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Violence erupts over bread crumbs

By FHAR MIESS
The Alarm! Newspaper

On Monday afternoon, June 24, a community organization called Food Not Bombs was feeding poor and homeless people a hearty meal of soup and salad on the sidewalk at Pacific Avenue and Cooper Street in downtown Santa Cruz. The organization serves meals three times a week as a way to make a political statement while helping to keep people fed.

This politically defiant stance often gets Food Not Bombs in trouble with law enforcement and business interests. Even when police and merchants are not actively challenging Food Not Bombs' right to feed people, trouble seems to follow them. Monday afternoon was no exception.

At around 5:30, Norman Friedberg, a Santa Cruz resident eating with others at Food Not Bombs, was approached by a Community Service Officer (CSO) downtown, who chastised the man for leaving some bread crumbs on the sidewalk to feed the birds. According to Food Not Bombs

Class enmity flares up in the face of "rigorous enforcement" of downtown ordinances.

volunteer Timothy Ward, the man had just begun to pick up the bread crumbs when Officer Gray, the CSO, began ticketing Friedberg for littering.

Ward said that Officer Gray had already called for backup when Friedberg walked off in protest against the ticket, yelling, "Come and get me!" He went on to describe that a police cruiser came screeching to a halt near Friedberg a few seconds later.

The officers were "immediately physical" with the man, according to Ward. "The guy [Friedberg] pulled his arm away, and the other cop came at him from behind, and they tried to grab him," he said. "He pulled them both off and then hit the first cop in the face." A brawl ensued, Ward continued, during which Friedberg repeatedly called everyone around



ESTEBAN FOX

Food Not Bombs volunteers in front of the O'Neill Surf Shop on Pacific Avenue where an altercation between a Food Not Bombs patron and Santa Cruz Police took place Monday evening (photo from March, 2002).

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El Salvador, a un año y medio de la última pesadilla

Por **ARMANDO ALCARAZ**

Colectivo del Periódico ¡La Alarma!

Cuando un segundo terremoto azotó la República de El Salvador el 13 de febrero de 2001, Esteban Reyes estaba en El Salvador desayunando con el Párroco de el Municipio de El Carmen Alejandro Celso Fuentes. Los dos conversaban sobre como ayudar a las victimas del primer terremoto ocurrido el 13 de enero de ese mismo año.

Juntos, ambos terremotos dejaron un panorama desolador de 150 mil viviendas destruidas, igual numero de viviendas dañadas, 1,100 muertos y mas de 1.5 millones de damnificados. Las cifras se vuelven aun mas escalofriantes cuando se considera que, según el ultimo censo de julio de 2001, El Salvador

Vea **TERREMOTO** en la **Página 6**

El Salvador, a year and a half after the last nightmare

By **ARMANDO ALCARAZ**

Translation by RACHEL SHOWSTACK

The Alarm! Newspaper Collective

When a second earthquake shook the Republic of El Salvador on February 13, 2001, Esteban Reyes was having breakfast in El Salvador with Alejandro Celso Fuentes, the priest of the Salvadoran Municipality of El Carmen. They were talking about how to help the victims of the first earthquake, which occurred on January 13 of the same year.

Together, the earthquakes left a desolate panorama of 150,000 homes destroyed, an equal number of homes damaged, 1,100 dead and more than 1.5 million homeless. The numbers become even more horrifying when one considers that,

Go see **EARTHQUAKE** on **Page 7**

Sleep Walkers in Santa Cruz

Homeless People and Supporters travel the state for the "Right to Sleep"

By **CAROLINE NICOLA**

The Alarm! Newspaper Collective

Caleb Dunn was three years old when he learned how to pretend to be invisible, only it wasn't a game. Living illegally in a school bus with his mom and older brother, he learned "cop drills"—not moving or speaking for a long time when a police officer came to the school bus while they were inside.

"If you answer the door, you can loose your home, your kids,

practically your life," said Caleb's mom Susan Dunn Cobb. "There wasn't any other choice, my kids had to learn it young. But they were all traumatized by it."

Fourteen years later, Caleb and Susan are spending their vacation money to travel the state, much of it on foot. Along with other "Right to Sleep" Walkers, they are speaking out against so-called "sleeping bans" and other anti-poor legislation.

The Sleep Walkers left San Diego on May 20 and have visited cities enroute to Sacramento. Supported by a truck wildy decorated with signs advocating homeless rights, the group of

seven arrived in Santa Cruz on June 21 and met with homeless activists and supporters who held a rally downtown in front of Borders bookstore.

Susan said she can not think of a better way to spend her vacation than by walking across the state to let people know that it is practically illegal for homeless people to sleep. "I don't want to see anyone else's kids hurt the way mine were because of these laws," she said.

Floyd Dalfrey, a Sleep Walker from Santa Barbara, said he has never done something like this before. "I like it, it's challenging,"

Go see **SLEEP** on **Page 13**

Letter from an Editor

“Finally!” you say

You may notice some changes in this week’s *Alarm!*. We focus on issues around homelessness, law enforcement, and the criminalization of poverty. We’ve had plenty of input over the first six issues, urging us to pay more attention to local news, particularly the situation in downtown Santa Cruz, burgeoning violence and police harassment. This is the beginning of that process. But, I feel that we should give something of an explanation for our tardiness in getting to coverage of these matters.

Most immediately, we have had scarce resources at our disposal to engage in local reporting with the attention and responsibility it deserves. But there is another reason for the delay. As many of you know, this landscape is a veritable political mine field: make one wrong step and one is liable to have a leg blown off by Robert Norse, an arm severed by an assembly of downtown merchants, a head cracked open by the local police department, a throat slit by racist skinheads, a kneecap fractured by zealous landowners, and—if all that weren’t enough—one is liable to be stood up by the mayor when seeking an interview. With this issue, we jump headlong into the fray and will likely be pummeled from many sides, but we won’t go in totally unprepared (I’m sure you’ll surprise us, though).

Likely, for “Violence erupts over bread crumbs”, we will be berated by Robert Norse for presenting a less-than-angelic view of Norman Friedberg (and, by extension, homeless and street people generally). As a newspaper, I think that’s our job. We’re not here to spout the sort of hyperbolic and sanitized rants that are over-represented in Norse’s prolific broadsides.

Certainly, the Downtown Association will recognize a clear bias against the role of commercialism downtown. It would be absurd to deny such a bias, but I think our reporting is honest and

accurate, nevertheless.

For their part, local law enforcement may find it disturbing that their point of view on these matters is not represented. If you want the view of law enforcement and the DA’s office, however, go find a copy of the *Sentinel* crumpled up in your favorite cafe. You’ll find the perspectives of that segment of our community well represented there. We need not repeat them here (yes, like the *Sentinel*, we are biased, but, unlike them, we clearly state our bias).

As for the skinheads and zealous landowners (not to lump them in too close company), if this issue doesn’t piss them off, I’m sure we’ll get around to it eventually.

And just so he doesn’t feel left out, a request for the mayor: please call us back next time.

Of course, there are discernible slants to our stories, and we hope that you, our readers, will find them engaging. There is a great deal of rancor that surrounds the issues of homelessness, police misconduct and local ordinances, much of which is based on some deep-seated personality politics. In a letter a few weeks back, Robert Norse entreated us to “name names” and hold particular individuals accountable. Indeed, that is the role of traditional muckraking journalism. However, we are not exactly traditional in our approach to journalism.

It does no good to rake the muck that has been raked over so many times already, to pull out the names and deeds of people who may have failed to act in the public interest (meaning all of the public, not just the well-to-do), only to have them replaced with another wad of slime at the next election. The whole pit of muck that makes up Santa Cruz’s political and economic milieu is fundamentally corrupt. Dare I say that this applies almost all over the globe—it is hardly limited to Santa Cruz. To point out bits and pieces of corruption here

and there only serves to squander our resources and distract from the systemic corruption of the political and economic process we seem so invested in. On top of that, it encourages popularity contests and polarized debates at the expense of real solutions.

For that reason, you’ll find in this issue (as well as the last issue) some ideas for ways to build alternatives to the dominant political and economic paradigms—ways to divest from those systems of power that keep us down while at the same time building community power from the grassroots. Local government, law enforcement and commercial enterprise have power and authority over us only by virtue of the power, authority and money we invest in them. None of these institutions are natural or inevitable.

But, we have a long way to go. Many of the resources in this area are invested in ways that are designed to perpetuate the pattern of reliance on tourism and the student population—the relatively well-off transient population. However, the same boosterism which draws the monied transients also attracts those with not so much money. The needs and habits of the two classes of transients are fundamentally incompatible. Those in charge at City Hall and in the Chamber of Commerce seem bent on having the two fight it out on our streets (Pacific Avenue above all), while shoveling money toward law enforcement, as if that will keep them from clashing. Until we can envision a Santa Cruz with a tax and revenue base that is not dependent on transience, we will remain beholden to that transience politically, economically and psychologically.

Next week, *the Alarm!* will print the first of a three-part series examining how transience affects Santa Cruz in the three ways just mentioned. I hope you’ll stay with us!

—Fhar Miess

Opinion Editorial

Gay shame—a challenge to gay pride

PNS EDITOR’S NOTE: Why would a self-described proud queer skip town during San Francisco’s huge Gay Pride celebration? PNS contributor Sara Jaffe says it’s because the event, observed in cities nationwide, has gotten far too commercial and exclusionary. You’ll find her at Gay Shame celebrations instead. Jaffe (sarajaffe@yahoo.com) is a writer and musician who works at an arts education nonprofit. She lives in San Francisco.

By SARA JAFFE
Pacific News Service

SAN FRANCISCO—It’s gay Pride month in the gayest city in America, but this proud queer is thinking about getting out of town.

June brings a feeling of giddy pre-summer anticipation here, especially if you identify outside of the heterosexual norm. In the weeks leading up to San Francisco’s annual Pride celebration, our already-gay city gets even gayer. Flags in rainbow hues line Market Street, the main thoroughfare; queer arts festivals take over stages, theaters, and galleries; bookstore

windows spotlight queer authors; our pockets bulge with flyers for upcoming parties and events; and the streets, bars and clubs fill with queers from all over the world.

So why would I want to leave?

The answer comes when I think about how the concept of Gay Pride has evolved in San Francisco. Proud of what? In what ways is that pride celebrated, and who gets to participate?

Look at the cover of this year’s “Pride: The Official Magazine of San Francisco Pride.” The glossy magazine could easily be mistaken for any mainstream fashion magazine. Its cover model fits all the criteria of mainstream female iconography—she’s white, thin and perfectly groomed. Underneath her photo is the 2002 Pride slogan: “Be Yourself, Change the World.”

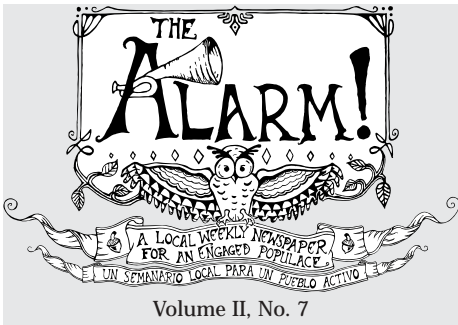
What a relief to realize that being “yourself” as a queer means simply looking like you stepped out of the pages of *Mademoiselle*!

Flip to the back cover and you’re met with a message from Bud Light, one of Pride’s main corporate spon-

sors. Six bare feet are raised proudly against an idyllic country background, the toenails of each painted with a different color of the rainbow. Lest we forget, in the corner of the page our friends at Bud Light urge, “Be Yourself.” Too bad those chilly San Francisco evenings demand socks and shoes. How can we possibly express our individuality if our toenail polish is covered up?

Such a pro-capitalist event assumes a homogenous target market of consumers and automatically excludes anyone who doesn’t have money or who chooses not to spend it in the ways prescribed by marketers. The Pride event has come to stand for social ideals that can be achieved through appropriate consumption, and has no use for those who are automatically shut out of ever reaching those ideals because they are not the right race, size or age. There’s even a mainstream gay ideal that excludes people who are transgender or who disrupt binary no-

Go see **GAY SHAME** on **Page 5**



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Through the use of strategic investigation and innovative analysis, we aspire to provide quality reporting on the news of Santa Cruz County as a means to inspire and engage individuals and the community at large. We strive to cover news that matters directly in peoples’ lives. We are not interested strictly in local news, but wish to connect the local to regional, national and global issues.

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To the Alarm!, Jesse Nason, and Monitor:

In last week's Alarm!, a letter from Monitor takes issue with my letter questioning Jesse Nason's call to action over what the Bush administration knew about the Sept. 11 events before they occurred. I wrote that letter because I couldn't tell what Nason wanted us to protest about: does he believe governments should do more to protect their citizens? Or, does he believe there was a conspiracy between the US government and the hijackers? I couldn't tell then and I can't now as Nason didn't respond and Monitor makes the issue no clearer. I wrote that letter to give Nason a chance to clarify his position, not to offer "apathetic excuses."

Monitor states that the government has exploited the events of Sept. 11. And I, of course, would agree—that is what politicians do, exploit events to maintain power. He also states, however, that it "doesn't take more than a moment of conscious thought to recognize the role the US government had in allowing the events of 9/11 to happen." Here I part company with Monitor. I think it is very unclear whether the US government had any role in the events of 9/11. Monitor provides as evidence the fact that the NSA didn't translate two short sentences they intercepted on Sept. 10: "The match is about to begin," and "Tomorrow is zero hour." And what if they had translated them? I doubt that would have changed much. Thousands of such messages are probably received everyday, and they only mean so much to us after Sept. 11.

Monitor suggests that we need to "come up with a reasonable response to these huge issues." Again, he, like Nason, isn't very clear on what those "huge issues" are. Regarding our response, I think the only reasonable response to the terror the state inflicts upon us and others in the world is dismantling it.

Conspiracy theories about 9/11 will only sidetrack us from opposing the war, a war that, if the politicians have their way, will be with us for some time. It is a war used to maintain power at home and maintain hegemony over the rest of the world. It is a war—like all wars—that the state needs. I don't think an investigation by congressional panels will reveal much; if anything they will conclude that more needs to be spent on defense and "homeland" security.

So what does Nason want our protest to demand or demonstrate? This is the question I asked of Nason, and I still don't know the answer.

