

# diatriba

PEOPLE OF COLOR NEWS COLLECTIVE

## INSIDE

Hate Crimes on Trial p.13

Haitians Interned at Guantanamo Bay p. 3

Mississippi Lynchings p.3

Interview with Chappel Hayes of Clean Air in Oakland p.7

Ethnic Studies Update pp. 9-11

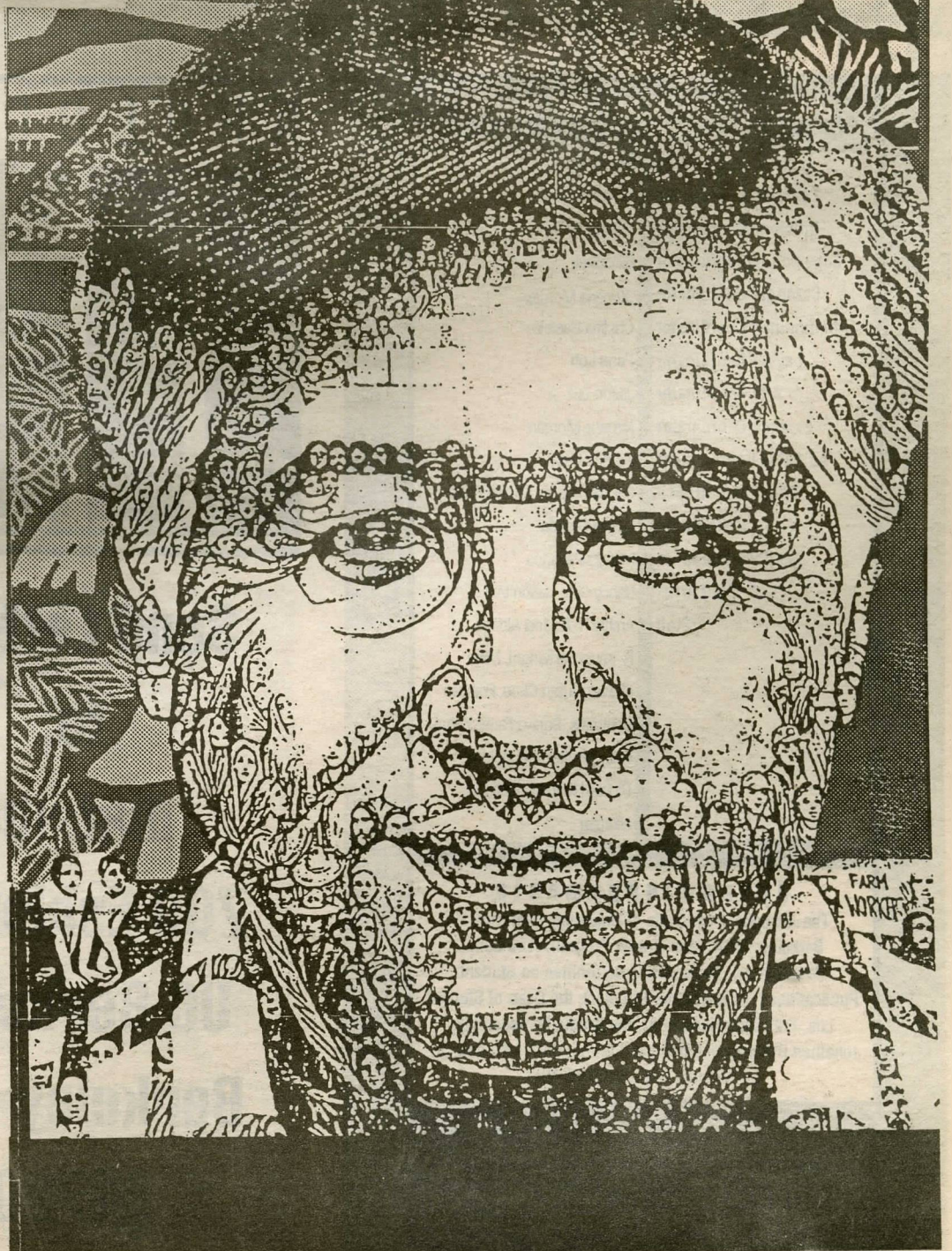
# ¡Viva La Causa!

*César Chávez Remembered*

BY KIM BENITA FURUMOTO

César Chávez spent his life fighting for social justice. The United Farm Workers, which he founded, was the first union in agricultural labor history to successfully organize migrant farm workers. His tireless commitment inspired countless numbers of people across the country to join the movement for social change, which they called "La Causa." Hopefully, César Chávez's story will continue to motivate others to join the struggle for social justice.

continued on page 16





# C O N T E N T S

## NEWS

Mississippi Lynchings p.3

Haitians Detained at Guantanamo Bay p.3

Newsbriefs: pp. 4-5  
Haitian Conference, Racial Violence at UC Davis, Betty Shabazz, Fight for Environmental Justice in Buttonwillow, Women's Resource Center Threatened, La Raza Students Grade Law Schools

## FEATURES

Interview With Chappel Hayes p.7

Profile on Chicana, Ester Hernández p.7

Ethnic Studies Update: Timeline of Recent ES Actions p. 9  
The Legacy of the Third World Liberation Front p. 11

