decides the priority and funding for these projects.’

This control persists to the very root of science today; as writer Brian Martin pointed out: “Military funding also affects what are thought to be the key questions within certain fields, such as certain computational challenges in the early days of computers. This affects areas as diverse as the study of climate, gravitational anomalies, genetic engineering and group psychology.”

This military control operates most effectively through what is known as a principal investigator, an academic who applies for grant funding to spearhead research projects. This format is key to military interests; as the US military put it: “A major contributor to the Army science base is the single investigator… individual investigators provide the Army with the ability to broadly influence the total science base, quickly exploiting opportunities that may arise.

It is clear that agendas and priorities in the science and engineering fields are set by the military’s interests, but it is also important to note the economic interests involved. Deeply tied to the technological innovation that universities provide for military use is what Noam Chomsky has called “the subsidy of security,” in which the majority of technological research and development is undertaken by the public sector. As technologies are refined to the point of profitability they are patented in the private sector and produced for military use or sold back to the public who financed the initial development. Chomsky notes that over fifty percent of all research and development conducted in the electronics, computer, aeronautics, metallurgy, laser, and telecommunications industries has been done with the public’s money.

Within these circumstances, what some have called ‘science-for-its-own-sake’ is impossible. The practice of science in this country is presently subservient to the mutually reinforcing interests of war and capital.

This “Pentagon Kapitalism”, as political economist Seymour Melman called it, pervades all levels of our educational system, prioritizing death over life, aggression over cooperation. As Julian Huxley, a British biologist remarked in 1934 regarding the militarized system of research and development emerging in both the US and UK, “If you are willing to pay for more [people] and more facilities in war research than, say, medical research, you will get more results adapted to killing people, and less adapted to keeping them alive.”

This points to the very foundations of war in today’s world, and these insights could be crucial in the building of an effective anti-war movement. Protest against the war must mean protest against the weaponry which fuels war; it must mean protesting the funds that employ science to the ends of war. And in drawing these connections we begin to see opportunities for linking up with other movements, for the university is comprised of more than administrators and academics, though they receive the bulk of funds. Without service and clerical workers, without custodians, assistants, groundskeepers, and countless others, the university could not produce the knowledge and the knowledge bearers who drive the war machine.

Knowledge, war, and capital form three axes of U.S. militarism today, and the future of antiwar movements depends on our ability to realize those connections and thus coordinate effective resistance.

Find out more about the UC’s involvement in the nuclear arms race, and the control the Department of Defense has on university research:

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

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

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

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

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

The Wall exhibits the degree to which the Israeli occupation is more than just daily oppression. In fact, it is a targeted colonial endeavor. The military clears the way for Israeli settlements which are built on strategic locations in the territories. The settler movement and its counterparts in the Israeli government openly advocate Israeli annexation of Palestinian land and the “transfer” (ethnic cleansing) of all Palestinians. Ministers in the Israeli government openly support this racist ideology.

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

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

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

For more info or to get involved, visit the UCSC Committee for Justice in Palestine’s website: http://cjp.vze.com.

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

www.electronicintifada.net
B’Tselem: www.btselem.org

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

As the only Muslim student organization on campus, the UCSC Muslim Student Alliance has quite a lot to accomplish. The MSA strives to embody the concepts of unity, strength and activism and implement these in our daily lives.

We are dedicated to spreading truth, increasing awareness (political, social, religious, etc.) in our community, dissolving stereotypes, resisting oppression, and strengthening the bonds between Muslims and humanity at large.

We seek to educate, and be educated; to promote a better understanding of Islam among Muslims and people of other faiths - and to provide a space to gather and unite the Muslim student body.

For more information about our events and what we do, when our meeting times are, or to get involved or co-sponsor an event with us, please visit us at http://www.ucscmsa.org to keep updated and keep in touch.

Student Association of Arabic Culture

Entering their third year, the Student Association of Arabic Culture has been actively working to offer UCSC and the greater Santa Cruz community a look at Arabic culture through music, film, food, and various other forms of art, in the hope of challenging stereotypes.

In 2005, the second Arabic Art Show (poster on right) was presented, expanding the theme to not only Arabic, but South Asian and Muslim identities as well. It was featured at the Stevenson Cafe, as well as downtown at Cafe Limelight.

Collaborating with Committee for Justice in Palestine, SAAC co-produced a night of art, music, and traditional Palestinian dance (debkeh) as the final night of Palestine Awareness Week.

For more information about what we do, or to get involved/co-sponsor, please contact us at saacucsc@hotmail.com.
TENT UNIVERSITY

Tent University, April 18-22, 2005, was billed as a week of direct democracy to contrast the skewed priorities and the undemocratic nature of the UC. An alternative University would be established at the base of campus, where students would camp, living communally and participating in activities and discussions. The first night, a standoff occurred between UC riot cops, called out by Chancellor Denton who insisted that students not stay the night at the base, and students who refused to leave. Eighty students who decided to risk arrest sat down together in small circles linking arms while officers pulled them away, using pain compliance, one by one. Hundreds of students stood by; shouting, singing, and crying as they watched the ensuing spectacle. After several hours, a compromise was made, the police left and a small number of students camped in the Quarry. Tent University was defined by that night, that week entire student body was discussing what had happened. There were criticisms both of the administration’s decision to call out riot cops and authorize pain compliance as well as participants’ determination to fight for the right to camp at the base.

TENT University: Education Our Way

The first day of Tent U I woke up feeling empowered. I had decided not to go to my usual classes so I could participate in some hands on education. The day was filled with dialogues of what to do after the UCSC free speech curfew, many didn’t want Tent U to just become an issue about the no camping policy but the majority agreed that the priority was TENT University, education our way. After the decision was made that we were going to follow through with the initial plans for Tent University many of us wondered what impact our decision would make. Around 9:00 pm three hours after Tent University had a meeting with two UCSC public affairs women about the consequences of people camping at the Base, many of us were relieved that the police hadn’t arrived. It had seemed that the administration wasn’t going to act on our “disobedience.” I was dancing to the beats of a small drum circle when suddenly the mood in the air changed. A dozen police vans drove into the parking lot. Immediately, eighty of us gathered in the main tent, breaking up into small groups of ten with linked arms and our heads down. The adrenaline was pumping and I had no idea what to expect, but I would have never expected to see students intimidated with violence. I used to think that from all the violence I see on the media my mind would now know how to take it, but when I saw the faces of peaceful students in pain from the chock-holds I have never felt more powerless. One by one the people in the circles were getting arrested, there were hundreds of people around us in support, offering us water and food, cameras and tape recorders, everywhere documenting the night. We sang, we chanted, we meditated--everything to keep our spirits up and our voice strong. It took three hours to arrest 18 people. My group was at the opposite end of the tent. The arrests seemed more horrific as the group became smaller and the reality of being hurt was more real. When they finally got to us we all put our heads down and linked our arms tight. I closed my eyes and took a deep breath and before I knew it we had three officers surrounding us. They pulled us up by our necks and put pressure on our arteries so it would be hard to breath. I didn’t know how long I would last with someone choking me. The officer whispered in my ear, “If you move, I’ll arrest you.” Confused by his words, I stayed as limp and calm as possible as I felt the person next to me pulled away. Then I was release. I opened my eyes in relief, looked next to me and saw my friends. We linked arms and tears ran down my cheek. When I pay for a tuition I can barely afford I expect that money to go into my education not towards paying teams of police officers overtime and hiring UC officers to “control” our free speech. During some of the arrests people around were shouting “Shame on you” to the police. Well, I just want to say Shame on this capitalist system that supports the constant mental and physical oppression of people--that has turned educators into bureaucrats and student into criminals.

Nicole Landau
What was so problematic about Tent University? The best criticisms I’ve heard are these: First, the event was put together too quickly. Ideally TU organizers would have had more time to meet with all relevant student orgs and discern not only how the initiative could best serve their interests, but actually become their initiative. Tent U was driven by a group of committed organizers hoping the campus would come along for the ride. Lots did. But many did not. This leads into the second criticism: Tent U lacked the diverse student body an alternative University should have. Many students of color participated in Tent U throughout the week, but it is fair to say that most participants were white. The most circulated story communicating students of color discomfort and frustration with the space of Tent U was the scheduled MEChA meeting being displaced by a stubborn drum circle. This story clearly captures some of the more subtle ways Tent U frustrated interest and involvement from students of color. This frustration could have been partially abetted with the aforementioned longer-term organizing and relationship building.

But one problem that made Tent U’s cultural parochialism especially difficult to overcome was how this initiative – conceived at Rutgers in New Jersey – translated in Santa Cruz. At Rutgers, the whole point of a tent university is to dramatize the displacement of higher education – the ephemerality and make-shift quality of tents signify how poorly prioritized education is for the state of New Jersey. This messaging got rewired in Santa Cruz. Instead of signifying skewed budget priorities, tents came to represent a better educational environment: more folksy, natural, grass roots, breezy, etc… Tents have a different cultural meaning in Northern California than in New Jersey. Tents have been important resources and symbols for the dropout and back-to-the-land subcultures that have historically thrived here. While these subcultures have had multicultural inspirations – various First Peoples, Rastafarianism… - they have been predominantly white. Thus Tent University Santa Cruz was laden with particular cultural codes even before getting pitched – codes that attracted some and repelled others.

Thus, the day of direct democracy was democratic for its participants, but did not adequately represent the students and orgs impacted by the decisions reached. The decision to hold the base of campus and potentially face the police had ramifications for all campus organizing – if Tent U organizers lost the ensuing media battle, organizing momentum would be stalled – and yet was decided upon by activists from a particular milieu. Even if this was not the intention of Tent U organizers, what happened was understood in the media and on campus as a manifestation of the entire student organizing community. Many folks were unwillingly spoken for on April 18\textsuperscript{th} and are rightfully angry.

Despite these criticisms, Tent University has provided a modest opening that all student groups can benefit from. To grasp this opening, I think we need a clearer picture of what happened on April 18\textsuperscript{th}. The two crucial questions are: Why did the administration sicK riot cops on a peaceful gathering of students, and why were the students present so determined to stand their ground for their right to camp at the base of campus – a right that was apparently peripheral to the rationales driving Tent U?

The first question has been nicely addressed: The police were released to send a message to student activists who have been feeling increasingly empowered by a string of successful actions, mainly counter-recruitment efforts, and the AFSCME strike. The administration’s authority was undermined by these events. Forcibly removing students from the base of campus provided the opportunity to reassert administrative authority \textit{and} replace felt power with felt fear among student activists.

The important point here is that for the administration, the students at the base of campus on Monday night were \textit{all} student activists. Any divisions or nuances we know or feel were absent in the minds of administrators. As particular the participating milieu may have been, they took a painful hit for the student body. This point was grasped immediately, evidenced in the impressive solidarity expressed for the arrested and disgust for the arresters.

More importantly – and this is the crucial point – the events of April 18\textsuperscript{th} and the amazing postering and video campaign that followed, created impressive conditions for student organizing. Many people who had not been involved in student activism were down right pissed! The disturbing/brilliant images of the night communicated one of Tent University’s primary points – that the administration is not listening to students – on a scale previously unimaginable.
for no clearly articulated reason beyond the romanticization of a rarefied radicalism.” While the crowd was predominantly white, there were student of color participants. I am sure quite a number of those present grew up poor, and/or are experiencing economic precarity today. But the participants were largely unrepresentative of all the folks affected by their actions, particularly students of color whose communities are hurt most by the budget mal-distribution Tent U was meant to protest. On this point, the fact that Tent U participants could choose to sit down, link arms, and risk arrest highlights a racialized division between the mostly white kids who have that kind of choice and the mostly kids of color whose communities are subjected to police violence daily, and are not given the choice to walk away. This racialized division helps explain the ambivalence some student of color activists felt about the arrests and the ensuing spectacle. Staying on the critical tip, long or short-term strategy was not a significant part of Monday’s discussions. The following questions were not seriously deliberated: What is our messaging for the media, how might the possible police confrontation affect other student organizing on campus, how does fighting for the right to camp at Bay and High fit into longer term student goals.

The decision to maintain a 24-hour presence at the base of campus was not grounded in a clearly articulated rational or strategic analysis. But I still want to suggest there was a deep core of intelligibility to the decision reached – one worth unpacking. Organizers had won a concession from the administration: daytime activities could run at the base and students could sleep at the quarry – not a bad deal. And yet the consensus reached on Monday was that students would hold their ground.

A primary reason the consensus to stick with the base was reached and then carried out is precisely because students have no faith in the authorities that were telling them to do otherwise. While camping at the base was not integral to the vision of the event, students’ refusal to move was a manifestation of their lack of trust in the administration. The police violence only proved how intelligible the refusal was; it clarified what a low priority the student body is for the UC administration.

While Tent U’s ill-considered refusal was only enacted by a particular group of students, the administration’s desire to make their pain universal worked. Thanks to the batons, surgical gloves, courage, and flashing cameras, the refusal of a few began sparking latent frustrations within the entire student body. It is up to those interested in the emergence of a genuine ‘student movement’ to nurture and channel this frustration respectfully and responsibly. We have an opening. Let’s use it. 

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

Here at UCSC we can see lots of examples of patriarchal power at work in our daily lives. You might see sexism in your classrooms. The articles and books you read might all be written by white men, or the course might include token reference to one or two women, usually also white and straight. In lecture, you might notice that profs and TAs remember men’s names more frequently than women’s, or call on men (also usually white and middle class) more often and with more respectful attention. Sexism also likely affects the grades you get, though also always in relation to other kinds of privilege you’re partaking, or not, in. You might see patriarchy manifesting in social settings – parties, cafes, on the bus (check out who’s wearing the “Freshman girls – get them while they’re skinny” T-shirts, and notice how you feel). You might see it in whether you feel comfortable walking down the path to the library after dark. You might see sexism in how you’re treated at the health center (especially if you have to go there once a year for a pelvic exam!) – does your doctor assume that you’re incapable of using contraception correctly and recommend that you get a carcinogenic Depo-Provera implant?
Notice that, when we talk about patriarchy, it doesn’t stand alone. Systems of oppression and privilege – patriarchy, racism and white supremacy, class stratification under capitalism, heterosexism and gender binarism, and others – intertwine in all aspects of our lives. All of us here – students, janitors, professors, bus drivers, food service workers, and so on – live lives in relation to our gender, who we want to have sex with, how much money we have, how others read our skin color and ethnicity, etc. For instance, being white and middle class affords considerable opportunity in this university setting and in Santa Cruz – both in who can come here and who can live here. These forms of privilege, in turn, deeply affect how each of us experiences gender oppression or privilege, and vice versa. It’s important to think about patriarchy in relation to other ways we’re positioned, because tearing it down will involve challenging it all.