SASHA
Santa Cruz

Dear Editors:

I absolutely love your newspaper! Not since Time magazine have I seen such straightforward and honest coverage of "the news." Your political analysis is insightfull and your local coverage enlightening. My only qualm is that you seem to be completely ignoring the recent social phenomenon of "Mohawk Mania." Day by day, more and more are joining their ranks. People as young as five and as old as eighty have been sporting the "hawk," and one can only imagine where this fad may lead our culture. One only has to look to dreadlocks to see how "hip" Americans can take a culturally significant hair style, and turn it in to the latest fashion statement of the "counter culture." What is the cause of this recent shift to aero-dynamic hair? Has some budding capitalist in the record business found a form of music that she can associate with the Mohawk? Will college dorms soon be filled with posters of Sitting Bull, proudly sporting his mohawk, smoking a joint? Or will it be a peacepipe, that seems more "Indian."

Write to Us!

All letters to the editor will be published, with the following guidelines:

- 1) No letters over 350 words
- 2) No commercial solicitation ("plugs")
- 3) No event announcements or personal ads
- 4) Letters to the editors must be sent "attn: Letters" via post or to letters@the-alarm.com via e-mail (we will assume that if you send letters to these addresses, you want them published—if you have general questions or comments, send them to info@the-alarm.com). We prefer e-mail.
- 5) Letters received on paper by Tuesday at 5pm or via email by Wednesday at noon will be published the same week.
- 6) We reserve the right to reply to any letters in print in the same issue.
- 7) Play nice.



Letters to the Editors

Maybe we'll see the birth of an entire culture of kids that will get together, smoke peacepipes, and listen to Shoshone music. KZSC could have a radio show where some white kid could pretend to speak "Indian." One love, oh, I mean "How." Regardless, this phenomenon is Neo-colonialism at its finest. First we steal your land, decimate your culture, relocate you to lands we originally don't want, and then reappropriate one of your hairstyles. Does this sound familiar? What's next, naming football teams and chewing tobacco catchy titles like "Redskins" and "Red Man?" Oh wait, I guess we've done that too. Enough of my ranting, but the fact remains that I fail to see how a newspaper of your stature could overlook such an important landmark in pop culture. Don't worry, be happy. Jah Rastafari!

Sincerely,

POSTMODERNITY

To the Editors:

Thanks for the snappy new publication which I bought outside The Internet Cafe in Watsonville. As a beginning student of Spanish, I was delighted to see articles in Spanish. The article on the Home Depot controversy was accurate. One set of numbers from city clerk, Lorraine Washington was slightly off. Instead of 25/25 for and against, it was 31 against, 22 for. In addition, prior to the second city council meeting in early June, two petitions came into the clerk. One petition from the "Loma Prieta Neighborhood" had 52 signatures opposing the location. A second petition opposing the location was signed by 50 teachers. Because the City Council voted yes on a SLIGHTLY smaller warehouse, it seems logical to find a slightly smaller location and many are working on that at this moment. As 83% of visitors will be from north county, we feel a location more accessible to Highway One is paramount. A red flag went up in the national news recently when the AP reported that the Home Depot sent a notice to its 1,400 stores ordering them not to do business with the U.S. government or its representatives. The notice said that notes would be sent to credit card customers telling them no purchases would be allowed, "that would cause the company to be covered by or responsible in any way for compliance with 'three specific federal laws or executive orders which deal with affirmative action and discrimination.'" Do we really want a huge corporation in our community that will not play fair with the rules of the game?

ANN B. JENKINS
Freedom

To the Editors:

thank you for putting the world of young children on the front page of your weekly...in a society that spends more money on prisons than on education...and in

a world where young children (birth - preschool) exist at the bottom of our political consciousness (they aren't even close to voting age and don't shop enough)...your article on child care was a welcome sight.

rachel showstack was fair and informed in her article on criminal record exemptions...the civil rights issue is truly at the heart of the matter.

i do have one concern however...the article ended in a bit of a dismissal of licensed child care and increased government funding...while on the surface, this may appear both culturally respectful and community-based—it is, however, problematic.

as a member of the state board of the California Association for the Education of Young Children (CAEYC), i have been involved in fighting for support of licensed child care... every teacher in a licensed child care facility has some college education...every facility is expected to have someone on staff with cpr and first aide training...many child care professionals have earned degrees and many state-subsidized child development employees are expected to have ongoing professional training as a condition of employment (105 hrs per 5 years).

CAEYC does not oppose parent coops...we do not oppose licensed family child care...we do not oppose licensed after school care...we do not oppose aunts and uncles caring for their extended families on an occasional basis...we do oppose unlicensed child care that provides regular services to the community.

how would you like unlicensed urgent care facilities? unlicensed fast food? unlicensed legal advice centers? unlicensed law enforcement? what if such unlicensed services were a foundation of a community's support for the poor, immigrant, or "minority" members of the community while the wealthy enjoyed fully licensed services?

creating a dual delivery system of licensed and unlicensed care smacks of institutional racism and classism that even anti-government people ought to recognize.

thank you again for your article on child care. and next time a loved one requires medical care, would you like your physician licensed or unlicensed?

GREGORY UBA
Santa Cruz

Gregory,

Thanks for your props! To answer your questions about how we would like unlicensed urgent care facilities, fast food, legal advice centers and law enforcement, I can't answer for everyone in the Alarm! collective, but I'll answer for myself. Under ideal conditions, I would prefer all of those things to be unlicensed. Under ideal conditions, I would prefer that there were no professionalised police force, I would prefer that community justice be affected without any need for the

arcane jurisprudence which would necessitate legal advice centers, and I would certainly prefer that fast food and factory farming be relegated to the dustbin of history. You write that "a dual delivery system of licensed and unlicensed care smacks of institutional racism and classism that even anti-government people ought to recognize". This is quite a leap of logic in my estimation. When the Black Panthers instituted alternative delivery systems for food, public safety and health care in the late sixties and early seventies, was that institutional racism and classism at work? Certainly, it was a RESPONSE to institutional racism and classism, but one would be hard-pressed to call it racist or classist. The fundamental assumption underlying your statement is that alternative delivery systems of child care are necessarily of an inferior quality because they are not sanctioned by any state apparatus. That is backward, in my opinion. State bureaucratic institutions are infamous for their preference for inertia over human needs. The case of child care licensing in this state is a prime example. If we are ever to make fundamental and lasting changes that will benefit everyone, it is precisely this sort of dual power and this sort of building of alternative institutions that we must encourage. —FM

To the Editors:

the june 21st issue was only the third issue of the alarm that i have had the pleasure of reading...i feel it was the strongest of the issues i read to date...i sense that the paper is finding a comfort level in its focus...i also appreciate the diverse editorial interests of the Alarm.

i am happy to see the paper establishing a clear bilingual character, intergenerational responsibility and international/multi-cultural perspective.

i would enjoy more graphics...and some statistics on fatalities of immigrants forced into crossing the desert would have been powerful in the INS article... the quick reference guide, however, worked well for me.

i was wondering if local politics might receive some more attention...i understand that recently some merchants downtown have gotten together to propose some new ordinances which would "disallow" groups of six or more from assembling for more than one hour, etc...now THAT is scary!

the city of santa cruz has seen the criminalization of homelessness and poverty reach new heights...a brief retrospective over the past two years would show:

1. death due to exposure during the winter of a homeless paraplegic (blankets and pillow are outlawed along with sleeping in public at night)
2. establishment of a seven days a week no parking zone near costco (this was the main location where people who lived in their cars and campers found refuge)...the stated reason at city council hearings: for street cleaning... the times of the no parking ordinance: 5-7 IN THE MORNING!
3. dozens of deaths of homeless every year
4. removal of public restrooms
5. privatization of public space at the Pacific Mall between Sushi Now and Ali Baba's in front of the New Leaf
6. arrest of homeless activist Robert Norse for "saluting" the City Council!

do the Alarm readers know the multitude of public ordinances preventing sitting, standing, selling, panhandling, sleeping, and speaking in santa cruz? in a town where a news-weekly can claim access to an engaged populace, where does this engaged populace keep its voice? to paraphrase what a previous letter to the editor expressed...do we want our populace engaged? or enraged?

GREGORY UBA
Santa Cruz

Local News

“cowards” and insisted that “they [presumably, the police] are going to kill us all”.

As the altercation progressed, Esteban Fox, who was the only other person in the vicinity by Ward’s account, intervened in the fight. Fox noted that the officers who arrived on the scene readied their hands at their firearms. “I just knew myself that if I didn’t intervene, that guy’s gonna be in a very bad situation,” Fox explained. “So I said, ‘God bless me’, I have to go between them to stop that, and I did.” He pushed Friedberg back and stood between him and the officers. According to both Fox and Ward, Friedberg was pepper-sprayed during the exchange, and numerous others were exposed to the toxin, including Fox. It is likely that some of the officers were exposed as well. “If you were in that street, you would have been hard-pressed not to have been pepper-sprayed—they were wild with it,” said Ward.

Friedberg subsequently allowed himself to be handcuffed and detained by police, according to Ward. As reported in Wednesday’s Sentinel story on the matter, Friedberg was arrested and charged with resisting arrest, battery on a police officer, attempting to remove an officer’s weapon, assault with a deadly weapon and—to justify the entire incident—littering.

According to Ward, the harsh response of law enforcement to Friedberg’s attempt to pass on donated food to area rock doves (commonly referred to as pigeons) was due in part to antagonism toward Food Not Bombs. “Someone leaving bread on the sidewalk would not have been hassled anywhere else but on that corner of Pacific Avenue on Monday,” he said. Ward indicated that Santa Cruz CSOs have been routinely ticketing Food Not Bombs volunteers and patrons for petty offenses such as littering and “mutilating plants” (this was the charge for one Food Not Bombs volunteer when he parked his bicycle partially in a tree planter on Pacific Avenue).

Antagonism from downtown merchants

In Santa Cruz, as elsewhere across the country, Food Not Bombs has been

charged with attracting vagabonds, the crime-prone, and the drug-addled to the downtown business district, scaring away potential shoppers and intimidating service employees and management. Locally, these allegations come largely from downtown merchants.

Food Not Bombs volunteers note that these charges are rarely, if ever, levied at church groups and other organizations that perform the same services for hungry folks on Pacific Avenue. While Food Not Bombs has

“Someone leaving bread on the sidewalk would not have been hassled anywhere else but on that corner of Pacific Ave on Monday”

historically located its meal servings in high-profile areas to draw attention to the rampant poverty which exists in the midst of the opulent wealth of shopping districts, this was not the motivation for the downtown location this time. Volunteers went to the serve the poor and hungry where they already congregate; they did not set up their table on Pacific in order to draw the indigent from across the city to downtown. According to Ward, he actually opposed the move to Pacific Avenue because it is such an inhospitable place, but ultimately, Food Not Bombs moved to that location because of the number of patrons they were able to serve there. Lacking the resources to adequately publicize their servings in local parks, they went to Pacific Avenue where the foot traffic of hungry folks was already much greater.

Recent changes at the Downtown Association of Santa Cruz (DTA) belie the antagonistic attitude toward Food Not Bombs and the poor and transient populations they serve. On the same day as the altercation between police and Norman Friedberg, Keith Holtaway started his new job as Executive Director of the DTA. In 1996, Holtaway, who was then owner of Pizza My Heart, served as the DTA’s Vice President and sat on the organization’s Social and Legislative Issues Committee. He made his

disdain for the consumer-unfriendly mix of people on Pacific Avenue quite clear. According to Keith Kjoller, who was a volunteer with Food Not Bombs at the time, Holtaway took a particular disliking to Food Not Bombs, accusing the group’s patrons of going into his store and stealing condiments and condiment containers. Members of the group were willing to negotiate with Holtaway, and in the face of such a specific complaint, some volunteers spent money out of their own pockets to buy spices and condiments for the people they served in an attempt to solve the problem. Kjoller reports that incidents of theft did not abate. He claims that this is a clear indication that Holtaway was eager to discredit Food Not Bombs by blaming them for crimes that were most likely committed by Holtaway’s own customers as well as college students

looking for supplies for their kitchens.

Still, downtown merchants seem intent on pushing for more restrictive downtown ordinances that lend themselves, according to activists who spoke at Tuesday night’s City Council meeting, to selective enforcement and abuse of power. Among these is one ordinance which would ban groups of six or more people from gathering for over an hour at a time.

City Council machinations

For their own part, the Santa Cruz City Council is poised to introduce further measures to “address social, behavioral and criminal issues in the downtown,” as per the City Council agenda of June 25. The proposal was to form a Task Force (which they alternately refer to as an Action Council Committee, or simply Council Committee) to do this. The proposal was put on the agenda by Councilmembers Keith Sugar, Ed Porter and Emily Reily in response to what Sugar characterized as a “deluge” of complaints from downtown merchants.

After its approval around 12:30 a.m. early Wednesday morning, the City Council instructed the Task Force to come back to the Council by July 9 with specific recommendations, including recommendations for new ordinances that could possibly be enacted on an emergency basis at the Council’s July 23 meeting. It was also

instructed to focus on one primary problem to be addressed by Council action. Because of the many contentious issues around the subjects being studied by the Task Force, only two Councilmembers (Reily and Porter) relented to being appointed to the committee, with Tim Fitzmaurice and Scott Kennedy declaring emphatically that they wanted no part of it.

Despite inviting all “stakeholders” to the table (including street musicians and other non-commercial users of the mall), dissenters noted that with such a short time frame, the proposals put forward by downtown merchants—proposals which forced the issue to the table in the first place—will prevail over any alternatives put forward by dissidents. Besides this, because of the late hour of the decision, the *Sentinel*’s usual coverage of the meeting did not announce the Friday meeting of the Task Force.

The City Council went beyond formation of the Task Force, amending the proposal to call for the “rigorous enforcement” of existing downtown ordinances, despite the fact that they had specifically instructed public comment the previous day to address only the formation of the Task Force. While the Council repeatedly berated speakers for speaking off-topic when they chose to address downtown ordinances, Councilmembers themselves considered those same ordinances early the next morning when they continued discussion on the item.

