



Transience, Part III
Page 4



Innovative new program
Page 5

Nueva Vista en la Playa

□ Nuevas viviendas para bajos ingresos en la comunidad de la Playa

Con cumbias tocando a todo volumen y con una comida de tacos de carnitas, res, pollo, y ensalada, el Concilio de Santa Cruz, La Agencia de Desarrollo y Mercy Housing despidieron a los inquilinos de los apartamentos "Delfin," "Lee," y "Rex" en la calle Leibrandt este 13 de julio pasado. Los apartamentos estan siendo desalojados para ser demolidos y así dar paso a la construcción de un proyecto de viviendas para personas de bajos ingresos.

El proyecto, bautisado por los mismos inquilinos como "Nueva Vista," comprenderá de ocho estructuras residenciales, cinco de un piso y tres de dos pisos, las cuales tendrán un total de 48 unidades residenciales. De éstas unidades, 29 serán estudios, 17 apartamentos de una recámara, y una apartamento con tres recámaras. El Centro Comunitario de La Playa se moverá de su presente direccin en la calle Raymond para ser parte del complejo, y a escasas dos cuadras del lugar la organización no gubernamental Salud Para La Gente inaugurará

una clínica de salud. La clínica servirá tanto a las familias de la viviendas de bajos ingresos como al resto de las personas del area.

Las nuevas viviendas reemplazaran a las antiguas. Veá **NUEVA VISTA** en la **Página 6**



Leibrandt Street resident, Maria Paredes, and her daughter Gisselle

Nueva Vista in Beach Flats

□ New affordable housing for the Beach Flats community

With cumbias playing at full blast and a banquet of salad, beef, chicken, and pork tacos, the Santa Cruz City Council, the Development Agency and Mercy Housing gave a farewell to the tenants of the Dolphin, Lee, and

Rex apartments on Leibrandt Street this July 13. The apartments are being vacated to be demolished so as to make way for the development of an affordable housing project in the Beach Flats area.

The project, baptized by the tenants as "Nueva Vista," will be comprised of five one-floor and three two-floors residential buildings (eight in total), which will have a total of 48 residential units. Of these units, there will be 29 studios, 17 one-bedroom apartments, and one three-bedroom apartment. The Beach Flats Community Center will move from its present location on Raymond Street, and will become part of the complex. In addition, only two blocks away, the non-profit organization Salud para la Gente, will inaugurate a new health clinic providing services for farm-workers, low-income families and other residents of the area.

The new buildings will replace the same number of residential units that existed in the three apartment com-

Go see **NUEVA VISTA** on **Page 7**

Local / Regional

Nueva Vista en la Playa / Neuva Vista in the Flats	1
Public Response to New Downtown Ordinances	1
Transience in Santa Cruz: Taking It Personally	4
Homeless Garden Project Opens Retail Store	5
Contra Costa Developer Violates the ESA	8
Macy's Investigated for Job Discrimination	8

Editorial

Letter from an Editor	2
Local Mutterings	2

Commentary

The Ghost of Franco	12
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International

Oaxaca: Represión como Festejo	9
Oaxaca: Repression as Festivity	9

Columns

Eye on the INS: Picnics and Bureaucrats	10
Youth: Politics of Fat Discrimination	12

Other

Community Calendar	13
Wholly Cross-Words	14
Classifieds	15
Rack Locations	16

Public responds to changes in downtown ordinances

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

TUESDAY, JULY 24 - Chalk drawings gave color to the red brick canvas at the foot of the Santa Cruz City Hall Chambers. Outlined bodies and slogans exclaiming: "Street art is not a crime" and "Feeding poor and hungry people is a good thing!" were scrawled in pastels. Two tall vibrantly dressed figures mounted on stilts steadied their balance, one held a poster that read "Short people got no reason to be downtown..."

Approximately fifty protestors gathered in reaction to the City Council's "Ordinance Amendments Related to Downtown Issues."

The protestors made their way to Pacific Avenue and reconvened across the street from the Cinema 9 Theaters where Food Not Bombs serves free meals weekly and the man who blows bubbles big enough to carry away a compact car likes to exercise his craft.

A woman passing asked what people were speaking out against. A leafletter answered that the City wanted to make hackeysacking and panhandling illegal. "Oh?!" The woman looked shocked either by the response she received or the rally that caught her attention from across the street.

By seven o'clock, the time set on the agenda for discussing the amendments, City Hall was at maximum capacity with up to fifty people standing outside peering through the windows or watching the meeting live on a TV screen. Julie Hendee of the Redevelopment Agency outlined the point-by-point changes to the ordinances proposed, along with new maps designating "opportunity" zones and areas where sitting, display devices and soliciting would be restricted. Hendee estimated seventy-five to eighty, six-by-six foot tables would fit into the "opportunity" zones that the maps left.

Before the podium opened for public testimony,

Mayor Christopher Krohn warned that anyone wishing to expose their areolas, play hackeysack, or bring pets into the meeting would be considered a disturbance and immediately asked to leave. His comment created a wave of darting glances, whispered remarks, snide comments and giggles.

In an attempt to begin the public testimony period in a somewhat balanced manner, Krohn asked all those in favor of the ordinance amendments to line up on the wall to his right, and all speaking in opposition to line up on the left wall. The visible division made for an air thick with tension. Public testimony proceeded as each person approached the podium, one from the left, then one from the right.

Several senior citizens who live at the El Centro Residential Suites, located above businesses on Pacific Avenue, said noise was excessive and walking

LOCAL POLITICS

downtown was frightening. Many street musicians spoke against the changes and some performed songs about the situation. Business owners talked about struggling to bring in customers and how street people were making downtown less and less attractive. A string of people read a statement from the Downtown for All organization, with one person picking up where the previous had left off. The statement condemned the ordinances for being discriminatory and hasty.

Proponents of the ordinances focused on the need to recognize that anyone who works, lives, shops or strolls downtown should feel welcome, respected and safe. Several business owners spoke up saying that street people scared away customers. Many complained that the downtown street scene had changed in recent months. Drug use/dealing and public drunkenness were common complaints as was verbal harassment. Many people who spoke in favor of the changes felt a

Go see **ORDINANCES** on **Page 1**

Letter from an Editor

As a newsweekly for an engaged populace, it follows that some of our stories would offer ways to how we can effectively change the conditions of our lives. Reflecting on some of the news stories from that perspective, some lessons emerge.

The most important social change work is geared toward the most vulnerable and disenfranchised sectors of a community. When people outside those communities come to "help," however good their intentions may be, they often end up reproducing the power relationships they are trying to change, whether "they" are activists or city officials.

For example, in the article about the Leibrant Street affordable housing redevelopment project in the Beach Flats (a mostly low-income Latino community) the tenants said they felt the white activists from outside their community were trying to speak for them. This paternalistic behavior on

the part of white organizers is reflected in Elizabeth Martinez's article "Where was the Color in Seattle?" (referring to the 1999 WTO Protest in Seattle). Martinez interviewed Coumbe Toure, who said in her organizing with people of color she encountered a legacy of distrust of middle class white activists that has emerged from feelings of "being used" or not having their issues taken seriously. "Involving people of color must be done in a way that gives them real space. Whites must understand a whole new approach is needed that includes respect," said Toure.

Certainly there were skills that both white organizers and organizers of color could have learned from each other while organizing around affordable housing in the Beach Flats, but learning does not happen when people are dismissed or when people want to take over the project.

Most of our history marginalizes and undermines movements from

poor communities and communities of color. Whether it be the tenants on Leibrant Street or homeless and low income workers at the Homeless Garden Project, or the host of people left out of the new global economy, these people are most often asked to speak only as victims. Their own organizing efforts are often overlooked or ignored, yet there is a rich legacy of resistance.

The power of grassroots social change movements does not rest in outside people who identify with the problem, but with people who experience the problem. Instead of implementing solutions based on people's assumed needs, we need to learn how to listen non-defensively and communicate respectfully. Until we are clearly committed to fighting all forms of oppression will continue to divide our movements and weaken our power.

Caroline Nicola

Local Mutterings

By FHAR MIESS

The Alarm! Newspaper Collective

In January of 2001, City Councilmember Ed Porter was doing research into ordinances which would give law enforcement leeway in dealing with what many have called "anti-social behavior" in the downtown business district. He handed over the results of his research into the methods of twenty other cities to City staff. Over the course of the last year-and-a-half, they developed the set of ordinances the City Council read into law after Council sessions ran into the wee hours this Thursday morning.

Porter told members of the press after the City Council meeting that the results of his work in the form of ordinances first appeared on his desk shortly before the stabbing at Borders in mid-May. This conflicts with the version of the story previously put forward publicly by the Council. That version says that Councilmembers Keith Sugar, Emily Reilly and Ed Porter responded to complaints from downtown merchants, residents and visitors by establishing a Downtown Issues Committee (comprised of Reilly and Porter) to address anti-social behavior in early June.

Over the course of several meetings, Committee members heard a multitude of suggestions for ways to deal with the problems downtown. The passage of restrictive ordinances by the Council this week was the only substantive action to come out of this process. It reflects, as Porter admitted to the press, "what was most mature at the time," namely, the ordinances that he and City staff had developed over the last year-and-a-half, largely independently of public input.

And yet, despite this public misrepresentation, several of the City Council members seem baffled by the lack of confidence in city government, and baffled further that these ordinances do not easily inspire community confidence and faith in the City's process. Porter engaged in a several-minute monologue on living under the "rule of law." "To not put our expectations of distances and behavior and location into code," he said, "I think is just a setup for more problems."

For his part, Councilmember Mark Primack blames a lack of confidence and support for government on those who create an atmosphere where "people in this community [would] feel that they are excluded from any place in this community, especially our downtown." We can only assume that he's talking about those unseemly and aggressive street people—the ones without uniforms.

Councilmember Tim Fitzmaurice told—with quivering voice—a moving story of a woman who never goes downtown anymore because a man playing with a Nerf football (which will be illegal once the ordinances go into effect) called her and her partner "F-ing Dykes." He then proceeded to quote some of his old poetry: "If you can't have love, have respect. If you can't have respect, have manners. If you can't have manners, then I guess you need laws." I suppose this explains his aspirations to government office. Dismayed by the lack of love, respect or even manners in our community, he seeks to legislate them for people he has decided are fundamentally incapable of exhibiting these virtues. But, even by his own admission, "We can't legislate love or manners, but we have to legislate something."

Weepy emotionalism, irrational urges to "just do something," even sappy, overwrought poetry (especially combined with a genuine passion for a world of mutual love and respect) are all good things in many cases, but putting them at the service of a state and law-enforcement apparatus capable of shutting down dissent, regulating peaceful assembly and destroying lives is a fundamentally bad idea.

Councilmember Scott Kennedy was a little more direct. "When the Council steps into this kind of issue, it's not good," he said. "The Council is going to be very blunt in its application of the power of the state." Being similarly caught up in the "just do something" attitude, this thought was not enough to sway his support for the ordinances. He made the argument for immediate action equally bluntly, "I don't know if it's going to directly address alcoholism or drug

abuse or offensive behavior or sexual harassment or sanctions against Iraq, but I do know this: the only people right now who can make a clear statement to this community is [sic] the elected City Council and that's the kind of leadership people expect of us."

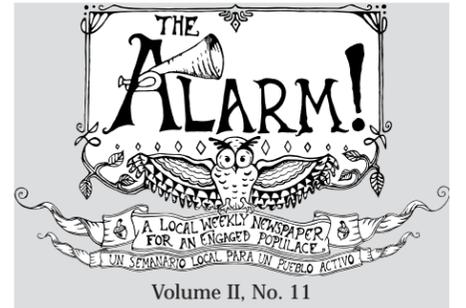
Exactly where we're being lead by the Council is not so clear (nor is what any of this has to do with sanctions in Iraq). Neither is it clear why Kennedy thinks no one else is capable of making any such statement. Perhaps it is because this "statement" he's so eager to make has been in preparation for over a year-and-a-half while activists have been scrambling over the last couple weeks to run interference against the City Council's latest "solution", too busy with the latter to put energy into addressing those very real issues downtown.

It became something of a running joke at City Hall that one Council member after another told their own little story, starting with Fitzmaurice's. Well, I've got my own to share.

Several months ago, a friend of mine was raped after an encounter with someone downtown. This, in addition to the rampant sexual predation and harassment on Pacific Avenue drove a number of us to form a group to address those issues. "Snap Back" was formed to do education on sexism downtown, as well as in schools, in our neighborhoods and everywhere we went. We were working toward setting up street patrols to intervene in situations where simple education would not suffice. Then summer came along and many students and others departed. Most of those who were left working on the project directed their energies toward defeating passage of these downtown ordinances.

And Scott Kennedy has the gall to tell us that "if people think more stringent ordinances are not in order, they should come forward pretty quickly with some voluntary codes of conduct that have broad support." If we didn't have to focus so much on the flailing about for "solutions" that counts for policy-making in the

Go see **Page 3**



Volume II, No. 11

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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Colorful response to ordinance changes



HALIE JOHNSON/The Alarm! Newspaper

Stilt-walkers levy their opinion about proposed changes to the downtown ordinances

From **ORDINANCES** on **Page 1**
 lack of respect from individuals on the mall, and said that the restrictions were a long time coming.

Opponents of the ordinance addressed concerns that the changes would increase feelings of discrimination amongst panhandlers, street musicians and performers, anyone who carries their belongings, hackeysack players and people who consider Pacific Avenue a social meeting place.

Aside from the “for” and “against” division in the room and as well as a general campiness that surfaced, there were many people who were not sure which side of the room they belonged. From many there was a call to reach a compromise.