Supreme Court Ruling on the Legitimacy of Hate Crime Statutes p. 13



## EMPOWORD

opinion and editorials

## Community

Cabezas and Academic Racism p.14

Cabezas Tenure Plea p.15

The Misperception of Pilipino Youth p.15

Betty Shabazz Drops Ignorance p.15

Xenophobia, Hear No Phobia p.15



RESOURCES FOR THE PEOPLE p.18

contact numbers and addresses for local community groups

BAFos, Bay Area Friends of Sinkyone p.18

Immigrant Rights Under Fire: Asian Community Immigrant Clinic p.19

Sexual Harassment & Peer Education p.19

Students for Academic Excellence: Tutoring Program p. 19



Asian Women's Shelter

### diatribe PEOPLE OF COLOR NEWS COLLECTIVE

News Coordinator	Joanna Choy
Features Coordinator	Ximena Morgan
Opinions Coordinator	Dolores Garay
Copy Editing Coordinator	Billy Chen
Calendar Coordinator	Ximena Morgan
Community Coordinator	Cristina Gastelu
Layout Coordinator	Penn Loh
Arts Coordinator	Jason Luz
Finance Coordinator	Ximena Morgan
Ad Sales Coordinators	Joanna Choy
Publicity/Outreach	Cecilia Oregón, Suraya Fadel
Distribution	Cecilia Oregón
Staff Photographer	Maritza Penagos
Staff Artist	Nancy Cato, Jason Luz
Staff	Archie H. A., Joel Aldape, R. Kevin Cartwright, Mike Chávez, Julian Chou, Frances Contreras, Suraya Fadel, Zohré Fata, Visalaya Hirunpidok, Richard Kwong, Justin V. Morgan

### Acknowledgements

The Associated Students of University California at Berkeley; ASUC Mini-Grants Program (Leti Luna, Coordinator); Chancellor's Committee on Student Publications (Hal Reynolds, Director); the Dean of Student Life, Francisco Hernandez; the Graduate Assembly; Jonathan Brennan of Eshleman Library; Carlos Muñoz, Jr.; Liz Megino; Lupe Gallegos-Diaz

Diatribe is not an official publication of the ASUC. The ideas expressed herein are the views of the writers only. They are not necessarily the views of Diatribe; and needless to say they are not necessarily the ideas or opinions of the ASUC, UC Berkeley, or any of the University's lackeys or white male cultural elitists.

## A P O L O G I E S

Our art March  
apolo appear 1993  
gies to d issue Diatribe  
Nancy uncred (Volum staff  
Cato, ited in e 2,  
whose our Issue 3).

Send Letters  
to:  
diatribe  
700 Eshleman  
UC Berkeley,  
Berkeley CA.,  
94720

subscribeto diatribe spread the word \$6 for one year

name \_\_\_\_\_  
address \_\_\_\_\_  
\_\_\_\_\_

make checks payable to  
ASUC/diatribe

mail to  
diatribe  
c/o Subscriptions  
700 Eshleman Hall  
Berkeley, CA 94720



# Maintaining White Power Through Violence

## Are deaths in Mississippi jails suicides or lynchings?

BY R. KEVIN CARTWRIGHT

At one point in Mississippi history, lynchings were referred to as the "white death" by Blacks throughout the state. The number of lynchings recorded from 1889 through the 1930's showed Mississippi as the lynching capital of the south, with an estimated 476 to 600 deaths, exceeding those of both Texas and Georgia. Black women and men were subject to such savage criteria for lynchings as "insubordination," "striking a white man," "conjur-ing," "being too prosperous," "slapping a white boy," or even debts as low as fifty cents. Others included the well-documented accusation of liaisons with white women or the rape of a white woman. There were even distinctions made between the type of lynchings taking place, whether it was a "good" or "bad" lynching. Neil Mcmillan, author of *Dark Journey, Black Missis-sippians in the Age of Jim Crow*, asserts that a good lynching encompassed "a relatively few disciplined whites

The Klan now wears a three-piece suit instead of a robe.

swiftly execut[ing] a 'bad niggah' charged with a heinous crime." On the other hand, a bad one "featured a surfeit of liquor and firearms and an unruly, indiscriminate mob that threatened the peace and dignity of an entire community....A bad lynching means a burning." Regardless of such vacuous distinctions, Blacks were being burned and hanged.

What is prevalent and quite clear to the observer is that the institution of lynching is not merely passion-play nor fear-generated assaults on innocent Black people by drunken rednecks; rather, it is an assertion, reassertion, alignment and maintenance of white power. It encompasses much more than angry, poor whites frightened of Black self-determination and competition. It represents power at its most reprehensible and perhaps most intimidating. In the early 1900's, then Governor of Mississippi James K. Vardaman declared that "if it is necessary, every Negro in the state will be lynched; it will be done to maintain white supremacy." The legacy of violence cannot be dismissed as that of merely historical

context and little else. The significance of such context simply reedifies common knowledge in Mississippi that there has been no substantial nor transformative process other than those offered by the Student Non-violent Coordination Committee (SNCC), the Mississippi Freedom Democratic Party (MFDP), the Association of Southern Women for the Prevention of Lynching (ASWPL), and others to eradicate such practices. It is understood by many that the task of eradicating lynchings/hangings would require the larger task of abolishing the white male power structure along with one of its most useful weapons.

continued on page 6



# Haitians at Guantanamo Denied Their Human Rights

## Political refugees imprisoned because of HIV status

There are currently 189 Haitians being detained on the U.S. Naval Base at Guantanamo Bay, Cuba, including pregnant women and children. The 189 refugees committed no crime. They fought for democracy in Haiti until the mil-

itary overthrow of their democratically elected government forced them to flee. Now they seek freedom on American soil.

Normally, refugees whom the U.S. Immigration and Naturalization Service (INS) determines to have credible claims of prosecu-

tion are brought into the U.S. to apply for asylum. Those found to have well-founded fears are usually granted asylum. However, the U.S. government not only refused to bring these 189 political refugees to the U.S., but forcibly detained them in a military camp

as well. Their reasoning is that the refugees either have tested positive for HIV themselves or are related to someone at the camp who has. The majority of the refugees are HIV positive; nine have CD4 counts of 200 or less—the Centers of Disease Control (CDC) consider someone with a CD4 count of 200 or lower to have AIDS.