Continued “rigorous enforcement” is likely to exacerbate already inflamed class enmity, as evidenced by this Monday’s fracas on Pacific Avenue. Expansion of police powers through even more restrictive ordinances can only add fuel to this fire. 🔥

If you’d like to attend the hastily-organized meeting of the City Council Downtown Issues Committee, go to the auditorium of the McPherson Center at 705 Front St. in downtown Santa Cruz on Friday, June 28 from 1–3 p.m.

To help out with Food Not Bombs, come by one of their meal servings on Mondays at 4 p.m. and Pacific Avenue and Cooper Street, Wednesdays at 4 p.m. at the Farmers’ Market or Saturdays at 2 p.m. at the Duck Pond in San Lorenzo Park.

Who will police the police?

☐ Yo! You ain’t my daddy!

BY HALIE JOHNSON

The Alarm! Newspaper Collective

Shortly after riots broke out in downtown Santa Cruz in the spring of 1994—prompted by six ordinances regulating the ways that people could conduct themselves in the downtown business district—several organizations took form dealing both with police accountability and popular accountability. Eight years later, efforts to increase the amount of control people have over their own safety and over the well-being of the community at large are gaining momentum in Santa Cruz.

In response to increasing confrontations between the Santa Cruz Police Department (SCPD) and residents, complaints of police negligence, and

charges of misconduct against specific police officers, the Santa Cruz City Council formed what is now the Citizen’s Police Review Board (CPRB). The CPRB was designed to serve as the City’s advisory body by overseeing police policies and procedures and making recommendations to the Police Department. Genevieve Lausten, Coordinator for the CPRB and a retired police officer said, “Personally, I think [the CPRB] is a good idea because it gives the Police Department a different perspective.”

However, some Santa Cruz residents say that the current CPRB model falls short of the vision of those who originally supported it. Vinnie Lombardo, a Free Radio DJ and known activist, said that the CPRB is unavailing. “If the Chief of Police has the final say, then that’s not effective.” Lombardo feels

that the police have too much power in the community and called attention to the SCPD’s logo ‘your police, our community.’ “They have more power than the City Council could ever have dreamed.”

Out of fear that the new ordinances would reinforce biases in law enforcement, Lombardo and other Santa Cruz residents decided to start what they call a Copwatch in Santa Cruz. “If they’re going to have a law, they have to enforce it indiscriminately,” Lombardo said. He and others including Skidmark Bob, another Free Radio DJ, said that being aware of police activity is everyone’s business. “I used to do Copwatch on a bike. I started doing it mainly because I was living on the streets and getting hassled a bunch,” Skidmark Bob explained. “Copwatch lets the cops know that someone is watching, because if someone is witnessing, they’ll know it, and it’ll be in

the back of their heads.”

Copwatch Berkeley has been active since March of 1990. Their manual, *An Introduction to Citizen Monitoring of the Police* states, “Although it is important to resist police brutality by taking cops to court, filing complaints and having demonstrations, we believe that it is crucial to be in the streets letting the police know that THE PEOPLE will hold them accountable for their behavior in the community.”

Other community-based groups have formed in Santa Cruz to deal with accountability for both police and residents. “Snap Back” is a new group that confronts issues of sexism and sexual violence in Santa Cruz. They plan to create a Pacific Avenue weekend patrol to watch for sexist offenses, and verbally intervene where requested by the person receiving the unwanted

Go see **COPWATCH** on **Page 12**

Commentary

“Semper Fi, my love”

By MANUEL SCHWAB

The Alarm! Newspaper Collective

In his State of the Union Address of January 29, 2002, George W. Bush announced his plan to generate an opportunity for Americans to participate in the War on Terrorism through a new volunteerist organization to be called the USA Freedom Corps. The proposal, it seems, is to “harness the power of the American people by relying on their individual skills and interests to prepare local communities to effectively prevent and respond to the threats of terrorism, crime, or any kind of disaster.”

It seems we have been called to task this time. We who inhabit the largest and most far reaching economic empire to date are perpetually reminded of our ostensible influence on the government that acts in our name. But we rarely ask the honest question of that government, demanding that it tell us by what justification it takes our name as the foundation for its strength. As a result, the people who should, all things considered, be taking governments to task wherever they prevail are instead called to justify ourselves by volunteering to do its work. In a time when we should recognize more than ever the parasitic character of a government that has made its civilian population the target of the revenge of its enemies, we are instead stupefied by that government’s demands for service. What would once have been seen as an invitation for dissent has become a competition to demonstrate our loyalty, and the stakes of this loyalty are astronomical.

The political world, it seems, is running around on its head. Perhaps it has something to do with the climate: the thin oxygen of the panicked airline cabins in which our national policy was first espoused. Quoting the transcript of conversations from the cockpit of the fourth hijacked plane of 9/11 (which crashed over Pennsylvania) G.W. Bush announced to us that the “new ethic” nay, the “new creed” of the nation would be “let’s roll.” The story goes that “let’s roll” was the last transmission from the cell phone of a passenger who later went on to drive

the plane to the ground, and it doesn’t take much to see what interest Bush has to “harness the power” of this story.

But nobody asked by what author-



ity he deigned to take those words as his own. As the president spoke of “the sacrifice of soldiers, the fierce brotherhood of firefighters, and the bravery and generosity of ordinary citizens” nobody asked what this “new culture of responsibility” really meant, or who and what we “ordinary citizens” would be responsible to. Nobody asked, for that matter, what compelled a librarian in Louisiana to start a “grassroots initiative” to compel her coworkers to survey the circulation records of patrons, and to turn any relevant information over to the Federal Authorities. Nobody demanded an explanation of why the President of one of the most powerful unions in the country, the Teamsters, felt justified to take at his disposal the lives of 500,000 of his rank and file when he offered them up wholesale to the security apparatus of our government, claiming that “these people can be the eyes and ears of the homeland security office.”

Heroic. Except that heroism really only gains its content within a given script, and it should be clear from the

abundance of heroes in our government’s current chapter of fairytales that this is a time when heroes play an indispensable role in moving this story along. And perhaps the proliferation of heroes is so necessary because it makes it that much more difficult to take a

critical position regarding the script itself. The new volunteerist culture that the President is spending so much energy to create is no exception. He has called for every American to spend 4,000 hours over their lifetime engaging in programs such as his newly created USA Freedom Corps—an organization which runs the gamut from offering us voluntary participation in policing activities to incorporating us into the Federal Emergency Management agenda.

Far from finally offering us the heroic agency that they promise, these kinds of incorporations into the federal fairytale only make us more servile. They conscript us with a promise that they will unlock our potential. An eloquent masochist I know told me once with all sardonic glee, “you’ll have to excuse me, my only experience with slavery thus far, has been voluntary.” While I appreciated the subversive turn of phrase, the parallel between masochism and slavery never struck me as terribly apt. The parallel between this new culture of service and volun-

tary servitude is another matter.

The former relation is personal, and its iconoclastic intimacy is made possible by the deepest of trust, by the most profound inversion of power relations imaginable. It does, despite the provocations of the phrase, have nothing to do with slavery. It is the affinity of partners that makes a certain submission possible without the attendant disempowerments. No attempts by a government to try to invoke this affinity to disempower its citizens will ever be capable of bridging the chasm between these two experiences. But these attempts are repeatedly successful, and successful enough that we somehow accept the argument that government service can unlock our deepest potential. In fact we should neither need our government to tell us who our heroes are, nor should we need them to tell us how to exercise our capacities.

But Bush clearly evokes this deeply personal relation, positioning himself and his government as the force capable of unlocking the potential of its citizens. He speaks of his belief that “September 11th brought out the best in America” and calls for “every American to commit at least two years... to the service of your nation.”

In the same State of the Union Address, Bush invokes the words of Shannon Spann, whose farewell to her husband—who was killed in a CIA operation in Mazur-E-Sharif—was “*Semper Fi*, my love.” To some of us, those words were familiar from the chilling tomes of devotion written by Oliver North to then president Ronald Reagan. The phrase translates roughly to “always faithful,” and was a common phrase of devotion among Roman sentries. There is something chilling about hearing the widow of a man who died serving the imperial interests of his nation take as her last words to her husband an old roman military devotion. There is an added dimension of perversity when these words are re-invoked to shed light of the state of the union. Are we really so confused that we must borrow from military terms when expressing devotion to our love ones? When we blur the distinction between love and political loyalty, between family and nation (as we so often do), are we not draining our deepest emotions of their gravity?

And what, pray tell, should compel us to such faith in our government? What, pray tell, compels us to serve? By what authority is the name of countless dead taken as the seal of approval for every form of obedience to the state; a state that has been devouring so many of us in a genuine form of “voluntary slavery” for so long? Is it lost on us that the 4,000 hours of voluntarism that G.W. Bush asks for are demanded at the same time that mandatory Military Service is being proposed for the first time in 30 years in congress? Is it lost on us that we are being asked to show our allegiance to this nation with the very substance of our lives?

Evidently, because judging from the public response to the perpetual war we have so clearly been promised, all we can do is swoon over the parade of heroes as though we have lost the ability to commit ourselves to anything we have not been instructed to love, as though we would be faithful to this nightmare of a nation-state indefinitely.

Gay shame

From **GAY SHAME** on Page 2

tions of gender in other ways.

That’s why this year my celebration will be more Gay Shame than Pride. Gay Shame events have been emerging in urban centers such as New York and San Francisco, where increasing numbers of queers feel disillusioned, alienated by and bored with Pride events. Gay Shame-type events critique the mainstream Pride agenda and create alternative spaces to celebrate how being queer means more than being a target market. Free or nearly free, these events are undeniably grassroots and anti-corporate, putting a high priority on diversity and inclusiveness.

At this year’s San Francisco Gay Shame awards, held last month, a crowd gathered in the Castro, the gay district. The event’s organizers, dressed to brilliantly homemade excess, gave out mock awards to the most “shameful” members of the gay community. Recipients included a gay-owned real

estate company with a track record of evicting people with AIDS; Mary Cheney, Vice President Dick Cheney’s daughter, who acts as a liaison between the gay community and the conservative Coors Corporation; and Castro residents, for keeping a queer youth shelter out of the neighborhood. The event ended with an impromptu dance party in the middle of Castro Street.

Ironically, the most grassroots event I know of this year will take place several hundred miles to the north of my own community. The Seattle Fruit Brigade plans an “anti-corporate, anti-racist, anti-gender rules, pro-freak, pro-trans, pro-youth, pro-DIY (do-it-yourself), pro-mischief, and pro-fun” alternative to that city’s Pride celebration. On the Saturday of Pride weekend, the Fruit Brigade will hold a free series of workshops and skill-sharing sessions on topics such as silk-screening, bicycle repair, drag, fat activism, being a trans ally and guerrilla theater. They’ll crash the Seattle Pride March, distributing anti-

capitalist/pro-diversity stickers and flyers. Afterwards, the Brigade will host a free party.

The fact that I even have options about how to celebrate being queer speaks to my privileged position. And I do want to celebrate. I’d like to celebrate the amazing diversity and multiplicity of queer identities here at home. But the symbol of the Pride I want to honor is not a factory-manufactured rainbow flag comprised of uniform stripes in well-defined lines. Perhaps it’s a prism in which all the colors of the rainbow are being constantly reflected, refracted, and in conversation with each other, creating patterns of light and shadow too breathtaking and invaluable to carry a price tag.

It’s a (gay) shame that I need to leave town this year to find it. 🏳️

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Terremoto en El Salvador



ESTEBAN REYES

Habitantes del municipio de El Carmen en El Salvador construyendo sus casas.

TERREMOTO de la Página 1

cuenta apenas con 6 millones de habitantes.

La sonrisa contagiosa de Reyes se nubló cuando le pregunté sobre las condiciones actuales de su país, a un año y medio de los terremotos. “Todavía ahora hay muchos viviendo a la intemperie, debajo de plásticos o bajo los árboles,” me dijo.

Reyes, salvadoreño residente de Santa Cruz, se quedó unas cuantas semanas mas en El Salvador después del segundo terremoto, ayudando a la la comunidad enfrentar la emergencia vivida en el municipio de El Carmen.

A su regreso a los Estados Unidos, Reyes movilizó a sus amigos para formar el Comité Salvadoreño de Santa Cruz. El comité de siete personas recauda fondos que lleva directamente a un proyecto de construcción de viviendas en El Carmen organizado por el Párroco Celso Fuentes.

La comunidad internacional donó millones de dólares a El Salvador, incluyendo dos millones de los EEUU. Sin embargo, los apoyos de gobiernos han sido principalmente usados para reconstruir la infraestructura salvadoreña, como lo son puentes o carreteras. Peor aun, según el último informe anual de Probidad, organismo salvadoreño no gubernamental dedicado a la denuncia de la corrupción, a la fecha no se sabe que ocurrió con gran parte de los fondos entregados al gobierno salvadoreño, o incluso a ONGs nacionales como la Cruz Roja de El Salvador. El próximo 13 de julio, seis de los miembros del comité viajarán a El Salvador para asegurarse que la ayuda recaudada por ellos llegue a los mas necesitados.

Herencias del Pasado

Los terremotos fueron los últimos de varios desastres naturales que azotaron a este pequeño país centroamericano en los años recientes. Después de que varias temporadas de sequía dejaran a miles de campesinos en una situación precaria, el Huracán Mitch llegó en 1998, así como severas inundaciones en 2000. “Estos desastres, seguidos uno después de otro, no permiten que la gente se recupere ni económicamente ni emocionalmente,” dijo Edenilson Quintanilla, un

miembro del comité,

Los desastres naturales llegaron después de una sangrienta guerra civil de doce años de duración que se desató en 1980, a causa de grandes desigualdades sociales y una constante represión del estado contra cualquier voz opositora. En la guerra civil de El Salvador, el gobierno de los EEUU apoyó decididamente al gobierno salvadoreño con entrenamiento y ayuda militar para combatir a las guerrillas agrupadas bajo el Frente Farabundo Martí de Liberación Nacional (FMLN). Según el informe de la Comisión de la Verdad de las Naciones Unidas, el ejército salvadoreño estuvo involucrado en masacres sistemáticas de pueblos enteros que estaban bajo sospecha de apoyar al FMLN.