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

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

Resources

- UCSC Women’s Center: Cardiff House, 459-2072, http://www2.ucsc.edu/wmcenter/
- Rape Prevention Education 459-2721 Student Health Center, Room 147
- Gay Lesbian Bisexual Transgender Intersex Resource Center (GLBTIRC) 459-2468 Merrill College (next to KZSC)
- Walnut Avenue Women’s Center, 303 Walnut Avenue 426-3062
- The Diversity Center 177 Walnut Avenue 425-5422
- Bell Hooks, Feminism is for Everybody (South End Press, 2000)
In 2003, the Princeton Review said that students rated UCSC as the top public university for Gay Lesbian Bisexual Transgender Intersex (GLBTI) acceptance (okay, they just called it “Gay Acceptance”). This might be true - the official history of queer students here goes back at least to an inaugural symposium in 1971. (For fabulous oral history, check out the Out in the Redwoods project (http://library.ucsc.edu/reg-hist/ori/exhibit/index.html)). Even the current Chancellor, Denice Denton, is an out dyke (okay, she calls it “lesbian,” when she talks about it at all). So, it’d seem that this is an absolutely fabulous place to be queer, to become queer, and to sort out what “queer” means, anyhow. Well, we’re here to tell you that there is a lot of potential queer fun awaiting your pleasure this year - but it’s still no walk in the park to be out and fabulous at UCSC (unless we’re talking about a walk in the heteronormative, gender binary park). There are a bunch of good resources in this town, on and off campus, and hey, you’re not that far a drive from San Francisco.

We’re using the term “queer” here to name everything that’s not straight - which we think of as one male-bodied guy and one female-bodied gal having penile-vaginal intercourse regularly, in the missionary position, and holding hands while they walk down the street without getting beat up. The possibilities named by “queer” are much wider than even the labels “gay, lesbian, bisexual, trans, and intersex” can encompass. When you add a flexible or unconventional gender identity, sexual orientation, and/or sexual practice to the mix (let alone all three!) the possibilities are endless. There are more genders than two, more orientations than same/other and same/same (did you ever meet two people who were the same anything, anyhow?), and so many fun sexual practices we can’t even think of them all. But you should know that the definition we’re giving here is on the “radical queer” tip, and it’s okay with us if you want to call yourself gay or lesbian, or anything else. We just hope you carve out a space to be the gender you dream of, have fun sex with the folks you’re attracted to instead of the ones you’re expected to, and join the still-desperate struggle for political, social, emotional, and psychic freedom for queers and our allies.

The Lionel Cantu Gay Lesbian Bisexual Transgender Intersex Resource Center is a sweet queer space to escape the campus crowds. It’s up at Merrill, open M-F, and has comfy chairs, a kitchen, good lighting, and lots of printed and people resources. It’s a good place to meet people, take a break, and feel gender safe. Aside from the bathrooms at Saturn Cafe, you can’t beat it. The Resource Center aims to do education, advocacy, and to proved a safe space for UCSC GLBTI students.

Downtown, there’s the Diversity Center - (The Santa Cruz County Lesbian, Gay, Bisexual and Transgender Community Center). They do Friday night movies, a queer youth task force, a senior task force, host Santa Cruz Pride every year, and offer a walk-in resource. They’re a good bet if you’re interested in volunteering in a queer space in Santa Cruz, and worth checking out especially if you want to get off campus and maybe help with the teen programming. Can’t let the old foggies to do it all.

177 Walnut Avenue, Santa Cruz, CA
P.O. Box 8280, Santa Cruz, CA 95061
(831) 425-5422, (831) 425-0743 FAX
info@diversitycenter.org

Gay Shame is a response to the capitalist co-optation of gay and lesbian identity. A new chapter just formed in Santa Cruz, and they’re awesome. They say:

GAY SHAME is a virus in the System. We are committed to a queer extravaganza that brings direct action to astounding levels of theatricality. We will not be satisfied with a commercialized gay identity that denies the intrinsic links between queer struggle and challenging power. We seek nothing less than a new queer activism that foregrounds race, class, gender, and sexuality, to counter the self-serving “values” of gay consumerism and the increasingly hypocritical left.

We are dedicated to fighting the rabid assimilationist monster with a devastating mobilization of queer brilliance. GAY SHAME is a celebration of resistance: all are welcome. Contact Santa Cruz Gay Shame: gayshamesc@yahoo.com
heterosexual questionnaire

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

And so it bugs me that often sex ends up being horribly mis-managed and not fun, or flat out fucked up, or explicitly an exercise in demeaning yuckiness. Sex is a good thing, and we should have a fabulous time doing it, but we might also need to keep some guidelines in mind. The following are my bossy ideas for how to keep the deliciousness-neurosis ratio low.

**Sex in three parts:**

**Part One:** before you get to the salty, sweet, sweaty bits involved with sex, there’s the time between identifying someone you’d like to get with and actual canoodling. In my experience, the main neurosis in this part comes from people not being able to talk to each other ethically. If you’re attracted to someone, there are two times when the responsible thing to do is tell them how you’re feeling: 1. when you have an idea that they might return the favor, or 2. when you’re obsessing, your crush is causing you anguish or when it’s ruining your friendship.

Ethical divulging of attraction minimizes the embarrassment factor inevitably involved for yourself and your potential smooch-ees. I suggest scripts like these: “I’d love to hang out with you for the third time this week. But I want you to know that I have carnal intentions toward you. How do you feel about that?” or “I have to confess that I’m feeling a bit crushed out on you - are you interested in kissing later?” or “Can we make out, even though I’m not up for a romantic relationship at the moment?” Notice that these are verbal representations of what is sometimes supposed to be a purely spontaneous, you just know” kind of event. Don’t get me wrong: I’m all for wordless goodness. Trouble is that moving in, lips puckered, can leave the recipient of your pucker with no smooth way to take a bit more time, let you know that actually he has a boyfriend in Baltimore, or whatever.

A way the pre-naked part goes wrong is when your crush is pure fabrication. This is a non-consensual crush: the object of your affection is unaware of your interest, or uninterested, and you persist in interpreting their every action as proof of your excellent chances to someday soon nibble their earlobe. Which is why talking is good.

The main point: you should refrain from projecting stuff on people you’re into, you should communicate clearly, gently, and honestly with them, and you should make every effort to relinquish unrequited crushes.

Don’t base the kind of sex you have on movies, bad romance novels, or an abstract idea of what you should be doing. While a lot of the time the naked part is easy and fun, there is a fair chance that there’ll be some awkwardness.

**Part Two:** And then you’ve made it to sex narrowly defined - there’s probably kissing, groping, tingly goodness, and perhaps bare skin. Yay! But also, Yipes! What to do? Here I have three recommendations:

1. Don’t base the kind of sex you have on movies, bad romance novels, or an abstract idea of what you should be doing. While a lot of the time the naked part is easy and fun, there is a fair chance that there’ll be some awkwardness.

This is also the part where you go out and get tested for sexually transmitted infections, most notably HIV and hepatitis. Results generally take a week or two to get back to you, which should be enough time for you to decide if you’re really interested in your new crush. Heck, just go down to the Health Center and get tested right now.

2. Don’t base the kind of sex you have on movies, bad romance novels, or an abstract idea of what you should be doing. While a lot of the time the naked part is easy and fun, there is a fair chance that there’ll be some awkwardness.
other people on, but often have a hard
time asking them to change what or
how they’re doing things with/to us.
2. Be willing to stop explicitly sexual
activities, even after they’ve started.
If you’ve developed a hesitation, say
so. If you’re fine with kissing but
not with nipple pinching, say “I’m
good to go with the kissing, but don’t
pinch my nipple.” If you want to stop
making out altogether, say so. If the
person or people you’re in bed with
express a wish to stop an activity
- or sex as a whole - for heaven’s
sake, stop! You have the option
to masturbate later, but this is the
moment to pay attention to what’s
happening around you.
3. Be willing to expand the horizons of
what turns you on. If your new honey
likes nothing better than going down
on you, and you’re not sure what
you think about it, give it a shot. Or
if she’d really like to try sex with a
new strap-on in the shower, see if
there’s a place in your libido for that.
Or if he’s into role-plays, play along.
If any of the potential activities are
stretches for you, set up time limits:
five minutes of cunnilingus, unless I
tell you explicitly I want you to keep
going. We stop with the strap on if
the hot water runs out.

And in general: Don’t fall into the trap of
assuming that sex is only sex if penetration
happens, or if there are massive yelling orgasms
- these are fine but unnecessary ingredients. As
with part one, the keywords here are “ethical
behavior,” which involves communication,
emotional flexibility, and being present in the
moment. Finally: these are still potentially
dangerous times, my friends! Before any
potentially fluid-exchange-y activities, you
gotta talk about when the last time you got
tested was and what sex you’ve had since then.
This is never a hugely sexy conversation, but
with practice, it’ll become just another aspect
of your erotic talk. And since you’ll have
listened to my wise advice in Part One, at this
point you’ll already have been tested.
Regardles, latex = good.

Part Three: Especially if this was the first time
you’ve hooked up with someone, the post-
naked time can be neurosis-making. What are
they thinking? When will you see each other
again? This is another time to refrain from
projecting and be open to conversation. You
may have decided that you’re not interested
in any more hoo-ha, or that you’re interested
in lots more sweaty sweetness. In either case,
ideally you’ll let the
person in question know where you’re at
- again, clearly, gently, and honestly. This
doesn’t have to be a huge production, but
some communication is in order, post-sex - it’s
actually part of sex. Don’t make assumptions
about people you’ve had sex with! Don’t
pretend not to see them! Don’t obsessively
hang out in bars they frequent to remind them
you exist without talking about the fact that
you were recently touching tummies! And if
they’re weird and refuse to talk to you, be angry
at them, and reach for a state of compassion
beyond pity - they’re just incapable of adult
behavior just yet. The ideal in this part is for
clear and painless understanding of what’s
going on, in one of three situations:
1. you both want to keep having sex,
and with each other (brilliant!)
2. a. you want to and they don’t
(understand that you are perfect and
wonderful, anyhow, and try not to
argue too much with them) or b. they
want to and you don’t (be clear and
firm, without being mean)
3. neither of you want to (also fine!
Part civilly, and perhaps craft a
friendship).

Resources for Sexual Bliss

The Health Center on campus provides a variety of essential services. Taken from their website (http://www2.ucsc.edu/healthcenter/), useful resources include:

The Condom Co-op
The Condom Co-op provides condoms, dental dams, lubricants and other safer sex supplies to the campus community at a lower cost than you would find anywhere else. Starting around the third week of each quarter, students staff the Co-op at various times around campus. Co-op stuff can also be found at the Health Center Pharmacy. They also carry polyurethane condoms/dams for people who are allergic to latex, and do not recommend using spermidine because it often irritates, increasing the risk of STD transmission.

HIV Peer Counseling and Testing
All undergraduate UCSC students are eligible for free & anonymous HIV testing provided by highly trained Peer Test Counselors. They use a sample of your saliva, and so don’t even have to take a blood test. Call 459 4679 with questions or to set up an appointment. They also have information about getting tested for other STDs.

Health Center Pharmacy - open daily from 9AM - noon; 1:30 - 4:45PM.
- Fill any contraceptive prescriptions (pill, patch, ring, injection, diaphragm, cervical cap). Oral contraceptive prescriptions can often be filled at the health center pharmacy much more cheaply than elsewhere.
- Provide Emergency Contraception (EC, or the “Morning-After Pill”) and counseling.

Rape Prevention Education
Run not only educational programs but also offer support. 459 2721

Off Campus:
You local sexshop, Camouflage, also carries lots of goodies. Check it out at 1329 Pacific Avenue. If your in the city, San Francisco’s Good Vibrations, offers sex toys galore in a comfortable environment run by women.

Planned Parenthood is also a good place to get cheap or free contraceptives. In Santa Cruz, PP is located downtown at 1119 Pacific Avenue The Drop-In Center on Front St. across from the metro station also gives free, anonymous HIV tests Tues and Wed. from 3.30pm-6pm, but only 15 people are tested per day.

www.4exhale.org is a secular resource for women who have had an abortion.
This page has some great suggestions for anyone involved in social justice organizing:

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

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

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

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

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

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

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

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

7a. Think about whose work and what contributions to the group get recognized.

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

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

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

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

11. Struggle with and work with the model of group leadership that says that the responsibility of leaders is to help develop more leaders, and think about what this means to you: how do you support others and what support do you need from others. This includes men providing emotional and political support to other men. How can men work to be allies to each other in the struggle to develop radical models of anti-racist, class conscious, pro-queer, feminist manhood that challenges strict binary gender roles and categories. This is also about struggling to recognize leadership roles while also redefining leadership as actively working to build power with others rather than power over others.

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

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

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

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

For more reading check out: On the Road to Healing: A Booklet for Men Against Sexism

P.O. Box 84171 Seattle, Washington 98124 or plantingseeds@tao.ca
White Supremacy is an historically based, institutionally perpetuated system of exploitation and oppression of continents, nations, and peoples of color by white peoples and nations of the European continent, for the purpose of maintaining and defending a system of wealth, power, and privilege.

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

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

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

A. The purpose of racism is much clearer when we call it “white supremacy.” Some people think of racism as just a matter of prejudice. “Supremacy” defines a power relationship.

B. Race is an unscientific term. Although racism is a social reality, it is based on a term which has no biological or other scientific reality.