The U.S. is one of the few nations that bars refugees, tourists, and immigrants from entry if they test HIV positive. However, this exclusion policy is applied in a discriminatory fashion. Haitian refugees interdicted by the Coast Guard are the only refugee group tested for HIV before being brought to the U.S. to apply for asylum. Cuban refugees who are interdicted on the same boats as the Haitians or who swim ashore at the U.S. Naval Base on Guantanamo are brought to the U.S. without any immigration or medical screening.

President Clinton promised during the campaign to lift the HIV exclusion, which has been denounced as scientifically groundless by virtually every major authority on the transmission and control of HIV. Today,

he has shown no sign of fulfilling his promise in spite of the authority he has to allow the refugees into the country at any time on humanitarian grounds. This action would require no change in existing U.S. law, and would in no way affect

the status of Haitian refugees beyond the 189 currently detained on Guantanamo.

### CONDITIONS ON GUANTANAMO

Living conditions at the detention camp are severe. The 189 men, women, and children are housed in crowded, buildings with concrete floors, plywood walls, and dilapidated roofs. Despite the refugees' special med-

Living conditions are severe. 189 men, women and children are housed in crowded buildings and are given only the minimum amount of calories despite their special medical needs.



continued on page 6



# NEWS BRIEFS

## Racial Violence at UC Davis

ON WEDNESDAY, APRIL 21, Chicana activist Irma Muñoz, a UC Davis sophomore, was the victim of a brutal hate crime on the UC Davis campus. Muñoz, who has been working with Assemblyman Richard Polanco on the Leticia A. Bill, which would allow children of immigrants to attend public universities on in-state tuition, was abducted by two unknown male assailants. The two men dragged her into a nearby field, where they proceeded to write racial epithets all over her body. They then traced over the slurs with a knife, cut off Muñoz's hair, and attempted to rape her; Muñoz managed to escape. The next day, in the UC Davis Memorial Student Union, another unknown male assailant threatened at knifepoint to kill her and Polanco if she continued her work on the bill. In addition to the physical attacks, Muñoz received death threats at her

workplace. The nature of these attacks appear to be racially motivated—all the assailants made degrading racial comments; all three warned Muñoz to stop working on the Leticia A. Bill proposal. The bill has met resistance from Governor Wilson.

The Chicano community of UC Davis held a campus march on April 28 to protest this racially-inspired violence. Various student and community groups organized the march. Margie Bertas, who is with the UC Davis chapter of MEChA (Movimiento Estudiante Chicano de Aztlán), said, "The university needs to understand this goes on every day for People of Color.. The whole Chicano community is pushed to the wall." A group of approximately 300 people marched through campus, chanting "Hell no, we won't go!" and "Chicano Power!" to Mrak Hall, the campus' administration building. Upon arriving at Mrak Hall, the ensuing rally featured student speakers from various groups. Senator Art Torres and Assemblyman Polanco also

— Dolores Garay —

## Betty Shabazz Speaks at UC Berkeley

ON TUESDAY, APRIL 6, 1993, in Zellerbach Auditorium, the Berkeley campus and community had the opportunity to hear guest lecturer Dr. Betty Shabazz, wife of late civil rights leader Malcolm X; she addressed issues such as future change through self-determination.

The moment Dr. Shabazz stepped on stage, she was welcomed with a standing ovation. A recurring theme that was evident in her lecture was the need for people to take initiative in changing social inequalities prevalent in society: "We must learn to analyze and intellectually respond to a system that oppresses us."

Dr. Shabazz reiterated the fact that the system continues to remain unequally balanced. She stated, "We are as far away today as we were fifty years ago. Your charge and challenge is to turn the destabilization around." The ideology behind her message reflected several of Malcolm's agenda.

She also said that it was through Malcolm's inspired teachings, advice, and friendship that she grew from a "domestic girl" to the highly educated and accomplished woman she is today. She spoke of Malcolm with great admiration, passion, and reverence. "After twenty-eight years it is still difficult...I have never met a man like him; he was my teacher and friend long before my husband and lover."

She dispelled the myth that Malcolm was a violent person, stating that although his messages were intense, they did not directly advocate any form of violence: "Malcolm was never part of any violence. The only violence that he was ever part of was his death, and he didn't commit it."

In her final words she advised, "I wish you success that equals your talents and determination...remember, you are your own masters."

— Zohré Fata & Suraya Fadel —

## Buttonwillow Fights for Environmental Justice

ON SATURDAY, APRIL 24, 1993, over 500 residents of Buttonwillow, California, and their supporters gathered for a day of protests against the expansion of the hazardous landfill operated by Laidlaw. Buttonwillow, a small farming community of 1,500 (over 60% Latino/a) located twenty-five minutes west of Bakersfield, is just one of the many communities of color and poor communities fighting the unfair siting of hazardous and toxic facilities. The day's events, organized by Padres Hacia Una Vida Mejor (Parents for Better Living), began with a rally in the community park, followed with a four-mile march to the landfill, and ended with a dinner and dance.

Laidlaw has proposed to the United States and California Environmental Protection Agencies (EPA), that the dump, known as the Lokern Facility, be reclassified as a Class III landfill. The dump is currently one of three Class I landfills in the state, and it accepts both hazardous and non-hazardous wastes from the petroleum industry. The reclassification would allow Laidlaw to accept waste from industries other than the petroleum industry, and to construct a new landfill to replace eight current dumps in the area, expanding total capacity for waste.

Possible contamination of groundwater is one community concern, as the California Aqueduct is located just 2,600 feet northeast of the landfill. The groundwater beneath the dump is undrinkable but is used for agricultural purposes. Furthermore, since traffic is projected to increase up to three times on the roads leading to the dump, there is the concern of increased accidents by residential areas and by the community school.

