

a periodical  
produced and  
distributed by  
students  
participating in  
ucsc student media

## Inside This Issue:

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# OBEY

# THE PERIODICAL

# The Project is . . . . .



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

Through The Project we hope to raise awareness regarding pertinent issues by presenting alternative views to what is presented by the corporate media, and through this, work to change commonly held beliefs. We feel that it is not only our right, but our duty as conscientious, active participants in our communities to educate others in an effort to improve our collective lives.

We want you to be critical of this paper, to mark it up in a red sharpie and fire off emails critiquing us and our points. We want to hear your voices and know what you think and feel about what we have to say; and then we want you to join us in an effort to create a space for the news and dialogue you want to read about.

Not all of us agree on all of these issues, but we all feel that the views represented in this paper are worth hearing and discussing, and do not receive enough time and attention.

--The Project Staff

## Join The Project!

We are an open collective of rad folks who work together to write, edit, and lay out articles and distribute this sweet-ass paper. We want YOU to work with us.

**Meetings:** Fridays at 5:00 p.m. at SubRosa (next to the Bike Church at Pacific and Spruce).

If you want to submit an article, work of art, poem, or comic, or to get in touch with us, email:

[theproject@riseup.net](mailto:theproject@riseup.net)

ARTS AND CRAFTS AND LOVELY SUBMISSIONS FROM OUR COMMUNITY

AARS POETICA

GRATITUDE

I let my soul swim out of my heart, my veins, my skin, and my finger tips. I let drips of who I am shower the world. Fluid feelings, seep out of me. I let myself go. Slow and thinner than sweet nectar, I release my inner contents, letting them spill on to the carpet, making a mess, leaving a stain, so that I can sink in to the fabric and leave a grey mark. Peel a layer, like winter bark. The world at times seems so stark, impossible to leave a mark other than the waste and cement and lamps and things we invent, epitome of my deepest contempt.

--Demian Bartholomew-Keller

My words burst through the concrete slabs that coat the earth, hide the dirt, mask, cover and suffocate the source of all birth. I want to shatter a world that's forgotten what it means to live on land, to know the spirits of the land, stand heels deep in the sand.

The world is trapped and it needs to breathe. I want my words to be a breath, inhale to exhale, I am the wind atop the forest. I am graceful and kind like a brontosaurus. I soar amongst the sun and the clouds. I am beautiful and special amongst a crowd. I have no fixed shape like air and wind and fire and land, all I have is a helping hand, all I have is one thing I understand, that this land is our land, that this land is not mans land. And, all I have is all I have is the now.

So I write a thought. Just a slice of who I am. Written so you will acknowledge me. Listen to my heart. Hear my truths. See past my body, past my personality, past my eyes. Past my tears. Look at my innards. Look at my guts. Look at me, I want you to see that we are 99% the same genetics as a monkey.



I write of vibrations of drums and beating feet that inspire. I want to capture the moments. I want to capture a glowing bug. I want to write about capturing a glowing bug on a blue night in the midst of amazed children bumping heads amongst the wise lions. I want to write about knowing the stars like a friend, ground my body into the earth like a red wood tree, release my inhibitions on a whim like the see, sail slowly through time and space and motion feeling free. I want to know every time the sun rises and sets. I want to trash regrets, make words as real and understated as silhouettes, with highs and lows like an operetta, something that's hard to forget. I want to follow my heart where it leads me. I want to live in my own reality. I want to understand infinity.

THE SUBTLE RAPE

Every time you penetrate me  
I am forced to grapple with my submission  
You can't relate  
I am a woman  
Our posturing is meaningless  
Automatically in a position of weakness  
Intentions are empty  
Hollow  
Instinctively misconstrued  
Every move is distorted in my mind  
Into some subtly coercive maneuver  
To inadvertently exercise your manhood  
Innocently making pacts with patriarchy  
Your radical education doesn't blur my reality  
You fuck!

--Anonymous

I write about clouds shaped like... fucking clouds.

---Rose E Markowitz

# Muffled Progress: A Step in the Right Direction for UC Service Workers

By Olive Oil, Project Collective

The University of California and the union representing 8,500 service workers, AFSCME local 3299, finally agreed on a five-year contract after 18 months of negotiation. The tentative agreement, reached Wednesday January 28th, provides more than 68 million in wage increases, including 3 percent across-the-board pay hikes each year - plus an additional 1 percent effective in July. The automatic step system honors experience and dedication at the university and doesn't allow managers to discriminate or pick favorites. The across-the-board wage increases bring people closer to market rate wages. By no means does the settlement ensure market rate wages but it is certainly a step in the right direction.

For the first time, service workers - including gardeners, custodians, food service employees, shuttle bus drivers and security officers - will have a statewide UC minimum wage that reaches \$14 an hour by the end of the pact in 2013. At the UC's in Southern California, there are workers getting \$9 or \$10 an hour. Now, by the end of the contract, workers will be getting at the very least \$14, constituting almost a 50% gain in pay for some workers.

The pact also features stronger benefit protections for health care, a pay scale that credits workers for years of service, and a more secure pension plan. The contract also secured workers' right to negotiate for pension contributions and retirement and guaranteed that the healthcare premium wouldn't be raised more than 12% in two years.

Considering that we face economic ruin, most members believe that the contract settlement is a historic achievement. Others argue that the contract settlement is remarkably meager. Upon reading the tentative agreement with UC one shuttle bus driver turned to me and said "you fuckers sold us out to those executive pigs." Indeed, the union forfeited some of its original bargaining points to facilitate the contract settlement. In order to settle in good faith, both UC and AFSCME local 3299 had to find some middle ground and thus compromises on both

ends were indispensable. Still, in view of the economic circumstances, the settlement looks good. Nicolas Gutierrez, a UCSC day-time custodian and bargaining negotiator, said: *My wife and I (both UC employees) will make an additional \$550 per month as a result of this new contract. The additional money will help pay the bills and reduce the stress involved in making ends meet...It's not the best contract, and by no means does it bring most workers out of poverty, but considering the condition of our economy, it's good. It's really*

*good...and it makes a difference.*

The new contract settlement won't bring worker's families out of poverty but it's certainly an improvement. It shouldn't be like pulling teeth to bring people out of poverty. The union's tactics have included a five-day strike in July, regular pickets, TV commercials during Cal and UCLA football games, noisy demonstrations at meetings of the UC Board of Regents, and most recently a sit-in at Chairman Blum's office. Escalating union militancy undoubtedly contributed to the timing of the settlement.

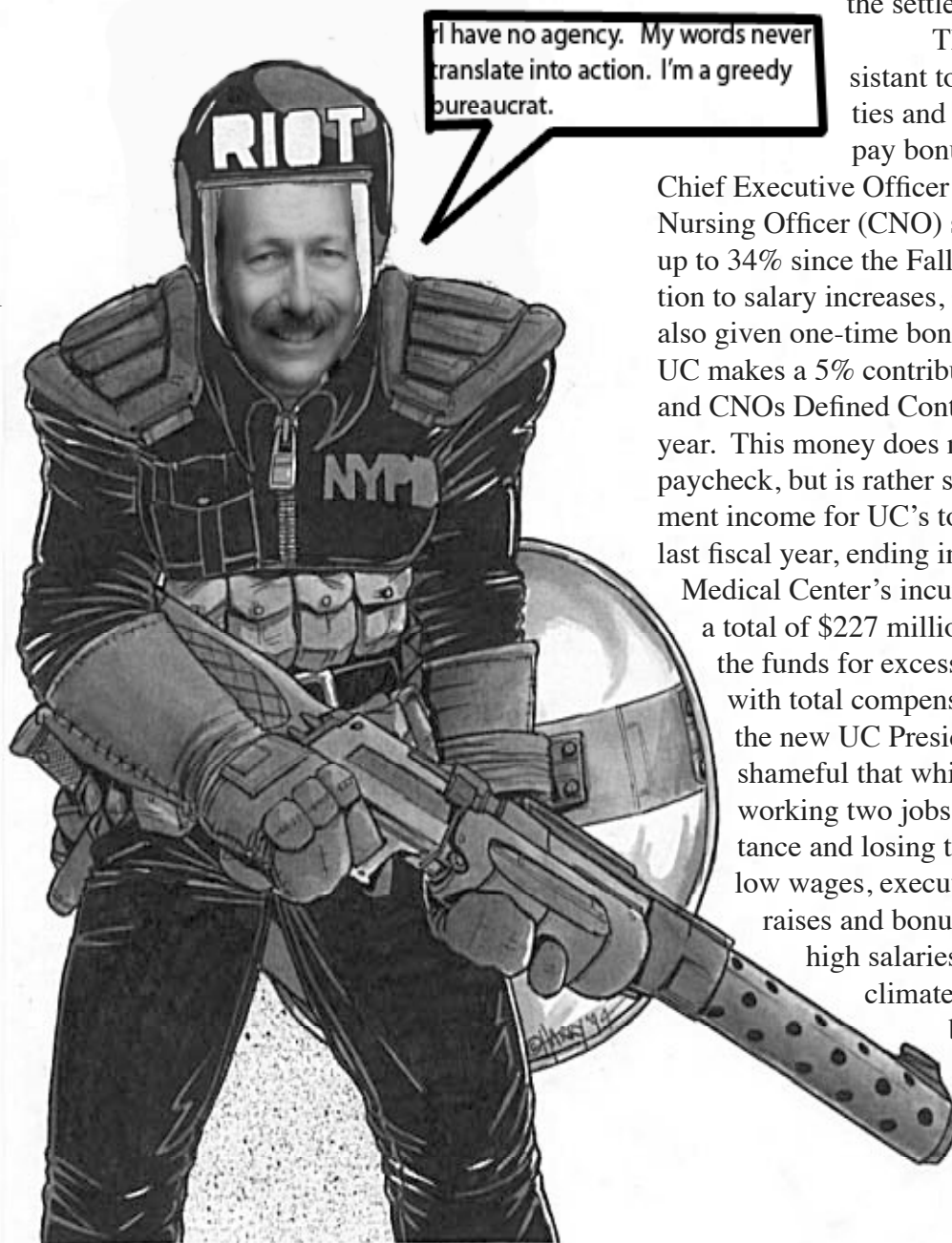
The UC is still very resistant to changing their priorities and conceding executive pay bonuses. Medial Center

Chief Executive Officer (CEO) and Chief Nursing Officer (CNO) salaries were increased up to 34% since the Fall of the 2007. In addition to salary increases, CEOs and CNOs were also given one-time bonuses up to \$89,000.