However, regardless of which camp people were in the tone in their demands, requests, criticisms and sug-

gestions showed how passionate almost everyone felt about their position. For many the testimonies exposed a sense of desperation. Lisa Mastramico begged the council to hold off on their decision “I really need Santa Cruz to be strong while we’re watching the federal government fall apart. I know we can do better than this!” Carol Johnson Martin, who works downtown, was on the brink of tears as she explained how many times she has been confronted by panhandlers who verbally attack her when she refuses to give them money, “I urge you to adopt these changes, if not then shame on you!”

Because council members wished to hear everyone wanting to speak, carrying on past midnight—into Wednesday—the time left for discussion and decisions had to be postponed until the next evening’s meeting.

From **Page 2**

Santa Cruz City Council chambers, we would be a lot farther along on that very course of action, thank you very much.

In all of this, Ed Porter reports, “I don’t fully understand the expectation of some people that behavior on Pacific Avenue sidewalks should be entirely unabridged, unregulated. I don’t understand the approach to living in a city and expecting that we would have anarchy on our sidewalks.” That much is obvious. “Basically,” he said, “those who want that, I respectfully disagree.” Lucky for him he has the authority of the state and the guns of the SCPD to back up his oh-so-respectful “difference of opinion”.

Mr. Porter’s lack of understanding of how people could possibly work things out amongst themselves without the divisiveness produced by the City Council’s consideration of these ordinances and the SCPD enforcement of already-existing ordinances

is far from neutral. We should be extremely suspicious of any movement by a government body to justify its existence by pointing to people’s lack of ability to get along, all while it forcefully and artificially divides us into separate and antagonistic camps.

Right: Those “unseemly and aggressive street people”, one with (Sgt. Baker) and one without a uniform (activist Robert Norse) frame Mayor Christopher Krohn (left) and City Councilmember Ed Porter (right) between conflicting interests. Mayor Krohn had split public comment up between two camps during Tuesday evening’s proceedings: those in favor of the ordinances and those against, polarizing the community over an issue that would be more effectively solved through people talking frankly with one-another, rather than lobbying the City Council to represent their needs and desires.

Four changes in existing downtown ordinances tighten restrictions

By **FHAR MIESS** and **HALIE JOHNSON**

The Alarm! Newspaper Collective

WEDNESDAY, JUNE 24—The Santa Cruz City Council voted to pass four out of the five amendments to already existing ordinances related to downtown issues. Council member Tim Fitzmaurice made a motion to extend the enactment period from the standard thirty days to fifty meaning September 10.

° Final adoption of Ordinance No. 2002-32 This would broaden the definition of “solicitation” to include verbal or non-verbal requests for donations [Municipal Code 9.10.010 (a)]. Changes in this ordinance would prohibit panhandling and political tabling where a donation can is present on all or almost all of Pacific Avenue. A fourteen-foot limitation covers not just the soliciter, but the solicited, which in effect means that no sign can be readable from the designated area. Borders Books & Music has mentioned plans to install an ATM in their store so as to eliminate such “solicitation” anywhere near the store [Municipal Code 9.10.030].

Vote: 2 nays (Council members Sugar, Krohn); 5 yaes (Council members Fitzmaurice, Reilly, Porter, Kennedy, Primack)

° Final adoption of Ordinance No. 2002-33 Where sitting on the sidewalk downtown and in other commercial zones is already severely restricted, those restrictions are now being expanded from ten and four feet to fourteen. Added is a restriction on soliciting within fourteen feet of any open air dining area or café extension. Sitting on sidewalks is now prohibited on all of the west side of Pacific Avenue and the vast majority of the east side [Municipal Code 9.50.012].

Vote: 2 nays (Council members Sugar, Krohn); 5 yaes (Council members Fitzmaurice, Reilly, Porter, Kennedy, Primack)

° Final adoption of Ordinances No. 2002-34 *No person, after having been notified by a law enforcement officer that he or she is in violation of the prohibition of this section shall... intentionally throw discharge, launch or spill any solid object (including but not limited to footballs, hackeysacks, baseballs, beach balls, Frisbees, or other similar devices) or liquid substance or otherwise cause any object or substance to be thrown discharged, launched, spilled or to become airborne*[Municipal Code 9.50.020 (d)].

This piece of legislation would outlaw not only hackeysacking, but also juggling and bubble-blowing in commercial districts in Santa Cruz. It would also outlaw pouring drinks from one person’s cup to another and accidentally spitting or drooling in the midst of conversation. The likelihood of the selective enforcement of this ordinance is high.

Vote: 1 nay (Council member Krohn); 6 yaes (Council members Fitzmaurice, Reilly, Porter, Kennedy, Primack, Sugar)

° Final adoption of Ordinance No. 2002-36. This ordinance regulates the placement of display devices for any noncommercial use. Where the distance was no closer than six, ten and four feet from certain areas, it is now fourteen from any building entrance or fence or other structure separating private property from the public right-of-way other than cyclone fences between vacant lots and public right-of-way or directly in front of any window. Other areas include street corners or intersections, any kiosk or mid-block crosswalk, any drinking fountain, public telephone or bench, between the license-area limit line of any sidewalk café or other open-air eating establishment and the curb of the sidewalk. This ordinance also enlists non-law-enforcement personnel as arbiters of the law [Municipal Code 5.43.020].

Vote: 2 nays (Council members Sugar, Krohn); 5 yays (Council members Fitzmaurice, Reilly, Porter, Kennedy, Primack)

° Final adoption of Ordinance No. 2002-37. *Any personal property including but not limited to backpacks, boxes, luggage, or devices used to transport personal property, which is left unattended on a public sidewalk or other pedestrian way shall be deemed lost or unclaimed property for the purposes of Chapter 2.24, taken into custody by the City and disposed of in accordance with the procedures delineated in Chapter 2.24.*

This change strikes the neutral language of this ordinance in favor of language which specifically targets objects likely to be carried by those who are homeless or transient [Municipal Code 15.32.010].

Vote: 2 nays (Council members Sugar, Krohn); 5 yaes (Council members Fitzmaurice, Reilly, Porter, Kennedy, Primack).

DRAMA, DRAMA, DRAMA



HALIE JOHNSON/The Alarm! Newspaper

Local Analysis

Transience in Santa Cruz

□ Part III: Taking transience personally

By FHAR MIESS

The Alarm! Newspaper Collective

What follows is the third and final installment in our "Transience in Santa Cruz" series. The first two focused on the economic and political expressions of our transient community, but this piece will pursue a fundamentally different tack. The lives and interpersonal relationships behind and beside the statistics and policy now come to the fore.

The man's lively and flamboyant voice, punctuated occasionally by a smoker's cough, gave way abruptly to somber tones and choked-back tears. "I'm sorry, I didn't know this would happen," he said. "Nobody's ever asked me that question before." So what was this question that brought this man, Paul Wagner, to tears? Had this trenchant journalist unearthed some juicy bit of illicit information which Paul was suddenly forced to confront and explain? No, not in the least.

The question, innocent enough, if broached only seldom, was "how has the transience in Santa Cruz—the coming and going of people through your life—affected you personally?"

To be fair, it was at least thirty minutes into the conversation before Paul let himself be so emotionally moved by the question. His thoughts and words meandered over a multitude of issues during that time, from the rise of feudalism out of the Romans' attempts to curb transience in their vast empire through local affordable housing and transportation issues to the working-class tourism of the Boardwalk.

Paul was quick to get to the root of his class analysis of transience. "The primary reason for transience," he explained, being careful to distinguish transience from the nomadic wanderings of consistent, sustainable communities, "is economic and social inequality." Whether it is the transience of students buffeted about by the bureaucratic whims of campus administrators, the transience of the mentally ill driven onto the streets for lack of adequate public services, the transience of working folks who must leave town in the face of escalating costs of living, economically and socially, or the transience of tourists who "desperately seek the paradise of their dreams for a couple weeks of the year" in compensation for a fundamentally dissatisfying and isolating daily life, Paul finds fault in any transience driven by economic and social inequality.

And he takes it very personally. "I kind of stay away from the university," he said, "not because I dislike the students...but [because] it really hurts my heart to get close to somebody—to get close to people over and over again—and to have them leave. It hurts, especially now that I'm in my fifties, where I'm beginning to sense my mortality. I'm aware that I have a limited time and it's really emotionally painful." Of course the phenomenon is not limited to the student body.

Paul has also seen twenty to thirty acquaintances leave town over the last few years because they couldn't afford to live in Santa Cruz anymore. "It's painful to watch good, hard-working people have to leave for economic reasons," he said. "It's so tough." He finds it particularly ironic that "somebody who's given for their whole life, like a school teacher" should be forced out of the community because of economic conditions.

Eric Gross, a bilingual educator in Watsonville, knows the feeling. While

“ It’s painful to watch good, hard-working people have to leave for economic reasons ”

he has decided to stick it out in town himself, he is consistently faced with the frustration of the departure of a few good teachers every year because they can no longer afford living in Santa Cruz County, where the housing market is back to the second least affordable in the country.

Eric's brushes with Santa Cruz's transience have spanned several periods of his life. He recalls his days living in cooperative households as a student at UCSC in the late 80s when he "lived in a house with seven people and probably had three leave during any given year, and three new ones move in. It was tiresome," he said, "constantly interviewing, putting up flyers, explaining the ropes to people, having to teach new people how things work, and then sometimes getting evicted or having to leave because the rent went up or something."

Eric then went on to describe a trip to Chiapas, Mexico, as a political organizer, where he discovered communities where "you could do way more than borrow a cup of sugar from your neighbor, you could trust your life with them and make life-long commitments with them." Coming back to Santa Cruz was something of a shock. "You couldn't even borrow a cup of sugar because you didn't know the neighbors' names, and no one expected to know their neighbors' names," or even at times one's housemates' names.

"It engendered this sense of helplessness," he said, and "it fit the personal depression I often felt when people would leave and move out of town." The frequency of these experiences proves taxing. "I'm the kind of person who likes to be rooted in a place and relationships, but I don't feel like I can allow myself to expect that.... The vast majority of [relationships] fail to get to a certain depth, because of the transience, or because of the suspicion or the fear of transience."

"There's a real sense of sorrow that pervades my interactions with people.... I got in the habit of being really guarded all the time—I didn't want to get too emotionally attached to friends because they would just leave. I don't like it. I don't like the transience."

Eric's response is not so different from many people I've spoken with. "Boy, the loss of friends," Paul lamented, "...it's really disrupted my life. It's really given me a sense of distrust, a buzzing in the background: 'is this person going to be around'... It makes life untrustworthy—this whole thing with so much transience."

What's more, this distrust tends to produce a dismissive attitude among long-term locals to newcomers as a group. "I really hate the way we treat people here," Paul told me. "I lived in New York City for three years

and I rarely saw people treated as badly as we treat each other here on a regular basis. We're so quick to judge, we're so quick to condemn, we're so quick to snarl, so quick to sneer and not even listen to other people. And a lot of that is the transience. A lot of that is that we know that there are so many people around who don't have a permanent stake in the community, so we can objectify them." The City Council's passage of downtown ordinances targeting "anti-social behavior", ordinances which primarily effect the transient and nomadic, is a prime example.

And this often manifests in more overtly political ways. "We're just using people here in so many ways," said Paul. "The left is as bad about it as the right. The farm workers are of interest to us [only] if we can organize a strike around them." Whether it is immigrant populations, the homeless, students or the ordinary working class, people in all sectors of our community find themselves the objects of political agendas and personalities, and those who are transient are most vulnerable

“ I got in the habit of being really guarded all the time—I didn't want to get too emotionally attached to friends because they would just leave. ”

to this treatment.

Eric also makes note of how the transience in our communities has led to an unrooted brand of activism. "There's a lot of involvement in this town in issues," he said, "but there's not a lot of commitment to place in a more permanent setting." This results in a focus on foreign-policy issues, despite the fact that Santa Cruz is a small town nowhere near the State Capital, let alone the nation's Capital. Eric couldn't help but notice that "for peo-

ple so active, there's a lot less activism around, say, neighborhood issues."

His own experience in political organizing was telling. He went from issue to issue, whether it was homelessness, anti-nuclear work, environmental activism or organizing around police brutality. "Sometimes I kind of liked it," he said, "because it fit anarchist theory of things being around only so long as they were useful for those who were doing them. But the longer I remained in town and started to think of myself as a Santa Cruzan, the more I started to feel like this was not the best way to make change. We were constantly re-inventing ourselves, but not moving forward."

But he has decided to stay, to put down roots and learn to recognize the effects of transience through consistent relationships with his students and their families and to gain insight with them into how to combat the destructiveness that comes from being tied to a marginalized migrant workforce.

In Watsonville, Eric places transience squarely at the nexus of one of the most divisive regional issues: affordable housing versus ecological conservation. "How can you keep adding housing—adding population—if you don't have enough water for people to drink and one of the main industries in the county is agriculture?" he asked. "It's a fundamental contradiction the way it's practiced, and of course, there are sustainable solutions, but they're not even on the radar screen. But, if people are committed in the long term to a place, those solutions are more likely to be found and tried."

"Of course," he added, "capitalism doesn't help that."

This force of capitalism which Eric blames for reducing the land and natural resources to commodities is the same force which Paul blames for reducing people to the objects of political and economic agendas. Transience, as I have been using the word throughout this series, is not fundamentally the quality of moving from place to place. It is not the wanderlust of the young and the restless. It is that set of economic and social relations which consistently uproot people from the land beneath them and isolate them from one another. In short, it is one

peculiar expression of capitalism, and in Santa Cruz, as we have seen, it is an expression which destroys communities and spreads a pall of sadness and distrust over our lives.