Parents for a Better Living, led by women and men of color, brought together such diverse interests as farmers, farmworkers, their families, and even the Lion's Club, who presented Laidlaw with a "Bad Neighbor Award." Residents from neighboring Kettleman City, who are fighting Chemical Waste Management's proposed toxic incinerator, were present in force. Other supporters included student, and community and environmental groups such as Mother's of East L.A., Greenpeace, California Rural Legal Assistance, and California Communities Against Toxics. The event also kicked off a national bus tour of representatives from East Liverpool, Ohio, where the nation's largest toxic waste incinerator has just been given a permit to operate, even though Clinton and Gore campaigned on a promise that the facility would not be allowed to operate.

— Penn Loh —

## Solidarity for Haitians on UC Berkeley Campus

THE BAY AREA COMMITTEE to Shut Down Guantanamo held a press conference on April 14 to inform the public and media about the actions concerning the Haitians interned at Guantanamo Bay. The press conference was the first in a string of week-long

to pay the government to get out of the camps in Texas. Now, his status as a refugee is uncertain: "I am in limbo." UC Berkeley professor Percy Hintzen compared the Haitian situation to the Japanese internment camps during World War II. "Haiti has always been seen as a symbol of Black inferiority. We need to destroy this image." Actor Danny Glover spoke of his outrage as a Black American. Local rapper Michael Franti of the Disposable



events concerning their release. A seven-day hunger strike on the UC Berkeley campus, in conjunction with strikes at San Francisco State University and Stanford, kicks off Western Regional participation in what has become a nationwide student movement demanding the "immediate release of the approximately 190 Haitian refugees."

At the press conference, Robert Rubin, the lead attorney for the refugees, spoke about the plight of the Haitians. He discussed their miserable conditions and desperate morale after weeks of internment: eighty people passed out during their almost two-month hunger strike and fifteen people attempted suicide. "It's a race issue when the government helps white Cubans flee [to the U.S., where] they later end up on talkshows, lauded as heroes."

Other speakers included Max Blanchet of the Bay Area Haitian American Council, who translated as a Haitian refugee, Naissance, spoke of the horror of having to flee his country for political reasons. Naissance discussed being shuffled around three states, from camp to camp, state to state, and finally having

Heroes of Hipocrisy rapped a *cappella* about the plight of the Haitians: "It's a crime to be broke in America/It's a crime to be Black in America/It's a crime to be Haitian in America/It's a crime to have AIDS in America."

Also on hand were student strikers Patricia Burnes of UCB and Terry Mullin of San Francisco State University. A student striker from Stanford invoked President Clinton's inauguration: "It's not the dawning of the day Maya Angelou spoke of."

A rally on Sproul Plaza was held the following day. The rally drew a crowd of about 150 participants and featured various speakers. The crowd swelled to about 300 people when Ethnic Studies supporters ended their campus-wide march at Sproul Plaza to display solidarity with the Haitians.

— Dolores Garay —

*Diatribe note:* At press time, one of the Haitian refugees interned at Guantanamo Bay died of AIDS-related illness due to lack of medical attention. Brutality by the military police is also suspected to have contributed to the death.

## Chicano/Latino Law Student Association Grades California Law Schools

THE CALIFORNIA LA RAZA Law Students Association (CLRLSA) held a press conference on Tuesday, April 13, to present a statewide evaluation of California law schools' treatment of Chicano/Latino students. Law students from Hastings, McGeorge, Santa Clara, UC Davis, Golden Gate, Stanford, and Boalt evaluated their respective law schools in the following categories: admissions, faculty diversity, student environment, Chicano/Latino recruitment, and curriculum.

Chris Arriola, co-chair of CLRLSA, criticized local law schools for their regressive policies that hamper the admission of Chicano/Latino students: "In twenty years, we're going to be over half the population of

California, and still only 3% of the lawyers."

According to CLRLSA, Boalt Law School was chosen as the location of the first press conference and rally for two reasons: Boalt Hall has been at the center of attention with the recent Office of Civil Rights investigation on admissions, and as one of the leading institutions in the country, the policies created at Boalt Hall affect other schools in the state.

Boalt received the following grades: Admissions policy: D, Faculty diversity: D, Student environment: C-, Chicano/Latino recruitment: D+, and Curriculum: D. Dean Herma Hill Kay of Boalt Hall stated, "I am trying to change the institutional commitment here and place a higher priority on what we are doing in terms of faculty diversity."

After each report card was read, attendants marched to the administrative offices to present a list of demands. The demands issued included: (1) all law

continued on next page



# NEWS BRIEFS

continued from previous page

school admission programs should select appropriate target ranges for traditionally underrepresented minority students; (2) an effective admissions policy that promotes true diversity and looks beyond standardized test scores and indices; (3) strong academic support programs for the retention of students; (4) meaningful student involvement in admission processes. (5) Special admissions questionnaires that will include specific questions addressing disadvantage and community involvement.

Third year law student

Humberto Benitez stated, "This is not only a Boalt Hall problem. This is a California La Raza Law Student Association problem across the state of California."

— Frances Contreras —

## UC Berkeley Women's Center Threatened

THE WOMEN'S RESOURCE CENTER (WRC) of UC Berkeley, currently located at 250 Golden Bear Center (GBC) on campus, houses women's groups such as

Sexual Harassment Advocacy and Peer Education Program (SHAPE), Mujeres en Marcha, Asian Pacific American Women Initiating for Rights and Empowerment (ASPIRE), Black Women Support Group, and Sistah Sistah, and provides advocacy, counseling, and access to a women's library. "It is an important space for women to be comfortable, to study, and for emotional and academic support," comments intern Victoria Fernández.

Effective July of this year, the WRC will be clustered administratively, and possibly physically, with New Student Programs and Student Life Advising due to budget cuts. Administratively, instead of reporting to the Dean of Student Life (Francisco Hernández) as it does now, the

pending cluster situation will have the WRC reporting to the Assistant to the Dean Karen Bismon. "The cluster will give us a chance to reach underrepresented students as well as new students," say Student Affairs officers Nancy Chu and Elizabeth Riviera.