La represión de estado, los combates, y la política de “aldeas arrasadas” asesorada por el gobierno estadounidense, dejaron al menos 80 mil muertos y 2.5 millones de salvadoreños exiliados en los EEUU—una tercera parte de la población total de El Salvador. Tan solo en el condado de Santa Cruz hay aproximadamente 150 familias salvadoreñas. “El 95 por ciento de los salvadoreños en los EEUU, están aquí huyendo de la guerra,” me dijo Reyes.

Fue escapando de la guerra civil como Reyes llegó a los Estados Unidos en 1981, junto con su familia y ocho de sus once hermanos. “En ese tiempo,” me dijo Reyes recordando la historia, “la clase media y la clase pobre era perseguida por todos lados, sin importar que partido u ideología siguiera. El gobierno consideraba todos como sus enemigos. Escapamos de la muerte de puro milagro.”

Victoria Suárez, otra integrante del comité, contó un pasado que le es difícil sobrellevar. Suárez perdió a treinta y cinco de sus familiares a manos de los “escuadrones de la muerte,” bandas paramilitares formadas y entrenadas por el gobierno salvadoreño bajo asesoramiento americano, responsables de numerosos asesinatos,

torturas, y desapariciones.

Huyendo de los escuadrones de la muerte y del gobierno quienes la buscaban para matarla. Suárez se escapó a Nicaragua donde acababa de ocurrir la revolución sandinista. Allí trabajó durante los siguientes cinco años con varias organizaciones, como la Asociación de Mujeres de El Salvador, identificando necesidades de los veinticinco mil refugiados salvadoreños que también habían huido de la guerra. Suárez perdió contacto con sus familiares ya que el gobierno salvadoreño consideraba como “subversivo” a quien recibiera misivas mandadas de Nicaragua. “Quería poder escribirles, y esa fue la única razón por la cual vine a los EEUU,” me dijo.

Finalmente en 1992, el FMLN y el gobierno salvadoreño acordaron reunirse en el Castillo de Chapultepec en México para firmar la paz. Bajo los acuerdos, el ejército de El Salvador fue drásticamente reducido y se dieron garantías políticas para que partidos

“Según el informe de la Comisión de la Verdad de las Naciones Unidas, el ejército salvadoreño estuvo involucrado en masacres sistemáticas de pueblos enteros que estaban bajo sospecha de apoyar al FMLN.”

políticos de oposición pudieran participar en el ejercicio del poder. Sin embargo, hoy en día muchas de las grandes inequidades sociales que dieron origen al conflicto siguen presentes. Como me dijo Reyes “Ahora hay muchas necesidades que son básicas: la primera es la vivienda, segunda es salud, y hay muchas mas como el empleo. Hay mucha pobreza.”

Proyectos apoyados por el Comité Salvadoreño de Santa Cruz

El Párroco Celso Fuentes, cuyos proyectos apoya el comité, fue disci-

pulo del Monseñor Romero, Arzobispo de El Salvador en 1979. Durante una homilia difundida por la radio en el país, Romero denunció la ayuda financiera y apoyo militar que el gobierno de EU brindaba a El Salvador y exhortó a los soldados no tomar parte en la represión de estado. Militares del gobierno salvadoreño asesinaron a Romero en 1980, poco después de sus declaraciones. “El día que lo asesinaron se puso difícil,” recordó Reyes, “se quemaron buses, asaltos a tiendas, todo el pueblo se fue a la calle, y no tuvo valor el ejercito de salir hasta tres días después.”

El Monseñor Romero y otros sacerdotes de El Salvador, adoptaron la doctrina de la Teología de la Liberación, la cual resalta la opción de los pobres y la vida comunitaria. Siguiendo los mismos pasos, el Párroco Celso Fuentes se encarga de organizar proyectos en la comunidad de El Carmen y las zonas aledañas, entre los que se encuentra el proyecto de construcción de viviendas permanentes que apoya el comité salvadoreño.

Reyes me describió la forma como el proyecto de construcción de las viviendas se lleva a cabo, un modelo que espera, puede funcionar en otras áreas. Mientras el proyecto financia los materiales de construcción necesarios, un grupo de entre diez y veinte familias (aproximadamente unas cincuenta personas) hacen sus propios tabiques y construyen sus propias viviendas. Cuando las paredes de todas las casas están terminadas, se les ponen techos y el Párroco Celso Fuentes entrega las llaves y las bendice juntas. “Todo esto lo hablamos cuando se organizó el sistema porque si se construyera solo una casa primero, esa familia se metía allí y no ayudaba a las demás,” dijo Reyes.

Desde que ocurrieron los terremotos, el Comité Salvadoreño de Santa Cruz ha mandado 15 mil dólares para el proyecto de viviendas y ahora busca terminar la construcción de 3 mil viviendas permanentes.

Aparte de seguir de cerca el proyecto de viviendas, el comité planea en su viaje del 13 de julio, visitar las comunidades del área que no han recibido ayuda de nadie, con el propósito de conocer sus necesidades. También buscarán reunirse con algunos de los alcaldes del área, y así conocer lo que están haciendo las autoridades locales para aliviar la situación presente.

Otra meta del viaje consiste en conocer que otros modelos para una vida comunitaria sustentable funcionan en otras partes del país. Por ejemplo, el comité va a visitar “La Cooperativa,” una hacienda comprada por los mismos trabajadores que laboran en ella. Según Quintanilla, los trabajadores trabajan la tierra mas eficientemente y han mejorado la calidad de sus vidas desde

que compraron la hacienda ya que saben que sus propios hijos la van a heredar. “A lo mejor se puede aplicar en otros lugares,” me dijo Quintanilla.

La Reunión

Los miércoles por la tarde, el grupo se reúne en el lugar de trabajo de alguno de los integrantes, ya sea para planear eventos de recaudación de fondos o—como en la reunion que asisto—la logística del viaje a El Salvador. La reunión toma lugar en una oficina del edificio del Condado donde

Vea **REUNIÓN** en la **Página 8**

Earthquake in El Salvador

From **EARTHQUAKE** on **Page 1** according to the July 2001 census, El Salvador now has only six million inhabitants.

Reyes' contagious smile faded when I asked him about the current conditions of his country a year and a half after the earthquakes. "There are still many living in the open air, under plastic covers or under trees," he said.

Reyes, a Salvadoran Santa Cruz resident, stayed in El Salvador for a few weeks after the second earthquake, helping the community face the emergency in the Municipality of El Carmen. Upon returning to the United States, he organized his friends to form the Salvadoran Committee of Santa Cruz.

The seven-member committee collects resources and brings them directly to a housing construction project in El Carmen, organized by the Priest Celso Fuentes.

The international community has donated millions of dollars of aid to El Salvador, including two million from the US. However, this support has been used primarily to reconstruct Salvadoran infrastructure, like bridges and roads. Worse still, it is unknown to date what happened with a large part of the money set aside for the victims of the earthquake, including funds from national NGOs like the Red Cross of El Salvador, according to the 2001 report from Probidad, a Salvadoran NGO dedicated to exposing corruption.

On July 13, six members of the Salvadoran Committee of Santa Cruz will travel to El Salvador to make sure that the aid money they collected got to the people most in need.

Heritage of the Past

The earthquakes were the last of various natural disasters that have struck this little Central American country in recent years. After several seasons of drought left thousands of farm workers in a precarious situation, Hurricane Mitch arrived in 1998, and severe floods hit in 2000. "These disasters one after the other don't allow the people to recover economically or emotionally," said Edenilson Quintanilla, a member of the committee.

In addition, the natural disasters came after a twelve year bloody civil war that erupted in 1980 as a result of great social inequalities and constant State repression against any oppositional voice. In the Salvadoran Civil War, the US government resolutely supported the Salvadoran government,



Bringing building materials to El Carmen in preparation for work.

providing training and military aid to combat the guerrillas grouped under the National Liberation Front of Farabundo Marti (FMLN). According to the UN Truth Commission report, the Salvadoran army was involved in systematic massacres of several towns suspected of supporting the FMLN.

The State repression, the battles and the politics of "destroying small villages,"—advised by the US government—left at least 80,000 Salvadorans dead and 2.5 million exiled in the US, representing a third of the total population of El Salvador. In Santa Cruz County alone, there are about 150 Salvadoran families. "Ninety five percent of the Salvadorans in the US are here fleeing the war," Reyes told me.

It was through escaping from the civil war that Reyes arrived in the US in 1981, along with his family and eight of his eleven brothers. "Those days," Reyes told me, recalling history, "the middle class and the poor class were pursued everywhere, regardless of which political party or ideology they followed. The government considered everyone to be its enemy. We escaped death by a miracle."

Victoria Suárez, another member of the committee, lost thirty five of her family members to the hands of the "death squad," paramilitary bands formed and trained by the

Salvadoran government under US advisory, responsible for numerous assassinations, tortures and disappearances.

Fleeing from the death squads and the government who were looking to kill her, Suárez escaped to Nicaragua where the Sandinista Revolution had just occurred. She worked there for the next five years with the Association of Women of El Salvador, among other organizations, identifying the needs of the twenty-five thousand Salvadoran refugees that had also fled the war. Suárez lost contact with her family because the Salvadoran government considered subversive anybody who received letters from Nicaragua. "I wanted to be able to write to them, and this was the only reason I came to the US," she told me.

Finally in 1992, the FMLN and the Salvadoran government agreed to meet in the Chapultepec Castle in Mexico to sign a peace accord. Under the accords, the army of El Salvador was drastically reduced and the political parties of opposition were guaranteed participation in the exercise of power. Nonetheless, many of the great social inequalities that started the conflict are still present today. As Reyes told me, "Now there are many needs that are basic: the first is housing, the second is health, and many more like employment. There is a lot of poverty."

Projects supported by the Salvadoran Committee of Santa Cruz

The priest Celso Fuentes, whose projects support the committee, was a disciple of the Monsignor Romero, Archbishop of El Salvador in 1979. In a sermon broadcast on the radio across the country, Romero denounced the financial aid and military support that the US government provided for El Salvador, and exhorted the soldiers to not take part in State repression. The Salvadoran government assassinated Romero in 1980, shortly after his declaration. "The day they assassinated him things became difficult," Reyes recalled. "They burned busses, attacked stores, everybody took to the streets, and the military feared leaving their barracks for three days."

Monsignor Romero and other priests of El Salvador adopted the doctrine of liberation theology, which emphasizes the values of helping the poor and living a communal lifestyle. Following in

his footsteps, the Priest Celso Fuentes took the responsibility of organizing projects in the community of El Carmen and the surrounding regions.

Reyes described to me how the housing construction project is organized, a model he hopes can work in other areas. While the project finances the materials necessary for construction, a group of between ten and twenty families (about fifty people) make their own bricks and construct their own homes. When the walls of all the houses are finished, they add roofs, and the Priest Celso Fuentes hands out the keys and blesses the homes together. "We talked about all of this when the system was first organized, because if we were to construct only one house at a time, the first family would go in and wouldn't help the others," Reyes said.

Since the earthquakes occurred, the committee has sent fifteen thousand dollars for the housing project and is now hoping to finish the construction of three thousand permanent homes.

In addition to overseeing the housing project, the Salvadoran Committee of Santa Cruz is planning on its July 13 trip to visit the communities of the area that have not received help, in order to evaluate their needs. They will also try to meet with some of the mayors of the area and learn about what local authorities are doing to alleviate the current crisis.

Another goal of the trip is to learn about other models of sustainable communities that exist in other parts of the country. For example, the committee is going to visit "La Cooperativa (The Cooperative)," a *hacienda* purchased by the laborers that worked on it. According to Edenilson Quintanilla, the laborers work the land more efficiently and have improved the quality of their lives since they purchased the *hacienda*, and knowing that their own children will inherit it. "Maybe this can be applied in other places," Quintanilla told me.

The Meeting

On Wednesday afternoons, the group meets in the workplace of one of the members, either to plan fundraising events or—like the meeting that I attend—the logistics of their upcoming trip to El Salvador. The

Go see **MEETING** on **Page 8**

Foot Locker pressured to support workers in El Salvador

By **HALIE JOHNSON**
The Alarm! Newspaper Collective

On Sunday, June 23 twenty-five activists handed out four hundred leaflets at the Capitola Mall urging Foot Locker to support workers who lost their jobs at Tainan Enterprises in El Salvador. Activists began the action by giving a signed copy of a letter supporting Tainan workers to the manager on duty at Foot Locker.

According to the US/Labor Education in the Americas Project, Tainan Enterprises is a Taiwanese-based company that closed its factory in El Salvador on April 26. Apparently the announcement to close did not come too long after workers had gained bargaining rights and legal recognition from the union, Sindicato de Trabajadores de la Industria Textiles (STIT, or the Industrial Textile Workers). The decision to demand a contract preceded a campaign requiring support from at least 50% of the workforce willing to join the union.

Activists hit Capitola Mall on Sunday hoped to pressure Foot Locker into writing Tainan Enterprises and urging them to resume operations in El Salvador and negotiate with the union.

El Salvador

From **MEETING** on **Page 7**
meeting takes place in Quintanilla's office in the County building. Reyes and Suárez are there, and in addition Oscar Ríos, resident and ex-mayor of the City of Watsonville and a member of the committee.

Everybody in the room has lived in the US for at least two decades, but they all have family in El Salvador, and they keep up with local news as if they still lived there. In a good mood they recount anecdotes from previous trips, mixed in with the recent political events of El Salvador.

Among the problems of the trip that they discuss is the lack of security. With the economic problems, the robberies and kidnappings have increased, perpetrated by a large number of ex-members of the army and—to a lesser extent—by ex-guerrilla fighters. One unsolved problem of the country is how to reintegrate them in society. "They are people who in the last twenty years have not done anything more than carry a rifle," Reyes explained to me.

Among the precautions taken by the committee is to find bodyguards to travel to different towns in the region. Also, they agree not to wear jewelry, watches and fine clothing that draws attention. "They shouldn't even wear caps that say 'Nike,' because over there they love [baseball] caps and they notice," Reyes commented with a smile. Both he and Ríos wear one of

the aforementioned caps. Each member uses only half of the personal luggage permitted in the airport so that they can fill the rest with clothing, school supplies and games to donate to the people of the communities. In contrast to the money collected for the housing project, these donations come out of each member's personal funds.