There are those among us, however, who have managed to find a niche for themselves which allows them to embrace a certain kind of nomadic transience, a "hobo spirit", as several people I interviewed called it. Contrary to the transience which tears people apart, the transience they revel in brings people together. "A lot of the community is informed through travel and the transient experience," said Douglas Cronyn, who eventually found in Santa Cruz, after arriving in 1989, a community in nomadic groupings of people.

Go see **TRANSCIENCE** on Page 5

Local News

Homeless enterprise replaces liquor store

By CAROLINE NICOLA
The Alarm! Newspaper Collective

The City of Santa Cruz ended its lease to Lighthouse Liquors last February and offered the building rent-free to the Homeless Garden Project, an innovative training program for homeless people. Although the grand opening is not until Saturday, August 10, the soon-to-be named retail store opened July 13, functioning as a training ground in small business management while bringing in revenue for the training program.

The City bought the property in 2001 to be part of the future site of the planned Depot Park on Washington Street. The Homeless Garden Project can use the site until construction begins in approximately three to five years.

Based on a commercial organic farming operation, the Homeless Garden Project has a three-year job training and transitional employment program for homeless and low income people. Paid trainees learn a variety of skills, including organic horticulture, marketing, sales, product design and business management while working in one of two training programs: the Natural Bridges Farm (NBF) and the Women's Organic Flower Enterprise (WOFE).

The retail store currently sells fresh cut flowers from NBF, organic wreaths and beeswax candles hand-made by homeless and low-income trainees at WOFE. The store will soon include a fresh organic produce stand, potted plants and vegetable starts from NBF.

Trainees in the program

have had to contend with homelessness for many reasons, including drug and alcohol addictions, mental illness, chronic unemployment, domestic violence and other forms of abuse, chronic depression, legal problems or a combination of these, said Jane Petroff, Executive Director of the Homeless Garden Project.

According to Petroff, the people who gravitate toward the Homeless Garden Project are highly motivated. "Across the board, the people who are employed in our training programs are people who want to change their lives," she said. Petroff added that while the programs provide tools, encouragement and inspiration, the trainees are the ones who do the hard work of changing their lives.

Before working with WOFE, the Homeless Garden Project's floral design and candle making employment and training program, Pat Strahm was unemployed for twenty-five years. "I was in shock when they hired me," she said. "I don't think they realize how much this job means to me."

She wanted a paying job, but because she had not worked for such a long time it became more and more difficult to attain one. "A good reference is like gold," she said, adding that she would have a better chance to get a job after working a few years at this one.

As part of the training program, Strahm is learning all the aspects involved in the flower enterprise—from sowing the seeds in the greenhouse to

design and marketing. Most of the materials used in the flower arrangements come from the project's Womens Garden, across the street from the workshop space. Strahm remarks that the garden work is physically demanding, but that she likes the program. "You feel like you are part of something here," she said.

Tina Larson began volunteering with WOFE six months ago, while undergoing cancer treatment. She was overwhelmed by the support the women in the program gave one another and by the artistic talent in the group, she said.

Faced with two different illnesses, a divorce from a 20-year marriage and the loss of her home in Oregon, Larson said this past year has been her most difficult. "It was a year of humbling experiences; it was cathartic," she said.

Larson wants to change direction in her life, both personal and professional. She believes that being involved in the program has helped in every respect. "There is as much support as you can reach out and grab," she said. Instead of counting her losses, she said this job has helped her recognize the many things she is grateful for.

Each person who enters the program sets personal goals related to their life challenges and the skills they will be acquiring in the program, said Petroff. Every few months, each trainee meets with two staff members to discuss their progress toward achieving their goals, and to find out if they are getting the encouragement, support and information they need to be successful.

One benefit of having the retail space is that the women involved in the WOFE program will have their own store in which to practice small business management, WOFE Director Kim Eabry said. Trainees are also encouraged to make additional crafts from wildcrafting or from their personal gardens to sell on a consignment basis, to supplement their minimum wage stipend with an eighty-five percent consignment rate.

Petroff said the trainees will also participate in store planning sessions so the project can grow as a business with the help of the women of WOFE, who, after all, are responsible for its success. "Without them, there would be no store," she said.

Visit the store at 101 Washington Street, near the wharf. Store Hours: Friday-Sunday, 10am-6pm. The grand opening is Saturday, August 10. To volunteer with the Homeless Garden Project call (831) 426-3609.



CAROLINE NICOLA/The Alarm! Newspaper

Will cutting flowers at the Natural Bridges Farm

From **TRANSCIENCE** on Page 4

He notes that despite the frequent unstable wanderings from dumpster to free box, from couch to tent to forest squat, from bicycle to public transportation to freight train, from one gathering or potluck to the next, these nomadic groups are remarkably rooted in place and in community. The survival of these groups is dependent upon cooperation, communication and a commitment to one-another.

Interestingly, those most able to enjoy a transient lifestyle are those who find for themselves spaces that are least subject to the strictures of capitalism and the laws of the state. Whether it is through enclaves of forest squatters, dumpster-diving co-ops or

overlooked and the state has mostly ignored—a shrinking habitat indeed. However, it does point us in the right direction, toward relationships built on trust, mutual respect, communal aid, and a recognition that no one solution is perfect for everyone. They are relationships built upon commitment to place—even if it is the variegated places of nomads—not upon values which judge a person by their purchasing power and shut them out if they don't pass the test.

It saddens me that Paul Wagner, a man in his fifties, has never had the question posed to him, "how does Santa Cruz's transience affect you personally?". It saddens me further that it takes the work of an amateur journalist such

“ A lot of the community is informed through travel and the transient experience. ”

couch-surfers' unions, many have found community, real sustenance and often a genuine connection to the land by refusing the shiny things offered by economic participation and resisting the billy-club of state institutions.

Unfortunately, this is not a viable alternative for most, or even a small minority. For one thing, it depends on the sustainable and conscientious use of those supple spaces which capitalism has largely

as myself to get this conversation going. This is a sign, to me, of a community fundamentally out of whack. And until we can come to envision Santa Cruz's transience—and the social and economic relations of which it is an expression—as anything other than inevitable, there will be no solution to the sadness and alienation it brings to our lives and our communities.



CAROLINE NICOLA/The Alarm! Newspaper

Kim Eabry, Director of the Women's Organic Flower Enterprise, in the new retail store.

Noticias Locales

NUEVA VISTA de la Página 1

arán el mismo número de unidades residenciales que existían en los tres complejos de apartamentos, aunque tendrán un menor número de inquilinos que los 150 que residían en el lugar.—en ocasiones a razón de cinco o seis personas por cuarto. Mientras dure la construcción del nuevo complejo, los residentes del área que vayan a regresar pueden recibir asistencia para reubicarse temporalmente en

papel más activo en los diferentes aspectos del proyecto, dando su opinión sobre el papel de la ciudad en el proceso de reubicación, y en el diseño del complejo así como sobre los requisitos para ingresar en las nuevas viviendas.

Según Isabel Pulido, otra residente en la propiedad, a los residentes les aseguraron poder regresar sin que se pidiera estancia legal en el país, un requisito de elegibilidad que comúnmente se aplica en viviendas de bajos

“ Nos convencimos [de apoyar el proyecto] porque no nos quedaba de otra, o nos quedábamos como estábamos o nos arriesgábamos ”

otros puntos de la ciudad.

Antes que la ciudad, Mercy, y la Agencia de Desarrollo pudieran llevar el proyecto a cabo, hubieron de enfrentar numerosos obstáculos de índole económico, político, y social. Aparte de las dificultades en conseguir financiamiento estatal, el proyecto se encontró ante la resistencia de la gerencia de las propiedades y la de una organización de activistas por los desamparados, así como la desconfianza de los residentes que antes habían experimentado intentos de ser desalojados sin compensación alguna.

La mayoría de los residentes acabó apoyando la demolición de los apartamentos y la construcción del complejo Nueva Vista, pero solo después de poder influir directamente en el proyecto y entablar líneas de comunicación con las organizaciones involucradas.

Los Obstáculos

Los críticos de Nueva Vista, el activista por las causas de los desamparados Robert Norse entre ellos, han dicho que el proyecto es demasiado caro y que está agotando los fondos de la ciudad para construir viviendas de bajos ingresos por los siguientes seis o siete años. También expresaron preocupación en que Mercy Housing sea el proveedor único de apartamentos de bajos recursos en el condado.

Por medio de la organización vecinal Residentes Unidos muchos residentes expresaron su descontento al no ser tomados en cuenta en las discusiones previas para implementar el proyecto. “Al principio no queríamos apoyar [el proyecto] porque mucha gente decía que no nos iban a dejar regresar,” dijo Angélica Márquez, residente de los apartamentos desde hace ocho años que comparte un pequeño estudio con su dos hijos.

Sin embargo, a partir que la ciudad adquirió las propiedades y Mercy Housing comenzó a manejarlas, se dispuso en algo la desconfianza entre muchos de los residentes. “Con Mercy ha sido mejor porque si uno tiene algo que no funciona, rápido vienen a arreglar. Además no se da preferencia de una a otra persona porque eso pasaba con la manager anterior, si le caía bien uno, si componía las cosas pero si no, no,” dijo Márquez.

Un comité de inquilinos de los apartamentos Delfin, del cual Márquez forma parte, comenzó a tomar un

ingresos. “También acordamos que si uno de los hijos tenía problemas con la policía que no fuera impedimento para que la familia regresara,” añadió.

Phil Baers, dueño de apartamentos y residente de Beach Flats, se dijo decepcionado que más de la mitad de los residentes originales no van a regresar a las nuevas habitaciones. “Uno tenía una sensación de comunidad, la cual claramente se ha ido, solamente unas cuantas de las personas originales regresarán.”

“Muchas de las familias no van a regresar,” admitió Juan Hernandez, integrante del comité y residente por ocho años en los departamentos Delfin. Sin embargo añadió que prácticamente todos cumplían con los requisitos de elegibilidad. Hernández dijo que a muchos les interesó más aceptar el pago de 5,250 dólares que la ciudad ofreció como compensación a aquellos que no quisieran formar parte del proceso de reubicación, pues querían ganar dinero para regresar a México con sus familias.

Según Hernandez, los residentes al principio no creían que el pago fuera suficiente. “Primero se manejaba que esos 5,250 dólares se dieran a cada familia, pero nosotros hablamos con el Concilio y les dijimos que no era justo entonces pedimos y exigimos que esta ayuda se le diera a toda persona con mayoría de edad,” dijo.

Por otro lado, muchos de los inquilinos perdieron confianza en los activistas al sentir que hablaban por ellos. “[Los activistas] nos daban pura información falsa,” contó Hernandez. “Cada que íbamos nos daban unas hojotas con puras cosas negativas sobre Mercy. Yo creo que es falso porque en primer lugar decían que estábamos contentos con nuestros apartamentos, y no era cierto.”

Algunos inquilinos, como Pulido, creen que las críticas al dinero invertido en el proyecto tenían tintes discriminatorios. “[Ellos] decían que porque meter tanto dinero aquí, cuando había pandillas, drogas, y latinos,” dijo ella. Márquez y Hernandez además insisten que la gente de la comunidad hicieron el trabajo para que se llevara a cabo el proyecto Nueva Vista. “¿Dónde están los otros que quieren viviendas?” preguntó Márquez.

Varios de los inquilinos también destacan que el proyecto era muy necesitado en el área, no solo por las



CAROLINE NICOLA/The Alarm! Newspaper

Festejos de despedida en la calle Leibbrandt

deterioradas condiciones en que se encuentran los apartamentos, sino también por el poco espacio que ofrecen. “Se hablaba que era mejor arreglar los departamentos, pero nosotros no queríamos eso, queramos más espacio,” dijo Pulido, quien vive en una unidad de una recámara, baño y cocina, con su esposo y dos hijas.

Angélica Márquez dijo que aún temían quedarse sin casa. “Nos convencimos [de apoyar el proyecto] porque no nos quedaba de otra, o nos quedábamos como estábamos o nos arriesgábamos,” dijo Márquez.

El Proceso de Reubicación

Muchos de los inquilinos, a pesar de tener confianza en el buen avance del proyecto, aún no están completamente satisfechos con el proceso de reubicación. Según el plan de reubicación, durante los doce a quince meses que se proyecta durará la construcción, la agencia de desarrollo puede proporcionar asistencia financiera para cubrir la renta a aquellos inquilinos que la necesiten. Por medio de la Oficina de Reubicación, la agencia también ofrece enlistados de apartamentos en renta y servicios de traducción, así como ayuda en concretar citas con los dueños de los apartamentos en renta y en el llenado de aplicaciones.

Sin embargo, en una carta mandada a la Agencia de Desarrollo, los residentes pidieron que la Oficina de Reubicación tomara un papel más

semana. “Como anteriormente nos habían dicho que de lunes a jueves, nosotros pensamos que iban a estar toda la semana y no nada más en la tarde,” dijo Pulido.

“Lo que hemos visto es que [la oficina de reubicación] necesita dedicarnos más tiempo,” dijo Pulido.

Otros, como Márquez, se cansaron de esperar a que la oficina de reubicación les consiguiera más opciones y encontraron un lugar por su cuenta. “Yo encontré uno a la vuelta, y ya no me metí en problemas,” dijo Márquez.