Physically, 250 GBC will possibly be shared with New Student Programs. A third-year student, who chose to remain anonymous, fears that she will lose her safe place: "Sharing the WRC with other programs might make a crowded and intimidating environment, especially for women who are dealing with issues such as sexual harassment or rape." The Dean states that the space will be "a resource center for more than just women."

— Cristina Gastelu —



Re-historize  
Politicize  
Demonstrate  
Activate  
Expose  
Suppose  
Rant  
Recant  
Feel the Vibe

diatribe

# ENTER FOR RACIAL EDUCATION

EARN CREDITS FOR FALL 1993 VOLUNTEER INTERNSHIPS AVAILABLE:

- "Unlearning Racism" workshop leaders
- Conference/Workshop Organizers
- Publication Interns

In the past, the CRE Workshop has been host to many provocative and enriching programs: One of these programs, the *Face to Face*

dealt with homophobia and sexism in the People of Color Community. The CRE has also hosted a

Women of Color Retreat, and facilitated in the publishing of *In Your Face* and *Smell This* (The Men of Color and Women of Color Anthologies, respectively). Future programs include: Workshops on environmental racism, People of Color and AIDS, Ethnic Studies, and film showing

**312 ESHLEMAN HALL**  
**(510) 643-9921**



## Violence in Mississippi continued from page 3

The Commission on Human Rights Abuses in Mississippi (CHRAM) conducted hearings from March 16 to March 18 in Jackson to hear testimony concerning alleged suicides by hanging in county jails around the state. The commission, along with various civil and human rights groups, community organizers and grass roots activists, gathered to intensely scrutinize several such deaths, including those of Andre Jones and David Scott Campbell. Jones' case has received recent national exposure with the independent investigation of Dr. James Bryant of Chicago, whose autopsy findings contradict those of the Mississippi state pathologist. As written in his autopsy report dated September 3, 1992, Bryant asserts of the rope burns on Jones' neck that "the ligature furrow is circumferential and closed without a knot impression. This is usually indicative of a homicide. The evidence of blunt trauma to the face and shoulder indicates some sign of struggle. Furthermore and most compelling, the decedent was found hanging in a shower stall by a shoelace mounted several feet above his head without a chair or stepstool nearby. It is physically

**Lynching is not merely passion-play nor fear-generated assaults on Black people by drunken rednecks.**

impossible for a person to pick himself up by a shoestring and hang himself from the rafters of a shower stall without the aid of a chair or stepstool."

The case of David Scott Campbell exposes a continuum of senseless brutality surrounding interracial liaisons, but upon further inquiry the issue becomes larger because, as many Blacks have claimed, law enforcement has been infiltrated by the Ku Klux Klan. Nicki Griffin, 20, a white woman and Campbell's former girlfriend, testified at the hearings that she believed Campbell was murdered by Neshoba County sheriff Hubert Waddell and local Philadelphia, Mississippi, officers and deputies. It had apparently been common knowledge that he, as was stated

in testimony, "had a penchant for white women." Campbell was found hanged in the Neshoba County jail on October 10, 1990. W.C. Campbell, the victim's father, had tried to "warn" his son of the possible dangers of this

union. "I told him and told him to quit messing with white women, but he wouldn't quit. I told him that because that was the way I was raised," he told the commission.

Upon being processed in jail, Campbell was said to have been making a ruckus that could be heard throughout. Suddenly, a power outage plunged the entire jail into darkness. An hour later, after the lighting was restored, he was found hanging in his cell. Nicki Griffin contends that initially there was no direct opposition to their dating from Sheriff Waddell, but that subsequent to Campbell's death he harassed her at her trailer because she and some of her friends dated African American males. She also stated that at one point, Waddell told her that he did not care what happened to Black people.

CHRAM has done several things to address the problem thus far. For example, some members of the commission have sought Justice Department intervention. Not only are they requesting a thorough investigation of hangings in jails, but they also want verification of whether white supremacy has infiltrated law enforcement through a special prosecutor. Dr. Joseph Lowery, head of the Southern Christian Leadership Conference and vocal opponent of historical racism and white supremacy in the South, is urging the public to consider boycotting Mississippi's largest and most lucrative industries if appeals to Governor Kirk Fordice fail to effect solutions to the problem. Thus far, Fordice

has not appropriately responded to demands for a commission to reform the state's prisons and jails. Mississippi is one of six states nationwide not to have specific set standards for prisons.

The industries being considered as possible targets for boycott are poultry [\$4 billion], catfish [\$1.5 billion], forest products [\$700 million to \$4 billion], cotton, and soybean [\$1.7 billion]. To some, this strategy will hurt Blacks more than anyone

people are left with no other choice if the state refuses to change its racial policies and practices."

The issue at hand is more than an indictment on contemporary racial policy in Mississippi; it is but one facet of many that speaks to the historical symmetry of power, lynching, white supremacy and sophisticated institutional apparatus that best serves white men: "It's the same kind of bull Mississippi handed out in 1955," says Charles Tisdale, publisher of the *Jackson Advocate*, "but now the

Klan wears a three-piece suit instead of a pointy hat and robe." Tisdale is quite familiar with this, since he has been repeatedly threatened and harassed by the local power structure of Jackson. He claims that he has had his home shot full of holes; the IRS is now conveniently interested

in his taxes; local bankers and the Chamber of Commerce have expressed their indignation at his attempts to expose the issues; and of course, the local police and sheriffs have relied, as they always do, on intimidation. At last word, Attorney General Janet Reno is close to initiating a full federal investigation. ■

**Rather, it is an assertion, reassertion, alignment and maintenance of white power.**

else, but others have pointed out that the system as it is must be severely altered. It is projected that a boycott of Jackson alone over a month's time could, with a 20% participation, destroy substantial profits for large companies. Alvin Chambliss, a legal council from Oxford University, contends, "As far as the sanctions are concerned, Blacks and poor

**CAMPUS  
Discount**  
(510) 848-0425

Photo Processing  
Health & Beauty Aids  
School Supplies  
CAL Clothing

Hours:  
Mon-Thur 9am to 9pm  
Friday 9am to 7:30pm  
Sat & Sun 11am to 6pm

## Haitians at Guantanamo continued from page 3

ical needs, the government has done little to ensure proper nutrition beyond a minimum number of calories; fresh fruit, vegetables, and milk are rarely provided.