C. The term racism often leads to dead-end debates about whether a particular remark or action by an individual white person was really racist or not. We will achieve a clearer understanding of racism if we analyze how a certain action relates to the system of White Supremacy.

D. The term White Supremacy gives white people a clear choice of supporting or opposing a system, rather than getting bogged down in claims to be anti-racist (or not) in their personal behavior.

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

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

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

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

That growth peaked from about 1800 to 1860, the period called the Market Revolution. During this period, the United States changed from being an agricultural/commercial economy to an industrial corporate economy. The development of banks, expansion of the credit system, protective tariffs, and new transportation systems all helped make this possible. But the key to the Market Revolution was the export of cotton, and this was made possible by slave labor.

C. The third major piece in the true story of the formation of the United States as a nation was the take-over of half of Mexico by war -- today’s Southwest. This enabled the U.S. to expand to the Pacific, and thus open up huge trade with Asia - markets for export, goods to import and sell in the U.S. It also opened to the U.S. vast
indentured white servants and Black slaves in Virginia had formed a conspiracy to rebel and gain their freedom.

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

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

Elizabeth (Betita) Martínez has taught Ethnic Studies and Women’s Studies in the California State University system part-time since 1989 and lectures around the country. She is the author of six books, including two on Chicano/a history. She has been an anti-racist activist since 1960. Her best-known work is the bilingual book “500 Years of Chicano History in Pictures”, used by teachers, community groups, and youth since 1976. It was recently made into an educational video, in both English and Spanish versions. She has been a presenter at numerous sessions of the Challenging White Supremacy Workshop for activists in San Francisco.
When someone claims to represent “diversity,” it is hard to know if that person means that they experienced institutionalized racism, discrimination -- the colorlines. In the following pages I attempt to cover students of color on campus who think outside the box, jump outside the box that they are so often boxed into as another category on standardized tests, statistics, etc. The problem is that sometimes others outside of the trapped “boxed” marginalized categories ignorantly lump together all these different backgrounds into one “people of color” type of unity without actually understanding what our alliances mean. There is still a paucity of representation of people of color across all fields in our education, including access to resources and information documenting our histories in activism through our education at UCSC.

Last year, this guide only had a spread (2 pages) about Engaging Education out of an 80-page guide about political activism at UCSC. “Where are all the people of color?” I asked myself. Coming in, I thought the campus would be “diverse,” and I wondered what that really meant. Here is my chance to express myself, as a publications nerd, political activist, female person of color. I hope that the following issues described help incoming freshmen and other students involved within organizations on this campus have a more comprehensive and better understanding of how UCSC works and the reasons for people of color’s involvement in political activism in different forms.

There is an emergence of student initiation in various areas on campus to reclaim our education, histories, and space. From the perspective of ethnic student organizations and coalitions, we can see their political activist involvement in beginning, maintaining, and continuing traditions of the past, present and future. Thus we examine the pains, struggles, and triumphs in the events of the academic year 2004-2005.

The lack of representation in our curriculum is detrimental to education. Additionally, there is a gap in a wide variety of interdisciplinary studies and other major courses like Sociology, History, Psychology, etc. where discussing issues about race, ethnicity, nationality, generation, and class can be easily applied. With the passing of Measure 15, Community and Resource Empowerment (C.A.R.E.) with the support of Chancellor Denton, 2004-2005 was a winner for Engaging Education e²), the student initiated outreach and retention center. The alphabet soup of acronyms of various organizations, clubs, etc. on campus that create Student Union Assembly (SUA) and UCSC, are an attempt to erase colorlines and redefine ourselves. With our histories so inaccurately represented, if present at all in textbooks, we attempt to rewrite them--but first we must reclaim, relearn, and redefine in order to do so.

-Erin Pangilinan
Underrepresentation of Asian American/Pacific Islander Courses in the curriculum at UCSC has commanded the attention and concern of UCSC students, faculty, and staff, as well as students and faculty on other campuses. Judy Yung’s American Studies 80 Course, Introduction to Asian American Studies, was the main source from which students were educated in Asian American Studies. This successful lower division, introductory course appealed to students from all years and majors, benefiting up to 200 students a year. However, Judy Yung has yet to be replaced since her retirement and the courses she once taught are now absent from the curriculum.

Students have taken action because the Asian American/Pacific Islander Professor position remains unfilled in the American Studies Department. During winter quarter, a group of students, staff, and faculty formed the Asian American/Pacific Islander Professor Coalition. This coalition is working to bring about and spread awareness of this current situation and get a tenured AA/PI Professor hired within American Studies.

Students took responsibility for their education in this absence. The Asian American/Pacific Islander Perspectives (AA/PIP)’s purpose is to facilitate discussions around AA/PI identity formation in the US. Through the course, students look at contemporary AA/PI experiences, draw on personal experience, look at current issues and make direct connections to the past. The class is committed to creating an ongoing dialogue around the question, “What does it mean to be Asian American/Pacific Islander?” This class has been initiated by students for students, out of necessity. But even though students chose to facilitate these courses, it is by no means students’ responsibility to offer courses that the University is failing to provide.
There are also many commonalities between different histories; it is necessary to explore those similarities and differences through dialogue so that inter-cultural work can be done.

Here are some concepts explored in PHD.

History: How can we define history? How can we speak our stories when our parents and our grandparents have been silenced for so long? If History is written by the victors, does this mean we are the losers?

Double Consciousness: To see yourself through someone else's eyes. And to always feel inferior to that someone. To know that the “you” that is perceived does not often reflect the “you” that is projected.

Agency: The many ways that people manifest their own will. As a Filipina I am glad to take my life into my own hands. I am responsible for my actions and how they affect other people. I am responsible for my own liberation, but I owe a great debt to the people who struggled here before me. Agency is what I use to take a stand.

Space: I now know the importance of space, and of safe spaces. Reclaiming History cannot be done without reclaiming Space. There are so many times that I feel I don’t belong, that I have no right to occupy this space. We, along with all people who are oppressed and feel unwelcome in this country, have a right to be here. We have a right to sit among ourselves and to feel at home in whatever space we decide to claim. We have a right to use the resources on this campus, and to reclaim the ones being taken from us.

As a student of Filipino heritage, it is glaringly obvious to me that the curriculum at my high school and at my university have left me out. I refuse to believe that my family and my people have no place in American text books. I refuse to believe that the Philippines’ only importance is its relationship to the United States. I refuse to sit idly by while everything around me teaches me to hate myself. I will reclaim my heritage and my identity and make it mine for me alone.

The historical colonial relationship between the Philippines and the United States continues to haunt Filipino-Americans today, specifically Filipino World War II Veterans. In July of 1941, the United States exercised its authority over the Philippines by calling an order of Filipino soldiers to serve in the United States Armed Forces in the Far East (USAFFE). In the past, when Filipino War Veterans did receive benefits, it was only half of what Caucasian veterans received. It was not until December of 1999, that President Clinton signed a federal law granting benefits to Filipino War Veterans so they could receive the same regular assistance that had been afforded to all other veterans.

Since the passing of the Rescission Act of 1946, Filipino soldiers who fought during WWII have been stripped of their veterans’ status by way of removing their U.S. citizenship. In response to this, action steps were taken in forming a number of bills in the House and Senate over the decades. More recently, House Resolution 677 (HR 677), the Filipino Veterans Equity Act, aimed at restoring full and equal veteran status to Filipino Veterans of WWII, by amending the Rescission Act. The passing of HR 677 would have finally recognized Filipino WWII veterans as equal to U.S. veterans, entitled to equal recognition and benefits. However, it only received 207 of the 219 votes needed to pass in the House. Its counterpart, Senate Bill 68 (S 68), would have given $100 monthly to eligible veterans, medical care, and disability pension benefits specifically to the Philippine Commonwealth Army, recognized guerrillas, and New Philippine Scouts. Unfortunately, S 68 failed to pass in the Senate.
In response to this, Full Equity Now, a long established non-profit organization, continues to fight for Filipino veterans’ benefits. Because HR 677 and S 68 failed to pass in Congress, they are now publicizing and creating support for the new bills, House Resolution 302 and Senate Bill 146, the Filipino Veterans Equity Act of 2005, which have recently been introduced to Congress. The veterans say they deserve better treatment from the government, because they fought valiantly so that America would have freedom. Full Equity Now claims that “It is our job to contact our Representatives and the Chairpeople of both House and Senate Veterans Affairs (VA) committees to make sure that HR3 02 and S 146 pass in this 109th Congress.”

This is a pressing issue among the Filipino-American community, especially among the youth who remember their roots by continuing this struggle. Here at UCSC, the Filipino Student Association’s (FSA) annual Filipino Cultural Celebration (PCC) centers their theme on a WWII Filipino Veteran character in this year’s play. The same goes for other UC campuses, such as UC Davis and UCLA.

This struggle is one that concerns the entire AA/PI community. The ability of the state to deny equal citizenship and benefits to any specific AA/PI community means that any community becomes vulnerable to the same treatment in the future. For these reasons, it becomes necessary to stand in solidarity for Filipino War Veterans and the benefits they deserve as human beings.

**Coalition**

On May 16th, 2005, members of the Filipino Student Association (FSA) attended an information night dealing with an issue concerning many Filipino organizations throughout the nation: giving full acknowledgement and benefits to Filipino World War II Veterans (also known as Veterans) promised by the United States government under executive order from then president Franklin Delano Roosevelt. The Veterano Group (Alfred Calayag, Paula Delmendo, Nick Lachica, Rachel Molano, Ryan Mendoza, May Perez, and Eisen Tuazon) facilitated the event held at Kresge 321 to bring awareness to this important issue to the community of UCSC. A short documentary was presented of their visit to a house in San Francisco’s Capp Street where several Veteranos live. The Veteranos were interviewed about the current situation with HR 302 and SB 146 (together known as the Equity Bill), and about what they did during WWII when the Japanese invaded the islands, while the Americans withdrew to Australia. Veteranos encouraged the youth to continue their support to pass the bill in either house and give what was promised to them. In addition the documentary showed the poor living conditions these Veteranos, who are in their eighties and nineties must live in. After the documentary, the group presented the history of Filipino involvement in WWII, leading up to the current struggle to pass the bills in Congress. During the 108th Congress the Equity Bill had 208 supporters and needed 219 to pass the house. In the 109th Congress, although it is possible to see this bill pass the house, the House Speaker, Dennis Hastert has made it clear that he will only pass bills that the majority of the majority have supported, thus halting the progress of HR 302. With this declaration, the 114 Republicans must sign on to the bill in order for HR 302 to pass. It was stressed during this event that the community needed to take action by contacting their senators and representatives to support the passage of this bill. Visit www.fullequitynow.com to find out more information or to get involved in this important and worthy cause.

**Asian American Pacific Islander Heritage Month**

Heritage Month is in May which is nationally recognized as the month that celebrates and commemorates Asian American/Pacific Islander (AA/PI) histories and identities. In 1977, Heritage Month was passed by the House of Representatives as a ten day celebration. In 1992, President George H. W. Bush signed legislation designating the entire month of May as “Asian Pacific American Heritage Month.”

Every year at UCSC, Heritage Month is kicked off with a keynote speaker. The speaker is someone who has been involved or has made an impact on the AA/PI community and is highly respected. The rest of the month is filled with extensive events, forums, dance performances, food, guest speakers, book readings, theater performances, open mics, workshops, and films. These events are hosted by different AA/PI organizations and units on campus. The month long celebration strives to share identities, reinforce AA/PI roots, and break down racial barriers.

At the end of the month, the planning committee organizes a collaborative event called Cultural Showcase. Asian food is served while students perform traditional dances, as well as featuring talents of today -- for example music, spoken word, or a hip hop dance routine. This and all other events are open to all students, staff, faculty, and larger UCSC community.

The entire AA/PI community is involved in the planning of Heritage Month, which thus represent the community as it sees fit and not as the media or popular culture represents them. The variety of events that are provided educates AA/PI’s and the larger UCSC campus, making UCSC more culturally sensitive and aware.

The goals of Heritage Month are to broaden perspectives on different Asian American/Pacific Islander issues, experiences, and identities, and thus to enhance our understanding of diversity. In addition we want to keep AA/PI history alive so that people can understand where issues of today come from, so we can help make positive change.
Engaging Education (e²) is a Student-Initiated Outreach and Retention Center for Student Engagement and Academic Excellence.

by Amanda Wake

e² Co-Chair 2004-2005

What is e²?

Engaging Education is a supportive and dynamic space for programming that addresses the low rates of recruitment, retention and graduation that historically under-resourced communities face within higher education. To build a foundation for students to grow and evolve, e² promotes programming that engages in grassroots organizing, student activism, community-building both inside and outside the University, and understanding legacies of social justice struggle. e² partners with the University community to provide a purposeful, transformative and relevant educational experience for all students.

Context and History

The concept of e²: engaging education was first introduced at the 2001 Peace Vigil organized by the Ethnic Student Organization Counsel in response to two major hate incidents that recently occurred at UCSC. On the event’s flyer e² was defined as, “(v): Engaging Education is not a organization or club – e² is a conscious movement by students at UCSC towards owning and taking responsibility of our education.” Students were outraged at the lack of support felt from members of the university administration and the campus community in general. They decided that if any change was to be made it, it was going to have to come from the students.

The idea for the e²: Engaging Education Center, conceived at the Peace Vigil, was developed into the Measure 10 Campus referendum during the e² class (previously the ESOC Leadership class) of Winter and Spring 2003. The class facilitators and students worked on developing the beginning of the e² center. The referendum was created in response to the intensifying threat of cuts to student resources, specifically outreach and retention. e² has institutionalized student-initiated outreach and retention programs, which recruit and maintain a diverse student body at UCSC, as well fight for the educational rights of all students.

Outreach and Retention

Outreach and Retention programs are student-initiated and student-run. Each targets, but is not exclusively for, historically underrepresented communities. Our Outreach programs seek to create opportunities for, and encourage high school students to continue their education at an institution of higher education. Our Retention programs aim to help students reach their fullest potential as learners and graduate. Each program fosters mentorship, builds a sense of community, and offers social, academic, and social support. As the center grows, new programs can be created and supported by the center.