UC makes a 5% contribution to each CEO and CNOs Defined Contribution Plan each year. This money does not come out of their paycheck, but is rather supplemental retirement income for UC's top executives. For the last fiscal year, ending in June 30, 2008, UC

Medical Center's incurred huge profits for a total of \$227 million. Clearly, UC finds the funds for excessive executive pay - with total compensation of \$924,642 for the new UC President Mark Yudof. It is shameful that while service workers are working two jobs, using public assistance and losing their homes because of low wages, executives are getting huge raises and bonuses on top of already high salaries. In this economic climate, UC has a responsibility to prioritize good

jobs in our community by ending poverty wages for service workers and their families.



*Chancellor Blumenthal remained unsupportive throughout the contract struggle, acting as a mouthpiece of regents' policy, not an active member of the community.*

# Bus Crisis

by **Linus Tanzarian**, *Project Collective*, with a UCSC Bus driver

On a normal weekday, the scene at any given campus bus stop is often a chaotic mess. Masses of people rushing to and fro from all around campus converge on any (and every) bus that stops near them and make a mad rush to pack into it so tightly that it feels ready to burst. It often doesn't matter which bus it is, campus or metro, all that matters is if there's room to get on. And while it may seem harmless, the choice to take metro buses from one location on campus to another instead of campus transit is actually quite serious. The reason for this being that UCSC's Transportation and Parking Services (TAPS) is a poorly planned and irresponsible system that, simply stated, is harmful to both students and workers.

Since UCSC first arranged to run metro loops to campus, TAPS has managed the finances of paying for city buses as well as providing campus shuttles. The way management breaks down cost is by a collected pool of money consisting of student fees, central funding from the school and a portion of the money collected from parking citations (\$3 from every parking ticket on campus) to cover the costs of metro and campus buses. By pooling the money, TAPS supposedly balances the levels of ridership through

predicted use of both types of buses. In reality though, the system set up by TAPS structurally favors metro buses at a direct cost to students (who pay transit fees along with their tuition) and as well as hurting campus shuttle drivers who depend on the UC to pay their wages. Remember that this is all also an indirect cost to the taxpayers due to the fact that Santa Cruz Metro is 80% funded by tax dollars.

UCSC's arrangement with Santa Cruz Metro works like this: 20% of funding for city buses comes from fares charged to people who ride the bus. What students pay for transit (\$132.00 a quarter) assumes a predicted amount of ridership on metro buses that costs \$1.14 every time you get on a city bus. In contrast, campus shuttles have set costs that don't increase with more riders. Every time you board either bus, the drivers keeps a tally of ridership, but on Metro buses, the tally specifically records that a student is boarding the bus. This is why Metro bus drivers don't let you on the bus without your student I.D. And while this may be frustrating to you (especially if you're a first year), it is actually in your best interest because when a tally is taken of ridership on Metro and campus buses, increased ridership on Metro buses means a higher cost to your transportation fee. Although it may feel like it, riding the bus is not free.

Furthermore, as student ridership increases on Metro buses, UCSC (in the interests of cost-effectiveness) cuts routes of campus shuttles which means a loss in wages to campus shuttle drivers (the majority of whom are already eligible for at least one form or another of state financial assistance due to the criminally low wages UC pays them). Also, cost-effectiveness to UC specifically does not mean cost-effectiveness to students, or taxpayers. The more heavily UCSC's transit needs are met by Metro buses,

the more students pay for transportation, and the more taxpayers pay for more city bus routes. So while UC saves money, workers, students and taxpayers take on more and more of a financial burden.

So it may be starting to make some sense why UCSC makes no effort to keep students intending to travel on campus off Metro buses and on campus shuttles. It will then make more sense when you notice that the UC has a lot to gain by increasing Metro routes while cutting campus shuttles.

Currently TAPS has a deficit of about \$970,000 due to its management's poor judgment, unscrupulous behaviors and general incompetence. Much of the deficit TAPS is facing is due to students overusing Metro buses, which has resulted in overdue payments to Santa Cruz Metro. TAPS is also in debt for the purchase of new buses a few years back that went over budget. And last but not least, TAPS is paying back its drivers for years of breaks that they were never paid for. In short, TAPS is trying to balance its budget by putting more cost on students, workers and taxpayers.



For this reason, the director of TAPS attempted to cut three campus shuttle loops in the beginning of fall quarter 2008. At the same time, he planned to increase the routes of the #20 bus to make up for the shortage of shuttles. However, the shuttle driver's union (AF-SCME 3299) was in a state of status quo (because they were in contract negotiation), and the cuts were deemed illegal. Though the loops are still running, they are dependent on the ratio of riders between Metro and campus buses and the threat of future cuts is still very real.

This problem is nothing new either. Since last spring, weekend routes have been cut to only two perimeter buses, and when a driver calls in sick, the route is simply cut for the day. Also, campus shuttles that used to take students to Safeway, Longs and Trader Joe's have been cut as well. All the while, our transportation fees have continued to increase. However, campus bus drivers have felt the weight of TAPS's "belt tightening" the most. As a result of tightened schedules, shuttle drivers often aren't even able to get bathroom breaks during their shifts!

Only riding campus buses when you are traveling on campus is extremely important, but it is not enough to protect the interests of students and workers. We need control over how TAPS is using their resources. They have clearly been hiding funds while UCSC turns a blind eye, and we are now paying for it. We need immediate transparency of TAPS's general budget, and at very least, an oversight committee to sort out where the money goes. Call TAPS and tell them you want all the cut routes back and a voice for where your money gets spent!

**NOTE: TAPS can be reached at this number (831) 459-3223**

# Ethics and Radical Social Change

By Matt

For a while I thought I was a nihilist. I had been traveling abroad for less than a year when I began to grasp the importance of culture. Context became far more relevant than belief systems. Seeing how other people lived and communicated and watching their family structure and spirituality did not mesh with my leftist-American-university understanding of humanity. As I lost faith in my preconceived notions, I lost faith in many of my core beliefs. When I returned to the United States, I began informing people that I was a nihilist - I had no ethics.

That was plainly untrue, even to myself. Nevertheless, I lacked the ability to acknowledge my morality because I had no way of expressing it. For the first two decades of my life, I was a pacifist. I believed in the ultimate progress of society on its liberal path to enlightenment. I thought that through being respectful, open-minded and hopeful, we (the people) would eventually establish peace on earth. Now, as a nihilist, I realized that my utopian vision was fantasy. My pacifism was simply an outsourcing of violence to other countries and other peoples. I understood that my progressive understanding of society was straight out of an American History textbook. Society was not advancing through democracy and understanding. Oppression continued to exist and extended its reach, even if there were points of progress.

As I continued my nihilist veneer, I hurt many people. I disregarded others' feelings and avoided morality. Overall, it was a

selfish exploration. Since I "did not believe in anything," then anything was permissible. My intellectual

narcissism mirrored that of Ivan Karamazov. I believed that since there was no God (ethics), then it did not matter what happened. One could do whatever one liked. Unlike Ivan, who descends into insanity when he realizes where his destructive nihilism takes him, I began to see the error of my ways. It wasn't that I was a nihilist, as I had maintained all along. I just

had different morals than dominant culture. I had a unique ethic.

Slavoj Zizek tells a joke about a German man getting a job in Serbia. He knows that his letters will be censored by the authorities, and so develops a code with his close



friend. All letters written in blue ink will be true. All letters in red ink will be false. After some time, he send a letter to his friend in blue ink saying, "It is incredible here. Shops are full, food is abundant, information is readily available, and living conditions are perfect. The only thing you can't get is red ink." I realized recently that this happened to me during my "nihilism". It wasn't that I didn't believe in anything. Instead, I lacked the necessary language and framework to articulate my personal morality. As I searched for and found

**My pacifism was simply an outsourcing of violence to other countries and other peoples. I understood that my progressive understanding of society was straight out of an American History textbook.**

new ways of expressing my ideas, I realized that I did have morals.

Dominant culture has ethics. The state's goal is domination, exploitation, wealth, and control (just to sketch it out a little). Therefore, their morality will coincide with their goal. For the state, morality is law and order. Through the use of law, the United

States can conquer others, destroy their homes, and steal their resources. If you don't believe that this is their ethical framework, take the words above the Presidio stockade, "Obedience to the Law is Freedom." Or consider the words of an US Calvary officer during the Ludlow

Massacre: "I am Jesus Christ. My men on horses are Jesus Christ, and they are to be obeyed."

For dogmatic pacifists, their ethical framework consists of different morals. As people whose goal is the abolition of violence and a utopian peace on earth, their moral system will follow accordingly. For example, pacifists believe that any act of violence will beget more violence. They also believe that violence will irrevocably harm their very core. Personally, this seems more like an argument for spiritual purity than social change. Therefore, it is not my ethic.

Rather than purity of body and soul, I want radical social change. My actions, therefore, will not be based on whether they were "peaceful" enough, but whether they accomplish my goals. Right and wrong becomes a question of effectively bringing about social change. The moral dilemma behind whether one should break a window, for instance, ceases to be whether it is violent or not. The new question is, "Does breaking this window bring me closer to creating meaningful change and halting this culture's domination?" Rather than denouncing morality (a convenient escape from responsibility), I discovered the means to express my own.

My personal moral dilemma is one that radical movements face all the time. We wring our hands over whether to block doors to a career fair with military recruiters inside. We hold others back from breaking the window at a Wells Fargo because it may tarnish the movement. We advocate slow escalation in the face of severe repression. Maybe if we stopped using the language and morals of dominant culture, we could articulate our goals. Maybe if we acknowledged our goals, we could develop our own ethics. Maybe if we understood our own morality, we could begin to act.

# “IS THAT BLOOD ON YOUR CELLPHONE?”

By Mackenzie O'Brien

IT HAS BEEN CALLED THE “FORGOTTEN WAR”, although the death count has surpassed 5 million people since 1998. The ongoing war in the Democratic Republic of the Congo entered its second eruption in 1997 after Laurent Kabila took over the presidency from Mobutu Sese Seko with the help of his Rwandan, Ugandan, Angolan and Tutsi allies. After some illicit transfer of resources and power under Kabila, his allies rebelled and formed the Rally for Congolese Democracy (RCD), conquering and occupying resource rich territory, and eventually dragging innocent people, significantly children, into the violent conflict as soldiers or victims.