La señora Giorgina, otra inquilina, también encontró un apartamento que no estaba en el listado de la Oficina de Reubicación, pero ella dice no tener quejas, pues la oficina le ayudó con la traducción y para apoyarla frente al dueño. Sin embargo, dice que el proceso es difícil. “Todas las personas queremos quedar en el área de Beach Flats porque nos identificamos, ya sea porque somos salvadoreños o mexicanos, sentimos como que estamos entre familia.”

“No todos estamos quedando cerca pero algunos sí,” dijo Giorgina.

Márquez piensa que el trabajo organizativo de los inquilinos apenas empieza. Según ella, se están organizando para formar un nuevo comité que “de su opinión” sobre la gerencia nueva. Además, no quieren repetir los problemas que enfrentan personas que saben viven en apartamentos de bajos ingresos. “Muchas veces los vecinos

“ Todas las personas queremos quedar en el área de Beach Flats porque nos identificamos, ya sea porque somos salvadoreños o mexicanos, sentimos como que estamos entre familia. ”

activo en proporcionar asistencia a aquellos que estén buscando viviendas temporales. Según Pulido, los dueños no quieren rentar sus apartamentos ya sea porque vienen del área de la Playa y tienen una impresión negativa del lugar o simplemente desconfían de cualquier trato con la ciudad.

Pulido se dice preocupada pues aún no encuentra un lugar a donde mudarse, y piensa que la Oficina de Reubicación podría hacer más para ayudarla. Sin embargo, Pulido piensa que hay limitaciones de tiempo puesto que la oficina está cerrada todas las mañanas y solamente abre dos días por

van inmediatamente con la gerencia cuando hay algún conflicto o desacuerdo entre ellos, pero nosotros queremos ponernos de acuerdo para solucionar los conflictos entre nosotros”

“Si nos hemos involucrado tanto con estos apartamentos queremos seguir haciéndolo, seguir trabajando juntos porque solo así podemos vivir bien,” dijo Márquez. “Tenemos muchos planes, nosotros que vamos a regresar.”

Local News

From **NUEVA VISTA** on **Page 1**

plexes, although they will be occupied by a lesser number of tenants than the 150 that originally lived there—sometimes at a rate of five or six per room. During construction of the new building lasts, the residents may receive assistance to temporarily relocate to other parts of town.

Before the city, Mercy, and the Development Agency could get the project going, they had to confront several economic, political, and social obstacles. Apart from the difficulties in acquiring state financing, the project ran into resistance from the management of the properties, a homeless organization, as well as a lack of trust on the part of the residents who had past experiences of eviction attempts with no compensation.

The demolition of the apartments and the construction of the new complex gained support from the majority of the residents, but only after they could give their input to the project and establish open lines of communication with the different organizations involved.

The Obstacles

The Nueva Vista critics, among them the homeless activist Robert Norse, have said the project is too expensive and that it exhausted the city's funds

However, ever since the city acquired the properties and Mercy Housing started to manage them, the resident distrust began to dissipate. "With Mercy it has been better because if one has something that doesn't work they come very fast to fix it. There is also no preference given to any person, which was what happened with our last manager, if she liked you, she would fix things, but if she didn't, she wouldn't.

A tenant committee, which Marquez is part of, started to have a more proactive role in the different aspects of the project, giving their opinions over the city's role in the relocation process, the design of the complex, and the eligibility requirements for tenants to return.

According to tenant Isabel Pulido, the tenants were assured that they could return without being asked for their legal status, a common eligibility requirement for affordable housing. "Also, we agreed it wouldn't be an impediment for the whole family to return if one of the children got into trouble with the police."

Still, apartment owner and resident of Beach Flats Phil Baer said he is disappointed that more than half of the original residents will not come back. "One had a sense of community which is clearly gone as only a handful of the original residents will return."

"Many of the families will not



CAROLINE NICOLA/The Alarm! Newspaper

Isabel Pulido and her daughter, Andrea Pulido, at their studio in the "Dolphin" apartments.

Marquez asked.

Many of the tenants also underline the need for the project in the area, not only because of the apartment conditions, but also because of the limited space. "Some people would say that it was better to fix the apartments, but we didn't want that, we wanted more space," said Pulido, who lives in a one-bedroom studio with her husband and two children.

Angelica Marquez said they still feared losing their houses, even though many promises had been made. "In the end we were convinced [about supporting the project] because we had nothing else left, either we stayed living as we were or we risked ourselves," she said.

The Relocation Process

Even though they have confidence in the development of the project, many of the tenants are not completely satisfied with the relocation process. According to the Relocation Plan dur-

since the relocation office is closed in the morning and only opens two days a week. "It was said to us before that they would be there Monday through Thursday, we thought it was going to be all week and not only in the afternoon."

"What we have seen is that [the relocation office] needs to dedicate more of their time to us," Pulido said.

Others, like Marquez, got tired of waiting for the relocation office's help and managed to find a place on their own. "I found a place near by, so I can avoid the hassles," she said.

Tenant Giorgina also found an apartment on her own that was not listed by the relocation office, but said she has no complaints. She said the office helped her with translating and supported her when dealing with the landlord. However, she said the process has been difficult. "We all want to stay in the Beach Flats area because we identify with each other, either because we are Mexicans or Salvadorans, we

“We all want to stay in the Beach Flats area because we identify with each other, either because we are Mexicans or Salvadorans, we feel as among family”

for affordable housing for the next six or seven years. They have also expressed concern that Mercy Housing has been the sole affordable housing provider in the county.

Through a neighborhood organization called Residentes Unidos, many of the residents expressed their unhappiness at not being taken into account in the discussions before the project started. "At first we did not want to support it because many people said that we would not be let back in, said Angelica Marquez an eight year resident who lives in her one bedroom studio with her two children.

return," admits Juan Hernandez, committee member and eight year resident of the Dolphin apartments. But he says the major reason for the few returns is not because of the eligibility requirements. Rather, Hernandez claims it was because many were more interested in accepting the \$5,250 compensation the city offered to those who did not want to take part of the relocation process. He said many wanted to earn money and return to their families in Mexico.

According to Hernandez, the residents had at first thought the offered compensation was not enough. "They were thinking of giving the \$5,250 to each family at first," he said. "But we talked with the Council and told them it was unfair, and we demanded that assistance be given to each adult."

On the other hand, many of the tenants lost confidence in activists who they felt were talking for them. "[The activists] gave us only fake information," Hernandez said. "Every time we would meet they would give us papers with negative things about Mercy. I think that is false because in the first place they would say that we were happy living in these apartments, and that was not true."

Some of the tenants, as Pulido, think the concerns about the amount of invested resources in the project have undertones of racism. "They would ask why put so much money in this area where there were only gangs, drugs, and Latinos," she said. Marquez and Hernandez both also insist that the tenants did the work so that the project became a reality. "Where are the others that want affordable housing?"

“In the end we were convinced [about supporting the project] because we had nothing else left, either we stayed living as we were or we risked ourselves”



CAROLINE NICOLA/The Alarm! Newspaper

Elizabeth Cartagena, Andrea Pulido, Gisselle Diaz at the "Dolphin" apartments.

ing the twelve to fifteen months the development is expected to last, the Development Agency may offer rent assistance to those tenants in need. Also, the relocation office also offers apartment listings, translation services, as well as help in setting up appointments with prospective landlords and in filling out rental applications.

However, in a letter sent to the Development Agency, the residents asked for the Relocation Office to take a more proactive role in helping those that were looking for temporary housing. According to Pulido, many times landlords will not rent to those that come from Beach Flats because of the negative image of the area, or distrust any dealings with the city.

Pulido said she is worried because she still can't find a place to move to, and thinks the relocation office could do more to help her. However, Pulido thinks that there are time constraints,

feel as among family."

"We didn't all manage to find a place nearby, but some did," Giorgina said.

Marquez believes the organizing work of the tenants is only beginning. According to her they are organizing to form a new committee to give their input to the new management. Also, they don't want to repeat the same problems they know other people living in affordable housing have. "Many times the neighbors go directly to management when there is a problem among them, but we want to talk and agree to solve conflicts amongst ourselves," she said.

"Since we have been so involved in these apartments we want to keep at it, we want to keep working together because that is the only way we will live well," said Marquez. "We have many plans, those of us who are returning."

Regional Wrap-up

“Pull the plug on the ponds”

□ Protected frog pulls the plug on developer's bank account

By MICHELLE STEWART
The Alarm! Newspaper

Last week Albert Seeno Jr., president of West Coast Homebuilders Inc. (WCH) of Concord, plead guilty to two counts of violating the Endangered Species Act (ESA) as a result of his activities at the San Marco housing development site located near Pittsburg, CA. The 639 acres will host an estimated 3,200 estate-style houses. However, last year the development ran into a snag in the form of a threatened frog.

WCH was aware that the site might be suitable habitat for the California red-legged frog which was listed on the ESA in 1996 with a classification of threatened. The ESA has three major categories: endangered, threatened, and sensitive. A classification of threatened means there is reasonable evidence to support the claim that the species will

become endangered if there is not a conscious effort to protect its habitat and/or assist in its population's recovery.

As early as 1997, the company was aware of the possibility that the site may be habitat for the frog. On March 25, 1997, WCH and the California Department of Fish and Game (CDFG) signed an agreement stating that if frogs were located on the site, the company would halt activities and consult with the agency to “ensure the species is protected.”

In January of 2001, CDFG game warden Nicole Kozicki gave verbal warning to WCH stating that the two ponds at the construction site were potential frog habitat, and that the company would have to perform species surveys to get permission to do grading and other alterations. According to the US Attorneys' Office, in

the environmental consultant contracted by the company found evidence of red-legged frog activity in the two ponds created on the development site, and notified the company that, by law, it was required to begin consultations with CDFG.

The day after being notified of the frog's presence, Seeno was reported to have said, “pull the plug on the ponds,” and instructed an employee to drain the two ponds that were frog habitat.

In May 2001, Kosicki visited the site to monitor the activity's effect on the frog. She was reportedly concerned when she came across the dry ponds, and, upon further investigation, found a dead frog in the vicinity of one of the ponds. She and another investigator interviewed Seeno, and he later admitted to burying the habitat in the interest of his land development.

Last week Seeno's plea placed his company liable for violating the Endangered Species Act by harming the frogs' habitat and the recovery of the

species as a whole. As part of the plea, WCH agreed to pay a total of one million dollars to a diverse group of agencies and private organizations. The company was also placed on probation for three years and was required to write a letter of formal apology to be published in the Contra Costa Times.

In his apology, Seeno takes responsibility for his crime. He wrote, “My decision was wrong and caused the destruction of these valuable frogs and their habitat.” He closed his apology by stating, “It is my hope that this substantial penalty along with my apology will send a strong message deterring others who may be tempted to engage in this same conduct. I apologize for destroying this valuable piece of our ecology.”

However, one has to wonder if Mr. Seeno was a little more calculating in his crime. Consider that the housing development in question anticipates building 3,200 homes in the coming years, of which eight have reportedly sold for over \$500,000 each—his fine was only one million dollars.



SILICON VALLEY MACY'S FIRINGS SPAWN COMMUNITY PROTEST

By ADAM WELCH
Pacific News Service

EDITOR'S NOTE A branch of Macy's, the symbol of the all-American department store, is the target of organized indignation and legal action in the Silicon Valley for firing two Muslim saleswomen since Sept. 11. The incidents have given rise to a grassroots coalition supporting the women, writes PNS contributor Adam Welch, old and young activists who cut across ethnic and religious lines. Welch, 20, is a writer/organizer for Silicon Valley De-Bug, a young workers' publication of Pacific News Service.

San Jose, CA—When a local Macy's fired two Muslim clerks here after the attacks of September 11, the department store unwittingly energized a cross-section of the community to organize against job discrimination for Muslim, Middle Eastern and South Asian workers.

In the San Francisco Bay Area, fifty-six formal charges have been filed between September 11, 2001 and June 1, 2002 against various employers with the Equal Opportunity Commission (EEOC) under a new category dubbed “Code Z.” The category includes discrimination charg-

es for individuals perceived as Muslim, Arab, Afghan, Middle Eastern, or South Asian. This, according to EEOC Regional Attorney Bill Tamayo, represents an “unprecedented” increase in such filings.

Silicon Valley residents fighting that kind of discrimination recently celebrated their first victory when a San Jose administrative judge ruled in favor of 29-year-old Alia Atawneh, saying that she did not deliberately do anything to warrant her firing by Macy's. Atawneh claimed that she lost her job due to the post-September 11 backlash against Muslims. She has filed a lawsuit in the Santa Clara Superior Court alleging discrimination based on national origin, religion and political beliefs.

One week after the World Trade Center tragedy, Atawneh says that a middle-aged, white man told her she had no right to work in America and that “her people” were responsible for the attacks.

“You have no right to talk to me like this,” Atawneh recalls replying. The man complained to management. Within a week, Atawneh says

she was called into a meeting with store management and grilled on her views on the September 11 attack.

Atawneh believes she was fired because of co-workers' fears, not because of the confrontation with the customer. She says that Macy's management accused her of expressing anti-American sentiments after the attack—“that America deserved it.” Atawneh denies saying that, or supporting

such views. According to Atawneh, one supervisor said that she wanted to call the FBI to investigate Atawneh.

Hiam Yassine, 39, was fired several months after Atawneh. Yassine says that she gave a 10 percent discount to a customer—a discount commonly left to an employee's discretion to encourage sales, as employee compensation is based mostly on commission. Macy's changed its policy and banned the discounts a week after Yassine was fired.