<table>
<thead>
<tr>
<th>Student Organization</th>
<th>Student Initiated Outreach Programs (S.I.O.)</th>
<th>Retention Programs (Ch.U.C.K.)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Movimiento Estudiantil de Chicano/a de Aztlan (MEChA)</td>
<td>Oportunidades Rumbo A La Educación (ORALE), Parent Student Conference (PSC)</td>
<td>Chicanos and Latinos Educandose (ChALE)</td>
</tr>
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<td>African Black Student Alliance (ABSA)</td>
<td>Destination Higher Education (DHE)</td>
<td>Umoja (Unity in Swahili)</td>
</tr>
<tr>
<td>Asian Pacific Islander Student Alliance (APISA)</td>
<td>Motivation Conference (MC)</td>
<td>Community Unified Student Network (CUSN)t</td>
</tr>
<tr>
<td>Filipino Student Association (FSA)</td>
<td>A Step Forward (ASF)</td>
<td>Kuya Ate Mentorship Program (KAMP)</td>
</tr>
<tr>
<td>Student Alliance of North American Indians</td>
<td>Raising Educational Awareness and Cultural Heritage (REACH)</td>
<td>Rainbow Theater</td>
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Diagram by Erin Pangilinan

Note: This is for those still confused what all the acronyms stand for. If you do not see your organization or program listed, please notify Disguide for future revisions.
Class

“The engaged voice must never be fixed and absolute, but always changing, always evolving in dialogue with a world beyond itself.” – bell hooks

This student-run seminar is held weekly and sponsored by supportive faculty who are invested in empowering students, and bridging both academics and activism on campus. Students educate themselves and their peers while challenging what they have been taught. This class is offered every quarter for 3 or 5 credits. If you are interested please contact the e² center directly.

Services

In addition to our Outreach and Retention programs, e² provides other services that help support and engage students during their academic career. These include:

Space to study, use the computers, dialogue, ask questions, and hold events or workshops.

Tutors in writing, math, biology, chemistry, etc. They are available every Monday through Thursday at the e² Redwood Lounge.

Academic Credit for activism through the e² class.

Mentorship through Retention Programs, and e² center internships.

e² Library holds a collection of textbooks and readers that students can check out.

Do you CARE?

In the Spring of 2005 students saw the need to secure their resources on campus that were under attack due to the State and University budget priorities. The C.A.R.E., Community and Resource Empowerment referendum, Measure 15 was developed and passed by the student body. This $5.00 student fee supports the 6 Resource Centers on Campus (Women’s Center, Lionel Cantú GLBTI Resource Center, African American Resource and Cultural Center, American Indian Resource Center, Asian American/Pacific Islander Resource Center, and the Chicano Latino Resource Center) and Student-Initiate Outreach Programs. The Chancellor agreed to give $2.00 to every $1.00 students pay toward SIO for at least the next 2 years.

“e² is not an organization or a club-
-e² is a conscious movement by students towards owning and taking responsibility of our education”

“e² believes there is power in numbers;
through solidarity and unity the possibilities for change are endless.”

“e² believes in the right to a free and accessible education for all.”

Contact Us:
e-mail: ucsc_e2@yahoo.com
Main: 831-459-1743
Outreach: 831-459-1744
Retention: 831-459-1741
Fax: 831-459-1742
WE CREATE SOCIAL JUSTICE THROUGH STRUGGLE IN COALITION

LAST YEAR DOZENS OF STUDENT ORGS WORKED TO BUILD COALITION ON OUR CAMPUS. LET’S BUILD UPON THEIR WORK.

SUMMER 2004:
SUA creates a proposal resulting in a campus “Community Calendar” at www.ucscsua.com
Student issue updates at my.ucsc.edu

FEBRUARY 3, 2005:
First Inter-Organization Meeting held at College 9/10. Over 40 student orgs send 3 reps each. Through a consensus process, orgs identified 4 top issues facing UCSC students.
1. lack of student communication/community
2. Lack of diversity
3. Degradation of campus environment through the Long Range Development Plan
4. Fee/Financial Aid Allocation Issues

FEBRUARY 9, 2005:
Ethnic Student Organization Council hosts a series of lunch dialogues. Focus was different ethnic or marginalized communities.

MARCH/APRIL 2005:
Representatives from various orgs regularly attend each other’s meetings. Orgs include SAW, SWCJ, AIDE, Tent U, MECHA, and SUA.

FEB 16, 2005:
Top four issues from inter-org meeting are presented to Academic Senate, including faculty, Chancellor, and select administrators.
March 4, 2005:
First Inter-Movement gathering is held. Focus is bringing together members of progressive campus movements. A big priority is building communication and support for April’s actions.

Movements Represented:
• AFSCME/CUE solidarity
• Taco Bell: Solidarity with Immokalee
• Tent University: April 18th-22nd
• Student Initiated Outreach
• Student Life Referenda
• Take Back the Night: May 19th
• Student Media Referenda (SCTV, KZSC)
• A/PI Professor Coalition
• Anti-War
• Remove Military Recruiters
• Refuse to comply with SEVIS Act
• De-militarizing UC Research
• Outreach to remove recruitment in H.S.
• SEC/SSC running referenda
• Inter-Org Dinner Coalition
• Multi Cultural Festival: May 21st
• Student Elections: May
• Language Programs (especially Hindi and Arabic)
• No sweatshop-produced USCS gear
• Sustainability
• LRPD (Long Range Development Plan)
• ESLP (Education for Sustainable Living)
• RADGRADS
• Graduate Student Solidarity Network

State/National Movements Represented:
• Global Trade Justice week of Action: April 10th-16th
• Statewide Walkout for Education, AIDE: April 20th
• USAS Week of Action: March 31st-April 4th
• Closure of only Tribal University: rally in Sacramento

April 28, 2005:
Second Inter-org meeting. Personal and informal environment allows students to debrief on April’s events and look to the future.

May 5, 2005:
Students from SUA, E2, and GSA meet with new Chancellor. Plans are made to continue communication.

May 13, 2005:
Asian/Pacific Islander Student Association brings together organizers to inspire high school students to view college as a feasible option.

May 23, 2005:
Communication Caucus is poorly attended. We NEED all student reps on administration/faculty committees to share their knowledge next year.

Summer 2005:
SUA proposes general communication forum which will provide neutral space for all UCSC constituents to discuss campus issues. SUA also considers hiring interns devoted to building inter-org coalition.

The first step to coalition is showing up. We must be there for one another. We must hear each other out!
Student Government at UCSC

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

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

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

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

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

The Student Committee on Committees holds a quarterly event for students to hear about what is going on in committees on campus and to network and share information. This event is called the Cross Committee Communication Caucus (C4A), and is an excellent way to learn about how decision making happens on campus and to learn about how you can get involved.

SUA Partnerships
SUA partners have autonomous decision making power, but are still part of SUA.

- Engaging Education (E²) is a Student-Initiated Outreach and Retention Center for Student Engagement and Academic Excellence. It is a supportive and dynamic space for programming that addresses the low rates of recruitment, retention and graduation that historically under-resourced communities face within higher education. E² can be reached at 831-459-1743; the E² center is located in the quarry plaza to the left of the student center.

- Campus Sustainability Council (CSC) allocates funding to student organizations for efforts to advance the campus sustainability plan; they also have their own fee which funds their efforts.

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

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

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

The Graduate Student Association (GSA) is recognized by the UC administration as the official voice of graduate students at the administrative table. It’s the grad version of the SUA. The GSA throws a couple of parties a year, it runs an orientation; it disperses travel money for grad students; it co-sponsors some events; and it sends reps to a potentially useful state-wide org called the University of California Student Association. The GSA could be used as a resource for effecting institutional change at UCSC. The GSA meets on the first and third Thursday of every month, at 6pm, in the Grad Student Commons.

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

United States Student Association (USSA)
SUA also belongs to a national organization, the United States Student Association (USSA). This association serves as a national advocacy and lobbying organization for student priorities.
Run for Your Life! It’s the...

Long Range Development Plan

UCSC’s campus is renowned for its redwood forest and its range of glorious ecosystems, from chaparral to coastal prairie. But if the Long Range Development Plan (LRDP) is realized, much of this will be destroyed. The master plan calls for not only extensive infill construction to increase the density of existing colleges and “core” areas, but also the new construction of roads and buildings over what is now the woodlands on the north side of the campus. If completed, the LRDP would almost double the existing buildings and infrastructure on campus.

Here are some details:

• 65% of new development will be in the core of campus (infill development)—which means that 35% will occur in semi-wild areas in the north of campus.

• The LRDP expands the “academic core” (primarily academic buildings near the center of campus) to encompass approximately 134 acres.

• The college arc (residential areas) will surround the core and in the LRDP will expand to 214 acres.

• 28 acres of now undeveloped land will be turned into faculty housing.

• 14 acres of undeveloped land will become “recreation facilities.”

• 33 acres of undeveloped land in the far north of campus will be designated for “site research and support”, meaning that they will primarily become buildings associated with social sciences, Physical and Biological Sciences, Student Services, and Public Services.

• A new “loop road” will be built along what is now Chinquapin fire road, connecting Heller (above the North Remote Parking Lot) to McLaughlin, through what is now wild habitat areas for numerous species. This road will also extend out through the Cave Gulch area to Empire Grade, which will become a third entrance to the University, and will thus heavily increase traffic on Empire Grade.

• One new connecting road will also extend Meyer Drive (connecting Meyer Drive to Hagar Drive) and another will connect Hagar Drive to Coolidge Drive.

• As many as 3,100 new parking spaces will be put in.

• The LRDP might also result in the demolition of the UCSC Camper Trailer Park, one of the few spots of real community on campus. The current site of the Trailer Park is the proposed location of Colleges 11 and 12. However, student outcry about the destruction of the Trailer Park has brought the situation to a point where the Trailer Park is now “penciled in” to the LRDP—meaning that it might stay where it is, it might be relocated, or it might be taken out altogether, depending upon the decisions of the administration.

And the repercussions go beyond the initial loss of the land...

• UCSC is expected to grow from a current student population of approximately 14,000 students to 21,000 full time students by the year 2020—with a growth rate of 400 new students per year. This is an increase of about 45%.

• It is estimated that UCSC would need $400 million dollars to develop north campus.

• Development will drastically increase traffic and pollution: In Fall 2003, the average daily traffic was 15,321 vehicle trips at the campus’ main entrance and 9,592 at the west entrance—an average of 1,703 trips per student. With 21,000 students such as UCSC is proposing to have by the year 2020, this will increase to approximately 36,000 vehicle trips per day.

• New growth will also put a strain on water in the Santa Cruz area, which is already greatly stressed from overuse by agriculture and current populations:

At 15,000 students the University will consume 408 million gallons of water a year. At 21,000 students approximately 571 million gallons of water would be consumed each year.

* There are possible plans to begin pumping from on campus wells that could have a severe impact on local streams. Another plan is to build a desalinization unit, which also has severe environmental consequences.

• Development will not only push to develop UC land, but will also push the city to develop 2,167 new housing units on Unincorporated land (previously un-developed and semi-wilderness areas) by 2007.

• Construction will destroy habitat for many species: The growth of UCSC necessitates the destruction of the habitats of many species and leaves fragmented and decimated ecosystems in its wake.
But this is not a done deal. It isn’t too late to resist this frightening transformation of the campus we love. Students can still take an active role in the planning process, expressing and acting on our own vision for the university: not the vision decided for us by regents, profit-minded administrators, or corporate lobbyists in Sacramento. The final draft of the LRDP and Environmental Impact Report won’t be presented to the Regents until July 2006.

That means that this year is crucial for making a difference.

Here’s how to find out more and get involved:

Student Environmental Center: www.ucscsec.org
Student Involvement Group: StudentComment@ucsc.edu
Undo UCSC website: http://users.resist.ca/~undo_ucsc
Education for Sustainable Living Program: www.eslp.net/santacruz
[contact Andre Duurvoot at aduurvoo@ucsc.edu or Janelle Evans at jmevans@ucsc.edu]
LRDP Committee: lrdp-admin@ucsc.edu
Campus Natural Reserves: http://ucreserve.ucsc.edu
Physical Planning and Construction: http://ppc.ucsc.edu
Planning through 2020: www.ucsc.edu/planning_2020
Is it cheating or caring?

I hate Math. I know its a cliché like saying “Capitalism sucks,” but I haven’t always hated Math and capitalism always sucks. I do kick ass at multiplication. See, it’s not so much that I hate Math it’s that I hate feeling or appearing stupid in front of my peers. Math class shamed me because I never had the right answer, so when the teacher would call me out on my shit and I was perpetually wrong I did what anybody would do—I gave up. Silenced. Then in junior high I discovered sweet, sweet sarcasm and I finally had the upper hand:

“So, Mira, what’s the answer to the problem?”
“Uhh…five?”
“No. It’s zero.”
“Your mom’s a zero.”
“Go to the office.”

Unfortunately, at the University this behavior is slightly less cool than it was back in the day so I’ve had to figure out how to work the system and destroy this business of “wrong answers.” Just like Capitalism, school is predicated on competition; your success can only be defined by someone else’s failure. Solidarity is the key to success.

If you don’t already know someone in a class that you’re struggling in then find somebody. For any sleazy singles this can be a good opportunity to pick up on people. Get their digits, their email, or you can even show how hip you are by giving them your friendster, facebook, livejournal thingy. If you’re into orgies you can adopt multiple buddies—the more the merrier—just make connections with people that got your back. Then y’all make a pact that collectively you will pass the class. This means you have to take individual focus away from the class because you are working for the good of your community. This requires a tremendous amount of trust.

There will be times throughout the course that people’s life situations will be extremely difficult. Some people work multiple jobs while others are undertaking an inconceivable number of units or experiencing any of life’s little happenstances that can impede a person’s ability to perform well in a class. Having somebody there for you who understands your situation and says “Hey, I’ll give you the notes for the day you missed class” or “we can get together and discuss what’s going on” can make all the difference. This requires a tremendous amount of empathy.