Kabila had other support and retaliated against the newly-formed RCD. American and European governments and mineral companies were heavily invested in maintaining a pro-West environment and control over the Congo's

al resources. American companies supported the Rwandan and Ugandan occupation of Congolese mineral-rich areas with significant investment in the government ever since Kennedy's overwhelming military support of Mobutu's rule. Out of all the exploited minerals in the Congo (copper, gold, diamonds, tin etc.) coltan is the most exported by the Congolese government and corporations, both legally and illegally, for the rest of the world's consumption, ranging between 64 to 80% of the Congo's total exports.

Coltan, short for columbite-tantalite, is a metallic ore used in consumer goods such as cell-phones, DVD players, laptops, and PSPs. Most of the mining is done by peasants and children, coerced or forced into labor since legitimate Congolese mining companies were forced out by the war. The miners sift or dig for coltan in mines and riverbeds, an extremely dangerous operation where armed bandits, landslides, coltan exposure, and collapsing mines are everyday risks. The ore is controlled by rebels who sell it by the pound to local traders, who then sell it to the larger regional traders, often illegally outside of the country. At this point, the coltan enters the global market where about 85 international mineral companies participate in the trade via Rwanda or Uganda.

Some of these companies are run from the U.S. and are active partners with agencies that illegally run the coltan exploitation from the Congo. OM Group, for instance, run out of Cleveland, Ohio is the world's leading producer of cobalt and nickel-based specialty chemicals used for laptop batteries and car paint. Cabot Corp., the second largest mineral processing company, and H.C. Starck, which produces 50 percent of the world's tantalum powder, also buy from these international trading companies.

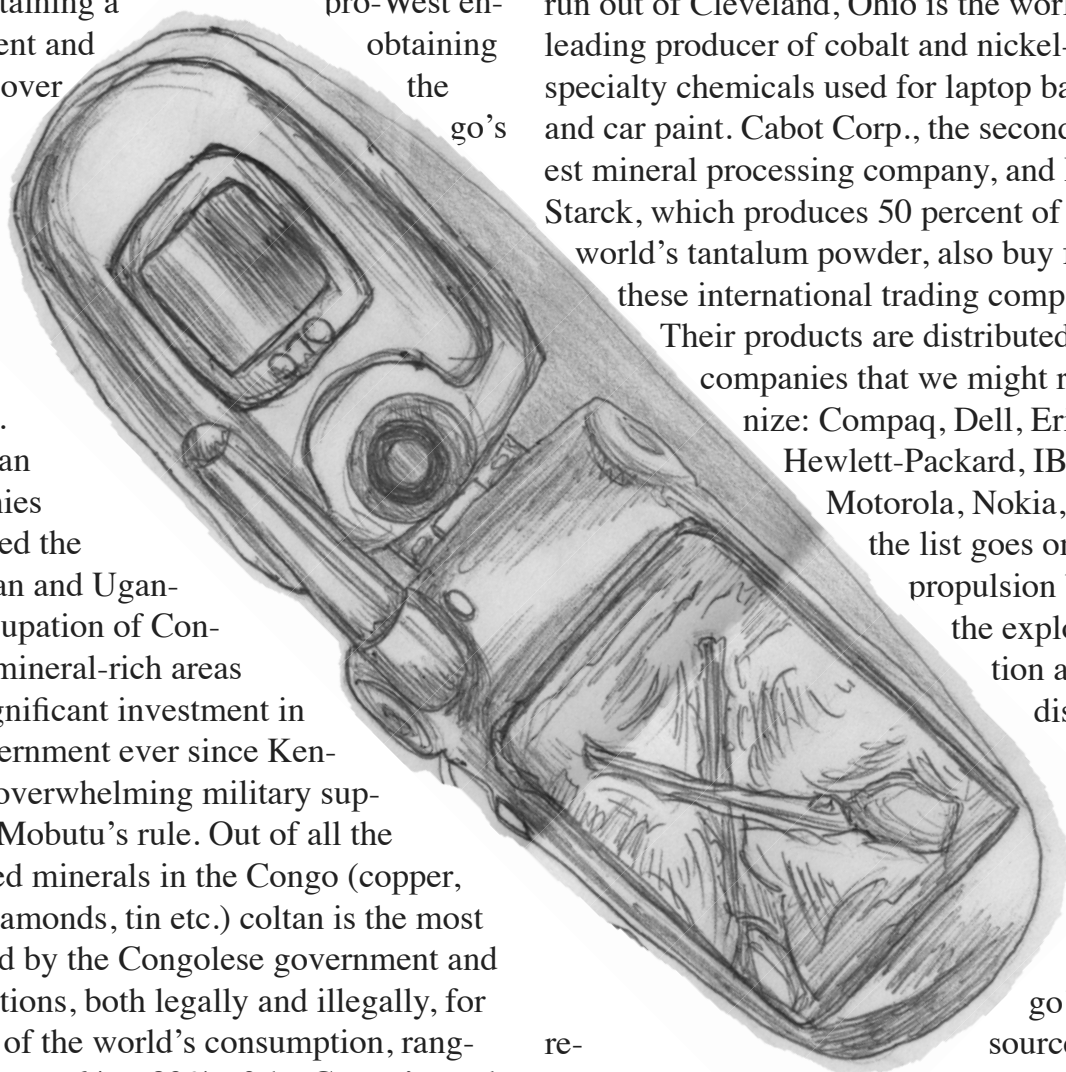
Their products are distributed to companies that we might recognize: Compaq, Dell, Ericsson, Hewlett-Packard, IBM, Motorola, Nokia, and the list goes on. The propulsion behind the exploitation and distribution of the Congo's resources is the United States' incessant demand for coltan-based products, although the Western

countries' “green revolution” reveals a cruel irony perpetuating the violence.

In 2002, the EU and Japan banned lead from the solder used in cell phones and other electronic products. This was in an attempt to “green” their products by acknowledging where the minerals are coming from. But because of long and integrated relationship the “first-world” countries has with mineral extraction in the Congo, any alteration in demand will effect the extraction and distribution process. The solder that was banned came in two forms; traditional solder is made of 63% tin, and lead free solder is made of up to 95% tin. The first-world countries' response to the lesser demand shot up the price of tin 150% between 2002 and 2004, and has remained high ever since. The price rise intensified the fighting; soldiers and middle men used all means necessary to gain control over the resource-rich areas in compensation for their meager earnings. These means include the “killing, rape, torture, arbitrary arrests, intimidation, mutilation, and the destruction or pillage of private property,” as described in a 2005 DRC report, on the impoverished and exploited inhabitants of the areas by rebel and Congolese soldiers.

But there isn't much tin and coltan in a single cell-phone, one might add. Such a small amount of the minerals could not account for such violence. But the numbers add up as consumption stays stable. The worldwide sales of mobile phones in 2005 surpassed 200 million per quarter, dishing out 25 phones every second, 24 hours a day. On average in the United States, customers discard and replace their phones every 18 months. As trends continue, the over 2 billion global wireless subscribers continue to replace their cell phones and purchase the newest toy on the market, which the electronic industries are eager to sell. Coltan is merely one of many resources being exploited from the DRC for global goods and one of many atrocities as the violence continues.

*One of the hardest parts about writing this Continued on Page 11*



# GIRL TALK

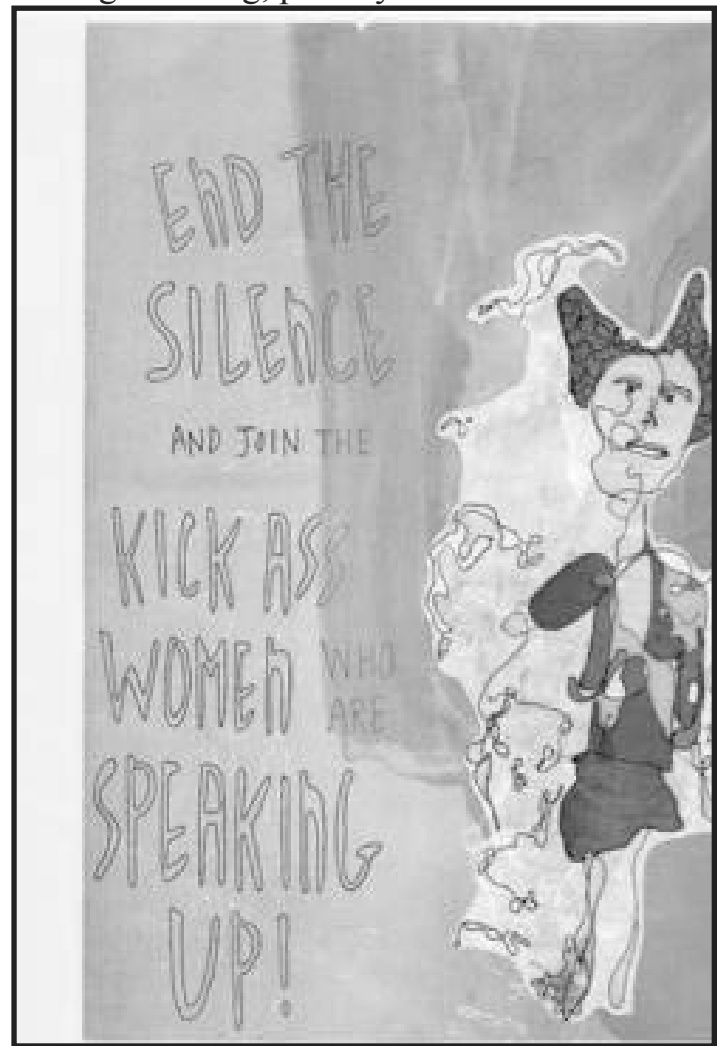
- by mcbluebox@riseup.net -

Feminists come from a million different places and histories, and I think an intrinsic quality of every feminist's struggle for the liberation of womyn is a struggle for their own personal liberation. When you fight for a sense of self-worth, confidence, self-respect, and to escape the chains of self-loathing and self-doubt and self-consciousness, you're fighting for self-liberation. To live without those oppressive mindsets is to free yourself from the aspects of this society that hold us back from our true potential to take over the world, to be loud and visible and fight hard for what we believe in, with optimism and strength. For me, it was the discovery of girl power, girl punk and girl love that has taught me how to love myself and believe in myself. And although it's a long and slow and imperfect process, since discovering these loud, positive, radical ways of representing my femininity and gender, I have already found myself conquering things that I grew up thinking I was incapable of.