Recognized as a top handbag salesperson at Macy's

stores for the past four years, Yassine claims that her firing was due to management's discomfort with her Middle Eastern accent and her hijab—a head-covering common to Muslim women. Shocked by the news she was being fired, Yassine fainted and an ambulance had to be called.

Yassine has retained a lawyer to pursue a lawsuit.

According to Rina Neiman, spokesperson for Macy's West, the firings of the Palestinian women were “completely unrelated and have nothing to do with discrimination.”

When word of the actions spread, however, a group called the San Jose Justice for Alia and Hiam Coalition was born. Members include students, Muslims, rank-and-file union members, and civil rights groups. Their demands: that Alia and Hiam be rehired, compensated for lost wages, and receive a public apology from Macy's.

The coalition's rallies draw a cross section of locals including Sikh Indian cab drivers and Muslim community college students. David Cruz, a 15-year-old high school sophomore, is among the

The California red-legged frog

Threatened Species

° The red-legged frog was listed as threatened under the Endangered Species Act in 1996.

° A listing of threatened means that the species is likely to become endangered in the foreseeable future.

° The US Fish and Wildlife Service is charged with protecting species that are listed under the Endangered Species Act

Habitat and History

° The red-legged frog's historic range was (coastal) Point Reyes in Marin county and (inland) Redding in Shasta county to Baja California in Mexico.

° Numerous factors including destruction of habitat through housing and agricultural development and culinary popularity lead to the rapid depletion of the species.

° Today, frogs are only present in approximately ten percent of their historic range and their population has been collectively reduced by over seventy percent.

youngest. He says he identifies with the campaign over issues of racism and discrimination. “Being young, being a person of color, you don't get taken seriously,” says Cruz. “[These women] have been hurt and the reason is because people haven't stood up and said this is not okay.”

Dennis Austin, 47, is a union plumber who says he feels a “worker-to-worker” connection to the fired women. “I have a lot of rights and privileges being a citizen of this country,” Austin says. “But if they do it to one worker, they'll do it to a group of workers, they'll do it to all the workers.”

Coalition members recently announced they would promote a boycott of Macy's until their demands are met. A rally featured a Macy's charge card-cutting ceremony.

Reza Kazempour, a student at De Anza Community College and editor of the Muslim Student Association's national newsletter, thinks the local incidents have larger implications. “If Macy's gets away with it,” he worries, “then everybody could start doing it.”

International/Internacional

Represión, Encarcelamiento y Tortura como Festejo en Oaxaca

□ Declaración del Consejo Indígena Popular de Oaxaca "Ricardo Flores Magon"

DOMINGO 22 DE JULIO 2002 Oaxaca, Mexico—El Consejo Indígena Popular de Oaxaca "Ricardo Flores Magón", (CIPO-RFM), exige la liberación inmediata e incondicional de nuestros compañeros que en la tarde de hoy fueron agredidos brutalmente y encarcelados en Santa Cruz Huatulco, Oaxaca. Preocupados por su seguridad e integridad narramos los siguientes hechos.

Amenazas, detenciones, encarcelamiento y golpes son las respuestas del gobierno del estado presidido por José Murat Casab, ante nuestra defensa de los derechos indígenas, derechos de la mujer y derechos humanos. Por la constantes amenazas a nuestros pueblos indígenas, solicitamos su intervención para prevenir la desaparición y muerte de nuestros 6 compañeros indígenas en Santa Cruz Huatulco.

Con la distracción de la Guelagueta—fiesta de los lunes del cerro donde los indígenas de todo el estado muestran sus mejores danzas, su cultura, su historia, sus tradiciones y su identidad a todo el mundo—al rededor de 120 elementos armados con metralletas, macanas, cuchillos, pistolas, llegaron a la casa del CIPO-RFM, alrededor de las 3:00 pm. Primero agredieron verbalmente los compañeros del CIPO, diciendo "que son unos rateros" y "que los iban a golpear si no se largaban" etc. Y después los golpearon, algunos con macanas, otros a patadas y puñetazos, después fueron llevados a la agencia de Santa Cruz Huatulco.

Los integrantes del CIPO se encontraban haciendo la ampliación de la casa cuando fueron agredidos por los funcionarios del gobierno de José Murat Casab.

Dos observadores internacionales, de España y Suecia, fueron aprehendidos al tratar de fotografiar la agresión que sufrían los compañeros.

En el año de 1998 el susodicho grupo de personas de Sta Cruz Huatulco recibieron un predio y a través de tequios y

cooperaciones lograron construir humildemente una casa para las personas desplazadas por las empresas hoteleras. En ese mismo año el gobierno del estado de Oaxaca desalojaron a las personas.

La casa en todo el tiempo no fue utilizada y el 13 de abril del 2002 el consejo de base de Sta Cruz Huatulco toma el predio pacíficamente.

El 18 de junio del 2002 nuestro compañero Demetrio Villalobos fue detenido sin orden de aprehensión y liberado 4 días después.

Los compañeros del CIPO-RFM estamos siendo amenazados de muerte por caciques como Jacobo Chavez Yescas. Tememos por la seguridad de nuestros compañeros detenidos. Ya que el gobierno actual en nuestro país se basa en la represión como forma de diálogo para resolver los problemas y el gobierno federal de Vicente Fox Quesada y el gobierno estatal de José Murat con su palabra de dos filos, han causado asesinatos como el de "Agua Fria" y el de Digna Ochoa, entre otros.

En la fiesta de los indígenas se nos encarcela, se nos golpea, se nos tortura o secuestra como una forma de festejar la discriminación y comercializar con ella.

Ante estos hechos de violación a los derechos humanos exigimos:

Libertad inmediata e incondicional a los 6 presos políticos magonistas.

Cese a la represión y hostigamiento a los compañeros, observadores internacionales, así como la desactivación del cerco policiaco que amenaza con desalojar.

Castigo a los autores materiales e intelectuales de la agresión a nuestros compañeros.

Cancelación inmediata de las órdenes de aprehensión giradas en contra de nuestros compañeros.

Solicitamos de nuestros hermanos del mundo su solidaridad.

Por la reconstitución y libre Asociación de los Pueblos.

CIPO-RFM
INTI XINEMI

Repression, Imprisonment and Torture as Festivity in Oaxaca

□ Statement from the Popular Indigenous Council of Oaxaca "Ricardo Flores Magon"

SUNDAY JULY 22, 2002 Oaxaca, Mexico—The Popular Indigenous Council of Oaxaca "Ricardo Flores Magón", (CIPO-RFM), demands the immediate and unconditional release of our comrades, who were brutally attacked and imprisoned this afternoon in Santa Cruz Huatulco, Oaxaca. Worried for their security and integrity we will recount the following events.

Threats, detentions, imprisonment and blows are the responses of the government of José Murat Casab, to the defense of indigenous rights, women's rights or human rights. For the constant threats to our indigenous peoples, we ask for your intervention to prevent the disappearance and death of our six indigenous comrades in Santa Cruz Huatulco.

During the festival of Guelagueta—fiesta of the hill where the indigenous people of the entire state show their best dances, their culture, their history, their traditions and their identity to everyone—120 people armed with machine guns, police batons, knives, guns arrived at the CIPO-RFM house around 3 pm, attacking the comrades of CIPO verbally, saying "that they are thieves" and "that they were going to beat them if they didn't go away". Then

they beat them, some with batons, others with kicks and punches, and the victims were taken to the police station of Santa Cruz Huatulco.

The members of CIPO were building an extension to their house when they were attacked by functionaries of the government of José Murat Casab.

Two international observers, from Spain and Sweden, were apprehended when they tried to photograph the aggression that the comrades suffered.

In 1998, the aforementioned group of Santa Cruz Huatulco received a property and through barter and cooperation they managed to humbly construct a house for people that had been displaced by hotel businesses. In that same year the state government evicted them.

The house wasn't being used and on April 13, 2002, the community council of Santa Cruz Huautla took the building peacefully.

On June 18, 2002, our comrade Demetrio Villalobos was detained without an order for his arrest and freed four days later.

All of the comrades of CIPO-RFM are receiving death threats by caciques like Jacobo Chavez Yescas. We fear for the security of our detained comrades now that the rule of the

current government of our state is based in repression as a form of dialogue to resolve problems and that the two-faced federal government of Vicente Fox Quesada and the state government of José Murat have caused murders like that of "Agua Fria" and that of Digna Ochoa, among others.

At the indigenous festival they jailed us, beat us, tortured us and kidnapped us as a form of "celebrating" their discrimination against us and the commercialization of the festival.

In face of these violations of human rights we demand:

Immediate and unconditional release of our six comrades.

A stop to the repression and harassment of those comrades, the international observers, and the dismantling of the police line that threatens us with eviction.

Punishment for the material and intellectual authors of the aggression inflicted on our comrades.

Immediate cancellation of the arrest warrants for our comrades.

We ask our brothers and sisters throughout the world for their solidarity.

For the reconstitution and free association of peoples.

CIPO-RFM
INTI XINEMI

Favor de mandar una copia cada uno de los organismos que se indican:

Please send letters to the following organizations:

- °Vicente Fox Quesada: President of Mexico, Presidente de Mexico (sria. Particular) 0052+(55)151794 radio@presidencia.gob.mx, webadmon@op.presidencia.gob.mx
- °Santiago Creel Miranda: Secretary of Governance, Srio. De Gobernacion, de Mexico 0052+(525) 7052171 santiagocreel@compuserve.com, segob@rtn.net.mx
- °Mariclaire Acosta Urquidi: Ambassador of Human Rights and Democracy, embajadora de D.H. y democracia: 0052+5117 4318, 5117 4356, fax: 51174334 macosta@sre.gob.mx
- °José Luis soberanes: President of the National Commission of Human Rights, Pte. De la comisión Nacional de Derechos Humanos: 0052+(525) 6310040, 6818125 fax: (525) 6817199, 6819239 correo@cndh.org.mx
- °José Murat: Governor of Oaxaca, Gobernador de Oaxaca: 0052+(951) 51-6 5966 y +(951) 51-60677, fax: +(951) 51-63737 gobernador@oaxaca.gob.mx
- °Hector A. Mafud Mafud: Secretary General of the Government of Oaxaca, Srio Gral de Gobierno de Oaxaca: +951) 6-22-21, 6-22-81 sriagr@oaxaca.gob.mx
- °Carlos Moreno Derbez: Secretary of Indigenous Affairs in Oaxaca, Srio. De Asuntos Indígenas en Oaxaca: +(951) 51-30264 saioaxaca@hotmail.com
- °Sergio Segreste Rios: President of the State Commission of Human Rights Oaxaca, Pte. De la Comisión Estatal de Derechos Humanos de Oaxaca: +(951) 51-351-85, +(951)51-35197 y +(951)51-35191 +(951) 51-39411 (directo) cdoax@infosel.net.mx

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Eye on the INS

A weekly forum to discuss the INS and immigration policy

□ Picnics and bureaucrats

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

A few weeks ago, I was stunned to hear about the 150-year-anniversary celebration at San Quentin State Penitentiary. Just as I began to come to terms with my frustration over that event, I was shocked again by a story out of El Paso about the pending *Paso al Norte* Immigration Museum being created by the University of Texas El Paso (UTEP) and the Smithsonian. But how do the celebration of the anniversary of a death-row prison and the creation of a borderlands museum relate to each another?

My frustration about both of these items is that they rely on such an overwhelming sense of denial. How does one decide to "celebrate" a prison's anniversary, go to events, eat cake, and go on tours of the "public" areas? Especially considering that during these festivities there are people locked up inside, serving time, possibly sitting on death row. I realize that for some the bare bones of the matter is that criminals are criminals, and they must serve their time. Well, I am not the first to say it, but the actual fact of the matter is that the criminal justice system is inherently flawed. Statistics in the US read that one out of every three African American men under the age of thirty has served or is serving time in jail; this is a statistic that demands that we explore the fundamental flaws in the justice system and the socio-economic conditions that allow for such

statistics—not celebrate the anniversary of a jail.

When I began reading about the *Paso al Norte* Immigration Museum, I was initially excited. I thought a museum being built along the border in the coming years would be really dynamic. However, as I read through the supporting documentation, I became less than impressed and began to recall my outrage at the San Quentin event. At an event last year Diana Natalicio, the president of UTEP, told the story of how she came up with the idea for the museum after reading a solicitation letter for the Ellis Island Museum. "I was suddenly struck by the fact that there was no place where immigration across the southern border was commemorated, as immigration from Europe is celebrated—and honored—at Ellis Island." She was struck by the obvious and missed the complexity of the matter, a fact that shows quite prominently in the planning stages of this museum.

The *Paso al Norte* Immigration Museum is being referred to as the Ellis Island of the Southwest. I don't know why. As an immigrant processing center, Ellis Island is closed. Its deeds are referred to in the past tense. El Paso, on the other hand, is still a very active border. As for Natalicio's comment about the celebration of the southern border (and its migrants), does she really believe there is a national celebration occurring? Perhaps the UTEP president needs to read the headlines



more often to recognize the current rhetorical tone toward the southern immigrant. To compare *today's* Southern border to *yesterday's* Ellis Island is preposterous for numerous reasons.

Last year after the president of UTEP spoke at an event to announce the project, the Smithsonian came forward with a rather ridiculous statement: "... UTEP is currently coordinating a binational effort to develop the museum, but ultimately, the project is envisioned as an independent institution symbolizing the aspirations of all immigrants." How in the world can the Smithsonian think that this one museum can summarize the aspirations of all immigrants—all of them? This is either a case of absolute ignorance when it comes to the actual experiences of many southern border crossers and other immigrants, or the Smithsonian truly believes that what the US offers (insert some nationalist's pride item) creates a baseline experience for every single border crosser. I could go on, at length, about how ridiculous that statement was, however, with a little thought anyone can tear it apart.