Wise man Vanilla Ice once said “Stop, collaborate, and listen.” Heed this advice. Get together with your folks as much as possible to talk about the class, check in with each other, share notes, share ideas, dialogue, debate and all of that good junk. In preschool I learned the fundamental concept that sharing is caring and I believe this applies to sharing answers on tests. There is a monumental difference between cheating and caring. Cheaters only care about themselves, and they don’t make an effort because they are not really concerned with learning. I’ve done my fair share of cheating in my day so I know how it works. On the other hand, if you truly believe in the power of learning and you care for others in your community, then you are not just a cheater, you’re a fucking genius.

A lot of folks I have talked to don’t believe this is possible or just think I’m crazy. Perhaps. But this is not just some idea I’m waxing on about because I’ve done it. And in every situation I find that I have made amazing connections with my communities. Your education is not a solo project—there are 15,000 fucking people at the University. Do what you will.

Tap that shit—Professors and TAs are the ultimate resource

In my experience, professors and TAs tend to be rad individuals who are also stuck in the University funk. Get to know them. Many (not all) professors love it when students attend office hours; otherwise they would just be sitting in their swivel chairs watching the tumbleweeds roll by. And if your professor doesn’t appreciate your presence in office hours then you gotta give ‘em the what-for:

They are obligated to hold office hours and you are guaranteed their time by University Law or Code—whatever. Academic Johnny Law is on your side when it comes to this so don’t let your professor rush you out because she doesn’t have time. Professors are human beings and just like students they get frazzled and stressed out. Many (again not all) are working very hard for their students. Respect that. But there is no reason they shouldn’t respect you as a student (who pays a portion of their salary). So, if a professor is getting fresh with you, tell it like it is. Tell him why you don’t like her class, tell him what’s wrong with the way he teaches, tell her what you’d change about the curriculum—just speak on it. You don’t have to be a d-bag about it… but you also don’t have to put up with anybody so caught up in his own intellectualism he forgets that students have amazing potential to change shit. If you don’t like a class, write a letter about it and send it to the department chair (if you make threats don’t include your name). Furthermore, learning is an ongoing process. Professors are students too and we are all in the business of learning. They just have PhDs… just three little letters attached to their names.

TAs can be burning balls of hope in a University gone wrong. Many of them are still sterling idealists because they have not trudged through decades of educational quagmire or they haven’t yet been repeatedly been fucked over by the University (or maybe they’re just high all the time). Some of them just have an insatiable desire to learn. Whatever their motivations, TAs are crucial and, like professors, they appreciate it when you attend their office hours so they don’t have to be the lonely single, patiently waiting for somebody—anybody—at the college café of their choice. If you have problems with class in terms of how it’s taught, the content, the way tests are written or the like, you can talk to your TA. Sometimes they might just sit and bitch with you and then you’ll feel better to know you’re not alone in your discontent. Also, they have secret meetings with the Professors and they can help influence the Professors or at least inform them of the change you desire. If you don’t like taking tests because they’re not fruitful assessments of your knowledge ask the professor or TA if you can write a paper instead or create another project for yourself, which will demonstrate your knowledge of a subject. Oftentimes these folks write your narrative evaluations, which is the closest you will come to quality assessment of your learning. Take advantage of TAs (I don’t mean seduce them unless you’re into that) because they are an awesome resource and they have a wealth of knowledge to share.

A few more tips:

Any class you can take pass/fail do so. Also, look into designing independent studies and getting grants to do the things you want to do and get the most out of your education. And finally, make sure to reserve time for naps.
This is a list of some **radical faculty at UCSC**. These are folks who can teach you new skills, sharpen your analyses, stoke your imagination – i.e., make you all around better bad-asses. Radical faculty means folks who organize their teaching and research around grasping the causes of injustice at their roots. They deny the permanence and inevitability of the systems that oppress us (heterosexism, white supremacy, patriarchy, capitalism, statism) and believe in the possibility and pursuit of radically transformed worlds. This list is not comprehensive. Most UCSC faculty in the social sciences and humanities (save the Economics department) match at least parts of the above description – but those listed are particularly good bets for a radical pedagogical shake-up. If you’d like to take issue with our list (inclusions and exclusions), then come write next year’s Guide. We’d be especially interested to hear from folks in the natural sciences. Happy radical registering!

David Anthony – History
Bettina Aptheker – Feminist Studies
Erik Asphaug – Earth Sciences
Jonathan Beller
John Borrego – LALS
David Brundage – Community Studies
John Brown Childs – Sociology
Chris Connery – Literature
Angela Davis – History of Consciousness
Gina Dent – Feminist Studies
Barbara Epstein – History of Consciousness
David Kahn – Economy
Johnathan Fox – LALS
Dana Frank – History
Wally Goldfrank – Sociology
Jennifer Gonzalez – History of Art and Visual Culture
David Goodman – Environmental Studies

Jody Greene – Literature
Julie Guthman – Community Studies
Donna Haraway – History of Consciousness
Gail Hershatter – History
David Hoy – Philosophy
Jocelyn Hoy – Philosophy
Susanne Jonas – LALS
Denny Kelso – Environmental Studies
George Lipsitz – American Studies
Alma Martinez – Theater
Bob Meister – Politics
Paul Ortiz – Community Studies
Manuel Pastor – LALS
Mary Beth Pudup – Community Studies
Ravi Rajan – Environmental Studies
Reny Ramirez – American Studies
Tricia Rose – American Studies
Jack Schaar – Politics
Carolyn Martin Shaw – Anthropology
Neferti Tadiar – History of Consciousness
Dana Takagi – Sociology
Anna Tsing – Anthropology
David Wellman – Community Studies
Some Radical Reading
To Check Out
(just the beginning!!!!)

Almanac of the Dead – L. Marmon Silko
America (the book): A Citizen’s...
Guide to Democracy Inaction – J. Stewart
The Angela Y. Davis Reader
Auroras of the Zapatistas – Midnight Notes
Borderlands/La Frontera – G. Anzaldua
Caliban and the Witch – S. Federici
Capital – K. Marx
The Collected Poems of Audre Lorde
Changing the World without...
Taking Power – J. Holloway
Confronting Capitalism ed. E. Yuen
Demanding the Impossible P. Marshall
Deschooling Our Lives M. Hern
The Dispossessed – U. le Guin
Dream of a Common Language – A. Rich
Exile and Pride – Eli Clare
Fahrenheit 451 – R. Bradbury
Feminism is for Everybody b. hooks
Freedom Dreams – R. Kelley
He, She, and It – M. Piercy
His Dark Materials Trilogy – P. Pullman
Imagination of the New Left – G. Katsiaficas
Killing Rage – b. hooks
A Life in the Struggle – G. Lipsitz
The Lord of the Rings Trilogy – J. Tolkien
The Many-Headed Hydra – Rediker & Linebaugh
Mars Trilogy – K. Stanley Robinson
My Gender Workbook – K. Boorstein
The New Rank and File – S. Lynd
Pedagogy of the Oppressed – P. Freire
A People’s History of the United States – H. Zinn
Political Protest & Cultural Revolution – B. Epstein
Possessive Investment in Whiteness – G. Lipsitz
A Promise and A Way of Life – B. Thompson
Racial Formation in the United States – Omi & Winant

Reading Capital Politically – H. Cleaver
Reluctant Reformers – R. Allen
Revolution in the Air – M. Elbaum
The Selected Poetry of Rainer Maria Rilke
Sister Outsider – A. Lorde
Skin: Talking about race, class, and gender – D. Allison
The Subversion of Politics – G. Katsiaficas
Teaching to Transgress – b. hooks
Thinking Class – b. hooks
This Bridge Called My Back – G. Anzaldua
Trans Liberation – L. Feinberg
Uprooting Racism – P. Kivel
The Wages of Whiteness – D. Roediger
We Are Everywhere Notes from Nowhere
Wobblies!: A Graphic History of the Industrial Workers of the World – P. Buhle
Wretched of the Earth – Frantz Fanon
Xenogenesis Trilogy – Octavia Butler
WHY INDEPENDENT MEDIA?

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

These corporate media outlets are legally responsible to their shareholders to maximize profits. Lest anyone doubt that conflict of interest might create media bias: consider that NBC is owned by General Electric, which also owns Westinghouse, which collaborated with Boeing and Northrop Grumman to produce the B-2 bomber and the F-18 fighter plane. Viacom (owner of CBS), Disney (owner of ABC), Rupert Murdoch's News Corporation (owner of Fox), General Electric (NBC) and AOL Time Warner control 75% of prime time television production. Clear Channel owns 1225 radio stations in 300 cities across the country, and controls audience shares in 100 out of 112 major markets. A recent Federal Communications Commission (FCC) ruling relaxed restrictions on market ownership by the largest media corporations, allowing one company to control up to 45% of the national television market, and to control print as well as television markets in a given area. This ruling is currently being contested.

In addition to the 3 local sources introduced below, these websites are constantly updated and make good homepages:
www.commondreams.org
www.bbcworldservice.com
www.alternet.org
www.indymedia.org

Free Radio Santa Cruz

is an unlicensed, commercial free, community based pirate radio station that has been operating for over 10 years without a license! We broadcast alternative news and information 24 hours a day seven days a week in defiance of Federal Communications Commission rules and regulations.

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

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

101.1 FM

Local: santacruz.indymedia.org
S.F. Bay Area IMC: www.indybay.org
US-IMC: www.indymedia.us
Global IMC: www.indymedia.org

Santa Cruz Indymedia is your source for local, regional and international independent media and activist reporting.

Since 1999, Indymedia has grown into a network of over 160 Independent Media Centers (IMCs) all over the world by means of a commitment to equality, decentralization, autonomy, and social justice. Indymedia is a tactic for the creation of radical, accurate, and passionate tellings of truth. The Santa Cruz Independent Media Center (SC-IMC), also known as Santa Cruz Indymedia, is much more than a website. Local Indymedia volunteers distribute radical print literature such as Fault Lines (SF Bay IMC) and The Project, utilize TV such as SCC Community TV, have radio programs on stations such as Free Radio Santa Cruz and are involved in outdoor video projects such Santa Cruz Guerilla Drive-In.

Besides reading about the latest news not covered in the corporate media, you can publish your stories, photos, audio and videos on a website maintained by SC-IMC volunteers; your stories and analysis go right up on our open publishing newswire for the whole world to see. santacruz.indymedia.org is interactive, allowing people to leave comments and contribute additions to other stories already posted on the site. Check out and publish activist and social happenings in your community on the SC-IMC Calendar. Santa Cruz Indymedia, a non-corporate, non-commercial information network, endeavors to be the People's Media – and entrusts the public with reporting on stories from their vantage point at the grassroots level.

Santa Cruz Indymedia volunteers welcome greater participation from other people interested in independent media; internships are possible. Come and join us at our meetings at Barrios Unidos (1817 Soquel Ave.) on the second Sunday of the month at 7:00 pm. For more information, please email scimc@indymedia.org.
Party On?

So, guess what happened right after you all left town last June.

In response to years of rowdy, several hundred drunken people pees-on-the-neighbor’s-lawn kind of parties, the Santa Cruz City Council decided to get tough and pass an updated, seriously punitive “Loud and Unruly Gatherings” Ordinance.

And make no mistake – the target of the ordinance is you.

In fact, even though the Council claims they are not trying to target any one group of people, public documents make it clear that this ordinance is directed at students. In one memo from the City Attorney’s staff member, the ordinance is actually referred to as the “Student Nuisance Ordinance.”

In a nutshell, it used to be that if you were having a “loud and unruly” gathering, which can be defined as two or more people, and a neighbor called the police to complain, the officer would come and ask you to keep it down. If they had to come back within 12 hours, you would’ve received a citation and a $35 fine. But, this didn’t work for some of the most rowdy parties, as $35 is not much of a deterrent and many times no one would take responsibility for the party, which disabled the police from issuing the citation.

So, for two years, Mayor Mike Rotkin has been working with the “Santa Cruz Neighbors,” a group of affected community members who were desperate for a solution that would offer some relief from ongoing, wild parties and tenants who could care a less. But their “take no prisoners” approach has been shocking to many of us who were still in town to see it unfold.

The new ordinance casts a very wide net of punishment - both civil and criminal - to the point that you may not want to risk having ANY kind of a party, as the consequences are steep and the determination of whether or not your party truly is “loud” or “unruly” rests completely in the hands of the police officer who comes to your door.

But hey, no worries as the Council plans to have an “educational campaign” when y’all get back to town, where they are going to tell you all about the consequences you may face if you gather with one or more of your friends for a party. Not that you’ll have a say in any of it, of course.

But then again, if they wanted you to have a say in this ordinance in the first place, they wouldn’t have passed it two weeks after you all left town.

For more information or to get involved with the ongoing campaign to amend or repeal the ordinance, send an email to: ordinance@keepsantacruzwierd.com.
THE WAR ON DRUGS AFFECTS YOU! This is another expensive and ineffective war that currently has no end, based on religious and racial ideology rather than facts and progressive planning. Whether you use drugs or not, policies concerning drugs directly affect your lives and communities. Besides the financial costs (tax $) and invasion into your civil rights, the present drug war has created unsolicited vicious cycles of drug related crimes. Drug war policies tend to focus on punishing convicted drug offenders, rather than helping them away from drug abuse and criminal activity. Ethnic minorities, females, and youth are particularly vulnerable to the destructive consequences of this drug war. The environment is also a key victim in the drug war. How do you think we exterminate massive fields of poppy or coca plants? Furthermore, the government has spent a considerable amount of funding to spread distorted information about drugs and the war on drugs. Remember the commercial with the kid who got high and shot his friend with his dad’s handgun? Or how about Reefer Madness? The propaganda is everywhere…

SANTA CRUZ: A BATTLEFIELD IN THE WAR ON DRUGS. In Sept. 2002 the DEA raided the Wo/Men’s Alliance for Medical Marijuana (WAMM), which is a collective, in Santa Cruz, of seriously ill patients who grow their own marijuana for medicinal purposes legally under state law. On April 2004, WAMM won a federal court case allowing them to resume cultivation of marijuana, however, in a Supreme Court decision (Raich vs. Ashcroft) concerning the federal legitimacy of medical marijuana cooperatives in June 2005, Raich lost the vote by 6-3, jeopardizing the original rulings of April 2004. For more information, visit http://www.wamm.org

On a positive note, the ACLU’s National Drug Law Reform Project office has recently moved to downtown Santa Cruz. Their work has focused on opposing racial profiling in drug law enforcement, restriction of medical marijuana, and violations of student rights such as random drug tests and search-and-seizure in schools. With a warm welcoming from mayor Mike Rotkin, the ACLU members and the founders of WAMM gave a presentation about the local and global drug war earlier this year.