I think that whatever path a girl takes to empower themselves and provide themselves with a sense of security, safety and value that women are not traditionally taught is a feminist path. I think it's really amazing and inspiring to see all of the different ways women find to love themselves and take back their bodies, their minds, and their lives. However (as us girls know), true strength comes from walking together instead of walking alone. There are too many times that I see women who are empowered feminists living lives of complete double-oppression. In the winter when I lived in Seattle, I was walking home alone at around midnight when an young white woman in her late-20's began walking with me. I was like, *awesome, girl solidarity, this is what I love!* Then the woman began to talk to me – "I hate black men. They're violent criminals." Literally, she said those words, and I was completely shocked and overwhelmed with, a) how someone could say something so fucked up and hateful, to a perfect stranger at that, and b) how she assumed I would agree with her because I was also a young white woman.

I believe that girls are an oppressed gender (by men and by a patriarchal system), and I identify with that and try to struggle against letting this traditional oppression form the boundaries and normalities that I live my life by. But, in addition to my identification as a girl and feminist, I also identify with social locations of power and privilege, primarily: whiteness, straightness, and the middle class. My whiteness means that I am intrinsically part of a people

and culture who have systematically and violently enslaved people of color; my whiteness makes me a part of racism, of white supremacy, of treating people who are of another color as subhuman. My straightness means that I am a part of a demographic that his historically (and still does) alienated, ridiculed, hated, and denied rights to gay people. My class means that the family history of money, white-collar jobs and college education that I come from means others are experiencing suffering, poverty and homelessness.



I think it's really important for girls of all races, religions, classes and sexualities to make the connections between the struggles we experience as girls and the struggles we experience through the other demographics we identify with/the struggles we see other demographics experiencing. Feminists are from every possible social location, every little check-box available, and the ones that aren't available yet too. We're women (and men too!) who want a better life for ourselves and for all girls, a life where women are not treated with violence and physical and emotional abuse, where we're not exploited as objects, where we're not looked down on as intellectually or physically inferior, where we're not written off as irrational



and irrelevant when we embrace “feminine” qualities like emotion and empathy, where we get to create our own standards of beauty, where we get to wear what we want and say what we want and do what we want without being identified with violent, sexist hate words like slut and bitch. And what all of those things come down to is that feminism is about a new life and a new kind of world instead of the one being produced and fed to us by a capitalist and exploitative society dominated by straight, rich, white-supremacist men (and their female counterparts/supporters).

These people and the systems they have created and control are responsible for all of our “second class” citizens - the women, the people of color, the poor, the working class, the non-Christian, the queer, the homeless, the disabled, and the ones I (like an asshole) haven’t mentioned. So yes, I know that feminism - girl power, girl love, girl punk, riot grrrl, the things I love and have helped me love myself - is absolutely a liberation strategy, for me and for girls all over the world. But it shouldn’t just be a liberation strategy for women by women, isolated in some corner way over there. It should be a liberation strategy that’s holding hands with everyone else that’s fucked over, struggling, feeling like shit, limited by the society we live in; in solidarity with all social justice and liberation movements. After all, what is female liberation and empowerment if other people are left in the dust, still struggling, still suffering at the hands of other systems of power that we may benefit from, but conveniently ignore?

Likewise, the same is true for activists in other liberation struggles, for people from other oppressed demographics, and for the different activist organizations and radical or D-I-Y communities we’re a part of who do not make feminist issues a part of their lives or values. Addressing issues of gender hierarchies and sexism within all organizing and social struggles is an essential part of creating an equal and comfortable space where everyone is truly empowered. I know that I’ve gone to one too many shows where all of the bands are dudes and the girls stand in the back row, one too many meetings where I don’t speak up and abstain from votes because I’m scared of being seen as too sensitive, too emotional, stupid or not radical enough. I don’t want these kind of spaces, which are really important to me and have in many cases made me feel strong and empowered and worth something, to become spaces that leave me sitting there thinking about how uncomfortable I am and how much I hate myself.

The bottom line is that feminism is a legitimate and important struggle for all of us to give their attention to; it is not any more or any less important than the other struggles we see around the world. In fact, they are all very interconnected. I think it’s amazing when women choose to

devote energy and attention to girl power and girl love, to the role their gender plays in their life and to dismantling that in whatever way they need to in order to survive and love themselves. But I also want to encourage everyone not to forget about the big picture as we go through our day to day personal struggles – don’t forget about the world we’re all stuck in and that we all have to fix together. And the next time a woman or a man or anyone, whether they claim to be a feminist or radical or not, starts spouting off some racist, homophobic, classist or generally oppressive and imperialist shit, speak up and speak out! The true target of girl liberation shouldn’t be ourselves, but the people pulling the strings on all of us. We’re all struggling against the same system, and the stronger our solidarity is with each other, the further we’ll get.

*Get Involved...*

## Kick Ass Women Speaking Up!

*Hey ladies!* Do you want more radical womyn, radical girl talk and radical girl projects in your life? Kick Ass Women Speaking Up is a new project that exists to create empowering spaces and projects for women that specifically address issues of gender relationships, sexism and feminism in our communities and our lives. We’re working on multiple projects right now, including a cookbook that will be sold at the Food Bin, putting together an all-girl show, and publishing GERMS, the first feminist literary magazine to ever exist at any UC campus! Come hang out, share your ideas and stories, and be a part of an empowering female community and space.

visit [www.myspace.com/kickasswomenspeakingup](http://www.myspace.com/kickasswomenspeakingup)  
for more information, including details on the weekly  
Tea & Talk for Kick Ass Women!



# Obama and the New Patriotism

Our sexy new president promises to unite, silence a nation

By Tim

Barack Hussein Obama's rise to power, as we've heard over and over and over, has been historic. His very presence in the white house is enough to give a shitload of hope to desperate people around the world. On January 20th, his charisma and rhetorical skills made his inaugural address truly inspiring to millions.

*"On this day, we gather because we have chosen hope over fear, unity of purpose over conflict and discord. On this day, we come to proclaim an end to the petty grievances and false promises, the recriminations and worn-out dogmas that for far too long have strangled our politics."*

Okay, reconciliatory spirit, slightly progressive undertones, good good good. He can't be any worse than the last one, so let's be optimistic, right? But some of the things Barack said caught my attention. His brand of unity is sometimes troubling – actually, it scares the shit out of me.

*"For us, they packed up their few worldly possessions and traveled across oceans in search of a new life. For us, they toiled in sweatshops and settled the West; endured the lash of the whip [!!!] and plowed the hard earth. For us, they fought and died, in places like Concord and Gettysburg; Normandy and Khe Sahn."*

Here we see our new president's mastery of rhetoric – he completely eliminates dissident struggle from history, he turns poverty and marginalization and slavery for fuck's sake into patriotic sacrifice. As if those toiling in sweatshops and those being whipped were doing so out of love for the land of the free. As if we can't be free or happy without the oppression to back it up.

Mobilizing the history of slaves and slavemasters to present a patriotic conception of achievement is not only offensive but really frightening in that it wipes out the entire discourse of oppression and resistance in American history. The slaves didn't suffer, and if they did,

they suffered silently, obediently, heroically. They endured what they had to endure so that we may have what we have today, so that we may be free.

So when Turner and Vesey led their slave rebellions, were they the enemies of freedom?

And what about the modern day slaves? What about those who are oppressed today? There are still millions of people suffering in sweat-

shops and on plantations, producing the things we consume, but today most of them are in far away places. So then has the patriotic spirit that built our nation been outsourced to China and Indonesia, to the maquilas and the coffee plantations?

Or are there still Americans suffering? Perhaps more importantly, are there still Americans resisting? Obama claims that internal conflict is a thing of the past, a problem of the Bush regime which we are rising above, and here we get to the scariest part of his speech.

*"What the cynics fail to understand is that the ground has shifted beneath them – that the stale political arguments that have consumed us for so long no longer apply. The question we ask today is not whether our government is too big or too small, but whether it works . . . Nor is the question before us whether the market is a force for good or ill."*

I'm worried because I think he's right to some extent – politics now is more about whether it works than about whether it should, whether it's right. Morality as a concern is marginalized by functionality. Or, better said, creating a prosperous, subdued population is their morality. Look at the major criticism of the Iraq War: we failed, we had fucking stupid delusions about what would happen in Iraq, we managed it poorly. We're losing – that's the problem.



Or the economic system. Neoliberal capitalism is the most advanced form of exploitation the world has ever seen. It efficiently draws wealth and resources from the Global South, from those who produce but have nothing, and distributes it to the business class of wealthy countries. And the different classes in US society were content with their share of the spoils – until the system fucked up. We're pissed at our economic system because it's failing, not because it's founded on greed, privilege, and systematic theft.

Noam Chomsky, in *Objectivity and Liberal Scholarship*, writes that in Vietnam war policy (and in foreign policy in general) you see less and less of the standard colonial justifications about enlightening/civilizing the colonized. "The issue of benevolence is irrelevant, an improper, sentimental consideration." Instead, the discourse is limited to choosing "between the method of 'winning hearts and minds' and the method of shaping behavior [by 'punishing' disloyal villages through unapologetic violence]." The question of whether we have the right to use either method is swept aside.

Isn't this what Obama is trying to do with all internal politics? We can win our wars, we can restore our nation's image, we can continue to dominate the world. Yes we can!

But should we?

The dark side of Obama's brand of unity is that everyone's willing to put aside "stale political arguments" [read: social criticism, thought] to save our country. It might be a more dangerous form of nationalism than that of the Bush administration, because it's less divisive, less negative and less confrontational – it's all about unity and positive feelings towards each other. Those who were most disillusioned and embittered by the Bush years



are learning to love the government once more, to keep the faith. A new alliance!

*"Today I say to you that the challenges we face are real, they are serious and they are many. They will not be met easily or in a short span of time. But know this America: They will be met."*

I think he may be right. I think the ruling class should thank their greedy gods for Barack Obama.