While I was observing the meeting, I thought about the ironies that destiny sometimes brings. It was the US that, in its desire to impose a political and economic system that serves its interests, did everything possible to take away the Salvadoran communities' freedom, even if destroying them. And now the Salvadorans organize in the US to keep these same communities alive and self-sufficient.

"I don't have the American Dream," Suárez said to me in her Santa Cruz home, far from the muddy roads of El Salvador. "Mine is the Salvadoran Dream of returning and helping my people."

The Salvadoran Community Committee of Santa Cruz welcomes tax deductible donations. If you are interested in contributing, you can make a direct deposit at the Santa Cruz Community Credit Union, 512 Front St., Santa Cruz. Account # 5633-4, the El Salvador Earthquake Relief/Eschaton Foundation Fund.

For more information, call the Committee at (831) 469-7987.

REUNIÓN de la Página 6
trabaja Edenilson Quintanilla. Aparte de Esteban Reyes y Victoria Suárez, también llega Oscar Ríos, residente y ex-alcalde de la ciudad de Watsonville e integrante del comité.

Todos en el cuarto llevan por lo menos dos décadas viviendo en los Estados Unidos, pero tienen familia en El Salvador y se mantienen al tanto de las noticias locales como si vivieran allá. Entre risas y buen humor cuentan anécdotas de viajes anteriores entremezcladas con los últimos sucesos políticos de El Salvador.

Entre los problemas del viaje que tratan está el de la inseguridad. Con los problemas económicos, se han proliferado los asaltos y secuestros perpetrados por un gran número de ex-miembros del ejército y—en menor grado—por ex-combatientes de la guerrilla. Un problema sin resolver del país consiste en como reintegrarlos a la sociedad. "Son gente que en los últimos treinta años no han hecho nada mas que cargar un rifle," me explicó Reyes.

Entre la precauciones tomadas por el comité está la de conseguir guardaespaldas para viajar a los diversos poblados de la zona. También acuerdan no llevar joyería, relojes de pulsera, o ropa muy fina que llame mucho la atención. "Incluso las gorras, que no digan 'Nike', que allá les encantan las gorras [de béisbol] y se fijan," comenta Reyes con una sonrisa. Tanto él como Ríos, portan las mencionadas gorras.

Cada miembro lleva nada mas la mitad del equipaje personal permitido en el aeropuerto para así poder ocupar la otra mitad en ropa, utensilios escolares, y juguetes para donar a la gente de las comunidades. Éstos donativos, a diferencia del dinero recaudado para el proyecto de vivienda, son comprados con los fondos personales de cada miembro.

Mientras observaba la reunión, pensé en las ironías que a veces trae el destino. Fueron los EEUU quienes, en su afán por imponer un sistema político y económico que conformara con sus intereses, hicieron lo posible por quitar la libertad o incluso destruir las comunidades salvadoreñas. Y ahora es desde los EEUU donde los salvadoreños se organizan para mantener vivas y autosuficientes a esas mismas comunidades.

"Yo no tengo el sueño americano," me dijo Suárez en su casa de Santa Cruz, muy lejos de los caminos enlodados de El Salvador, "el mío es el sueño salvadoreño de regresar y ayudar a mi gente."

Se pueden hacer donaciones deducibles de impuestos en la cuenta # 5633 - 4 del Santa Cruz Community Credit Union en la calle Front núm. 512 de Santa Cruz, a nombre de El Salvador Earthquake Relief/Eschaton Foundation Fund. Para mas información contacte el Comité Salvadoreño de Santa Cruz, 506 Murray Street, Santa Cruz CA 95062.

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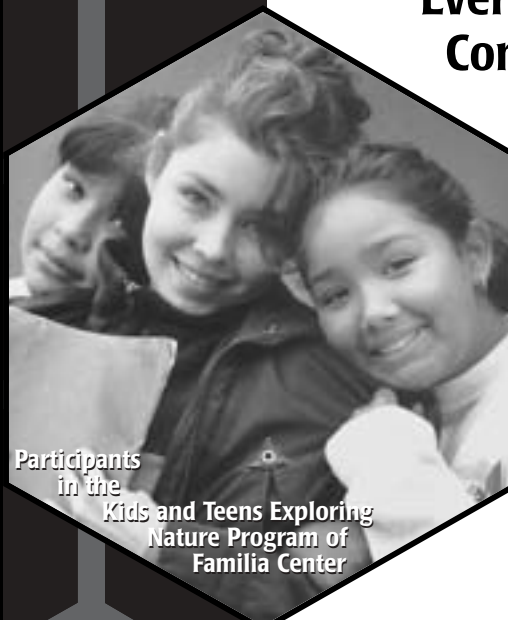
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Eye on the INS

A weekly focus on the INS and immigration policy

By **MICHELLE STEWART**
The Alarm! Newspaper Collective

"For most people in the United States (and Mexico as well), the boundary has become decreasingly controversial—it has become normal. In this regard, we can understand Operation Gatekeeper as the latest stage of a process of normalization of the US-Mexico boundary, one that has seen a growing institutionalization of the boundary and its associated practices and ideologies increasingly difficult to challenge."

—Joseph Nevins

The US government has successfully built a nation-state project based largely on the sanctity of its borders and soil. Central to this project is the reification of the border as a natural and absolute boundary. A few weeks ago, the US Department of Justice announced a program to target and track all men of Arab descent between the ages of 18–35. The story was front page news for an afternoon. Come the next day, it was back to the discussions of Al Quaida and other assorted paranoia. Protection of American soil has become so ingrained in the American psyche that it displaces the capacity for individual thinking leading to a lack of critical analysis.

This pattern of blind participation has allowed the White House to create a Director of "Homeland Security" who will now be replaced by an entire Department devoted to illusions of security. The Department of Homeland Security, the tracking of Arab visitors and other similar programs can be linked directly to the various "Operations" of the INS. In many ways, the INS and border patrol have paved the road that allows

for these other repressive programs to be implemented. The lack of resistance coupled with the scale of repression are markers of how successful the nation-state project is.

In 1993, the only opposition the El Paso Border Patrol heard to their Operation Blockade was from the Mexican government that said the title was offensive. The title was offensive? With that in mind, the Border Patrol decided that Operation Hold the Line (OHL) was much less insulting and with that cosmetic change it immediately deployed 400 troops to the El Paso boundary as a "show of force" to deter immigrants from crossing. This only encouraged immigrants to walk farther along the boundary and cross in more remote areas. In turn, the El Paso Sector declared a victory on illegal immigration, citing a seventy percent drop in apprehensions; the public heralded the actions, and conservatives in California took notice.

A program as "successful" as OHL was wanted for California. Members of the public met with State officials, Janet Reno and Doris Meissner (then Commissioner of the INS), and drafted a similar program to be implemented in the San Diego Sector. Consider this historical moment. It is 1994, The Violent Crime Control and Law Enforcement Act has just passed along with Proposition 187. The combined effect of these two pieces of legislation fostered an increased resentment towards undocumented individuals while bolstering Border Patrol funding for militaristic-style equipment.

Conservatives were echoing Pete Wilson's claims that the loss of the moral fiber of the community was a direct result of illegal immigration. Wilson's

struggles in the 1980s (which included demands for the army to be deployed to stop illegal immigrants) were finally paying off. The "wacky" conservative view was becoming the "normalized" opinion of Californians in regards to immigration. Remember that Pete Wilson had advocated for physically shutting down the border if Mexican officials did not assist with immigration enforcement.


It was with this rationale that Operation Gatekeeper was drafted and implemented in 1994. The initial plan was to have Gatekeeper focus on a small strip of the boundary approximately fifteen miles long; however, the program rapidly expanded to include the entire San Diego Sector which is approximately 65 miles long. Gatekeeper was a multi-tasked project that included boosting the number of checkpoints along the boundary, increasing the amount of border patrol agents, updating the type of security and surveillance the Border Patrol used and refortifying the border. The INS made it clear that it wanted to push illegal immigrants out of the security of this urbanized area and force people into the more isolated areas of the desert. The military-style tracking devices and additional twenty-five miles of reinforced fencing sent a clear message, and as a result immigrants began to move further east to make the journey across. Gatekeeper was heralded as a success.

As immigrant deaths rose dramatically, INS shook its head and stated that any "logical" immigrant would recognize the threat of this new journey and decide not to travel. The general public on the US side nodded in agreement; neither side was willing or able to recognize that economic necessity, not lack of intelligence, was forcing people to come north. The INS admitted, "The eastern portion of the Sector also experiences extreme temperatures, ranging from freezing cold in the winter to searing heat in the summer that can kill the unprepared traveler." Indeed, in the past six years of Operation Gatekeeper the death toll has spiked; we have witnessed

a 600 percent increase in the number of border deaths—most of them to the east of San Diego.

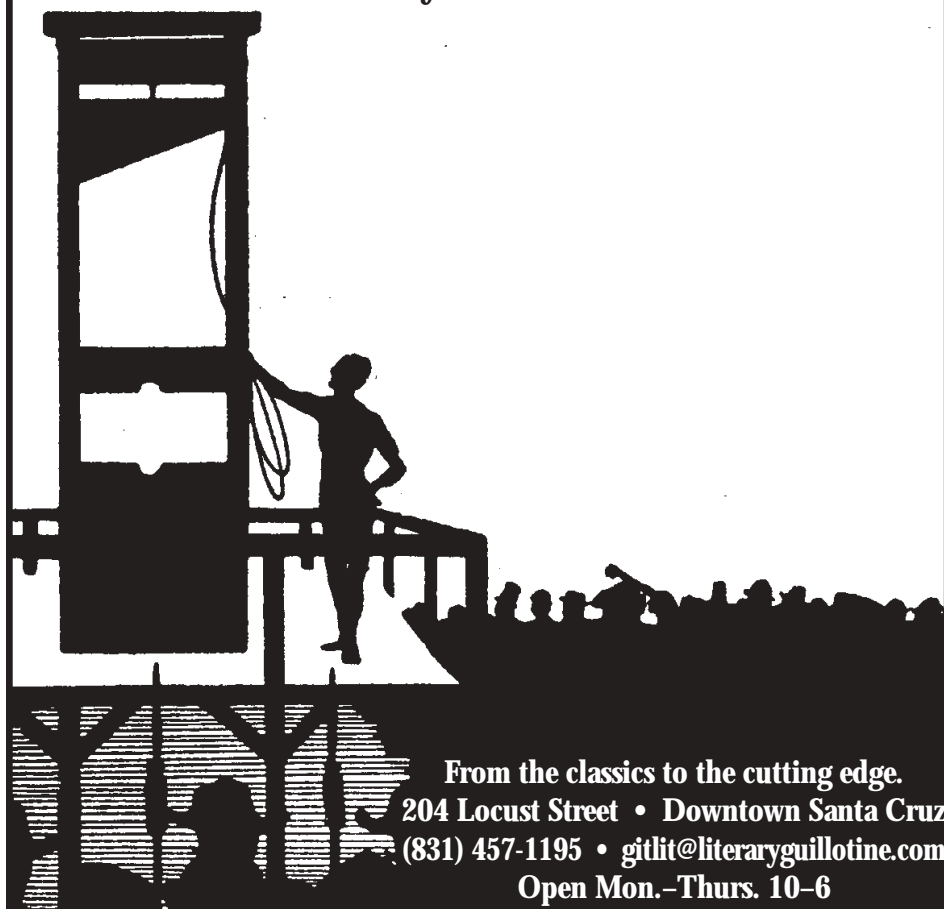
As members of the general public, each of us need to critically examine INS policy and voice our perspectives—rejecting the role of complacent residents of the United States. For too long members of that group, have been docile and have not manifested resistance, let alone referenced the historical moments that brought us here. Are we so intent on participation in a nation-state project that we are unwilling to recognize that the border is, indeed, arbitrary and illogical? As a group of people on this side of the border, we need shake ourselves out of the slumber, become better informed, and take action accordingly.

Operations drafted and implemented by the INS and Border Patrol are guaranteed to inform the subsequent procedures or legislation of the State and/or Federal government, and in turn further numb the public to other policies. Without a doubt, people are becoming more indignant towards immigrants while continuing to invest in the nation-state project. As the US soil and its boundaries become more sacred, the public confined within this territory is going to also become increasingly conservative and desensitized. I say desensitized because hundreds of people are dying along the border each year and the response is essentially silence. Are we so callous as to believe that those who flee a failing economy (due largely to US actions) are to be blamed for their own deaths?

I have been asked to offer alternatives to those who read this column. I can honestly say that I don't have alternatives to present. Instead, I want to instigate a dialogue to find out what the possibilities are. I have stated more than once the need to disregard the border as a naturalized entity; today I demand that we buy out of it wholesale. Education, recognition, divestment and rejection. I think when people really consider the borderlands they can not help but begin to reimagine the landscape. 

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Carving up the Steppe

By LEILA BINDER

The Alarm! Newspaper Collective

During the 27 hour bumpy journey across the steppe back to Ulaan Baatar, Mongolia, in a van crammed with as many people, dead marmots and fresh sheepskins as it could fit, my friend Tungaa looked out the window and asked me, "Is there land like this in America, that isn't owned?"

At first, the question struck me as absurd, but the more I thought about it, the more her question made sense and it was my answer that seemed absurd. "No, Tungaa," I said, "there isn't."

Most of Mongolia's land is unowned and most of its inhabitants are herders who still use methods that have been in existence for thousands of years. The US government has decided that this should change.

The Gobi Initiative, a three million dollar program sponsored by the US Agency for International Development (USAID), aims to teach the principles of capitalism to Mongolian herders. Veterinarian Amanda Fine of the USAID said, "People want to live in the Gobi as they always have. If they can get access to the market, they can continue their way of life." But this program is in effect quickly putting an end to that very way of life. It is purportedly a solution to the recent droughts and harsh winters, which are to a large extent a result of overgrazing and changing weather patterns due to global warming. According to Lester Brown, of the Worldwatch institute, "[D]esertification is getting worse—and I think 80 percent is due to man-made causes."

Before 1991, in Communist Mongolia, herding was organized collectively. These collectives (*negdel*), limited herd sizes with quotas. The breaking up of the *negdel* and the introduction of a capitalist market for meat and dairy products in the 1990s introduced an incentive to increase production. The *zud*, uncommonly short grazing grasses which have brought famine and the widespread deaths of cattle in the past few years, is the outcome of this new tendency to overgraze for profit, profit that was not a consideration in the era of the *negdel*. Both global warming and the *zud* are a result of the capitalist system which, according to USAID, is supposed to cure the problems which that very system played a large role in creating.