Interested in Drug Law Reform? Politics? Social Justice? Making a difference as a student? Check out the joint student organizations: SSDP/NORML at UCSC. Learn about the local and national issues of the drug war. Help make tangible changes through education and activism. Or come just come support us with your presence.

Students for Sensible Drug Policies (SSDP) (http://www.ssdp.org)

Mission Statement
Students for Sensible Drug Policy is committed to providing education on harms caused by the War on Drugs, working to involve youth in the political process, and promoting an open, honest, and rational discussion of alternative solutions to our nation’s drug problems.


NORML is a nonprofit, public-interest lobby that for more than 30 years has provided a voice for those Americans who oppose marijuana prohibition. We represent the interests of the tens of millions of Americans who smoke marijuana responsibly and believe the recreational and medicinal use of marijuana should no longer be a crime.

NORML supports the right of adults to use marijuana responsibly, whether for medical or personal purposes. All penalties, both civil and criminal, should be eliminated for responsible use. NORML also supports the legalization of hemp (non-psychoactive marijuana) for industrial use.

FOR MORE INFO:
Santa Cruz NORML/SSDP chapter: contact: scdruglawreform@gmail.com visit: http://www.scdruglawreform.com

www.fucktheregents.com
Looking back, it seems like in 1999-2001 protesting corporate globalization was the big thing. Then by late 2001-2003, protesting war was all the rage. Since then we’ve protested multiple wars and occupations, Republicans, regional trade pacts, localized labor and environmental abuses, you name it.

Are resisters just fickle? Do we just like complaining about something, anything? What do corporate globalization and war have to do with each other? Are they two contradictory paradigms, or two sides of the same phenomenon? I’d say the latter, and its name is imperialism. And if imperialism is the bread-- that is, the architectural base of the sandwich-- then capitalism and militarism go together like PB&J. One strategy’s “soft” and the other’s “hard”; they’re often identified with the political rhetoric of neo-liberalism and neo-conservatism respectively. But at bottom they’re complementary strategies. Only the emphasis changes, along with the dominant ideologies used to legitimate them.

REFERENCES:

Runaway World
-- Anthony Giddens

Globalization/Anti-Globalization
-- David Held and Anthony McGrew

No Nonsense Guide to Globalization
-- Wayne Ellwood

www.corpwatch.org
www.globalexchange.org

William Hartung in The Nation
PART ONE:
WHY NEOLIBERAL ECONOMICS MATTER

We can’t pretend to give a comprehensive explanation of the changes in the global economy over the past 50 years, or what that has to do with the distribution of geopolitical clout. What we can do is in a ridiculously shallow way is to simply try and convey the fact that economics matter. In 1944, Bretton Woods created the World Bank, International Monetary Fund and General Agreement on Tariffs and Trade (precursor to the World Trade Organization) in order to reconstruct the “free world” in ways most conducive to capitalist expansion. This was done according to the Keynesian principles—in other words, the principal of an active state guiding the national economy and the value of their currency to provide for predictability in trading relations. In the late 1960s to early 1970s the growth of this system hit some roadblocks in the form of the Vietnam War and OPEC oil crisis which forced the US to remove the gold standard. This placed the global economy in a sort of free fall that allowed the emergence of what’s known as the neo-liberal paradigm. This was based upon the idea of downplaying the activity of the state and ostensibly letting the global economy be governed by the “invisible laws” of the market itself. In the mid-1990s, the emergence of the WTO (amplifying the scope of the GATT) and the activation of the North American Free Trade Agreement applied these neoliberal principles in their most extreme form. Almost immediately, resistance became impossible to ignore in many parts of the world. Equally impossible to ignore were economic meltdowns in many African and Latin American countries subject to IMF-imposed Structural Adjustment Programs—most dramatically in Argentina in 2001.

SOME FACTS:

GLOBAL:

- In 1960 the world’s richest fifth had 30 times more income than the poorest fifth. By 1997 this disparity more than doubled and stands at 74:1.

- In 1990’s 29% of working families with children under the age of 12 had incomes lower than the basic family budgets for their communities.

- There are 900 million people that reside within the world’s affluent areas. Their average income is $27,450 per year. The rest of the 5.1 billion people who make up the remaining population bring home on average only $3,890 a year.

- The world’s 900 million affluent people are responsible for: 86% of the world’s consumption expenditures, 79% of the world’s income, 47% of carbon emissions, 58% of the world’s total energy consumption, and 74% of the total telephone lines.

NATIONAL:

- At $5.15 an hour, the US federal minimum wage is 30% less than it was in 1968, after adjustments are made for inflation. This means that with the wages paid today, workers are able to buy 30% less goods than they were able to in 1968. (SO MUCH FOR PROGRESS)

- In the late 1990’s the top 1% held 22.5% of the nation’s income.

- In 1929 the top 1% held 22.5% of the nation’s income.

- In 1989-2000 the average income of a CEO increased by 79% with other forms of compensation increasing by a ridiculous 342%. In 1965 CEOs were paid roughly 26 times more than a typical worker. In 2003, CEOs are paid 185 times more than the average worker.
PART TWO:
WHY NEOCONSERVATIVE POLITICS MATTER

“War is the health of the state.”
--Randolph Bourne

In the early 21st century, another ideology came (back) to prominence. With SAP programs imploding, countries in the global south are defaulting on debts and undergoing the slow attrition of ecoNomics. global consensus around the neoliberal economic program started slipping. [At the Cancun ministerial in 2003 the G-20 group of major global south nations started using the WTO to talk back to the US and EU, demanding that their concerns be incorporated into any negotiations.]

So, in order for the North [dominated by the US] to maintain access to and control of certain key resources and markets, it’s had to do two things, often connected to each other. First, it’s fallen back on more specific bilateral or regional trade agreements, like CAFTA. Second, it’s amped up the use of military force. And in order to get the necessary popular support and legitimacy, this requires justification by imperial mission, defense of civilization, a smackdown of good and evil.

Once the interests of corporate capital are overtly identified with the glory of the Nation, then we, as the Citizens of the Nation, are “invited” to link our loyalties and identities with it. After all “our way of life,” the one that needs defending from “evildoers,” is consumer capitalism. We’re told it’s our patriotic duty to consume, thereby doing our part to increase corporate profits while defying terrorism with our indomitable spirits.

And war is one of the most potent ways to generate this kind of loyalty. Patriotism is a passionate commitment to protect the state and its economic interests, which are portrayed as being under threat. Not to mention that war is arguably a much more straightforward way to claim geopolitical dominance than through stealth economics-- though in the long term perhaps more precarious because it makes people madder, faster.

Thus, after a few years of musing over whether the nation-state was obsolete, and irrelevant to the expansion of transnational capital, the national flag has recharged its potency as a unifying symbol-- thanks to the presence of convenient external scapegoats. Imperialism is a transnationalist system carried out in the name of the nation.

Secretary of State,
“Earlier enemies learned that America is the arsenal of democracy. Today’s enemies will learn that America is the economic engine for freedom, opportunity and development. To that end, U.S. leadership in promoting the international economic and trading system is vital. Trade is about more than economic efficiency. It promotes the values at the heart of this protracted struggle.”

And, “The President’s vision is clear. Trade liberalization and increased economic integration will generate growth, create opportunity and promote security throughout the Middle East.”
Oil companies, defense contractors, corporations specializing in construction and support for oil production or military logistics, and the wealthy politicians they own.

**Halliburton...**

...provides oil services and logistics. Subsidiary Kellogg Brown & Root provides military support services. Received $8 billion in 2003 alone in contracts for Iraq reconstruction. KBR, which received a no-bid 5 year contract to put out oil fires even before the invasion began, is currently under criminal investigation for overcharging the government by $67 million for shipping in gasoline to Iraq from Kuwait; and for receiving [$11 million?] in kickbacks from subcontractors. Received $16S to build prison in Guantanamo Bay. Still pulling in profits from 1990s Balkan war contracts. VP Dick Cheney was Halliburton President and CEO until taking office and still holds stock options worth over $10 million dollars.

**Chevron-Texaco...**

...along with ExxonMobil, was part of Caspian oil consortium exploring untapped reserves in Azerbaijan and Kazakhstan. Has since bought Unocal. Secretary of State [formerly National Security Adviser] Condoleezza Rice was previously on the board of directors for Chevron, serving as special consultant on Central Asia.

**Boeing...**

...number two in “Big Three”. Makes 747s, “smart” bombs, fighter plans, missile components and Apache helicopters. Received 16.6 billion military contracts in fiscal 2002, $17.1 billion in 2004. Largest US exporter. Like the other big defense contractors, has adapted marketing strategies and application of products for use in domestic security. Under investigation for numerous cases of corruption and influence-peddling.

**General Electric...**

...world’s largest company by market share. Owns Boeing. Makes jet engines for both Lockheed Martin and Boeing and received $2.8 billion in military contracts in 2002. Also builds nuclear reactors internationally. Owns NBC, Telemundo, and msnbc.com (jointly with Microsoft) among many other media outlets. Currently battling to prove that the Superfund law requiring industrial toxic waste producers to clean up their messes is unconstitutional.

**Bechtel...**

...has built oil pipelines in Saudi Arabia, Kuwait, Canada, Alaska, Colombia, Libya. Tried to privatize the water supply in Cochabamba, Bolivia in 2003 but backed off due to massive public protest. Won initial closed-bid contract to rebuild Iraq’s oil infrastructure for $680 million. Chairman/CEO Riley Bechtel was appointed in Feb. 2004 to President Bush’s advisory committee on international trade. Other former Bechtel execs include Reagan’s Secretary of State George Shultz and Secretary of Defense Caspar Weinberger.

**Unocal...**

...since the mid 1990s, worked on building natural gas pipeline from Turkmenistan through Afghanistan and Pakistan. Former Unocal executive Zalmay Khalilzad was appointed special envoy to Afghanistan after the 2001 invasion, and currently serves as ambassador to Iraq.

**Lockheed Martin...**

...number one in the defense industry “Big Three”. Makes fighter planes, spy planes, missiles and nuclear weapons. Received 17S billion in military contracts in fiscal 2002 and $20.7 billion in 2004. Former Lockheed VP Bruce Jackson chaired Coalition for the Liberation of Iraq which promoted the Bush war plan. Just won three-year, $212 million contract to revamp security systems for NYC’s public transit network.
Revolution: the resonate, echoing mantra of the radical tradition. The photosynthesis of the radical imaginary. Revolution. Say it with me. Revolution. The word is like shaman’s brew bridging one world to another: the world as we know it with the world as we dream it. Viva la revolución! Un otro mundo es posible!

But, wait, not so fast…

What dreams does the word revolution conjure up? The 20th Century witnessed a whole range of revolutions born as dream, raised as nightmare. Time and time again, seizure of state power was held up as the holy grail of emancipatory transformation – think Russia or China. And time and time again, these revolutionary states proceeded to control and murder their populations at genocidal levels. From this historical angle, revolution looks like a grim mirror image of the social order it seeks to transcend.

This violent paradox gives you a sense of the backdrop against which I believe we need to rigorously think through what this word – revolution – can mean for us today. If you’re interested (as I am) in holding onto the word, I would argue it’s a vital time to reconceptualize its meaning. A kind of revolutionizing of revolution – at once philosophical and deeply concrete and pragmatic.

My starting point for reconceptualizing revolution is this: social transformation occurs within specific political, economic, and cultural conditions. Formulas, generalizations, and universal proclamations about social change should be examined with great skepticism. Historically, revolution has most often been thought of as the seizure of government through armed insurgency. Whether such seizures have lead to positive changes in living conditions for the majority is, as I have suggested, complicated. What has been described as revolution has so often been the overthrow of one authoritarian leadership by another. This is the primary reason why I think the insurgent toppling of government should not necessarily be thought of as revolution. After all, what has changed? New faces, new rhetoric, same violence and oppression.

Revolution should be reserved to describe the overthrow of a society’s dominant myths. By dominant myths I mean the set of prevailing political, economic, and cultural assumptions and practices that determine a society’s most foundational order. Dominant myths exert power by virtue of their widespread perceived legitimacy. The issue is not whether they are true or false (that’s irrelevant). The issue is whether a majority of people buy into their premises and everyday implications. Some of the dominant myths which structure life in the United States are:

- White supremacy
- The belief that private property is natural, and that privatization and the expansion of the free market can bring stability and prosperity to all
- Hierarchy (and most notably patriarchy) is necessary for the maintenance of order
- War ensures peace
- The natural world is inherently competitive and antagonistic
- There is, in the broadest sense, not enough for everyone. Not enough land, not enough food, not enough happiness, not enough time.

You’ll notice how many of these ideas seem to connect up with others.

The last point to raise about dominant myths is that while legitimacy is most often achieved through struggle and influence on the ideological level (that is to say the social playing field of ideas), dominant myths will in many circumstances be born, defined and reinforced through physical violence. Forced displacement of indigenous peoples, lynching, the CIA, and recourse to martial law are just a few examples. As Rudolph Rocker says, “Power’s intellectual form of expression is dead dogma, its physical form is brute force.” This relationship between violence and dominant myths is very important for thinking about revolution in the United States. I need not remind you we live in the most powerfully militarized state ever; there are no remotely close comparisons. Armed insurgency (which I differentiate from localized instances of armed defense) is not practical.