Until recently, the 189 Haitians were prevented from speaking with their families or lawyers in the U.S. They have been victims of random brutality by military police, and peaceful demonstrations have been violently repressed. There have been reports of sexual harassment and abuse.

In a letter to the department of Health and Human Services dated March 1, 1992, Dr. Effler of the U.S. CDC warned the military about the "threat of an infectious outbreak" at the camp if toilet and sanitary facilities at Guantanamo were not improved.

Such conditions are especially dangerous for these refugees, most of whom are HIV positive. As a result, health organizations have sharply criticized the HIV quarantine. The CDC warned the government that "concentrating people known to have an infection that causes immunosuppression in a tent city is a potential public health disaster." It was also mentioned that the CDC and the World Health Organization (WHO) "do not support a policy of quarantine for people that are HIV positive."

On March 25, Dr. James Mason, Assistant Secretary for Health in the Bush administration, echoed Dr. Effler's concerns in a letter to INS Commissioner McNary.

policy of detaining Haitian refugees *incommunicado* on Guantanamo Bay Naval Base.

Judge Sterling Johnson, Jr. is presiding over the suit in the U.S. District Court for the Eastern

four times. In their fifth attempt, they succeeded. As a result, eighty-nine refugees who refused to go through a second INS interview without legal representation, were returned to Haiti.

**President Clinton promised to lift the HIV exclusion, but has shown no sign of fulfilling his promise in spite of the authority he has to allow the refugees into the country at any time on humanitarian grounds.**

### THE LEGAL BATTLE

In March 1992, the Lowenstein International Human Rights Clinic of Yale Law School, the Center for Constitutional Rights, the ACLU Immigrant Rights Project, the San Francisco Lawyers' Committee for Urban Affairs, and the law firm of Simpson, Thacher and Bartlett, filed a suit challenging the U.S.

District of New York. On March 27, 1992, Judge Johnson issued a temporary restraining order preventing the government from repatriating Haitians with credible fears of persecution without first allowing the Haitians to speak to lawyers, an order allowing lawyers to visit Guantanamo to counsel their clients for the first time.

The U.S. government tried unsuccessfully to halt the order

On June 10, only a few weeks after the eighty-nine were returned to Haiti, the U.S. Court of Appeals for the Second Circuit affirmed the district court's preliminary injunction, granting HIV-positive Haitians on Guantanamo the right to counsel, thereby dissolving the Supreme Court standstill. The government then stopped all processing and asked for a review of

the June 10 decision. The Supreme Court met on March 26, 1993, but has still not reached a decision.

The trial on the Haitians' right to counsel was held from March 8 to March 25 in the U.S. District Court for the Eastern District of New York. The plaintiffs sought to convert the June 10 preliminary injunction into a permanent injunction. Judge Johnson has yet to announce his decision.

During the trial, the government's own witnesses testified that adequate medical care cannot be provided to many of the Haitians on Guantanamo. In response to these testimonies, Judge Johnson issued an emergency Interim Order on March 26, mandating that within ten days of the date of his order the government must "provide the level of adequate medical care recommended by its doctors...[or] medically evacuate such class members to a place (except Haiti) where such medical care is available." Counsel for the Haitians estimate that approximately forty-eight refugees will be brought to the U.S. if the order takes effect. The government has not yet announced whether it will seek to halt the order pending appeal. ■

This article was reprinted with permission from the Yale Committee to Free the Haitians.



# Freeways, Communities, and Environmental Justice

## An Interview with Chappell Hayes of the Clean Air Alternative Coalition

BY PENN LOH

**F**reeways. Almost everyone has driven on one. Americans spend increasing amounts of time on the increasingly congested freeways. However, most of us rarely think about the communities that have been divided by the free-

health and environment of the community." They claim that other alternatives such as widening Middle Harbor Road and Maritime Street or widening Interstate 580 were not considered, but could cost less and cause less damage to surrounding communities. The Caltrans plan would impact about 7,000 residents in a neighborhood that is

### INTERVIEW

way, the homes and businesses that used to be located where we are now driving, or the health impacts of the carbon monoxide, lead, and other exhaust pollutants that our cars and trucks spew into the surrounding neighborhoods. These impacts usually fall quite discriminately on communities of color and poorer communities.

One such community is fighting back. West Oakland was the site of the Cypress section of Interstate 880 before the Loma Prieta earthquake of 1989 destroyed the double-decker freeway. Although Caltrans has decided not to rebuild the freeway in the same place, the Clean Air Alternative Coalition wants to keep the reconstruction even further away from their neighborhood.