My chief concern is the way in which ignorance will influence this new project. Just as blind belief in the justice system allowed for people to celebrate the anniversary of a prison, I fear this museum will allow for people to position immigration issues as things of the past.

All of the information available about the *Paso al Norte* Immigration Museum indicates it will be a museum dedicated to preserving local and family history. The museum is currently drafting a feasibility study while also beginning to solicit historical documents from locals. For all intents and purposes, it seems that the stories of immigrants will be told through a historical lens. What, then will be said about today's immigration policy? Will there be two wings: one for the past, and another for the present? But most importantly, will there be a critique of the INS?

Will there be a section called "La Migra Today?" The walls could be filled with pictures of bodies lying

in the desert, a small sign post could state "Operation Gatekeeper: Death Toll 600 and rising...". Another area could have dramatic, mounted pictures along with a photo essay to tell the story of families split apart. Maybe there could be an enclosed interactive space to highlight the feel of an INS raid; there could be another closed off area with an audio relay of deportation hearings. Could there also be a dark room at the end of a hall, that no one is allowed to enter or that people are chosen at random to be forced to enter—which would be the detainment camp?

How do we build a historical, immigration museum in today's immigration environment? I fear this museum will open in the coming years without unpacking contemporary immigration policy. The museum is also just a short-distance drive from Ciudad Juarez, the site of one of the largest serial killings in North America. The body count continues to rise, while both the border and its industries are implicated in the crime. But perhaps the deaths of nearly 300 women, and the disappearance of hundreds more, is not good for a museum's image. Perhaps the installment would be disturbing—the road to a maquiladora lined with grave markers and women's bodies.

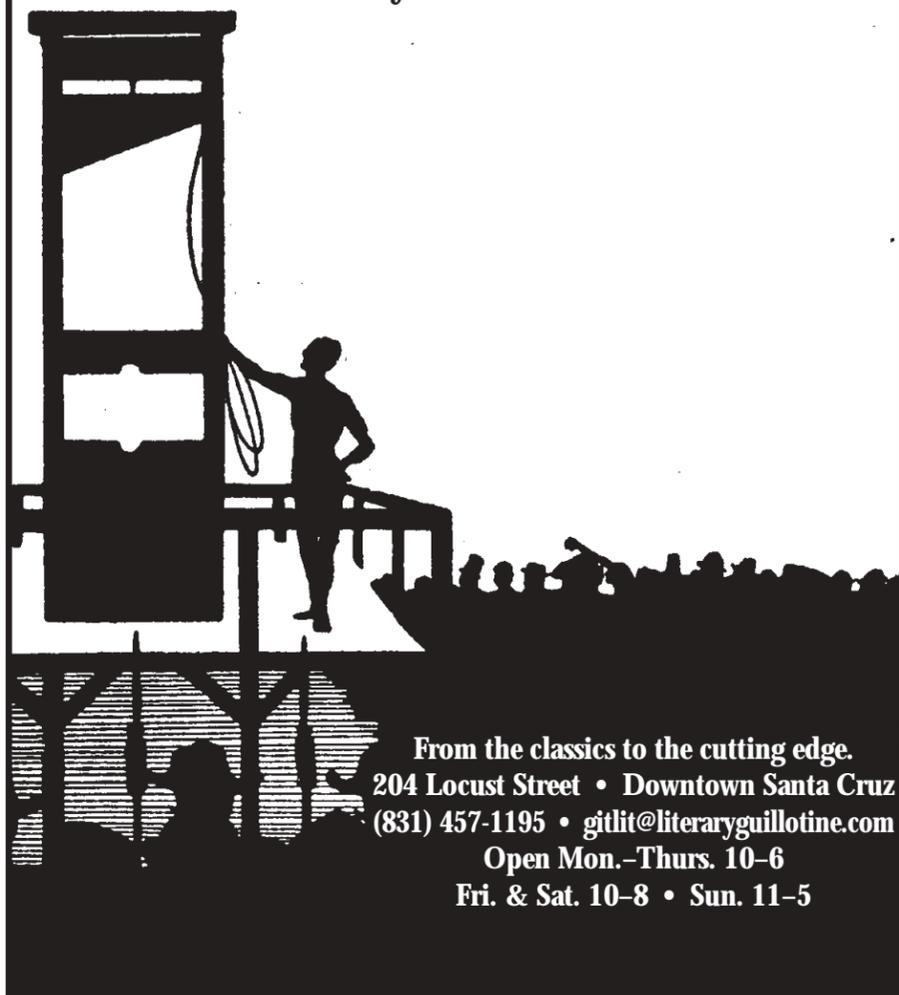
I think the idea of a borderlands museum is amazing. However, it would require guts and wisdom to critique the southern border and immigration policy.

In the next five to ten years, the *Paso al Norte* Immigration Museum will open its doors. Hopefully, at that point the vision of these planners (today) will not influence the entire project. For I fear people will sit on the lawn of this museum and have a picnic, thinking how silly the INS used to be and how quaint the southern border crosser was in the 1890s. This would be no less disturbing than the people who packed cake into their mouths while "touring" San Quentin just a few weekends ago.

Beginning next week this column will shared between two columnists: Carlos Arment and Michelle Stewart. Thematically the column will remain the same; however, the voice of the commentary will rotate weekly. Carlos will be writing in Spanish, and I will continue writing in English. The intention of this column from the get-go was to provide a means to instigate dialogue on issues surrounding immigration and the INS. I am excited to have Carlos join me in this forum and hope you find our different perspectives and voices to be thought-provoking. Please remember your comments are welcomed at michelle@the-alarm.com.

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Commentary

Franco's ghosts—dispute over barren islet won't be last

By **ANDREW REDING**
Pacific News Service

EDITOR'S NOTE: Spain's dispute with Morocco over a barren island inhabited only by wild goats is no laughing matter, writes PNS contributor Andrew Reding. The Moroccan coast could in fact become a flash point between the West and Islam. Reding (areding@earthlink.net) is a senior fellow with the World Policy Institute in New York and a dual citizen of the United States and the European Union.

The dispute between Spain and Morocco over a barren islet long abandoned to wild goats may have had all the trappings of comic farce, but the two nations' next face-off might not end so peacefully.

Spain's deliberate amnesia toward its colonial and fascist past has turned the Moroccan coast into a potential flash point of confrontation between the West and Islam. Secretary of State Colin Powell has brokered a temporary truce, but until Spain is prepared to recognize that its position is untenable, the dispute will fester.

The contested islet—Perejil (parsley) to the Spaniards, Leila (night

to the Moroccans—lies a mere 200 yards off the Moroccan coast. It is merely a symbol of the continuing Spanish occupation of parts of that coast, including the enclaves of Ceuta and Melilla on the African mainland. The latter were—and continue to be—Spanish garrison towns, holdovers from the period of Spanish colonial rule.

They are Morocco's Gibaltars, but with a more sinister history. Whereas Britain used Gibraltar only as a naval base to protect its access to the Mediterranean, Spain used Ceuta and Melilla as army posts for the brutal occupation of its "Moorish" neighbor.

It was in Morocco that Francisco Franco rose through the ranks to head the Spanish Legion. He won acclaim for "pacifying" the region, but only at the cost of unspeakable brutality. In the subsequent Spanish Civil War, he would apply the same methods against supporters of the elected government of Republican Spain, executing an estimated 35,000 defenseless persons.

Franco became one of the big three fascist dictators of Europe, with military assistance from Hitler and Mussolini. Significantly, Franco re-

neged on a pact to enter World War II on the side of the Axis primarily because Hitler refused to offer him France's North African holdings.

None of this is widely known in Spain, where a political deal was struck to keep silent about the past in exchange for a transition to democracy. Moreover, the current prime minister—José María Aznar—heads a center-right government many of whose supporters still admire Franco as a great leader who saved Spain from "communism."

However useful during the transition, Spain's collective amnesia is now causing untenable foreign policy contradictions.

It was a Spanish judge, after all, who issued the international arrest warrant for former Chilean dictator Gen. Augusto Pinochet for "crimes against humanity." But Pinochet modeled his regime after Franco and slaughtered far fewer of his country-folk. Even so, Franco's henchmen were not put on trial, and it is only now—more than half a century later—that forensic experts are beginning to dig up massacre sites, without assistance from the authorities.

That same amnesia allows Aznar to press Britain to relinquish Gibraltar—one of Franco's unfulfilled ambitions—oblivious to what that means in Rabat. Britain is now talking with Spain about possible joint sovereignty over Gibraltar.

Those negotiations prompted Morocco to place six gendarmes on Perejil/Leila in an effort to spark talks about Ceuta and Melilla. But Aznar rejects any comparison with Gibraltar.

To Moroccans, the Spanish actions look not only hypocritical but also racist. Aznar is willing to negotiate joint sovereignty with white Britons, but not with brown-skinned North Africans. Adding insult to injury was the deployment of a Spanish armada to Perejil/Leila, and the sight of helicopter-borne commandos storming the island, forcing a humiliating departure by the Moroccan police.

If King Hassan VI, a moderate, is frustrated in his attempts to assert sovereignty over his country's own coastline, that can only benefit Is-



Franco shaking hands with Hitler

lamic extremists. An Islamic party is already calling for a mass march into the Spanish African enclaves.

That concern lies behind the European Union's tepid support of Spain. France, which long ago relinquished its own holdings in Morocco, reportedly objected to Spain's actions. It recognizes, as does the United States and the rest of the EU, that good relations with North Africa are of incomparably greater strategic importance than two small enclaves whose military significance has vanished.

It is time for Spain to address its past and relinquish its colonial holdings. With its democratic transition no longer in question, Spain's strategic interests, its obligations to the EU, and its international prestige now arguably call for such a re-examination.

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Youth

The Politics of Fat Discrimination

By ANITA O'SHEA

The Alarm! Newspaper Contributor

Gurl is a guttural and raw growl of who I am, to how I see myself. If I must be defined it will be on my own terms, WITH my own terms.—Janice Klux, *Cutlass* #4

Growing up as a fat gurl, I was made acutely aware of fat-phobia. Fear and hatred of fat is something that is deeply ingrained in all of us in the US. Ironically, in a country with rampant over-consumption there is a heavy pressure on everyone to be "fit" and thin. However, being thin does not always equal being healthy. Where survival of the fittest is most often the survival of the richest, being a healthy human being is not a priority in the U.S. Fitting into this society involves abandoning self-respect while the media, the medical industry and the diet industry feed off of our insecurities.

Evidence shows that dieting, diet pills, plastic surgery, and eating disorders are less healthy than just being fat. Eating disorders such as anorexia nervosa and bulimia are indications that we live in a society where our size takes precedent over our physical or mental stability and health. Diet pills (such as Fen/Phen) are known to have serious and potentially deadly side effects. Weight-loss surgery often doesn't work. Whatever weight one may have lost is gained back and side effects—such as dangerous vitamin deficiencies—can last a lifetime.

According to the "International Journal of Obesity", ninety-five percent of

people who lose weight on diets gain back every pound within three years. This obviously contributes to serious self-esteem problems, as we are all expected to have the willpower to change our weight, even though the way we look and our weight is often determined at birth.

GROWING UP FAT

Growing up surrounded by negative images of fat people, needless to say I was a rather insecure adolescent. I'm pretty used to getting made fun of for being fat, for not shaving hair, for the way I dress and also for being an all-around queer/gender-deviant, for being politically active, for being a radical. Neither being queer nor being fat were things I could choose. I don't even think that I have a real choice when it comes to being an activist. To me there is no option but to fight back; the discrimination of fat people, of queer people, of youth is directly tied to my own experience of oppression. Furthermore, the oppression of people of color, of the poor and working class, of disabled people and of my elders are all directly linked to fat phobia, to sexism, heterosexism and ageism and is ultimately rooted in a for-profit system.

FAT AND FEMINISM:

The fact that I am a feminist and also a female-born person, has contributed the most to my experience of taunting and discrimination. As much crap as I got and still get for being a feminist—for being too loud, too expressive, for taking up too much space—it is feminism that has directly led me to an understanding of all these issues and of the connections between them. The third wave of feminism, from the early 90's on, especially deals with issues of body image. I was fortunate enough to get my hands on some literature (like *Body Outlaw*) that illuminated what eating disorders are and how they stem from a ridiculous standard we have as to what beauty should be.

Eating disorders affect everyone, but beauty standards are tied to the broader exploitation of women and gurls.

THE MEDIA, WOMEN, AND FEMINIST SOLIDARITY

The media tells us what we should look like everyday. TV shows and advertisements portray women and men as skinny, rich and therefore happy people. Commercials for diet pills, food, drinks and exercise machines are fed to us constantly. These media images also put pressure on us all to conform to socially constructed gender roles. It is often the youth, and very young women who are targeted by the media. Gurls are becoming self-conscious about body image at younger and younger ages. By creating unattainable standards for what women's bodies should look like, women and youth are kept constantly occupied with their body image and their own self-doubt.

Women become obsessed with making themselves fit into different standards of beauty and seldom question where these standards come from. It keeps women from questioning a sexist society and also from organizing and finding their power and solidarity with

other women.

Unfortunately, being a feminist and speaking out against fat-phobia does not always guarantee being well received by other feminists. I've brought up size-ism as a serious issue in some of my classes at UCSC and it's difficult for me when I feel like I'm not taken seriously or when the discussion of fat-hatred is not pursued. A fellow fat activist Natalie Boero said the discussion of fat-phobia is not just "some bourgeois feminist distraction." There are connections between fat phobia/size-ism and other forms of oppression like sexism, racism, heterosexism, gender-phobia, ableism and ageism.