*Continued from page 7*

*article was maintaining some kind of direction. At first I wanted to give a history of the war because I rarely saw any media coverage on the DRC war, despite it going on for twelve years. This process, however, was more complicated than I thought as the layers of the war unfolded and the players unmasked. I then wanted to focus on the U.S.'s partnership with the rebel groups and mining companies who perpetuate the war for resources. The layers continued to unfold. U.S. consumer culture was a proponent of this trade that I experienced first hand, as I sit at my computer laced with coltan fueling a war that I can easily pretend doesn't exist.. This is the illusion of disconnection.*

*Global capitalism is successful in putting the resources of the rest of the world into U.S. products, often by whatever illegal or exploitative means are necessary to obtain the product. The means are a part of the perpetuation of the war: coltan keeps the Rwandan army in the DRC, the army provides protection in the extraction of coltan, traders exchange with larger foreign companies for profit shared with the army, which continues their occupation. This kind of cyclical relationship can't just stop by the actions of a few consumers; UN troops have been stationed there for years to bring "peace" and have only intensified the violence.*

*Writing this has also been difficult because of the directions I wanted to take as I live with and continue to explore this knowledge. What I have gotten out of it for now is that questioning is everything, the first – and hopefully never – the last steps. Question where your products come from and how they got to you. Question whether you really believe a company when it says it is "sustainable" or "green" and what it has to gain by telling you that. Question the intention of your media sources, what is being told, what is negated, and to what degree. Raising consciousness about where useless everyday products come from and the waste and violence that ensues because of them is important in understanding one's place within the global consumer framework. Check out your local library for some more information; Alan Thein Durning's and John C. Ryan's *Stuff: The Secret Lives of Everyday Things* and Gerard Prunier's *Continued From Page 7**

*Africa's World War are good sources about where everyday products come from, and more specifically, the histories and social atrocities associated with those products.*

By Bicicleta Bandito

**Name: Israel**  
**Birthdate: 1948**  
**Occupation: Palestine**

Chances are, you've forgotten Gaza by now. In this platinum age of soundbyte mass media, mass distractions, and mass amnesia, Israel's one-sided 22-day assault on the largely defenseless population of Gaza is ancient history. It's not even that, history is something we remember with an ounce of earnestness. It's more like an extra violent session of Grand Theft Auto 4 you put down to answer a text message but never bothered to resume a few weeks back. It was so 5 minutes ago.

And yet, Israel's macabre holiday season delivery of U.S. manufactured explosives and chemical weapons onto the roof tops, universities, and hospitals of Gaza's 1.5 million residents will reverberate long after the last Palestinian child is recovered from the rubble. Even as U.S. House Reps were voting full support (390 to 5) for the IDF to teach Hamas a lesson, the old juke box hit "Israel has a right to defend itself" just wasn't a tune any decent person who could type "Democracy Now" or "Al Jazeera" into their web-browser could stomach anymore. I mean, assassinating a top Hamas politician along with his 4 wives and 11 of his kids is already pretty fucking cold blooded but bombing a United Nations school is going a tad too far.

First Venezuela expelled it's Israeli ambassador - no surprise there. Then Bolivia followed suit. Then United Nations general assembly president Miguel d'Escoto defied the United Nations Security Council and denounced the disproportionate use of violence against a largely civilian population. Dennis Kucinich suggested U.S. Arms shipments to Israel violate the 1976 Arms Export and Control Act. Global justice intellec-

tual darling Naomi Klein penned an essay calling for the boycotting of corporations that do business with Israel. Sit-ins at Israeli embassies occurred from San Francisco to Toronto. Even the usually neutral International Red Cross issued a statement Jan.8th condemning Ehud Barak and crew's attempt to block access to another bombed out site in the neighborhood of Zeitoun. Apparently, the IDF figured the sight of starving Palestinian infants trying to nurse from their mother's corpses would be too much for the world's eyes to take.

It would seem that the fairytale of Israel being the victim of the 40 year old occupation of the West Bank and Gaza is finally unraveling. And with it, every other lie that it's spawned is perishing as well - Hamas' non-existent navy, army, and airforce being on equal footing with Israel's very real and unspeakably vicious military; the legitimacy of the Berlin-esque Walls that segregate Israelis from Palestinians; the genocidal nature of the settlements;

the humiliating check-points; the 2 year strangulation of

conservative Israeli politicians like Tzipi Livni may have scored a few short term points for the upcoming election, the carriage they'll be riding to power is looking more like a pumpkin minus a glass slipper - and a rotting pumpkin at that."

But no discussion of the Palestinian-Israeli conflict would be complete without acknowledging the over-sized bottle-rockets Hamas periodically lobbs in the general direction of Israel when they can find the scrap metal. Terrorism? Okay sure. A threat to the state of Israel? Not in a million years. Statistically, more Israelis are killed by auto-accidents than Katuysha rockets. The key word here that is seldom uttered in the United States but widely accepted throughout the world (and in Israel) is occupation.

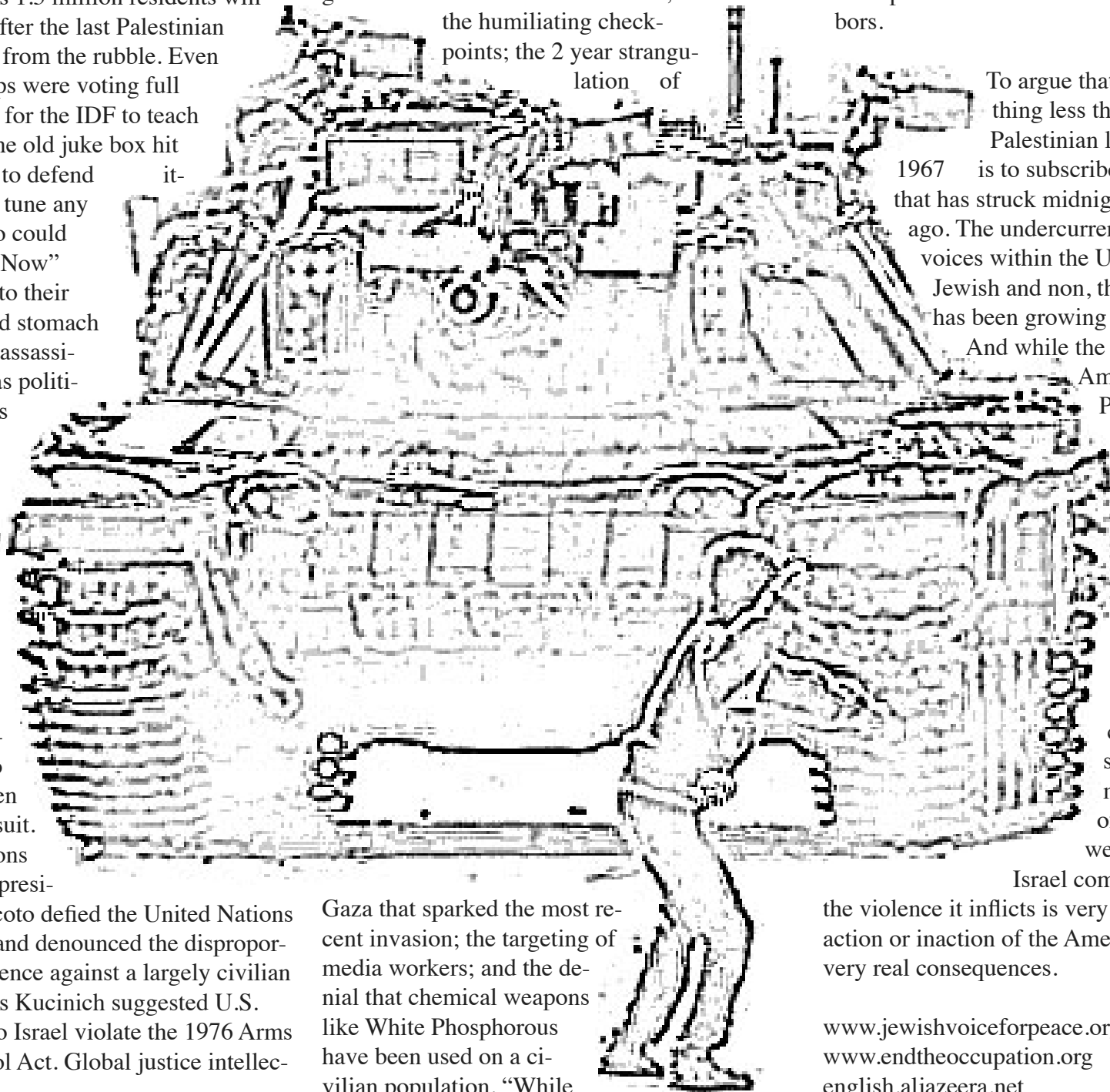
It is the occupation that is in long standing violation of International Law. It is the occupation that drives the resistance of the Palestinians. It is the occupation that must end, if there is ever to be peace between Israel and its Arab neighbors.

To argue that the issue is anything less than the sum of the Palestinian land occupied since 1967 is to subscribe to a fairytale that has struck midnight a long time ago. The undercurrent of progressive voices within the United States, both Jewish and non, that recognizes this has been growing for some time.

And while the ultra-conservative American Israeli Public Affairs Committee currently retains a monopoly over the discourse, the brutality in Gaza has opened the eyes of even the most obstinate American to the true nature of the conflict. That is to say, this is much more than a game of GTA 4 - the weapons exported to

Israel come from our shores, the violence it inflicts is very real, therefore, the action or inaction of the American citizenry has very real consequences.

[www.jewishvoiceforpeace.org](http://www.jewishvoiceforpeace.org)  
[www.endtheoccupation.org](http://www.endtheoccupation.org)  
[english.aljazeera.net](http://english.aljazeera.net)



Gaza that sparked the most recent invasion; the targeting of media workers; and the denial that chemical weapons like White Phosphorous have been used on a civilian population. "While

# THE NEO (LIBERAL) DEAL

By John Williams- *Project Collective*

So yesterday I went downtown to my bank to try and get a loan. I remembered reading that a massive amount of my tax dollars recently went to Wachovia's new owner Citibank, so that 'there would be more liquidity in the market'. That's supposed to mean cash in my hand, but the loan administrator didn't see it that way. "That money's meant for other people," was the answer I got. So the question must be posed- If my tax dollars didn't go to bailing me out of my debt, who did get bailed out at the end of last year, and why did they need the money?