The Gobi Initiative is part of a long-term US strategy. Over the last couple of decades, the US, through its own agencies and various international institutions, has been pushing for the privatization of practically everything held in common around the world. These "new enclosures"—to reference the enclosure of the English commons that helped create the conditions for capitalism centuries ago—limit people's access to the means of subsistence, which had been maintained either through communal or non-alienable land tenure, or through pensions, welfare, and guaranteed employment.

On Wednesday, June 26, a bill was passed which allowed Russians to buy and sell farmland for the first time since the Revolution in 1917. At the moment, individuals own less than 10 percent of Russia's 1 billion acres, the rest is still owned by former collectives or the state. This is part of Russia's bid

to join the WTO. As Michael Moore, the general director of the WTO, said, before joining, Russia would need to first "perfect its legislation system, particularly its land laws."

In Krasnaya Sloboda, Russia, Yuri Baimirov (interviewed for a June 20 *New York Times* article) is one of the few who owns his own land. Mr. Baimirov pointed out some drawbacks to the break up of the collectives, "The first year when I worked the land, I had the feeling that it really belonged to me. But because I was no longer a part of the collective, I had no fertilizer. I had no equipment." When I lived in the former Soviet Republic of Moldova in 1994, this was a common complaint. The equipment of the collectives in many villages was divided up among members, so that one family had the tractor, another the plow, rendering the entire community incapable of farming at all.

This story does not only concern post-Communist societies, nor does it always go smoothly. Last week, President Alejandro Toledo, of Peru, decided to suspend the privatization of two electric companies in Southern Peru, Egasa and Egesur in the Arequipa and Tacna regions, because of protests that had spread throughout the country to as far away as Iquitos, Cuzco and Ullaca. Highways and the road to the Tacna airport were blockaded—a method of protest that is circulating throughout Latin America. Two protestors, Edgar Pinto Quintanilla and Rafael Talavera Soto, were killed after the police shot tear gas canisters at their heads. At least one hundred protestors were injured.

These protests erupted because of the price hikes that would inevitably accompany privatization, in other words, because of simple financial pressures. But the spread of the protests to regions of the country unaffected by this particular sale indicates a more fundamental and widespread opposition. The protests cut across social classes to an unusual extent, even 108 provincial and district mayors in the Cuzco region went on a hunger strike to protest privatization. It is certainly hard to imagine such protests by mayors in the United States. One reason for this is that even the American poor feel that it is normal, natural and inevitable to pay for *everything*, even the most basic necessities: things as essential to life as water, heat and land.

Here in the US, the media portrays privatization as necessary, a bitter pill that must be swallowed. Supposedly there is no other way. And to us in Santa Cruz this seems obvious.

Yet, although it is difficult for those of us who live in this touristy town (where people are willing to pay three dollars for a latté) to grasp, it is clear that the ownership of land and the principles of the capitalist market in general are conceptions and social relations that are not natural and haven't spread or been accepted by everyone, everywhere. At least not quite yet. Even in the year 2002 on the Mongolian steppe, the USAID has to spend millions to send missionaries of capitalism to ensure that there is no piece of earth undivided by lines and fences, no minds unsocialized to market relations, and to ensure that my friend Tungaa's simple question becomes obsolete. 🐾

Commentary

Jackals of War

By CONN HALLINAN

The Alarm! Newspaper Contributor



As tensions between India and Pakistan began building late last year, high level delegations from the US and Britain flew in and out of New Delhi and Karachi, lobbying for peace. It turns out that is not all they were lobbying for. With the scent of blood in the air, the arms jackals have poured into South Asia, sometimes in the suits of leading government officials.

When British Prime Minister Tony Blair visited India in January, ostensibly it was to calm troubled waters. But according to Indian Defense Minister George Fernandes, Blair was also pushing a \$1.43 billion deal for India to purchase 66 Hawk fighter-bombers, made by Britain's BAE Systems.

The Hawk deal—temporarily on hold while the parties haggle over the price tag—is part of a drive by British arms manufacturers to make a killing from the crisis. London is also selling the Indians Jaguar bombers capable of delivering nuclear weapons, as well as tanks, artillery, anti-aircraft guns, small arms and ammunition.

The British are not alone in this seamy business. In February, General Richard Myers, chair of the US Joint Chiefs of Staff, went to New Delhi to officially remove the US ban on arms sales to India imposed in 1998, following the latter's nuclear weapons tests. Shortly thereafter, the US arms maker Raytheon closed a \$146 million deal to sell the Indians counter-artillery radar. The US has approved 20 other defense agreements, including submarine combat systems, helicopter spare parts, and a contract for General Electric to build engines for India's multi-million dollar Light Combat Aircraft project.

"We are still at the dating stage," says Bad Botwin, Director of Strategic Analysis for the US Department of Commerce, "but we like what we see."

US technology is also slipping through the backdoor via arms agreements between Israel and India. New Delhi is buying the \$1 billion Phalcon airborne radar, which is based on the US AWAC system, and is negotiating to buy the Arrow anti-missile system jointly developed by the US and Israel. Boeing makes 52 percent of the Arrow's components. "India realizes it needs to be as close to the US and Israeli technology as possible if it is to modernize its armed forces," Indian defense analyst P.R. Chari told the Financial Times.

Buyer and seller are roughly matched in scale. India is one of the biggest arms markets in the world, with an annual budget of \$14 billion. The US is the world's number one arms dealer with \$18.6 billion in arms sales

last year.

But is pouring massive amounts of sophisticated arms into what is undeniably the most dangerous flash-point on the globe a good idea? It has certainly scared the Pakistanis. "We are...alarmed by India's relentless pursuit and acquisition of defense equipment that is far beyond India's genuine needs," said Pakistan Foreign Ministry spokesman, Aziz Ahmed Khan.

With 35 percent of its budget already devoted to the military, Pakistan is certainly in no position to match the Indian arms buying spree. But as Pakistan falls further and further behind in the conventional sphere, the Pakistanis have made it clear that they will counterbalance that weakness with nuclear weapons.

India has rationalized its military buildup as part of a "war on terrorism," and has successfully hung a "Muslim extremist" label on Pakistan. But people should keep in mind that the present Indian government has an extremist streak of its own. In the recent inter-communal riots that saw more than 1,000 people killed, the ruling Bharatiya Janata (BJP) Party Prime Minister, Atal Behari Vajpayee blamed the violence on Muslims, who he claimed "do not want to live with others." Narendra Modi, local BJP leader in Gujarat, epicenter for the riots, said the anger of Hindus was "understandable."

The BJP is closely tied to the RSS, a shadowy Hindu extremist group associated with the assassination of India's founder, Mahatma Gandhi. The RSS runs more than 20,000 private schools in India to pursue its goal of "Hindutva" or creating an all-Hindu society. The RSS, and its close ally, the World Hindu Council, led the inter-communal riots that destroyed the Barbi Mosque at Ayodhya in 1992 and led to tens of thousands of deaths across India, the vast bulk of them Muslims. The present Home Minister, L.K. Advani, led the movement to destroy the mosque and build a temple to Hindu god Ram in its place.

In short, this is not as simple as "civilized good guys" vs "terrorist bad guys."

The solution to reducing tensions in South Asia is not more weapons, but a serious international effort to resolve the 55-year old standoff between India and Pakistan over Kashmir. Reducing that complex business to black and white "end terrorism" formulas, and feeding an arms race on the sub-continent, could end up getting an awful lot of people killed. 🐾

Reviews

New Film addresses current and historic conditions in SF neighborhood

□ Film Review: "Straight Outta Hunters Point"

By **MICHELLE STEWART**

The Alarm! Newspaper

"Straight Outta Hunters Point" played last Sunday in an exclusive screening at the Rio Theater. Those in attendance were treated to not only an excellent documentary, but also the opportunity to meet the director Kevin Epps. Also promoting the film and supporting soundtrack was T-Kash, the newest member of the Coup, who has a new solo CD out and is featured on the documentary's soundtrack (see accompanying review).

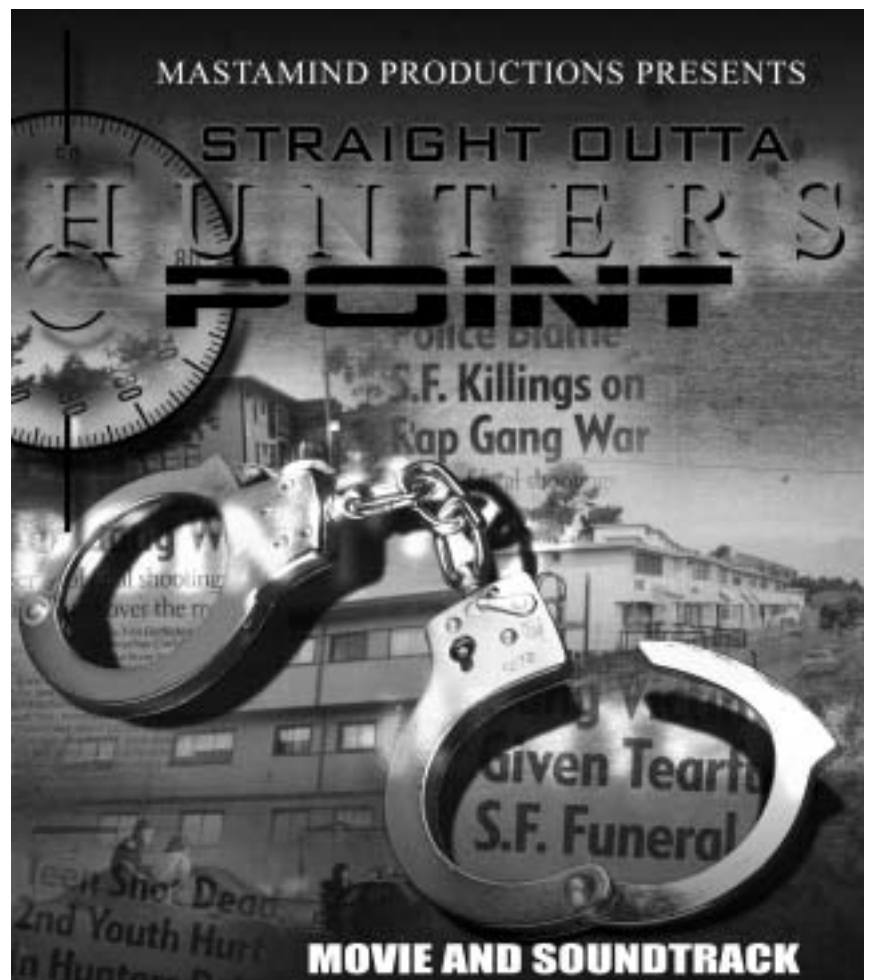
"Straight Outta Hunters Point" (SOHP) is a documentary that chronicles many of the day-to-day events that shape the way of life in San Francisco's Hunters Point district. Epps strings together interviews of local residents to capture some of the most pressing concerns the neighborhood faces. The fact that the filmmaker is a local resident allowed SOHP to plunge beyond the headlines and hype.

As the film opens, Epps introduces a brief history of the Point, including its days as a Navy housing site. Epps then turns the film over to his interviewees and allows their words to guide the viewer through Hunters Point. This approach strips some of the hype surrounding the turf and hip-hop wars, drug sales, addiction and recovery, poverty, and incarceration. He replaces the hype with reflections on the cyclical relationships between the above situations and police brutality, law enforcement saturation (in the neighborhood) and lack of infrastructure to change the predicament in Hunters Point. These interviews bring to light the fact that these problems are intrinsically linked to the socio-economic conditions that are in part a result of San Francisco city policy making.

Local resident interviews are intermingled with the words of local community leaders and City officials. Interviews with Willie Ratcliff, the editor of the "Bayview," a local weekly newspaper that serves the Hunters Point-Bayview district, are highly

informative. Ratcliff outlines the statistics regarding home ownership and employment; of the thirty thousand people in this district, only three percent hold jobs in the area. In another interview, Charlie Walker, the leader of the San Francisco African American Trucker's Association, further outlines issues of representation and economic disparity that face residents of Hunters Point. The film moves from this economic critique to the overwhelming police saturation of the neighborhood. Police cruisers and cops pepper the housing area, while cops on bikes break up playful water fights on the streets. "You seen any criminal activity?" The police officer asked the camera. When he does not get the response he is looking for he responds, "Just askin'." The cruiser rolls on, only to be replaced by another in a few moments. These interviews and clips are interjected strategically to support Epps' overarching analysis that frames Hunters Point as subject to poor City policy, economic subordination and racialized over-policing. He successfully counters the notion that Hunters Point is simply a region where crime runs rampant without cause.

The combination of the interviews, a discussion of the economic situation in the area, a brief overview of the environmental health concerns, and the brutal history of the police in the area (as seen with



incidents such as the ten-day Hunters Point Riot of 1966) creates a well-rounded documentary that is both informative and enraging.

Kevin Epps has successfully taken a camera into the hood to bring to his audience the lives and conditions therein; he steers clear of many of the pitfalls associated with this type of production and allows the viewer to see the violence in its social context. A story about life in low-income housing that addresses hustling and violence can often seem like a glorification; Epps illustrates that drug dealing and violence can be explicitly viewed as a means of critique rather than revelry. Reality hits the viewer hard as the film outlines who has perished during the production; no sooner do you meet some people and get to know their face than you find out they died of gunshot wounds. Epps makes no apologies, rather he makes visible one of San Francisco's dirty secrets.

For those of you who missed the event, you will have other opportunities to find SOHP, but you will have to travel to find the film since it won't be on the shelves of your video store any time soon. The next showing will be Sunday July 7th, 6:00 pm at the Parkway Theater in Oakland. The film's touring schedule is available at www.mastamind.com. The film will also be playing in the fall when the Hip-Hop Film Festival comes through Santa Cruz! For more info on the preliminary dates of this event please check out www.hiphopfilmfest.com. The webpage has been updated to include descriptions of some of the films slated for screening. The festival will be a rare opportunity for viewers to see films that are not available for rent or sale. Films such as "Free-style: The Art of Rhyme" and "Nobody Knows My Name." Be sure to visit the site to get up to date information on new films added to the tour as well as updated festival listings!