The first fronts of revolutionary practice in the United States are the subversion and delegitimation of dominant myths and the creative forging of alternative modes of thought and action. This is revolution conceived of as a constant process of bringing social ends and means together. Egalitarian vision infuses and sustains social struggle; social struggle infuses and sustains egalitarian visions. This conception of revolution, rooted in the decolonization of everyday life, guards against the related traps of waiting for revolution (someday the conditions will be right…) or thinking revolution is near at hand (as many late ‘60’s radicals felt). This conception of revolution draws resources from contradictions in so far as it recognizes that dominant myths are never invincible and bolted down – they can be shaken up, moved, reconfigured, tossed and tagged. At the same time, subversion and resistance must see contradictions in their very conditions for possibility and remember that dominant myths die slow psychic deaths. Grand, self-righteous notions of living a pure existence beyond and outside of oppressive dominant myths tends toward short sightedness and vanguardism. This often leads to what some people call “sectarianism” – a situation where different social change groups (often quite small in size) squabble over the precise and correct way to advance change.

My feeling is we need multiple tools and strategies to dismantle powers that are as concentrated as those we confront today. More often than not, different ideologies and tactics create essential space for one another to work in, an effect which is under-appreciated in arguments over who is right and wrong. Revolution, after all, must proceed through a heightened spirit of experimentalism. This is not to say that concrete strategic differences should not be wrestled with and worked through. Quite the contrary, we need to maximize critical exchange around what kinds of long-term visions we hold and what kinds of immediate community projects and coalition building will get us living aspects of our dreams. This combined, participatory effort is the very work of revolution.
Decoding the Terms

Note:
These definitions are of course imperfect – they’re useful only because they’re the thoughts of some well-intentioned people. What do your friends think?

Many of the following were adapted from those used by the Challenging White Supremacy Workshop (http://cwsworkshop.org/) and Women’s Education in the Global Economy by the Women of Color Resource Center (www.coloredgirls.org/).

See http://colours.mahost.org/tag/definitions.html has a more detailed discussion, including criticisms of the definitions below.

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

CLASSISM: The belief that people deserve the privilege or oppression of their class based on their “merit”, “social status”, level of education, job, etc.

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

CULTURAL APPROPRIATION: Theft of cultural elements for one’s own use, commodification, or profit – including symbols, art, language, customs, etc. – often without understanding, acknowledgement, or respect for its value in the original culture. Results from the assumption of a dominant culture’s right to take other cultural elements.

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

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

FREE TRADE: The reduction of regulations and other constraints on businesses to increase international trade. Free trade is rarely free, however; government intervention is necessary to eliminate any laws that would prevent profit-making (such as health, environmental, and labor laws) and to maintain social order (through policing and prisons, among other measures) in societies with vast and growing inequalities.

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

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

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

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

IMPERIALISM: A policy of extending control or authority over foreign territories as a means of acquisition and/or maintenance of empires, either through direct control (for example, military occupation) or through indirect control of the politics and/or economies of other countries (for example, occupation by transnational corporations).

NEOLIBERALISM: The set of ideas that has justified the rise of capitalist globalization over the last twenty-five years. The main tenet is that “the market will take care of everything.” In practice, this means countries cutting funding for social services such as education, welfare, and health care, and selling (“privatizing”) publicly-owned facilities such as schools, highways, water, and energy utilities. At the same time, this means corporations and investors being given free reign to maximize their profits, whether that requires busting unions, dumping toxic waste, or destroying entire economies with volatile short-term investments.

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

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

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

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

Complicated times call for simple language! How else do you justify being allies with Pakistan without your goddamn head exploding from cognitive dissonance?

Listen. Me like simple words. Make me feel strong. OK. But simple words plus morally compromised geopolitical strategic framework not so great. Maybe? Or me bad citizen for think that?

Listen, man—What part of “Democracy Freedom Stay the Course Terror Terror don’t you understand?”

Hey—You’re putting me “under the spot” here. Can I go get my friend to hold my hand while you ask me questions?

www.mnftiu.cc

63
PRIVILEGE: Unearned social power accorded by the formal and informal institutions of society to all members of a dominant group (e.g. white privilege, male privilege, etc.). Privilege is usually invisible to those who have it because we’re taught not to see it, but nevertheless it puts them at an advantage over those who do not have it.

QUEER: Queer is an umbrella term of self-identification and means different things to different people but is usually used in place of or in addition to identifications of gay, lesbian, bisexual, transgender, or intersex. The basic idea is that queer is a gender or sexual identification that implies the person is outside of traditional binaries of gender (male/female) and sexuality (gay/straight). As a definition of gender it often means that the person does not see themselves as fitting into the binary of male/female and refuses to buy into “gender roles.” As a sexual definition it can mean that the person is generally homosexual but prefers the term queer because it sounds less like a textbook diagnosis or that the person refuses to see sexuality as a set boundary wherein people can only be attracted to men and/or women, or any other definition that people create for themselves or their communities.

RACISM: Power plus racial prejudice, a system that leads to the oppression of or discrimination against specific racial or ethnic groups.

SEXISM: Perpetuates a system of patriarchy where men hold power and privilege and women are subordinate to men.

SILENCING: Situations in which people from dominant social groupings dominate discussions or dominate space.

TOKENISM: Presence without meaningful participation. For example, a superficial invitation for participation without ongoing dialogue and support, handpicked representatives who are expected to speak for the whole (socially oppressed) group (e.g. “tell us how women experience this issue”). Tokenism is often used as a band-aid solution to help the group improve its image (e.g. “we’re not racist, look there’s a person of color on the panel”).

TRANSGENDER: The definition of transgender often overlaps with those of transsexual and genderqueer. Although many people use the term in their own ways, transgender usually means a person who identifies as a gender other than the one they were given at birth. Transgender includes non-op, pre-op, and post-op individuals (i.e. those that choose not to surgically and chemically change their bodies to look more like the gender they identify with, those who wish to change their bodies but have not yet done so, and those who have already gone through the process). Transgendered people are often categorized as either f2m or m2f (female to male or male to female).

TRANSPHOBIA: The fear and persecution of transgender/transsexual persons, rooted in a desire to maintain the gender binary (i.e. the categories “male” and “female”), which obscures the reality of the fluidity of gender and hides the experience of persons who do not identify with either category.

WHITE PRIVILEGE: A privilege is a right, favor, advantage, immunity, specially granted to one individual or group, and withheld from another. White privilege is an historically based, institutionally perpetuated system of: (1) Preferential prejudice for and treatment of white people based solely on their skin color and/or ancestral origin from Europe; and (2) Exemption from racial and/or national oppression based on skin color and/or ancestral origin from Africa, Asia, the Americas and the Arab world.

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U.S. institutions and culture (economic, legal, military, political, educational, entertainment, familial and religious) privilege peoples from Europe over peoples from the Americas, Africa, Asia and the Arab world. In a white supremacist system, white privilege and racial oppression are two sides of the same coin.

WHITE SUPREMACY: White supremacy is an historically based, institutionally perpetuated system and ideology of exploitation and oppression of continents, nations and peoples of color by white peoples and nations of the European continent; for the purpose of maintaining and defending a system of wealth, power and privilege.
Get Involved in the Santa Cruz Community

Roughly twenty percent of residents in Santa Cruz County are under twenty years old. For any incoming student that is interested in getting involved in the community (that is the community beyond the university) volunteering for a youth organization is a great way to do it.

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

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

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

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

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

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

The Watsonville Brown Berets (www.brownberets.info) are a ten year old local manifestation of the civil rights group by the same name of the 60’s and 70’s. The local chapter in Watsonville is focused on stopping youth violence through education and the empowerment of young people around cultural, historical, and political issues. They hold annual events like the Youth and Power Concert/ Speaker event and the Peace and Unity March against gang/domestic/youth violence as well as work on numerous campaigns in the greater Pajaro Valley area. Local activists are also looking to form a Santa Cruz Chapter, email brownberets@msn.com or call 722-1775 for more info.

The Resource Center for Nonviolence (www.rcnv.org) is a 30 year old peace and justice center working for social change in numerous nonviolent manners. They have ongoing programs dealing with Middle East, GI rights and Draft Counseling, and Youth Empowerment issues. The RCNV operates a bookstore open M-F from 12noon-5pm full of books, cd’s, videos and dvds dealing with nonviolence, peace and justice, politics, history, feminism, racism and more. The RCNV also has opportunities for volunteers and self directed interns with school credit options possible. Call 423-1626 for more info.

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

- Rebecca Hester and Sandino Gomez

www.fucktheregents.com
Resource Centers:

Resource Center For Non-Violence: (515 Broadway) A hub for local organizing around multiple political issues, including Middle East solidarity. Features a comprehensive calendar and community resources, bookstore, and video library. They also hold frequent events, meetings, and speakers. Look for the giant peace sign.

Women’s Center(s): (1156 High St and 303 Walnut Ave) There are two women’s centers in Santa Cruz. One is in a farm house called the Cardiff House and it is located at the base of campus, the other is on Walnut Ave. The Walnut Ave. one is larger and includes a playground for children, and the UCSC center tends to host a lot of cool woman-centered events in a relaxed, homey atmosphere.

Diversity Center: (177 Walnut Ave) According to their mission statement: The Diversity Center is a community center dedicated to advancing the causes and priorities of lesbian, gay, bisexual, transgender, intersex and questioning (LGBTIQ) individuals and their allies in Santa Cruz County.

Lionel Cantu Gay Lesbian Bisexual Transgender Intersex Resource Center: (Behind Merrill College) A sweet queer space to escape the campus crowds. It’s up at Merrill, open M-F, and has comfy chairs, a kitchen, good lighting, and lots of printed and people resources. It’s a good place to meet people, take a break, and feel gender safe. The Resource Center aims to do education, advocacy, and to proved a safe space for UCSC GLBTI students.

www.queer.ucsc.edu

(For the following are located on the third floor above the Baytree Bookstore)

American Resource and Cultural Center: Provides a wide range of support programs for African American students and other students. The Center encourages student participation in campus life, student organizations, academic excellence, and community service by providing advising, advocacy, mentoring, and leadership training to individual students as they pertain to overall student development issues. ARCC’s overall goal is to increase the matriculation and graduation rates of African Americans students at UC Santa Cruz.

www2.ucsc.edu/aasl/    459-3207

Chicano Latino Resource Center (El Centro): Provides a variety of programs and initiatives that address the issues of retention and matriculation for Chicana/o Latina/o students. The center provides advocacy, informal counseling, and a number of internship opportunities.

www2.ucsc.edu/raza    459-5608

Asian American/ Pacific Islander Resource Center: Provides and enhances opportunities for developing leadership skills, building a stronger sense of community on campus, and linking students to community service opportunities. The AAPIRC offers education and dialogue on issues affecting Asian American/Pacific Islanders with the goal of addressing students’ multiple and diverse academic, social, cultural, and other co-curricular needs.

www2.ucsc.edu/aapirc    459-5349

American Indian Resource Center: Plays a key leadership role in creating and maintaining a positive climate for racial/ethnic diversity at UC Santa Cruz. The center has identified four components of diversity outlined in Dr. Sylvia Hurtado’s book Enacting Diverse Learning Environments: Improving the Climate for Racial/Ethnic Diversity in Higher Education.

www2.ucsc.edu/narc    459-2881

Miscellaneous Community:

Town Clock: (intersection of Water St and Pacific Ave) The Town Clock is often the meeting place for community events such as protest, peace vigils, or critical mass. Next to the clock is a powerful sculpture that pays homage to civilian casualties of war.

City Hall: (809 Center St) City Council meetings take place at City Hall. When there are important or controversial issues being decided at these meeting (which is quite often) locals tend to show up en masse to give their two cents.

Louden Nelson Center: (301 Center St) This

barriosunidos.net

Teen Center: (125 Laurel St) The teen center offers a safe space for teens to hang out. They have a variety of activities here, including bands and dances and a free computer lab. UCSC students can volunteer here.

Veterans Memorial Building (aka Vets Hall): (842 Front Street) Besides the veterans’ services office, there are lots of good political, art, music and theater events here. Also daily classes, such as yoga, are free or on a sliding scale.

418 Project (418 Front St) According to the website “the 418 Project is a community center that produces, promote, and participates in cross cultural events and activities.” The center offers a variety of dance classes and serves as a musical venue. It also is home to a tasty little Indian food place called the Jumping Monkey.

San Lorenzo Park (Duck Pond): (137 Dakota St) This is a good place to chill out on a nice day that often hosts big events such as the Gay Pride Festival in June. Meetings, potlucks, and teach-ins are often held here. People usually just call it the Duck Pond since there is a rather large duck pond in the center of the park. There is a footbridge off River St. that crosses over the San Lorenzo River and takes you quickly from downtown to the park.

Tom Scribner Statue: (approx 1520 Pacific Ave) In front of Bookshop Santa Cruz, on Pacific Ave. is a life size bronze statue of...
Santa Cruz’s legendary radical Tom Scribner. He was a labor organizer back in IWW days and had two leftist newspapers, The Redwood Ripsaw Review and the Lumberjack News. In his old age he used play the musical saw on the streets of Santa Cruz and lived at the St. George Hotel back when it was a flophouse.

Santa Cruz Community Credit Union: (324 Front St) Need to open a bank account but would rather die than patronize a bigtime finance capitalist institution? This is one solution. Cooperatively managed, the Credit Union is committed to supporting local non-profits and economic justice in the community. It also has super-nice tellers, and all business may be transacted in either Spanish or English.

Union office: (321 Cedar) Home of American Federation of State, County and Municipal Employees (AFSCME), Coalition of University Employees (CUE), and University Professional and Technical Employees (UPTE): some of the key unions on campus, representing clerical, service, and maintenance staff, etc. Sometimes the Student and Worker Coalition for Justice holds meetings there with workers.

Housing Co-Ops: The two main housing co-ops in Santa Cruz are Zami on Laurel St. and Chavez Co-Op on Beach Hill. Large numbers of people live together in a sustainable fashion, without a landlord, and share responsibilities for the house. The Co-Ops tend to throw political events, shows, and parties throughout the year and are often a site for Food Not Bombs cooking.