So I did a little research into this whole bailout deal. I've read a number of different interpretations, with a number of different political perspectives. And a few months later, the conclusions I've come to about the state of the economy are not the same conclusions that I'm seeing anywhere else. The far-right conservative line tends to be- this happens to markets, let it happen, interference in the market ruins the natural operation of capitalism, which is a bad thing. The moderate (and most popular) line is- This is terrible, for all those people, whatever it takes to get the economy back to work is worth it. Some on the far left are talking about the how this is capitalism in its death throes and we should use this time to organize alternative non-capitalist systems to support the revolution. But there hasn't been a lot of clear historical analysis that incorporates a picture of the changing operation of capitalism.

## THE FINANCE CRISIS- A HISTORY

So back in the thirties, there was this other time where everyone lost their jobs and it was called the Great Depression. And when everyone lost their jobs,

a bunch of people got kinda pissed, and they started organizing, and they organized strikes and occupations and homeless unions and housing occupations, and all kinds of things. So in 1938 this grassroots organizing forced FDR, the big man, to give some of the people's tax money back to them to help folks buy houses. So he started the Federal National Mortgage Association (FNMA), commonly referred to as Fannie Mae.

Now Fannie Mae definitely did get some people some houses. It helped thousands of returning veterans from WWII get low-rate mortgages to buy homes. Thousands of white veterans. As George Lipsitz lays out in *The Possessive Investment in Whiteness*, racist categories in the loan applications of the Federal



*DURING THE SEVENTIES NEO-LIBERAL IDEOLOGY BEAT TO SHIT KEYNES AND ANYONE ELSE WHO STOPPED THE BUSINESS OF PURE PROFITEERING*

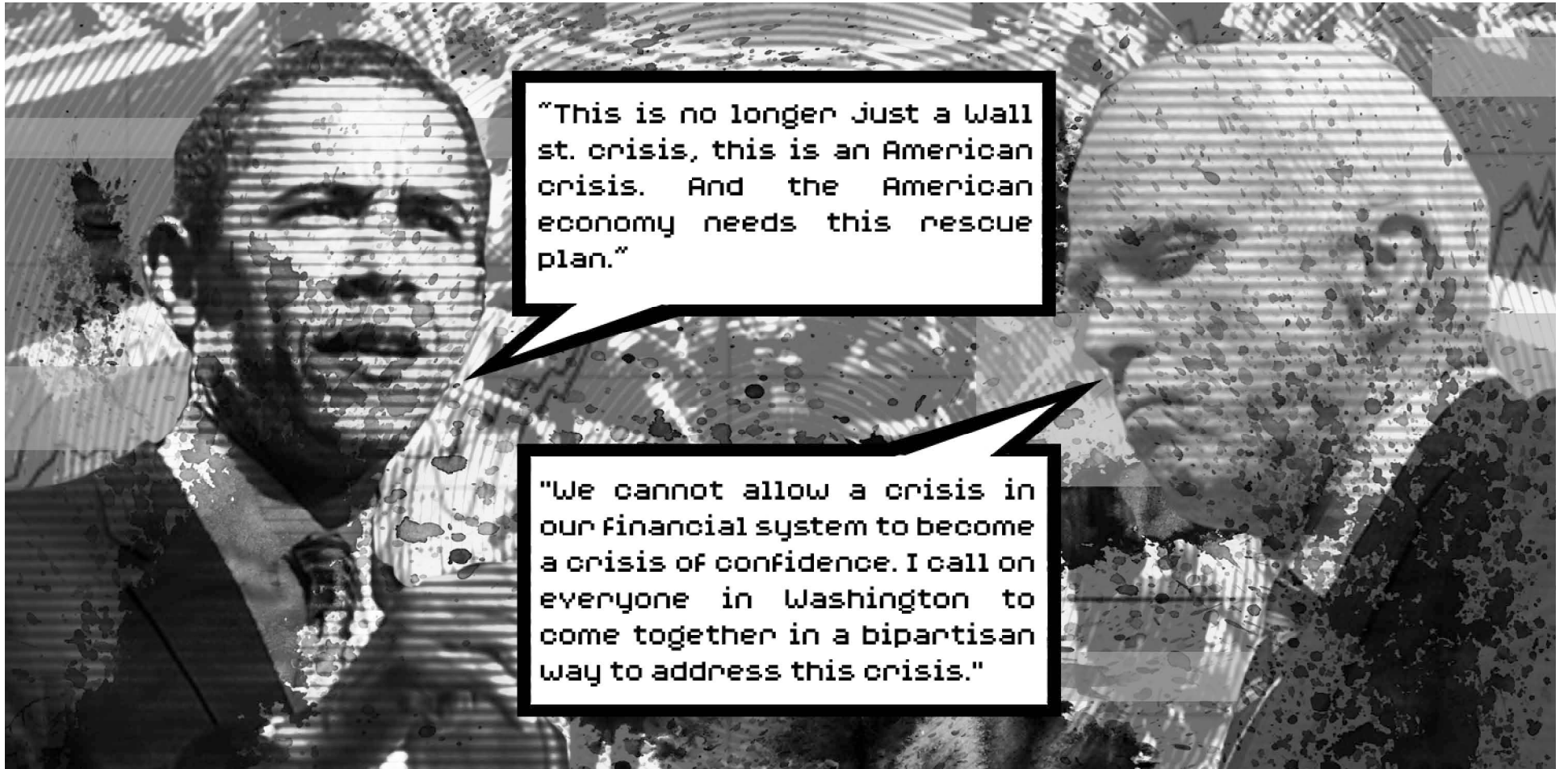
Housing Agency, which ran Fannie Mae up until 1968, prevented most people of color from receiving federal benefits.

The idea that strong federal governments should invest in public works to keep the economy at equilibrium, called Keynesianism, was popular for about forty years. But in 1968, rich people were starting to get pissed with that idea, and they turned from Keynes to another dude named Milton Friedman. Friedman called his ideology "neo-liberalism", and wrote in *Capitalism and Freedom* that it was made up of three economic tactics: privatization, deregulation, and elimination of social welfare spending. Friedman said that the market worked best when left to itself, so Johnson turned over Fannie Mae to private control, even though it was still run with our tax money. This was one of the first Government Sponsored Enterprises, or GSE's, a favorite Friedmanite "compromise".

At the same time he created Freddie Mac, the Federal Home Loan Mortgage Corporation (FHLMC), to increase competition in the housing market. At the same time, the Civil Rights movement forced the federal government to implement measures against racist practices.

Now neo-liberalism, was only just beginning in the late sixties, but by the early nineties, it was really in full swing, and that's when our story really

starts. Under the neo-liberal Clinton regime the implementation of Friedman's three main directives- privatization, deregulation, and an end to social



spending- hit the roof; and it affected the housing market in a number of ways. First of all, ending social spending meant kicking people out of public housing, and selling valuable public land to private developers. This created a whole new market of poor people who were largely people of color that needed housing loans. Second, deregulation removed all of the restrictions on Fannie Mae's and Freddie Mac's lending practices. The result: SUB-PRIME LOANS!

Many folks on the right in this country point to poor people of color, who "took advantage" of Clinton's "social welfare policies" in the nineties to "get access" to sub-prime loans, as the real cause of the mortgage crisis that tipped off this larger finance crisis. But when we get a closer look, we can see that in reality the mortgage crisis was created by the twin aspects of neo-liberal policy: privatization and deregulation. Public uses of money that actually served peoples' needs were shut down, and instead tax dollars were shuffled into privately controlled enterprises that exploited housing needs of the very people who were dispossessed by privatization. Thus we

can see that the mortgage crisis is in fact the logical outcome of practices that are systemic to the operation of neo-liberal capitalism.

Though the finance crisis is larger than just the mortgage crisis, once we realize the prescriptions of neo-liberal economics we can quickly see the clear manner in which this ideology has created the material situation in which this crisis takes place. The deregulation and privatization that allowed for the Madoff scandal are the same tactics employed by the federal government and nations worldwide that allowed for the entire finance crisis.

## **NEO-LIBERALISM TO THE RESCUE**

Now that we realize the manner in which neo-liberal economic prescriptions created the finance crisis, we can take a look at the Quixotic attempts of the past few months to solve neo-liberal problems with neo-liberal solutions. One Orwellian effect of neo-liberalism is that once you have thoroughly privatized

your state apparatus, the potential for a variety of policy prescriptions becomes very slim, because state agents begin relying on the private sector for policy. The finance crisis was a perfect example of this: when the crisis hit, Bush assembled a team to write policy from the top authorities on the economy. In another age, this might have been a group of Harvard economists kept on retainer by the government, today we no longer employ independent voices, so the top authorities are a who's who of CEO's from Goldman Sachs, Baechtel, Citigroup, Bank of New York Mellon, and others. Thus it was men like Larry Summers, a fervent disciple of Milton Friedman, and Hank Paulson who designed a government economic response the likes of which had never been seen before.

Both mainstream liberals and conservatives tend to agree that the bailout was a reversal of previous economic policy, a return to Keynesian-style government activity in the market. Whether this is a good or bad thing, they disagree, but they agree on what's happening. They couldn't be more wrong. It's true, the bailout does not fit into what Friedman

defined as neo-liberalism, but this is not a return to Keynesianism. In fact, this bailout is as neo-liberal as imaginable, as privatized and deregulated as could be, and in terms of it serving social needs—Ha Ha, funny.

The Bush finance bailout was in fact a whole new type of neo-liberalism. As Naomi Klein lays out in *The Shock Doctrine*, in the last 30 years capital-

ism has turned to a new frontier in the ever-expanding search for new markets. As the global south once served to fulfill this need throughout the late 19th and early 20th century, today the exciting new market is the public's holdings. Vast new markets opened up by the privatization of previously publicly fulfilled needs like water, power, social security, healthcare, police forces, armies, sewage, and roads across the globe of the last 30 years.