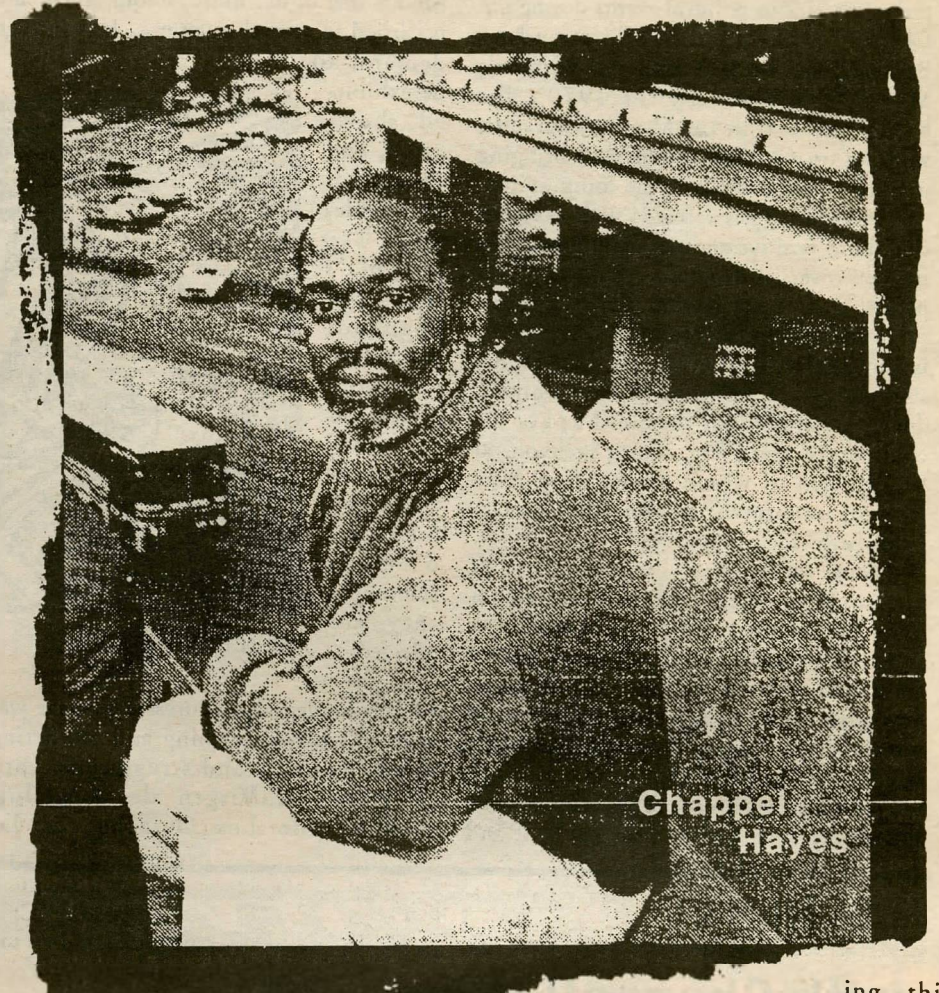
Together with the Church of Living God Faith Tabernacle, the Coalition filed a lawsuit on March 2 charging that the \$700 million Caltrans plan would cause "irremediable damage to the

seventy-five percent African American, nine percent Asian, and eight percent Latino.

*Diatribe talked with Clean Air Alternative Coalition president Chappell Hayes about his community's struggle and organization for environmental civil rights.*

**PENN LOH:** When did your group form? What brought people together?

**CHAPPELL HAYES:** The Clean Air Alternatives Coalition came together in response to the community's need for input on the decision about how or where we were going to replace the double-decker freeway that came down during the Loma Prieta earthquake. When the old freeway came down, we didn't immediately organize; in fact, there were some other community-style organizations that started coming together to bring our voice into focus. Most of the members of the coalition attempted to work in that framework first,



Chappell Hayes

and then we found that some of the politicians and some of the factional folks were willing to talk more friendly with the decision-makers than the interests of our community would allow. They were basically setting us up to sell us out, so we formed the coalition with the sole objective of fix-

ing this transportation problem—not trying to fix the world.

**PL:** I see a lot of people thinking that there is a big gap between environmental organizations and community groups. How do

continued on next page

# The Art of Survival

## Chicana Artist, Ester Hernández, Uses Her History to Paint

BY SURAYA FADEL

**E**ster Medina Hernández is a successful, well-respected, politically aware Chicana artist of both Yagui and Mexican ancestry. She was born and raised on the western slopes of the Sierra Nevada in the central San Joaquín Valley of California, an area known for its natural beauty and integral relationship to the ongoing farm workers' struggle.

Hernández grew up in a family of six, with politically active, farm-working parents who were involved with the Farm Workers Union formation, as well as other struggles and strikes from the 1930's on. Evolving from fear and concern, her controversial artwork has existed and flourished since the 1960's Chicano Movement, reflecting her experiences and upbringing in the farm-working community. Addressing various political and social issues, her pieces continue to be

*As often as I can, I make images of farm workers to keep them alive in people's minds because they are invisible.*

increasingly popular among Mexican and Latino groups.

Hernández's art often depicts the Mexican farm workers' oppression and struggle for survival. She states, "As often as I can, I make images of farm workers to keep them alive in people's minds because they are invisible. One of the things I've always done is to try and show another side of who we are, but mostly I'm doing it for Chicanos. I admit it—my work is for our people."

Hernández learned early the ethic of struggling to make advances, to make things right. At a very early age, Ester was introduced to the hard labor of Mexican farm workers. She often recollects the horrid conditions in the fields, where there was no sign of water, bathrooms, or food; few precautions existed and little was known about pesticides and chemicals. It was hard work "for both the men and women in my family who worked in the fields. In order to survive, we had to contribute and work together. We were expected to carry the load to the best of our ability," she says, adding, "I remember instances when we were literally sprayed on. It was really bad and I still worry about it in terms of its impact on me—my health, future, and family."

Hernández's first art exhibits began in



kindergarten with no support from teachers for her subject matter—her family and community. It was through her intense involvement with her family, community, and nature that she learned to develop a deep respect for the arts. Her mother carried on the family tradition of embroidery from her birth place in North Central Mexico; her grandfather was a master carpenter who made religious sculptures; her father was an amateur pho-

tographer and visual artist.

In 1974, Hernández graduated from the University of California at Berkeley with an Art degree. It was through attending Berkeley and living in the Bay area that she became politically active. She used her artistic skills to start collaborating with other Chicano individuals and organizations, such as MEChA (Movimiento Estudiante Chicano de Aztlán), to inform people of different activities and issues existing in farm-working communities. Hernández remembers organizing events and passing out leaflets. "Those were the days we raised hell, picketed, boycotted, and kept it all alive," she says with pride. Such political and active involvement kept her in close contact with her family and community back home, allowing her to acquire the latest updates on current activities and issues within the valley.