Gardening:

Homeless Garden Project: (on Schaffer Road, off of Delaware and 101 Washington St) “The Homeless Garden Project, founded in 1990, provides training and transitional employment- within a community supported organic garden enterprise- to homeless and formerly homeless people in Santa Cruz County.” The garden is located near the ocean past Natural Bridges State Beach, but they have a garden shop on 101 Washington St near the wharf. Check it out. If you are into volunteer work or have to do community service; you don’t have to be homeless to get involved.

UCSC Farm and Garden: The farm is located between the Village and the base of campus, and the garden is located up at Merrill College. When the garden first started back in UCSC’s early days, under the direction of Alan Chadwick, it was a mecca for people interested in “radical” organic farming. Today the 25-acre farm and the 2-acre garden are managed by the Center for Agroecology & Sustainable Food Systems. Students can enroll in six-month apprenticeships in Ecological Horticulture and learn how to grow and care for vegetables, fruits, herbs, and flowers. The farm and garden sell fresh produce at the base of campus twice a week from June through October.

Bicycling:

The Hub: (224 Walnut) Your resource center for sustainable transportation. Home of the Bike Church co-op, where you can share tools to build or repair your own bike; Ped X, a worker-owned bicycle delivery service; and People Power, an advocacy group for more bike-friendly city planning. You can also get your annual Slingshot Organizer here.

The Bike Co-op: Conveniently located on campus in the Redwood Building (that’s next to the Student Union Building across from the Baytree Bookstore), they’ll fix your bike and sell you parts and just generally help you out with your cycling needs.

Resources for Reproductive Health, and Safe Sex:

Planned Parenthood: (1119 Pacific Ave) This a safe place for women to find out about and attain contraception, ob-gyn exams. pre-natal care, STD tests, or abortions among other things. It is located downtown on Pacific Ave. but the entrance is on the other side of the building.

UCSC Health Center: (Across from College 9/10) You can also get annual exams and birth control at the health center. The condom co-op and the peer counseling HIV program are just a couple of the many programs the health center offers.

Camouflage: (1329 Pacific Ave) It may look like just another place to buy an overpriced matching bra and thong, but in the back of this clothing store is a well-stocked sex shop. It has a comfortable, laid back atmosphere, and doesn’t strike us to be as straight-male oriented and/or women degrading as most.

The Drop-In Center: (412 Front St ) This is a resource center for the prevention of HIV. They provide many resources including free condoms, STD testing, and needle exchange. Also the home of the Santa Cruz Aides Project and the Santa Cruz Needle Exchange Program.

Grocery Stores:

Food Bin: (1130 Mission St) The Food Bin is a good alternative to your average corporate grocery store. You’ll find lots of organic produce, vegan treats, and bulk bins galore. Take time to enjoy the little garden and picnic bench next door.

Herb Room: (1130 Mission St) The Herb Room is located right next to the Food Bin. It is a good source for natural health and body care. You’re sure to find obscure dried herbs, oils and tinctures as well as important vitamins. If you’re into alternative medicine, this is your place

Staff of Life: (1305 Water St) This is another good natural foods store. It tends to be less expensive than the others but it is located on the Eastside and might be a little out of reach for some.

Kresge Food Co-Op: This student run natural food store started out many years ago in a teepee in Porter Meadow. Now located in back side of building 10 at Kresge College, this is a great place to stock up on groceries or get lunch for the afternoon. Sometimes they have really good deals on organic produce. If you are interested, you can apply to become a volunteer core member of the co-op collective, or you can put in a small amount of time each week and be a “working member.”

Farmer’s Market: (1100 Pacific Ave) The Farmer’s Market is on Wednesdays from 2:30 pm until 6:30 pm. It is in the parking lot near Cedar and Lincoln St. There are tons of fresh fruits and veggies from local (mostly organic) farms year around. Even if you don’t have money on you, everyone passes out free samples, and Food Not Bombs serves in the afternoon.

Seven Bridges Cooperative: (325A River St) For all you home brewers out there, this is your place for organic supplies and recipes. They also have supplies for roasting your own organic coffee. Check out their website: www.breworganic.com

Eating Out:

The Bagelry: (320 Cedar St) Santa Cruz’s favorite Bagel shop. Unlike the corporate chains, they actually bakes the bagels here, so they are always fresh. They have many vegan bagels too, with yummy spreads. Even the cheaper day old bagels aren’t too bad. If you go in the morning expect a long line.

Saturn Cafe: (145 Laurel St) Everyone knows about Saturn. It’s become something of a tourist destination with its T-Shirts and bumper stickers, but its vegetarian/vegan diner-style food, table collages, and late hours make it a justifed Santa Cruz favorite.

Santa Cruz Diner: (909 Ocean St) The diner is like a Santa Cruz version of Denny’s. It’s open 24 hours and serves breakfast all day. They have the regular diner food along with a

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whole vegan menu. The portions are large and the prices are good. I recommend the potato pancakes.

Asian Rose: (1547 Pacific Ave) Check out this place for delicious, mouth-watering vegan Indian food at great prices. It closes at 5 pm and will often sell whatever is leftover at cheaper prices.

Taqueria La Cabana: (2332 Mission St) Some of the best Mexican food in town. Some of my favorites are the veggie tamale, and the veggie burritos with artichoke, spinach, mushrooms, or cactus.

Coffeeshops/ Cafes:

Santa Cruz Coffee Roasting Company: (1330 Pacific Ave) Headquarters for Santa Cruz’s Fair Trade Coffee program, they’re the suppliers for most places on campus and around town. Good for if you’re passing through and need a custom-brewed cup or bulk beans.

Cafe Pergolesi: (418 Cedar St) Don’t be intimidated by the extreme propaganda bathroom or the baristas’ bad-ass attitudes. The Perg is a seedy haven for marathon study sessions or meeting your cohorts to plot subversion. Features huge outdoor porch, highstrung cat, and free wireless.

The Attic: (931 Pacific Ave) Teahouse and Art Space, the second storey cafe is laidback with a uniquely Santa Cruz vibe to it. In addition to a food menu, they have a variety of tasty loose-leaf tea. Check the calendar for events such as musical performances and live figure drawing.

Java Junction: (519 Seabright Ave) Off the beaten track, a few blocks from Seabright Beach, so it’s good for when you want some peace from your ubiquitous friends, associates and enemies. In summer however, it’s clogged with bronzed vacationers. Breezy, beachy feel, with indoor and outdoor seating.

Bars:

The Poet and Patriot: (320 Cedar) That rare bar where friends can actually hang out and talk to each other. Has darts, pool and lots of historical revolutionary wall art featuring good folks like James Connolly, Tom Scribner and the Wobblies. They serve many kinds of beer including local microbrews, though not much else. I hear they draw a clover in the foam on every mug of Guinness.

The Red Room: (1003 Cedar) I couldn’t not mention it. The landmark you love to hate. Divey, smoky meat market, though it has a jukebox, serves a wide range of liquor and mixed drinks, and my friend Jo says the red lights make everyone look sexy.

The Dakota Club: (1209 Pacific Ave) This local queer bar is said to be an excellent place for dancing.

Bookstores:

Bookshop Santa Cruz: (1520 Pacific Ave) Selling new and used books, it’s the kind of thriving local independent bookstore that can stand against the tide of Borders and Barnes&Noble. They sell those “keep Santa Cruz weird” stickers to support street performers against the new downtown ordinances, and they sponsor good author reading events. They also sport a great selection of magazines and newspapers. They also buy used books.

Literary Guillotine: (204 Locust) A close-packed den of new and used scholarly books, independently owned by smart people. Many profs get their class books here. Tricky if you’re looking for something particular that hasn’t been specially ordered, but alluring if you’re browsing for serendipities. Staff is very helpful and knowledgeable, and they’re happy to place special orders. You can sell your used books here too.

Logos: (1117 Pacific Ave) By far the best place downtown to buy, sell, and trade secondhand books and CDs for cash or in-store exchange credit. Also has new stuff, including a good selection of art books. Get lost in the basement for hours. And there’s a sidewalk coffee stand out front.

Westside Stories: (Mission Street, in the Safeway strip mall) This place is a little known gem. Warning: the great selection of used books in a comfortable atmosphere tend to lure you in for many hours.

Slug Books: (224 Cardiff, by 7-11 at the base of campus) Student-run, student-owned, and student-managed alternative non-profit textbook co-op from which many profs order course readers and books for their classes. The best deals you’ll find, whether buying or selling. You can also get involved as a core member, apprentice or seasonal worker. Check out their website: www.slugbooks.com
Thrift Stores/ Recycled Clothing:

Thrift Center: (504 Front St) If you are downtown and looking for some recycled clothing this is a good place to go. It’s a pretty big space filled with clothing and furniture and just about everything. It is also notorious for its “50% Off Everything Today Only” discounts that actually happen almost every day.

Moon Zoom: (813 Pacific Ave) This store offers a wide selection of vintage clothing and accessories. Other vintage clothing stores include Cognito Clothing on Pacific, Love Me 2 Times on Mission, and Secret Treasures on Front St.

Bargain Barn: (305 Encinal St) This is a huge thrift store located in Harvey West Industrial Park. You’ll find a huge variety of things at dirt-cheap prices and almost everything is $1 a pound.

Flea Market: (2260 Soquel Dr). Located in the Skyview Drive-In Theatre, the Flea Market is open on the weekends only, and the vendors have a wide range of goods.

Rivendell: Tucked away on Squid Row Alley (its just off Union St.) this eclectic store is filled with clothing and treasures from around the world. It’s worth just wandering around in. I like to sew, so my favorite is the dresser filled with “shiny bits” of fabric that you can buy at various prices to incorporate into projects of your own. There is also a record store next door that is worth checking out.

Beaches:

Seabright Beach: (along East Cliff Dr) This is the closest place for nighttime bonfires. Bright stars, crashing waves, cold sand and gooey marshmallows. What could be better? The only problem is that the Law drives around at 10pm to kick everyone out, shine lights in your eyes, and make you pour out all your beer.

Natural Bridges: (At the end of West Cliff Dr) This beach may be a little out of the way for some, but it is way better than the one in front of the boardwalk. In the warmer months in can be pretty crowded with tourists, but if you keep walking up the beach over sandstone and tidepools, you are likely to find a nice, quiet, secluded spot.

Surfer Statue: Located on West Cliff Dr, just before the Lighthouse, this is our town’s signature homoerotic phallic symbol.

this guide was baked with love by:

Thank you!!!
Literary Guillotine, Moon Zoom, Student Health Center, Cru zio, Cowell Senate, Stevenson Senate, The Colleges Funding Council, (and David’s party).
SHOP is UCSC’s destination for non-judgmental information, conversation and self-exploration around issues related to health and wellness including Alcohol and Other Drug Use, Sexual Health (HIV and other Sexually Transmitted Infections, Safer Sex, Unplanned Pregnancy and Contraception); and Holistic Health. At SHOP you can:

- Get **FREE and ANONYMOUS HIV Testing with Orasure** (no needles) by trained student test counselors
- Visit the **Condom Co-op** and purchase Safer Sex Supplies at a reduced cost.
- Join **SHAC** (Student Health Advisory Committee), the liaison between students and Health Center staff.

SHOP is located in the Student Health Center – Basement Level
Phone: 831.459.3772 • Email: shop@ucsc.edu • Web: www2.ucsc.edu/healthcenter
Welcome Back Students!

204 Locust St. 457-1195
Open Monday through Saturday 10am until 6pm
LAST YEAR

September 29- US Marshalls and FCC Agents raid Free Radio Santa Cruz but FRSC goes back on the air

November 10- Students, Community Members and Politicians stand in solidarity with UC Service Workers (AFSCME) as workers bargain for a better contract with the UC. Rally organized by the Student and Worker Coalition for Justice (SWCJ)

February 3- First inter-org dinner, SUA and others start a movement to connect up various student orgs., including weekly meetings and quarterly dinners.

January 20- "Inaugurate the People" turns out 400 protesters in SC, UCSC Students Against War (SAW) formed after a speak out against Bush and the war.

January 24- Ralph Nader speaks

January 26- Students and faculty protest against proposed cuts to Language Department, results in keeping Arabic and Hindi safe for another year

January 27- CUE solidarity rally held at bargaining session, organized by SWJC

February 12- KFC protest on Mission over cruelty to animals

February 14- Where is the Love?: The welcoming of new Chancellor Dencie Denton, SWCJ organized protest and occupation of the Office of Planning and Budget

February 16- Naomi Klein speaks @ UCSC

February 23- Amy Goodman speaks @ UCSC

March - Comercio Justo helps win sweatshop-free uniforms for workers at UCSC

March 3- Students Against War Teach-in

March 11- Winning of Taco Bell boycott

April - Student Initiated Outreach weekend: ASF, DHE. ORALE

April 5- SAW Counter Recruitment action kicks military recruiters off UCSC campus

April 14- AFSCME 3299 STRIKE **shuts down campus** and leads to a better contract

April 15- Comerico Justo holds Anti-CAFTA rally

April 18-22- Tent University (April 18-Police arrest and brutalize students who refuse to leave the base of campus)

April 20- Student walkout against budget cuts organized by Action in Defense of Education (AIDE)

April 21- Multicultural Festival with Dialated Peoples

April 22,23- FSA organizes a Pilipino cultural celebration

April 28- Bobby Seale speaks @ UCSC

April 29- DA drops charges of the 19 arrested @ TUSC in brutal police attacks

May- Save Rainbow Theatre protest

May 1- May Day Parade downtown, 100th Anniversary of IWW, Reel Work Film Festival

May 7- Anarchism NOW Conference

May 4- War Resister Camilo Mejia speaks and mayor proclaims it an honorary Day in his name

May 13- TUSC Rally for free speech zones and multiple other student demands

May 16-19- Drug Awareness Week

May 19- Take Back the Night

May 21- Biofeuls Conference

May 25- Students disrupt UC Regent’s meeting protesting partnership with Bechtel

May 26- UPTE STRIKE

Early June- Rally to save the African American Theater History Class results in class being offered next quarter

June 14-16- CUE STRIKE

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