So in this context, it makes sense that a government bailout to address the failures of neoliberalism would be neo-liberal in its form. As Naomi Klein writes in her article "The New Trough" in *Rolling Stone*,

"As soon as the bailout was announced, it became clear that Treasury officials would hire outsiders to perform their jobs for them — at a profit. Private companies wanting to help manage the bailout were given just two days to apply for massive, multiyear contracts. Since it was such a mad rush — after all, the entire economy was about to implode — there was no time for an open bid-

ding process. Nor was there time to draft rigorous rules to make sure that those applying don't have serious conflicts of interest. Instead, applicants were asked to disclose their conflicts and to explain — and this is not a joke — their "philosophy in fulfilling your duty to the Treasury and the U.S. taxpayer in light of your proprietary interests and those of other clients." In other words, an open invitation to bullshit about how much

**The Obama bailout plan is also a form of redistribution, but from the bottom up, taking taxes levied largely on the working classes to provide huge paychecks for the rich.**

they love their country and how they can be trusted to regulate themselves."

Many of us have probably heard the terrible outcomes of the Bush Administration's style of bailout. Half a million dollars spent in spa uses by AIG executives, no new loans available, gross executive pay, and the economy still dismal as he handed over the keys to Obama. But most of us were by this point so habituated to neo-con outrages that we were willing to ignore one last ridiculous scene and put our hope in Obama's vage critiques of the bailout and promises to make changes to the economy once he won.

But the left has failed miserably to apply any kind of critical lens to the recently passed Obama economic plan. Just as Naomi Klein draws parallels between the Bush bailout and the Bush handling of the Iraq war, it seems like a similar parallel can be drawn between the Obama economic plan and the Afghanistan war. Obama has repudiated Bush's flagrantly imperialist neo-liberal war conducted on a unilateral basis in Iraq, and has stated he will move U.S. troops and focus to

the more subtly imperialist, neo-liberal war conducted in a more multilateral manner in Afghanistan. In a similar manner, Obama has critiqued Bush's failed economic plan, replacing it with a more nuanced neo-liberal response. Neither stance addresses the systemic problems with U.S. imperial power or neo-liberal economic policies.

Obama's plan is a neo-liberal bailout in a slightly more regulated manner. Unlike Bush's plan, the American Recovery and Reinvestment Act has measures in place to ensure a high degree of transparency and availability of information for the public. It even has an independent review board. However, the main problem has not been addressed. The vast majority of the 900 billion dollars appropriated will go to independent contractors, private companies who will make a profit from your tax dollars. But at least with Obama you can go online and see exactly how much money went to profit and how much went to employing a worker.

The whole point of government intervention, within Keynesian economic thought, is that since capitalism, during its natural cycles, may at points lean toward unemployment, the government can employ people with public works projects and prod the economy toward full employment. The only way this works, however, is that government works projects can employ people at a loss; they are not governed by the profit motive. So the Obama bailout is really an attempt to apply a Keynesian approach within a Friedmanite context.

The Keynesian New Deal in 1930 was a form of redistribution policy, from the top down—taking taxes levied on the ruling class to provide jobs and paychecks to the working class. Today, the Obama bailout plan is also a form of redistribution, but from the bottom up, taking taxes levied largely on the working classes to provide huge paychecks for the rich.

# KNOW YOUR RIGHTS

*No matter who you are and what you are doing, you are susceptible to police aggression anywhere, at any time. This list will provide you with the basic information you will need to effectively fight police abuse. Rip this page out, fold it and carry it on your person in any situation where you will be vulnerable to law enforcement i.e. all the fucking time!*

## YOUR CONSTITUTIONAL RIGHTS

**-The First Amendment:** Your right to freedom of speech and freedom of press. This protects the rights of groups and individuals who advocate changes in laws, government practices and even the form of government.

**-The Fourth Amendment:** Is supposed to protect your right to privacy (read the USA Patriot Act). Without a warrant, no government agent is allowed to search your home or office without your consent, and you never have to give it. However, the government is able to monitor your public conversations, phone calls and e-mail. Know that e-mail is particularly insecure and as of 2008, telecommunications companies are immune from any legal recourse involving government-approved invasions of privacy.

**-The Fifth Amendment:** Grants every person the right to remain silent in the face of questions posed by any police officer or government agent.



## BEING STOPPED/DETAINED

**-If stopped on foot ask, "Am I being detained?" If not, walk away.** If you are being detained, you have the right to know why. Police must have "reasonable suspicion to suspect your involvement in a crime (not just a guess or stereotype).

**-If you are in your car, you must produce ID, registration and proof of insurance.** If you are on foot, you do not have to show ID. However, if you are being detained or ticketed, showing ID can save you a trip to the station to verify your identity.

**-Keep your hands at your sides and be aware of your body language and emotion, and never touch an officer.** Do not argue with, insult or be rude to any officer no matter how rude or insulting they are being to you. Do not run away, even if you have done nothing wrong. Always remember you have the right to remain silent.

**-If the police try to search you, do not resist but say repeatedly, "I do not consent to a search."** Declaring that you do not consent to a search

can prove useful in court. The cops don't need a warrant to give you a "pat search" (physical exterior search of clothing for weapons) since it's for "officer safety reasons." The cops cannot go into your pockets or bags without your consent, but in the event that you are arrested, they can and will search your possessions in great detail.

**-If you are in your car, do not open your trunk or door since** doing so will be construed as you giving consent to a search. If you are given a ticket, you can be arrested for refusing to sign it. Note that if you are pulled over on suspicion of (DWI) and refuse to take a blood, urine or breath test, your driver's license may be suspended.

**-If you are at home, step outside to meet the police and lock the door behind you.** By doing this, the cops will have no reason to enter your house. If police claim to have a warrant, always ask to see it. Check that the warrant has the correct address, a judge's signature and what the police will be searching for. Everything must be correct in a legal warrant. If anything is not, you can send the cops away.



## BEING ARRESTED

**-If you are arrested, you have the RIGHT TO REMAIN SILENT.** Do not talk to the cops. They are not here to help you. Tell them your name and address and nothing else, you can build your case in court. Ask to see a lawyer immediately. If you can't pay for one, you will be given a public defender (they're normally useless). Do not say anything without a lawyer. Expect to be searched extensively, handcuffed (ziptie cuffs can cause permanent nerve damage), fingerprinted and photographed.

**-In California, you have the right to 3 local phone calls within 3 hours** of your arrest: one to a lawyer, one to a bail bondsperson and one to a family member or friend. Expect the calls to be recorded by police. If you are on probation/parole, tell your P.O. that you've been arrested, but nothing else. Interrogators will often decline to read you your rights until you agree to speak. This does not matter, refuse to talk until your lawyer/public defender is present.

**-You must be brought before a judge no more than 36 hours after your arrest.** This excludes the day of the arrest, weekends and legal holidays. Within 48 hours of arrest, the judge must make a probable cause determination on the arrest's validity. This also excludes the day of the arrest, weekends and legal holidays. While in jail, do not talk about your case to other inmates. Know that you have the right to request vegetarian and vegan meal options and then expect lots of peanut





butter and jelly sandwiches.

**-If charged with a crime**, do not make any decisions about your case without your lawyer i.e. how you plan to plea. Make sure you and your lawyer discuss the possibility of reducing your bail or even eliminating it. Know that you have the right to a speedy trial and the choice between a bench trial and a trial by jury. Discuss with your lawyer which option works best for your specific case.

**- If you decide to participate in jail solidarity** and not release your identity to police, be very aware of the consequences. In the

event of arrest, especially a mass arrest, you can withhold your information from police increasing the likelihood that they will lose track of what your charges are, who your arresting officer was and other crucial information. However, if you have not released your identity by the time you are brought to court, you can be found in contempt and incarcerated no matter what your verdict turns out to be. If you decide to withhold your information, giving a non gender-specific name like "Jesse Sparkle" will add to the confusion.

**FIGHTING BACK**

**-If you feel your rights have been violated**, do not try to deal with the situation at the scene. Wait to discuss the event with an attorney. You have the right to file a complaint with the Internal Affairs or Civilian Complaint Board. If you are in jail, you can file grievance forms against any guard.

**-Don't expect cops to be especially vigilant about policing their own.** Take as many pictures as possible and anything you can use to document the incident. This is important es-

pecially if you witnessing an arrest, but know that police can arrest you for "interfering" so keep your distance. You have the right to observe police actions. Document any and all injuries resulting from the encounter with law enforcement. This includes saving any medical records of the injury (remember that seeking medical help should be a priority before documenting the injury), keeping any bloodied clothing sealed in plastic inside a freezer and keep any spent tear gas canisters, rubber bullets etc.



*THESE ARE YOUR RIGHTS, HANG ON TO THEM FOR DEAR LIFE AS IF YOU ARE DANGLING OVER ALL ETERNITY. LOOSE YOUR GRIP AND THE FALL COULD KILL YOU.*

**"2 Bullets"**

*by Bryan Gigantino*

It only takes two bullets to kill an angel  
 One for it's heart  
 The other for it's wings.  
 Underneath the bobbing head pistons of past presidents  
 Sewn together with oil drums and elbow grease  
 This country smells like melted butter  
 And our minds are made of bread, toasted  
 And we like breakfast  
 In America  
 There are sidewalks in every single town  
 With angels walking on them  
 Their faces are made of allegory and swords  
 Their arms, bricks and dark skin  
 Legs, public parks  
 And their wings are Palestinians and Zapatistas  
 Holding hands over oceans with history fluttering in their palms  
 I dance with these angels in dreams  
 But every time I open my eyes some heinous motherfucker  
 Tells me they are going to destroy America  
 But it was right here that I learned  
 It only takes two dollars to kill an angel  
 Nowadays dicks with deep pockets  
 Conceal privileged weapons;  
 Pistol paint guns play slaughter in suits  
 In the corner office of skyscrapers  
 Built by hands that'll never see it's insides.  
 But you and me  
 We are the ignorant, we are the innocent, and the inflicted,

We tap dance on arthritic shoulders  
 'Cause it's boys night out  
 And who the fuck needs linoleum floors  
 When we've got skin, bones and gender to dance on.  
 Labor is the essence of our square dance,  
 Minimum wage wallflowers pluck banjo strings to escape  
 And we drink kill me now cocktails to pass the time  
 'Cause with two dollars  
 You can kill a human  
 We bathe in Capital blood baths to  
 Hide midsection stab wounds like secrets  
 Inflicted by our fathers  
 We play catch with bodies  
 'cause baseballs are boring  
 Humans make dollars  
 And dollars make humans with humans on dollars and dollars and humans breathe  
 We are no murderers  
 We are not born equipped with guns  
 We take precautions when we breathe  
 But we have fallen into the trap  
 With the belief that "peace" "love" and "barack obama"  
 Will save angels from clipped wings  
 But those heinous motherfuckers, they keep on saying  
 That if we lock our tongues  
 Behind red and white bars

And fifty white stars  
 That everything is gonna be alright  
 But this desk, job, shoes, wrist watch, pencil, pen  
 Fence, wall, car, border, industry, history  
 Pocketbook and packaged food  
 That sit before me like vomit  
 They are not real  
 We drink bottled up hegemony  
 And we don't even know it  
 So the next time one of those heinous motherfuckers  
 Rubs a barrel and a badge up against your temples  
 Make sure you tell them  
 we are not property and that  
 Profits are an armed militia  
 And the childhood sand castles  
 Of our eyes face extinction in their rise to power.  
 If competition is human nature  
 Then I'm going back to the Valley of the Dinosaurs  
 Before humans roamed  
 And opening up a Planned Parenthood  
 To get to the root of the problem  
 It's raining bullets here in zion  
 And all of our dreams lay in the hands  
 Of Angels



## Dear Peanut! (Radical Sex Q & A)

works for you. If you have a partner/partners, make sure to ask what they like and what gives them pleasure. Always make sure you have verbal consent with a partner before trying anything on them and most importantly: have a good, safe time!