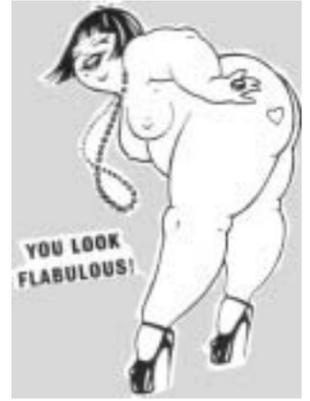
All the different forms of oppression come together in a variety of ways. To build an effective movement against fat-phobia, the leaders of the movement need to be the ones who understand the

most about the intersections of oppression. Racism compounds fat discrimination on many levels. Women of color who are fat, or any size, will also face the added burden of racism when they are on the job, getting paid, looking for housing, seeing media images, being treated by health care providers, etc.

The most militant leaders, the least likely to sell out, are those "on the bottom": women, especially women of color, lesbians, youth, and disabled women. As a fat white person, I feel the movement against fat-discrimination needs to form coalitions with those fighting other forms of oppression. Fighting against fat-phobia ALONE is not going to truly change our circumstances as fat people. We need to fight to change a system that produces and condones discrimination of all types.

CAPITALISM AND FAT-PHOBIA:

Under capitalism, we are made to feel that we constantly need to attain some-



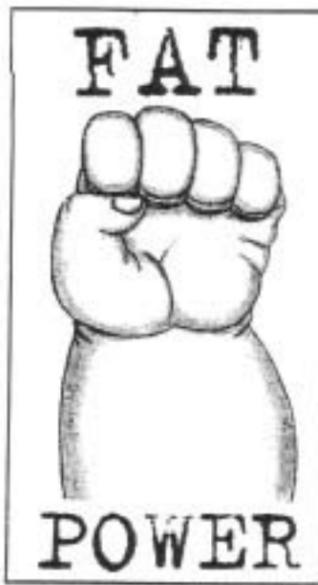
thing more, to get more money, status, and power. Money determines our success. We need the best products to be happy and we need to continue buying to be content. If we can't afford these products we are made to feel inferior. Capitalism is the source of fat-hatred and all the self-loathing and insecurities that manifest as eating disorders, yo-yo dieting, plastic surgery and taking diet pills.

The media tells us to keep buying products we don't need, which keeps the consumerist machine moving. As Nomy Lamm says in the book *Body Outlaw* (edited by Ophira Edut), "The diet industry makes over \$30 billion a year relying on your fear and hatred of fat. They don't care about your health and happiness, they care about your money." According to NAAFA, the National Association to Advance Fat Acceptance, the numbers now are more like \$50 billion.

FAT ACTIVISM

As a fat, feminist, young, gender-queer, radical, dyke, freak, I have committed myself to being an activist, and to fighting all forms of oppression. The economy of capitalism functions by how well it can divide and conquer. It assures that people in communities and movements are fighting so much amongst themselves that they won't work to retaliate against the lack of jobs, healthcare, childcare and welfare. That's why it is essential that we all realize our common struggle and understand the diverse and flabulous differences we all have.

Anita O'Shea is a member of Radical Women, a UCSC student, queer youth organizer and a DJ on Free Radio Santa Cruz. You can contact her at: rwbayarea@yahoo.com. Or for other resources go to: www.fatso.com, www.naafa.com, or www.adiosbarbie.com.



This space is set aside each week for a youth voice and perspective. We welcome and encourage you to write on a wide range of topics. We want to know your take on things, your experiences and stories.

We accept entries written in English or Spanish, whichever language you are most comfortable with. Entries should be approximately 750 words. Please contact us in advance if you're planning to write an article.

For more info call Halie Johnson at 429-NEWS. Or email youth@thealarm.com with your name, phone number or some other way we can get in touch with you. Please include the topic you are interested in covering.

How to get involved

These are a few ways to participate in fat activism in the US today:

- Live how you want to live. "Confidence is sexy, not control top panty hose", Marilyn Wann says in her highly influential zine and book *Fat!So?* Don't be afraid to express yourself sexually or otherwise through your physical appearance.
- Listen to young people.
- Speak out, organize events, have a public scale-smashing, talk to your friends and family about fat-phobia, start a group or join one that advocates for fat folk like the local Santa Cruz group FATTYS (Fat And Tired of Taking Your Shit); celebrate International No Diet Day (May 6th).
- Reclaim the media, make zines, radio shows, TV shows, films, etc. that celebrate fat pride.
- Work for free, accessible and quality health care on demand! Health care providers that actually LISTEN to patients and don't judge you or your illness based solely on your size.
- Demand access to means of exercise: gyms, places to run outdoors, free bikes, roller-skates, clean places to swim, etc.
- Additionally, to get to the root of the problem, we need to take on the whole capitalist system. To effectively end the exploitation of us all, there needs to be a revolution in the US that shows solidarity with the rest of the world. We need to change the system to make sure EVERYONE'S needs are met, and live life with the freedom to express ourselves, to be who we are, and to be free from restrictive body image standards.

Community Calendar

Send calendar submissions to

calendar@the-alarm.com or mail hard copies to:

The Alarm! Newspaper
ATTN: Community Calendar
P.O. Box 1205

Santa Cruz, CA 95061

Please include the date, time, title of event, description and contact number.

Submissions are due Tuesday at 5 PM for that Friday's edition.

SAT-SUN 7/27-7/28

Sat. 7:00 AM - 5:00 PM & Sun. 12:00 AM - 4:00 PM Community TV will be televising portions of Free Speech TV's weekend long coverage of "Mobile-Eyes on Palestine." Featuring news and analysis of the ongoing Israeli-Palestinian conflict, including the origins and history of the dispute. Call the station at 425-8848 for info. AT&T cable channel 27.

SATURDAY 7/27

2:00-4:30 PM Coriolanus. Shakespeare Santa Cruz. \$10-\$45. Call the ticket office at (831) 459-2159 or go to www.shakespeareasantacruz.org for more info. At the UCSC Theater Center.

2:00-4:30 PM The Merry Wives of Windsor, Shakespeare Santa Cruz. \$10-\$45. Call Ticket office at (831) 459-2159 or go to www.shakespeareasantacruz.org for more info. At the UCSC Theater Center, SC.

7:00 PM S.M.A.R.T. Recovery (Self-Management and Recovery Training). A self-help program for recovery from addictive behavior. Non-denominational. Based on cognitive/behavioral methods. Page Smith Community House 111 Coral St. (at River St and Hwy 1), SC.

8:00-10:30 PM Coriolanus. Shakespeare Santa Cruz. \$10-\$45. Call the ticket office at (831) 459-2159 or go to www.shakespeareasantacruz.org for more info. At the UCSC Theater Center.

8:00 - 10:30 PM The Sea Gull by Anton Chekhov. Shakespeare Santa Cruz. \$10-\$45. Call Ticket office at (831) 459-2159 or go to www.shakespeareasantacruz.org for more info. At the UCSC Theater Center, SC.

SUNDAY 7/28

9:00 AM-1:00 PM Live Oak Farmers' Market. 1515 East Cliff Dr., at the East Cliff Shopping Center, SC. Now open every Sunday through November.

2:00-4:30 PM The Merry Wives of Windsor, Shakespeare Santa Cruz. \$10-\$45. Call Ticket office at (831) 459-2159 or go to www.shakespeareasantacruz.org for more info. At the UCSC Theater Center, SC.

7:00 PM Alcoholics Anonymous (women only). 476-6698. Calvary Episcopal Church, SC.

7:30 - 10:00 PM The Merry Wives of Windsor, Shakespeare Santa Cruz. \$10-\$45. Call Ticket office at (831) 459-2159 or go to www.shakespeareasantacruz.org for more info. At the UCSC Theater Center, SC.

MONDAY 7/29

9:00-10:30 AM Creative Writing for Fun. For older adults 55+. Register in advance by visiting the Downtown Seniors Office (SC), or calling (831) 420-6180.

9:00 - 12 MEDIO DIA Vacunas gratis sin CITA disponibles el ultimo lunes del mes. Favor de traer su targeta amarilla de vacunas a la hora de venir. Si tiene preguntas, llamar al 423-5747. En el Centro de Familia, SC.

9:00 - 12 NOON Free immunizations on a walk-in basis, available every last Monday of the month. Please bring your yellow immunization card when you come. If you have questions, call 423-5747. At the Familia Center, SC

12:00-4:00 PM Condoms, coffee and conversation at the Drop-in Center. 412 Front St., SC.

3:00-5:00 PM Free HIV testing, education videos, information and safer sex supplies. Call (831) 761-8595. At Casa Bienestar. 90 Mariposa Ave., Wats.

6:00-7:30 PM Survivors of Incest Anonymous. Women's meeting. For more info call (831) 477-4165. Survivors' Healing Center. 2301 Mission St., SC.

8:00 PM Alcoholics Anonymous. 475-5782. Mt. Calvary Lutheran Church, SC.

TUESDAY 7/30

12:00-6:00 PM Organic fruits, vegetables and flowers grown at the UCSC Farm and Garden. At the corner of Bay St. & High St., SC.

2:30-6:30 PM Felton Farmer's Market. 6090 Hwy 9, Felton.

4:00 PM Santa Cruz City Council meeting, to discuss plans for the depot site and the new downtown ordinances. At City Hall Chambers, SC.

5:00 PM Youth Coalition SC, RCNV, 515 Broadway, SC.

Los Martes 6:30-7:30 de la tarde Grupo de apoyo para madres y niños sobrevivientes de la violencia doméstica. En español. Defensa de Mujeres, 406 Main St, Wats.

6:30-9:00 PM Parents' Support Group is for parents who need more info to understand or help a loved one during and after the use of drugs and alcohol. At Casa Bienestar (831) 761-8595, 90 Mariposa Ave, Watsonville.

7:30 PM S.M.A.R.T. Recovery (Self-Management and Recovery Training). A self-help program for recovery from addictive behavior. Non-denominational. Based on cognitive/behavioral methods. At the Little Red Church (Calvary Episcopal Church) 532 Center St., SC.

7:30-9:00 PM Survivors of Incest Anonymous. Men's meeting. Survivors' Healing Center. 2301 Mission St. Call (831) 477-4165.

8:00 PM Alcoholics Anonymous (men only). Loudon Nelson, SC.

WEDNESDAY 7/31

12-1:00 PM Brown Bag Lunch. Women professionals' writing group, with speakers. For info call (831) 426-3062. 303 Walnut Ave., SC.

2:30-6:30 PM Santa Cruz Farmers' Market. Lincoln & Cedar St., SC. Ongoing through November.

5:00-6:00 PM Beginning Hip Hop Summer Session. Drop-in dance classes with Eva and Carmela. \$10-\$15 teens and adults. Loudon Nelson Rm 4/5, SC.

6:00-7:00 PM Intermediate/Advanced Hip Hop Summer Session. Drop-in dance classes with Eva and Carmela. \$10-\$15 teens and adults. Loudon Nelson Rm 4/5, SC.

6:30 PM Alcoholics Anonymous (HIV-positive). 423-8914. Holy Cross High School, Rm 108, SC.

7:00 - 10:00 PM Linking Circles open to witches and pagans, non-witches and non-pagans. Meet in a safe and comfortable environment where solitaires can meet groups, groups can meet solitaires and groups can meet other groups. Contact the Sacred Grove at 423-1949 or email sacredgrove@onebox.com. 924 Soquel Ave., SC.

7:30 - 10:00 PM The Sea Gull by Anton Chekhov. Shakespeare Santa Cruz. \$10-\$45. Call Ticket office at (831) 459-2159 or go to www.shakespeareasantacruz.org for more info. At the UCSC Theater Center, SC.

Miercoles/Wednesday 7:00-8:30 PM Drop-in domestic violence support group/grupo de apoyo para sobrevivientes de la violencia domestica. In English y en español. Childcare available. Hay cuidado de niños. Women's Crisis Support 1658 Soquel Dr. Suite A., SC.

7:30 - 10:00 PM Coriolanus. Shakespeare Santa Cruz. \$10-\$45. Call the ticket office at (831) 459-2159 or go to www.shakespeareasantacruz.org for more info. At the UCSC Theater Center, SC.

7:30-9:00 PM English Morris Dancing. High-energy centuries old, comes from the Cotswold Region of Central England. Dancers wear bells on their legs and clash big sticks together or wave hankies. Loudon Nelson RM 4/5, SC. Call (831) 426-3437.

7:30-9:30 PM Creative writing circle. Contact Karen for location and info (831) 469-0360.

8:30 AM Homeless United for Friendship and Freedom (HUFF). Baker's Square on Ocean St., SC.

THURSDAY 8/1

12:00-6:00 PM Organic fruits, vegetables and flowers grown at the UCSC Farm and Garden. At the corner of Bay St. & High St., SC.

12:30-4:00 PM Youth hours. Condoms, coffee and conversation at the Drop-In Center. 412 Front St., SC.

2:00 - 4:30 PM The Merry Wives of Windsor, Shakespeare Santa Cruz. \$10-\$45. Call Ticket office at (831) 459-2159 or go to www.shakespeareasantacruz.org for more info. At the UCSC Theater Center, SC.

7:00 PM Santa Cruz Peace Coalition meeting, RCNV, 515 Broadway, SC.

7:00 PM Gay Teen Alliance. For youth ages 14-25, all genders, bilingual. For info call 772-8200. 12 E. Gabilan St., Salinas.