New CD features Hunters Point Hip Hop Artists

□ Music Review: Straight Outta Hunters Point: Soundtrack Volume I

By **CHRIS KORTRIGHT**

The Alarm! Newspaper Contributor

When the film "Straight Outta Hunters Point" played at the Rio Theater in Santa Cruz last Sunday, I got a hold of the soundtrack, which features hip-hop artists local to Hunters Point. I want to first look at it in the context of the film. The film and the soundtrack are intricately interwoven. Soundtracks are usually used as a background to set the mood for the film; there is rarely a true connection beyond aesthetics. Just as "Straight Outta Hunters Point" steps beyond the documentary, this soundtrack steps beyond the role of a soundtrack; it is a product that illustrates one of the central narratives in the film.

The hip hop artists featured on this CD either live in Hunters Point, or they come from the Point. They live in the concrete jungle created by the repressive economic and racialized histories and policies which the film exposes. How does an individual survive in a racially segregated community that has next to no economic resources and the highest number of designated toxic sites in the state of California? This CD is the voice of survival; it is a product of resistance from a community that will not disappear despite the continual attempts of the City government to destroy it. The result of economic and racial stratification within the city of San Francisco, as well as throughout the country, usually means that artists such as these are often never given play. The CD is, therefore, only the tip of the iceberg; the community that San Francisco tries to hide is speaking out through the venue of hip hop. The Point will not be silenced.

The CD opens with a cutting attack by T-Kash, of the Coup, and Too Incognito with "Victim of da RAPGAME." They tear apart the critiques of rap and those public officials who blame rap for street violence while at the same time exposing the roots of the violence, and discuss how police and politicians claim rap culture is a waste. Exposing the hypocrisy in the

rap blame game, they indict these public officials for claiming that "rap is the reason why kids die, while they listen to AC/DC before they shot up Columbine High...." They attack the violence as a systemic issue not a cultural one. They look at how those who blame rap for street violence at the same time ignore the systematic issues of poverty, guns and drugs.

Most of the songs on the CD are not as explicitly political as T-Kash. The songs are about the politics of daily life in the Point, where for many the only way to survive is through hustling. Ant Loc and Kapone explore this cultural contradiction in the song "No Silver Spoon." The CD continues a few tracks later with "Can't Get Enough" by U.D.I. featuring Big Mack where they look at the lifestyle many people in the Point lead. At first, the CD leaves people wondering how anyone could live under these condition. But after some reflection, and further listening, that is precisely what makes this CD so important.

From the first track by T-Kash and Too Incognito to the last track "Straight Outta Hunter's Point" by RBL Posse featuring Baby Finsta, Toe Tagger, and Hitman, this CD captures the message of the film and shows the talent that comes from the Point. It is clear by the end of the CD that this talent is the product of a resistance culture confronting the most adverse of political conditions. Anyone who likes hip hop or wants to support independent music and films should go to the film maker's website and buy this CD because it offers a socio-economic critique from an often unheard group of artists.

The soundtrack is available at www.mastamind.com



Hunters Point Today: Wall Memorializes Victims of Violence from the Neighborhood

Copwatch

From **COPWATCH** on **Page 4**

attention. "Snap Back" is comprised of people who are directly impacted by sexual violence and predation or of people who proclaim active solidarity with people who are impacted by it," wrote Fhar Miess, an *Alarm!* Collective member who took off his Alarm! cap for long enough to speak as a member of "Snap Back." "There is no patronizing 'father-knows-best' type of thing going on here, which is what you usually have with professional police forces," he explains.

Another example of residents holding residents accountable—and potentially intercepting the need for law enforcement—is the newly formed Neighborhood Accountability Board (NAB) in the Beach Flats which uses a model of restorative justice for youth. The NAB is different from a community watch as Miess explains "The State is always the ultimate authority in the case of NAB's. Community watches, on the other hand, would ideally be accountable not to any government apparatus but directly and immediately to the people they watch over."

Copwatch, the Citizen's Police Review Board, "Snap Back," community watches, and the Neighborhood Accountability Board are all groups that aim to keep citizens and the SCPD in check through providing alternatives and input to the Police Department and the County. Some work with government organizations, some are autonomous and only accountable to inhabitants of this county, while some only consist of one person and a tape recorder.

Berkeley Copwatch:
copwatch.home.spryn.com/cwindex.htm
 Email Snap Back: stoprapeculture@yahoo.com
 CPRB: www.ci.santa-cruz.ca.us/cm/cprb/cprb.html

Recommendations from Berkeley Copwatch

You have the right to be in a public place and to observe police activity.

If the police stop someone...

- * Stop and watch.
- * Write down officers' names, badge numbers, and car number. Police should give you this information when asked. You have the right to know their identity.
- * Write down the time, date, and place of the incident.
- * Ask if the person is being arrested, and on what charge.
- * Get names of witnesses and how to contact them.
- * Try to get the name of the arrestee, but only if they have already given it to the police.
- * Write down all the details as soon as possible.

In case of police violence...

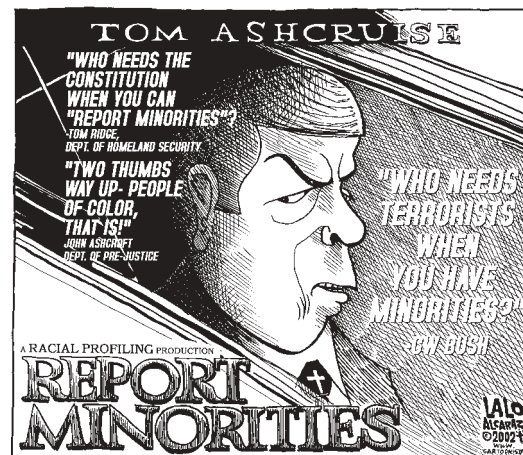
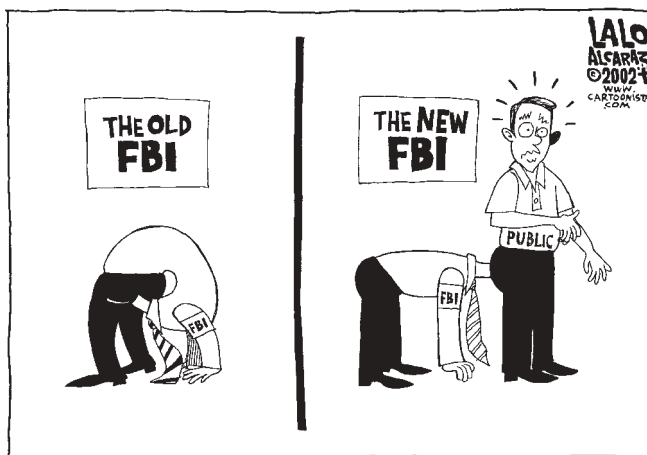
remain calm and urge the police to be calm and nonviolent.

Note: Police can arrest someone they believe is "interfering" with their actions. Maintain a reasonable distance, and if an officer threatens to arrest you, explain that you don't want to interfere, but that you have the right to observe their actions.

Recommendations from Santa Cruz Copwatch

- * Educate yourself about your legal rights before you go out on the streets. (See issue #6)
- * Use a police scanner to monitor police activity from your home or elsewhere.
- * Establish relationships with low-income communities and communities of color and figure out ways to remain accountable to them which contribute to the effectiveness of your group rather than obstructing it.

Note: People can informally be on guard, it is perfectly legal to observe police activity when it is in a public place. Do not interfere in police activity if you do not wish to get arrested. Listening to police scanners is not illegal either.



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Sleep Walkers

From **SLEEP** on Page 1

he said. "I'm sixty years old and my knees are bad. When I get tired I just start riding."

Last month Dalfrey met other Sleep Walkers in a park in Santa Barbara. He listened to what they had to say, and then asked if he could go along. Dalfrey wants shelters open all year round. "If they catch you sleeping, they give you a ticket," he said. "If you can't pay, you go to jail. It's really terrible. The law is against us all the way."

Many cities, including Santa Cruz, have ordinances that make it illegal for homeless people to sleep outdoors or in vehicles parked on public property. "As long as you can afford to pay rent, these ordinances don't offend you," Susan said.

The Sleep Walkers are going to Sacramento to advocate for a State law that would supersede these city and county ordinances. They want safe places to sleep, whether that is in a parked vehicle, a shelter or in the bushes.

"Homelessness in and of itself is a range of compounding circumstances that tend to create obstacles for people to ever get back into housing," said Chance Martin, Street Sheet Project Coordinator of the Coalition on Homelessness, a homeless rights advocacy group in San Francisco. "What we find is that the sooner you stabilize somebody in a living situation, then the easier it is to treat whatever other issues might be contributing to that person or family's homelessness," he said. Other issues may include special needs in the form of disability or mental health assistance, assistance with substance abuse issues, job training or receiving benefits.

Criminalizing the Poor

While there are fewer and fewer resources available to poor people, particularly the homeless, cities have responded to the latter's presence by using laws that target the specific acts associated with living in public. "It's basically criminalizing people for something that they have no other choice to do," said Mara Raider, Civil Rights Project Coordinator of the Coalition on Homelessness. "It is not solving the problem, and it is making homeless people into criminals instead of people who need help and affordable housing," she said.

For the last thirty years the federal government has cut funding for housing and services for low-income people, leading to a situation where more people are living on the street. "It's a direct cause and effect—if we are not going to have housing that is affordable to people, people are going to end up living on our streets," said Raider.

"Poverty isn't pretty for anybody, particularly the people who are living through it," said Raider. But it does have impacts on the larger community, she adds. "Homelessness does affect all of us," Raider said.

Raider argued that anti-homeless laws only deal with the impact of

people living on the street, not with the actual problem of homelessness. "Generally, homelessness has turned into a political issue rather than a practical issue of how we are going to solve it," she said.

Many politicians have chosen quick-fix solutions like using the police to get

of the least affordable places to live in the country. The current median home sale price for Santa Cruz County is \$525,000. In January the National Association of Home Builders called the County the least affordable place to live in the US, based on the high cost of living and relatively low salaries.

To exemplify the real crisis in affordable housing, the newly-released Santa Cruz County Civil Grand Jury 2001-2002 Report concludes that the Board of Supervisors has been so grossly discriminatory in its handling of the affordable housing crisis that the District Attorney should file suit against the Board.

Section four of the findings states: "Many employed individuals and families in the very low-income category live in condemned structures, abandoned vehicles, sheds, storage bins and camps for the homeless. They endure living with unacceptable health and safety violations: without plumbing, without sanitary facilities, without electricity, without heat and with infestations of vermin."

Section 7 continues: "The ongoing failure of the County Supervisors to take actions that would result in

Friendship and Freedom (HUFF) advocates for safety zones in the city where it would be legal for people to sleep in their vehicles. Johnson cited several cities that have set up safe zones and successfully decriminalized sleeping.

Eugene, Oregon has made it legal for any house to have one vehicle (that people live in) parked in the driveway or one tent in the backyard. Eugene also allows a limited number of vehicles per area to park in the City. The areas are monitored by social service providers, not the police. "It is a very successful model; we could do that here," said Johnson.

Nancy McCradie of Homes on Wheels in Santa Barbara and organizer of the "Right to Sleep" Walk said that Santa Barbara is also creating a motor-housing park so that people can safely live in their vehicles. With this housing market, having a secure place to park a vehicle offers people more stability and security than they would have out on the street.

Martin pointed out that people living in their cars are at risk of having their homes towed away anytime. With impound fees, towing fees, and fees for being illegally parked, the cost of retrieving the vehicle is frequently out of reach of the homeless occupants, he said.

Although the vehicle can be towed if it is cited, people living in their cars are usually told to move along, according to Robert Norse of HUFF. "There are more warnings than tickets," he said. "The problem is that there is no safe place to go." This leaves homeless people in unstable and dangerous situations.

Permanent Solutions

A current debate in San Francisco is how—and how thoroughly—to enforce existing laws regarding public health issues like urinating in public. "That is not what we need to be arguing about," said Raider. She is not for people urinating in the street, but said these battles lose sight of the what the problem really is. Raider said that the Coalition ends up battling over complaints merchants have about the presence of homeless people, not the real problems. "We wouldn't be having these battles if we had housing for people," she said.

To end homelessness, we need to change our funding priorities, said Raider. "We advocate for permanent solutions to homelessness," she said. This would include providing permanent housing for people, providing both mental health treatment and substance abuse treatment for anyone who requests it, as well as creating jobs that pay livable wages, more and better educational opportunities and affordable childcare. "It's not like

we don't know what to do," Raider said, "it's just that we need to do more of it."

To view the Santa Cruz County Civil Grand Jury 2001-2002 Report, go to www.co.santa-cruz.ca.us/grndjury/gjFinalReport01-02.pdf



Caleb Dunn and his mom Susan Dunn Cobb pass the Santa Cruz Courthouse en route to downtown

homeless people out of sight, rather than providing alternative shelter, said Raider. "That is going to make it harder for people to get back on their feet and on the road into getting housing," she said.

According to Raider, the number of homeless people living on the street is tied to the housing market. "The

“Poverty isn't pretty for anybody, particularly the people who are living through it”

funding isn't there on a local, state or federal level, so excuses are made to perpetuate the system that we currently have," said Raider.

According to Martin, using law enforcement to deal with homelessness is only effective in moving homeless people from one location to another, or, in the case of Santa Cruz, to make the whole town so inhospitable to homeless people that they go elsewhere. He said business groups and corporate leaders have identified wide-spread visible homelessness as detrimental to business, especially tourism, and this gives them the rationale to criminalize people for doing things like sleeping.

Media helps to create the stereotype that all homeless people are mentally ill and wanton substance abusers, pursuing a criminal lifestyle of their own free will, according to Martin. "When you have the media working in cahoots with local business and local government to create that perception, it becomes a very easy thing to treat a social problem as a criminal justice problem," he said.

Santa Cruz and the Sleeping Ban

With all the recent media attention, it is no secret that Santa Cruz is one

meeting affordable housing laws has resulted in Santa Cruz County being ineligible to apply for millions of dollars per year in State funding..."