*I grew up in a very religious family that never talked to me about my body or about sex (except to inform me that I should save myself for marriage and that pleasuring myself was a ticket to Hell). However, much to my parents' dismay, I turned out to be a very sexually curious human and I gave up my "virginity," along with my religion, at the age of fourteen. I've spent much time seeking out various resources that could give me more information on sexuality. Needless to say, I've read a lot of horrible sex columns and advice books that give heteronormative advice that just can't speak to the majority of folks. These dreadful columns do nothing more than further instill oppressive heteropatriarchal structures of sexuality in our society. Now, I'm not claiming that religion or spirituality is to blame—fuck no—I'm simply saying that a lack of accurate, radical information on sexuality is the problem. There needs to be better resources for those of us who may not fall into a structured box. That said, I haven't experienced everything and I've never written a sex column before, nor do I have any credentials that people usually have when writing these things; but credentials are bullshit and personal experience is better than anything you can learn in a fucking grad school.*

**Dear Peanut,  
Why is penetration not the most important part of sex?**  
-T

Dear T,  
This is definitely a complicated question because for a lot of folks, penetration might be a very pleasurable part of their sexual lives. Penetration can be incredibly enjoyable. Mind you, penetration does not necessarily mean penises penetrating vaginas—penetration can involve fingers and vaginas, fingers and anuses, fists and vaginas, fists and anuses, penises and anuses, dildos and vaginas, dildos and anuses...etc. etc. It is important to note that many womyn are unable to orgasm with penetration alone, because the vagina doesn't have as many nerve endings as other parts of the vulva—such as the clitoris. However, many womyn have also reported getting off with vaginal penetration or anal penetration alone or with clitoral stimulation. But we're not just talking about womyn right now. All of our bodies are different, our experiences throughout our lives are all different, and our needs are all different. Everyone gets off in their own way. For some folks, penetration may not be all that important and can also be a space of trauma for survivors of sexual violence (though all sorts of sexual acts can be a space of trauma for survivors so be sure to stay in tune with your needs and your partners' needs). Maybe oral sex is better for you; maybe you like getting your clit licked in the shower right before you start the day. Maybe you get off by going down on your partner. Maybe you'd prefer to penetrate your partner. No part of sex is universally better or less important—we all have sex differently and we all get off from different things. So, experiment with yourself to see what you like and what

**No part of sex is universally better or less important—we all have sex differently and we all get off from different things. So, experiment with yourself to see what you like and what works for you.**

**Dear Peanut,  
What can a man do for his partner to compensate if he comes too quickly?**  
-S

As a person who often engages in sex with a penis, I have to admit that it is always a little disappointing when that penis decides it's time to call it a day and ejaculate everywhere (not literally). However, it is always important that we remain sensitive to the circumstances that that penis might be going through. Maybe the penis is really excited to see its partner, feel its partner, look at how sexy and yummy its partner is...and just cannot control itself...or maybe the penis just doesn't know how to hold it. I read part of a book called *The Multi-Orgasmic Male* that explains how deep meditation and a focus on one's breathing, during sexual intercourse, can help male-bodied folks from ejaculating too soon; however, my current partner claims that thinking about spiders does the trick for him. He did warn me that thinking about anything too unsexy could kill all hopes for coming—so don't think about Ronald and Nancy Reagan in bed (unless you find that sexy, of course...you freak). If you are penetrating your partner's vagina, anus, mouth, hand...whatever, and you want to hold it a little longer, take a break. Focus solely on your partner for a moment. If your partner likes getting their vagina kissed and licked,

go for it. If they like getting their cock sucked, suck away. If they like getting their nipples fondled, fondle. If they like getting their ass fingered, do it! All of this with consent, of course. If all else fails, and you've come

before your partner, offer to pleasure them. Go down on them or do whatever really gets them off; maybe you can throw on a strap-on dildo and go at it till the cows come home (if they're feeling it)—strap-on fucking can be fun for both hetero and queer partners. However, if your partner is through with sex you could try something else that they might find enjoyable—like a warm shower together or a back massage. Good luck!

**Dear Peanut,  
What's the deal with anal sex? Is it safe? Does it even feel good?**  
-W

Dear W,  
Anal play can be a blast! The anus has tons of nerve endings that can feel amazing when stimulated with fingers, tongues, vibrators, anal plugs/beads, dildos...etc. It is a common misconception that only those with prostates benefit from receiving anal insertion. While it is true that anal insertion, in male bodies, can massage the prostate and create great pleasure—those without prostates can find anal stimulation very pleasing as well. Additionally, many partners have found it very erotic when they

please their partners' anus—kiss it, lick it, finger it, use toys on it, penetrate it—the anus is much tighter than the vagina, so if one is used to vaginal intercourse, the increased tightness of the anus might be a pleasant difference. If you're a beginner at anal play, take it slow—very very very slow! Make sure that lots and lots of lubrication is used (since this area of the body doesn't produce any natural, safe lubrication). I cannot stress the use of lube enough—as a good friend of mine advised, you should use “an amount that makes you think, ‘Christ how could anyone ever need this much lube??!’” You can pick up great lubes at any sex shop or drugstore around town. Be sure it is water-soluble and compatible with condoms (do not use oils, petroleums, or anything with sugar as these can break condoms down and also irritate the skin), Astroglide is a great choice, especially their glycerin and paraben free products (glycerins and parabens can be a serious irritant). There are also tons of lubes marketed especially for anal play, but you don't necessarily need one.

You might want to start with fingers, slowly circling around the anus to stimulate nerve endings, if you enjoy the sensation you may want to take it a bit further. You may feel inclined to insert something larger (dildo, penis...) or you may want to just stay with fingers. If you do decide to engage in anal penetration with a penis, be sure to put a condom on and lube it up (as well as the anus) IMMENSELY before insertion. Always make sure that the body is ready for the next jump in size; anal sex can

be great when taken with the right speed and precautions; it should never hurt! If it does hurt, you should definitely slow down. If you're engaging in anal play with a partner, remember to remain in constant commu-

nication with one another about levels of comfort—all involved partners should give full verbal consent before any act takes place. Additionally, if you or your partner has a vagina, make sure not to go from anal play to vaginal play with the same finger/penis/toy/tongue as this can lead to many a nasty vaginal infection. Always thoroughly wash whatever is used to pleasure the anus before and after the act—and it's definitely not a bad idea to wash the anus in question before and afterwards as well. Safe experimentation that leads you to discover amazing things about you or your partners' body is an incredibly healthy and satisfying aspect of sexuality. Have fun and be safe!

**A CAVEAT ON SAFE SEX:**

I cannot stress how important it is for safe sex to be practiced at all times. Sex can be so much fun when you and your partner(s) are being safe and the reassurance is extra sexy. This means getting tested for STIs before and after every partner you have, using latex condoms for penis insertion and oral sex on the penis, dental dams for oral sex on the vagina and the anus, and using latex gloves when engaging in both vaginal and anal fisting. Also, if you decide to use toys always make sure they are made of a non-porous material (such as silicone) and are sterilized with at least warm water and soap before and after every use—you DO NOT want bacteria growing on your sex toys!



*There are many resources in the Santa Cruz community that can provide you with free or ridiculously cheap condoms and dental dams as well as STD/STI and HIV testing:*

**On Campus Resources:** \*The Condom Co-op

You can purchase condoms, dental dams and lubricants from The Condom Co-op at the UCSC Health Center Pharmacy or by visiting The Condom Co-op table that is set up in UCSC Quarry/Bookstore Plaza between 12-3pm every weekday.

\*SHOP - Student Health Outreach & Promotion: Sexual Health

SHOP offers free, anonymous, bloodless/needleless HIV testing. You can seek out these services by making an appointment, Monday-Friday, with SHOP by calling: (831) 459-3772

**Off-Campus Resources:**

\*Santa Cruz Women's Health Center

The Santa Cruz Women's Health Center offers services such as Sexually Transmitted Infection testing and treatment, pregnancy testing, women's health/gynecological care, family planning, and prenatal care all on a sliding scale based on income.

250 Locust Street  
Santa Cruz, CA 95060  
(831) 427-3500

\*Planned Parenthood—Westside Health Center

Planned Parenthood offers STD testing and treatment, HIV testing, HPV and Hepatitis vaccinations, birth control services, emergency contraception, abortion services, pregnancy testing

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and services as well as general health care. Planned Parenthood accepts Medicaid and Medi-Cal, as well as other health insurance providers. If you are uninsured, you may qualify for a state-funded program or a lower fee scale.

1119 Pacific Ave. Suite 200 (above and behind Logos Bookstore)  
Santa Cruz, CA 95060  
(831) 426-5550

\*Pure Pleasure

A great sex shop with plenty of toys, lubricants, books, DVDs, and condoms.

204 Church St  
Santa Cruz, CA 95060  
(831) 466-9870



If you feel like something I wrote is fucked up and you'd like a word with me—or if you have a burning question of your own that you would like to see in the column—please email me with the subject heading of “Dear Peanut” at [peanut@riseup.net](mailto:peanut@riseup.net)

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