7:00-8:30 PM Young Warriors. Young women's leadership program. Drop-in support also for survivors of violence. Call (831) 426-3062 for info. 303 Walnut Ave., SC.

7:00-8:30 PM Wise Guys. Drop-in support group for teenage survivors of violence. 303 Walnut Ave, SC. Call (831) 429-3062 for info.

7:00 PM Drop-in domestic violence support group. 303 Walnut Ave, SC. For info call (831) 426-3062.

7:30 - 10:00 PM The Merry Wives of Windsor, Shakespeare Santa Cruz. \$10-\$45. Call Ticket office at (831) 459-2159 or go to www.shakespeareasantacruz.org for more info. At the UCSC Theater Center, SC.

FRIDAY 8/2

1:30-5:00 PM Women's hours. Condoms, coffee and conversation at the Drop-In Center. 412 Front St, SC.

3:00-7:00 PM Watsonville Farmers' Market. Main & Park St. around the Plaza, Wats.

5:00 PM Peace Vigil at Watsonville Plaza facing Main St., Wats.

5:00 PM Peace Rally at the intersection of Ocean & Water St., SC.

5:00-6:00 PM Condoms, coffee and conversation at the Drop-In Center. 412 Front St., SC.

8:00 - 10:30 PM The Sea Gull by Anton Chekhov. Shakespeare Santa Cruz. \$10-\$45. Call Ticket office at (831) 459-2159 or go to www.shakespeareasantacruz.org for more info. At the UCSC Theater Center, SC.

8:00 - 10:30 PM Coriolanus. Shakespeare Santa Cruz. \$10-\$45. Call the ticket office at (831) 459-2159 or go to www.shakespeareasantacruz.org for more info. At the UCSC Theater Center, SC.

SATURDAY 8/3

8:00 - 10:30 PM The Merry Wives of Windsor, Shakespeare Santa Cruz. \$10-\$45. Call Ticket office at (831) 459-2159 or go to www.shakespeareasantacruz.org for more info. At the UCSC Theater Center, SC.

11:00 AM Rally 2:00 PM March to Livermore Lab. "Stop nuclear war where it starts. Never again: Hiroshima and Nagasaki." Rally at Carnegie Park then march to Lawrence Livermore Lab along East Ave. Contact Livermore Conversion Project (510) 663-8065 or Tri-Valley CAREs (925) 443-7148, www.trivalleycares.org. Rally at Carnegie Park 3rd St. and J St., Livermore.

2:00 - 4:30 PM Coriolanus. Shakespeare Santa Cruz. \$10-\$45. Call the ticket office at (831) 459-2159 or go to www.shakespeareasantacruz.org for more info. At the UCSC Theater Center, SC.

2:00 - 4:30 PM The Sea Gull by Anton Chekhov. Shakespeare Santa Cruz. \$10-\$45. Call Ticket office at (831) 459-2159 or go to www.shakespeareasantacruz.org for more info. At the UCSC Theater Center, SC.

SUNDAY 8/4

9:00 AM-1:00 PM Live Oak Farmers' Market. 1515 East Cliff Dr., at the East Cliff Shopping Center, SC. Now open every Sunday through November.

2:00 - 4:30 PM The Merry Wives of Windsor, Shakespeare Santa Cruz. \$10-\$45. Call Ticket office at (831) 459-2159 or go to www.shakespeareasantacruz.org for more info. At the UCSC Theater Center, SC.

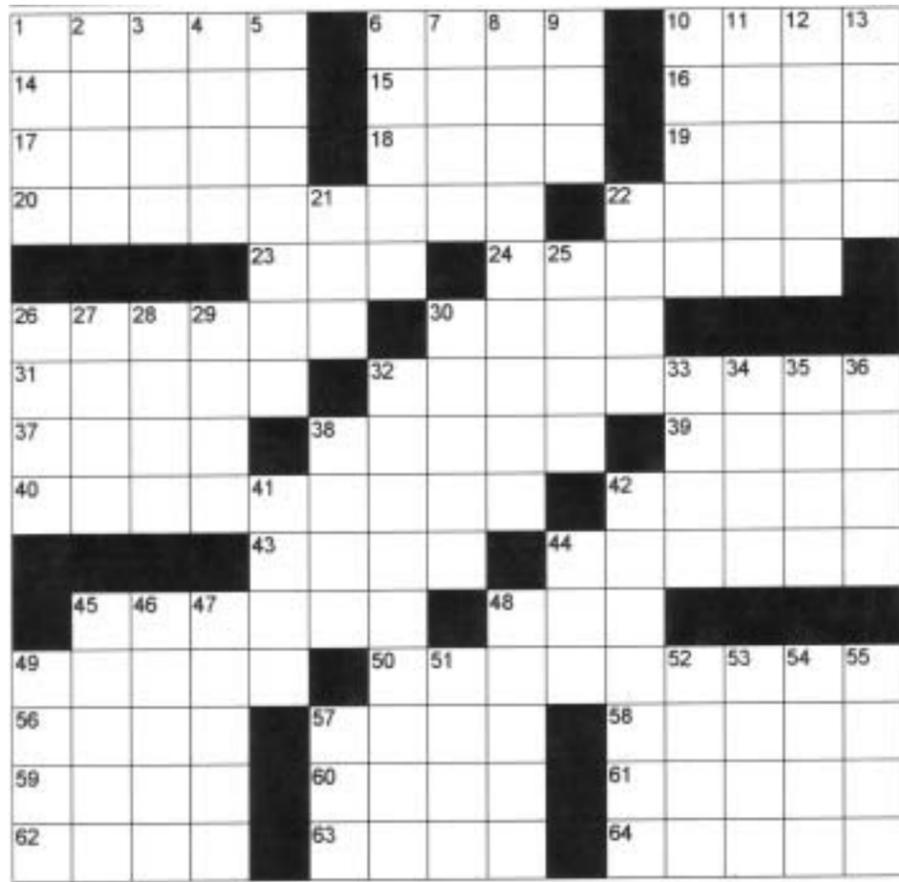
7:00 PM Alcoholics Anonymous (women only). 476-6698. Calvary Episcopal Church, SC.

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7:30 - 10:00 PM Coriolanus. Shakespeare Santa Cruz. \$10-\$45. Call the ticket office at (831) 459-2159 or go to www.shakespeareasantacruz.org for more info. At the UCSC Theater Center, SC.

Wholly Cross-Words

By Oliver Brown



Puzzle #008

Across

- 1 Ned Ludd's nemeses
- 6 Yemen port
- 10 Corn syrup brand
- 14 Group
- 15 Daisy-cutter
- 16 Declare
- 17 Breakfast and dinner
- 18 Mary Jane
- 19 Sign of boredom
- 20 Communist Party governing body
- 22 Christmas milkers
- 23 U.S. opiate
- 24 *The Alarm Newspaper*
- 26 Unglazed pottery
- 30 Dry
- 31 Tickle his fancy
- 32 Underhanded scheme
- 37 "All the best people have bad chests and ___ diseases. It's all frightfully romantic."—Juliet Hulme, *Heavenly Creatures* (1994)
- 38 Taxi passengers
- 39 ___ Scotia, Canada
- 40 Beat up
- 42 Nuclear Free and Hate Free
- 43 Appetizer choice, in a cup
- 44 Ore extractors
- 45 Tributary
- 48 Beldam
- 49 Birthplace of Tony Randall and Garth Brooks
- 50 "Madness is rare in individuals—but in groups, parties, nations, and ages it is the rule." — _____
- 56 Leave out
- 57 Evil spell
- 58 Relieve
- 59 Party
- 60 Formerly
- 61 Surgical dressing
- 62 Drug addict
- 63 Final track on Donovan's *The Hurdy Gurdy Man* LP (1968)

Down

- 64 Amphetamine
- 1 "No. You're a genius because you can't make a _____,"—John Bender, *The Breakfast Club* (1985)
- 2 Of mixed race (pejorative)
- 3 History or exam
- 4 African nation
- 5 Heart contraction
- 6 Dance-pop diva, Paula _____
- 7 Entryway
- 8 Enabled
- 9 11.25 degrees (Intercardinal point)
- 10 Inuit vessel
- 11 "Poor America, of what _____ is all her wealth, if the individuals comprising the nation are wretchedly poor?"—Emma Goldman
- 12 Roddy Piper
- 13 Possesses
- 21 To a small degree
- 22 Come together
- 25 Divisions of time
- 26 "_____ O'Riley," by The Who
- 27 *Little Earthquakes* singer
- 28 "You can't stop change any more than you can stop the _____ from setting,"—Shmi Skywalker in *Star Wars: Episode I* (1999)
- 29 Amongst the brine
- 30 Throat infection
- 32 Down-hearted
- 33 Withheld name
- 34 Final track on Madonna's *Music LP* (2000)
- 35 Always
- 36 Large-scale
- 38 Ice sheet
- 41 Sec. Ann Veneman's body
- 42 "Ay Yo, I sit back with this pack of _____,"—Eminem ("The Way I Am")
- 44 Picture border
- 45 Irritating gases
- 46 Special U.S. forces
- 47 Inorganic salt
- 48 Bewitches
- 49 Soy product
- 51 Pre-Columbian empire
- 52 Funk bass technique
- 53 Mystery board game
- 54 Mist
- 55 Watched
- 57 Scribble down



Kiva's New Management Specials

(offers expire 8/10/02)

Monthly Membership

\$80 (reg. \$105)
(w/ this ad)

Yoga Schedule starting July 1st (check for times)

Local Special Day Pass

\$12 (reg. \$16)
(w/ this ad • Mon - Thurs Only)

Communal Gardens
Sauna - Hot Tubs - Cold Plunge
Private Redwood Hot Tubs - Professional Massage
Spa Room Coming Soon!



Retreat House Since 1981

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924 Soquel Ave. in Santa Cruz, a couple blocks East of Branciforte

(831) 423-1949 <http://www.the-sacredgrove.com>

We're open on Mondays 11am-6pm, Tuesday-Sunday 11am-9pm



Answers from last week's puzzle (# 007)

Classifieds

For sale/grabs/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.

Black and Decker Panel saw. \$75.00 obo. Call 425-2727

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 female journalist seeks female jogging partner. I like running in the woods and on the beach.

To reply to a personal listing, please email: personals@the-alarm.com and specify which listing you are responding to by including the number you see with the personal in the subject heading of your message. All responses will be forwarded.



Work Opportunities

The Alarm! Newspaper seeks new collective members. We are looking for bilingual applicants with strong writing and editing skills. 40+ hours. Pay on sliding scale. Please send a letter of interest and three writing samples to: P.O. Box 1205, Santa Cruz, CA 95061.

El colectivo de El Periódico La Alarma! busca nuevos miembros. Aceptamos aplicaciones de aspirantes bilingües con habilidad para redactar y editar artículos. 40+ horas por semana. Favor de mandar una carta de interés y tres ejemplos de sus escritos a: P.O. Box 1205, Santa Cruz, CA 95061.

To place a listing email us at classifieds@the-alarm.com or fill out this form and send it to:
P.O. Box 1205
Santa Cruz, CA
95061

Name: _____

Address: _____

Phone: _____

Email: _____

Text: _____

Section listings:

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

Our classified rates are:

\$2.50/line Standard listings
\$20/inch Display classifieds (we charge an additional one-time fee of 35% for ads which require design work.)

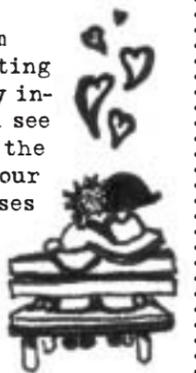
To place an ad call 429-NEWS between 9a.m. and 5p.m. Monday, Tuesday or Thursday. Ads received after the classified section is full will be held for the next issue.

PERSONALS...

To place a personal listing in The Alarm!, email personals@the-alarm.com or send the form on the left completed to:
P.O. Box 1205
Santa Cruz, CA 95061

To reply to a personal listing, please email personals@the-alarm.com and specify which listing you are responding to by including the number you see with the personal in the subject heading of your message. All responses will be forwarded.

Personals cost \$2.50/line



To subscribe to *the Alarm!*

Fill out the following form and send it to:

P.O. Box 1205
Santa Cruz, CA 95061
or email:

subscriptions@the-alarm.com

The Alarm! Newspaper

Subscription Form

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First Last

Organization: _____

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Additional donation*: \$ _____

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The Alarm! Newspaper
P.O. Box 1205
Santa Cruz, CA 95061

* Subscriptions are free to prisoners. If you'd like to help subsidize a prisoner's subscription, please consider an additional donation. If you'd like your donation earmarked for a particular purpose or if you have any other comments, please use the reverse of this form.

Rack locations in an area near you!

FROM NORTH TO SOUTH COUNTY WE BRING *THE ALARM!* NEWSPAPER TO YOUR NEIGHBORHOODS

DAVENPORT

Post Office

SANTA CRUZ MNTS

Graham Hill Rd (Graham Hill Market)
 East Zayante (Zayante Market)
 SLV Teen's Center on Graham Hill Rd.
 Felton Faire Shopping Center
 Safeway
 Liquor Store
 Felton Post Office
 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
 Porter Bus Stop
 Crown/Merrill Bus Stop

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 Pergolesi, Cedar & Elm
 Bagely
 Cedar & Lincoln
 Saturn Cafe, Laurel & Pacific
 Laurel & Washington
 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

Resource 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
 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 Restaurant (East Cliff)

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

APTOS

Cabrillo College bus stop
 Cabrillo College cafeteria
 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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 • coming weeks! •

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