The findings also noted that from 1990 to 2000 the number of homeless people in the County almost tripled, from 1,187 to 3,293 people. Currently, the City has nighttime emergency shelter space for forty people.

And still, after twenty-four years,



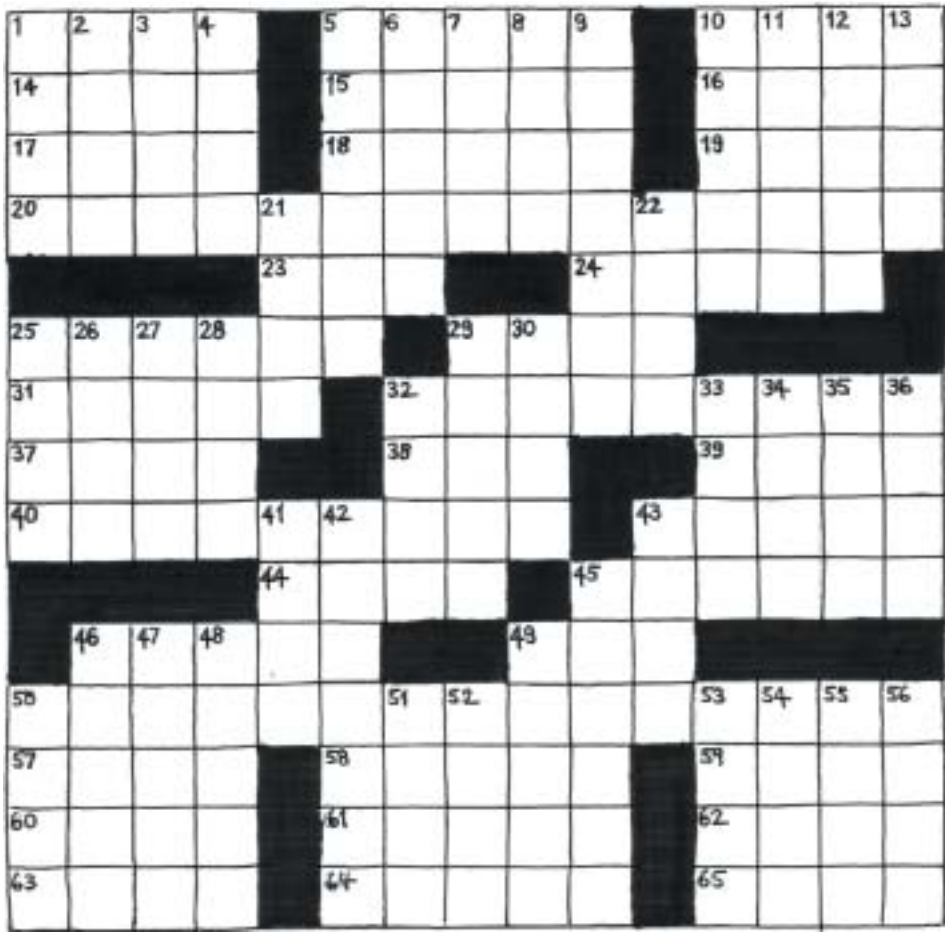
Support vehicle decorated with signs advocating homeless rights

many protests, thousands of tickets and hundreds of arrests, Santa Cruz still has Municipal Code 6.36010a, a City ordinance that makes it illegal for people to sleep outdoors or in vehicles parked on public property.

As a first step in dealing with a lack of shelters and affordable housing, Becky Johnson of Homeless United for

Wholly Cross-Words

By Oliver Brown



Puzzle #004

Across

- 1

Boat propelling implements
- 5

First extra inning
- 10

Parts of a play
- 14

Type of map
- 15

Home of the College World Series
- 16

1971 Joni Mitchel LP
- 17

Largest continent
- 18

Gotten up
- 19

Bugle
- 20

Largest New York estuary
- 23

Shy
- 24

Shopping and golf
- 25

Races of 50 and 100 meters
- 29

Whiskeytown singer, _____ Adams
- 31

Curved
- 32

Likely fingerprint locations
- 37

Fiscal or calendar
- 38

Flightless bird
- 39

Affirm
- 40

Curlew
- 43

Faye Dunaway's role in *Network* (1976)
- 44

Toward
- 45

Boneless meat
- 46

Sacred song
- 49

JFK assassin?
- 50

Most southern military cemetery locale
- 57

New York canal
- 58

Kind of fairy
- 59

1989 release by the Jesus Lizard
- 60

Wile E. Coyote's product brand of choice
- 61

_____ Lauder
- 62

Pack into a cubby
- 63

Early Van Morrison band
- 64

Position arrangements in tournaments
- 65

Cable channel owned by Disney
- 26

Region
- 27

Digitize a photograph
- 28

A Parliament of owls; a bevy of quail; a _____ of curlews
- 29

18th letter in the International Aviation alphabet
- 30

"_____ Cheatin' Heart"
- 32

Section of Gov't.
- 33

Stigmata generator
- 34

Egg-shaped
- 35

Last song on the first side of Sonic Youth's *Experimental Jet Set, Trash & No Star* LP (1994)
- 36

Spank
- 41

Disagreeable person
- 42

Coffey, Delacroix, and Wharton in *The Green Mile* (1999)
- 43

Clock face
- 45

Dream with the _____, David Arquette film (1997)
- 46

Make thirsty
- 47

Slug trail
- 48

_____ Olajuwon (NBA)
- 49

Alluded to
- 50

Accomplishment
- 51

Length of victory
- 52

Pamper
- 53

Vaulted recess of a church
- 54

Demented
- 55

Stop taking a class (officially)
- 56

Stitched with a needle

Down

- 1

Natasha Lyonne role in "Pee-wee's Playhouse"
- 2

Too
- 3

Wildfire's natural foe
- 4

Deer
- 5

Chests
- 6

Suzanne Pleshette role in the "Bob Newhart Show"
- 7

Healy and Nelson employer in "I Dream of Jeanni"
- 8

At that time
- 9

Manual railway transport
- 10

Loathe
- 11

A powerful hit (in baseball)
- 12

Rotates
- 13

Transmit
- 21

Chilled
- 22

Capsized
- 25

_____ of Heaven, starring Richard Gere (1978)
- 36

Spank
- 41

Disagreeable person
- 42

Coffey, Delacroix, and Wharton in *The Green Mile* (1999)
- 43

Clock face
- 45

Dream with the _____, David Arquette film (1997)
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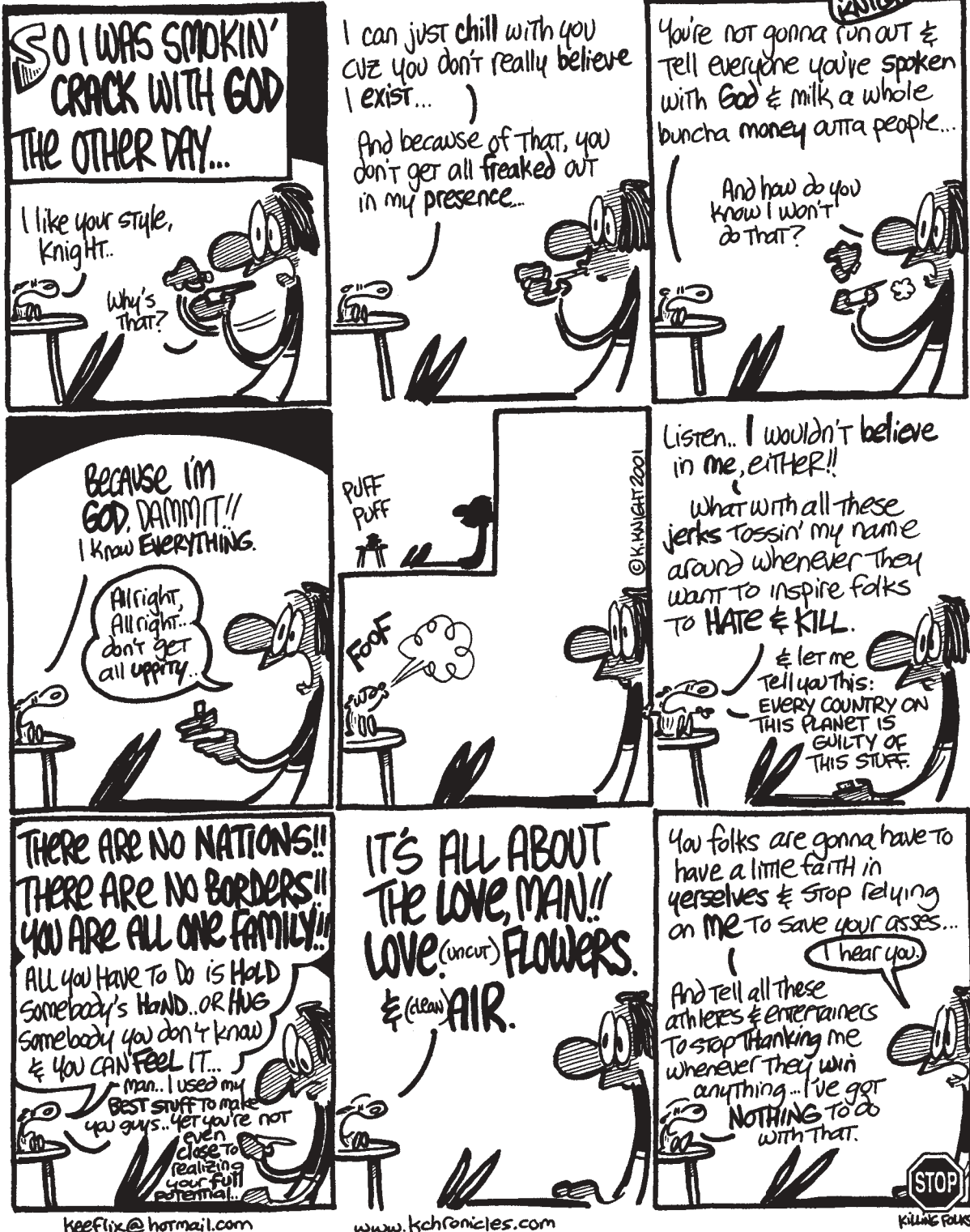
Vaulted recess of a church
- 54

Demented
- 55

Stop taking a class (officially)
- 56

Stitched with a needle

THE K CHRONICLES



Answers from last week

Classifieds

For sale/For grabs/For trade

Looking for decent turntable w/ needle. Will trade new 14" guitar amp. Call 457-2553.

For sale/trade: Canon Hi-8 video camera. Great condition w/ tapes. Price negotiable. Call 457-2553.

Seeking

Wanted! Used moped, prefer vespa. Must be in running condition! But not mint condition. Will pay cash. email michelle@the-alarm.com

Personals

06210201 Friendly journalist seeks running partner. I like early morning jogs on the beach. Medium-speed.

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To place a listing email us at classifieds@the-alarm.com or fill out this form and send it to:
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Name: _____
Address: _____
Phone: _____
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Text: _____

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- ☐ for sale/for grabs/for trade
 - ☐ services offered
 - ☐ work opportunities
 - ☐ musicians and artists
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 - ☐ pets
 - ☐ housing
 - ☐ garage sales
 - ☐ seeking...
 - ☐ personally

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Felton New Leaf
Brookdale Lodge
Grocery Outlet in Felton
Boulder Creek Brewery
Boulder Creek New Leaf
Johnnie's Super Market, Boulder Creek
Mill St. at Boulder Creek Market
Scotts Valley Post Office
Long's on Mt. Herman
Taco Bell on Mt. Herman
Chubby's Diner
Nob Hill Foods Scotts Valley

UCSC
East Remote Lot Bus Stop
Social Sciences 2
McHenry Library

WESTSIDE
Mission St. near McDonalds
Food Bin/Herb Rm. on Mission St.
Mission St. near Westside Video
Mission & Bay bus stop
Mercado Santa Cuz on Mission St.
Mission St. near Coffeetopia
Mission St. near Long's
Ferrel's Donuts on Mission St.
ARCO on Mission St.
Circle Market on Errett Circle
Santa Cruz High School
Highland bus stop

DOWNTOWN
The Hub on Walnut Ave.
Caffe Pergolessi, Cedar & Elm
Cedar & Lincoln
Saturn Cafe, Laurel & Pacific
Cedar & Locust
Cedar & Union
Greyhound Station
Asian Rose Courtyard
Central Library
China Szechwan

HARVEY WEST
Costco Harvey West Blvd.
Homeless Services, Coral St.

UPPER OCEAN
Emeline Street Market
Emeline Center
Denny's on Ocean St.
Santa Cruz Diner on Ocean St.
Jack in the Box on Ocean St.



LOWER OCEAN
Resrouce Center for Nonviolence on Broadway

BEACH FLATS
Quality Market on Riverside
Beach Flats Community Center
Beach Street, across from Boardwalk
Beach Street, near Pacific Ave.

SEABRIGHT
Buttery (Soquel Ave. & Branciforte)
Joe on the Go (near Albertson's)
Sacred Grove
Crepe Place
Pearl Restaurant on Seabright
Day's Market on Seabright
Soquel Ave. & Seabright
Staff of Life
Post Office (Soquel Ave. & Morrissey)

TWIN LAKES
Kind Grind (Yacht Harbor)
Tacqueria Michoacan (East Cliff)
Dynasty Restraurant (East Cliff Dr.)

LIVE OAK
Soquel Ave. & 7th Ave.
Live Oak Super (17th Ave.)
Coffee House (Commercial Dr.)
Bus stop near El Chino and Cafe X on Soquel Dr.

CAPITOLA
Chill Out (41st Ave.)
New Leaf Market (41st Ave.)
La Esperanza loop road at Capitola Village Beach
Capitola Ave. & Bay Ave. (Gayle's)

SOQUEL
Ugly Mug on Soquel
Sunrise Café

APTOS
Cabrillo College bus stop
Straw Hat Pizza (Soquel frontage Rd.)

FREEDOM/WATSONVILLE
Tropicana Foods on Freedom Blvd.
Freedom Blvd. in Ralph's Shopping Center
Net Cafe on Union St.
Union and Trafton at the Library & Cabrillo College
Main and East Beach St.
Main St. near Theater

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