When she arrived in the Bay Area, Hernández created banners, signs, posters, leaflets, and pam-

continued on next page



## The Art of Survival

cont. continued from previous page

phlets for various political events during the Chicano Movement. While attending Berkeley, she worked with the Women's Mural Movement. In the 1970's she became involved in Las Mujeres Muralists, working on Chicano murals and bringing up various issues affecting the community.

Hernández has received wide recognition, both positive and negative, because of the controversial depictions of some of her pieces. One of her famous works, a classic print relating directly to farm worker issues, is Sun Mad, a 1981 serigraph that emphasizes dangers of pesticides to farm workers. This piece transforms the Sun Maid of the commercial raisin box into a skeleton, at the bottom of which reads, "Sun Mad Raisins, unnaturally grown with insecticides, herbicides, fungicides."

Sun Mad was created out of Hernández's anger, rage, and frustration upon the discovery of water contamination in her hometown, Dinuba, where raisins are grown. Hernández says, "I was scared and pissed off; it led me to think and remember working in the fields where my family and I had first, direct contact. While we worked, we breathed it, cleaned our nose in it, were totally immersed in it and

sometimes sprayed on; afterwards, I would go home and again have to use contaminated water as I bathed and cooked."

Although too controversial and threatening for several traditional Mexicans, Sun Mad is one of her most famous works and is carried in several museums. It is in high demand to be exhibited, showcased, and discussed. Hernández states, "Times have changed; people are now more interested in environmental issues and better understand how they are affected."

The art of Hernández also addresses nuclear war, women's issues, birthing and mothering, death, politics, and struggles in Latin America. La Virgen de Guadalupe Defendiendo Los Derechos de Los



MERCURY POISONING

Chicanos (1975)—"The Virgen de Guadalupe Defending Chicano Rights"—is an image of the Virgen de Guadalupe as a martial arts fighter which was published while she attended Berkeley. This piece stirred much controversy and opposition among the traditional Mexican community

because it appeared as a form of retaliation against men and Catholicism. But according to Hernández, her main intent was to create a "rallying cry for women to break that mold of the submissive, docile little virgin." She was releasing the new

Chicana fighter activist, who fights for her own rights and the rights of her people. Hernández firmly states that her intention was never to destroy the Church nor the Virgen: "I did it for the love of my people, not out of dis-

respect as some have accused me of."

Hernández's link with other Third World people at Berkeley, in particular a Pan-Indian group, introduced her to environmental racism. She became more aware of the treatment of lower-class, underrepresented communities as dumping grounds. Her illustration of the Mercury Poisoning resulted from her discovery of an article depicting the mercury contamination of Canadian Indian waters. The Malathion Spraying is an illustration Hernández created based on its 1981 occurrence in Oakland, when the Mediterranean fruit fly was discovered. The city was sprayed before people knew about any potential dangers it could cause them. Hernández says, "[There] was a sense of hopelessness while helicopters were going around in formations like Vietnam."

Today, Hernández continues her political and social activism, especially her art work, which continues to be controversial, but nevertheless showcased. In addition, she teaches art in San Francisco and sometimes gives lectures on her work. "I'm a visual person; [I] always have been that way, where I work on my ideas, emotions, and feelings visually." Hernández truly believes in her artistic work as a means of creating change, educating people, and making them more aware of many important political issues. ■

## INTERVIEW

### with Chappell Hayes cont.

continued from previous page

you perceive yourselves?

**CH:** You have to recognize that a coalition by definition is a group of people who come together from a broad set of circumstances and directions, people with varying directions, focuses, and issues, people who have found a common ground.

What we all have in common is our principled stand against staging another freeway in our West Oakland community. There are people who are there because they hate freeways anywhere and fight freeways around the world. Then there are other people who just live there and don't want to smell another smelly, funky freeway outside their window. There are others who are just informed about the effects of freeways. There are people in our group who are members of some of the mainstream environmental organizations and stand with our community because they recognize that the fight against environmental racism is the order of the day.

When you say environment, it invokes images of the spotted owl and the ancient forest. I'm certainly concerned about those issues, but it doesn't usually connote the urban environmental issues that I'm usually involved in. Yet, most people would call me a civil rights worker or community organizer. I'm all those things too, but I won't relinquish my claim to a leadership role in the environmental movement because I'm part of the environment.

**PL:** You brought up the term "environmental racism." I understand that it is a basis for your lawsuit. Can you talk more about that?

**CH:** Well, it's a unique approach to leveling our charges and seeking redress, but it isn't a unique concept. The way that the environmental racism plays itself out is in the same way that employment racism or housing racism has played itself out. You either are very overt and are gauging how you're going to take certain actions based on the color of the people involved, or you're using secondary and tertiary criteria that uniquely fit the target population that you're hurting.

So in this instance, when it comes to transportation planning, the bureaucrats and politicians usually look to the path of least resistance, which means those folk

who are the poorest, the least educated, and the least represented. That's where you want to put up your freeways and toxic dumps.

When the housing goes, so goes the drug stores, the Laundromats, doctors and lawyers, the supermarkets, all the facilities and services that are needed to make a neighborhood. So in our lawsuit, in the same tradition that people of color have sought redress in the courts for discrimination in housing and employment, we are pointing to discrimination in our environment.

When it comes to transportation planning the bureaucrats and politicians usually look to the path of least resistance, which means those folk who are the poorest, the least educated, and the least represented.

opment has already taken its toll on a community like West Oakland. I'm wondering whether you have a vision of how development should take place to be fair to the people in communities who are already hard hit, to give those people a chance to be part of the process?

**CH:** [I believe] development should always occur according to the highest and most identifiable needs of the broadest and most inclusive community.

If you can get to that point, usually you will get a type of development that is sensitive to the need to be able to walk to work, shopping, and entertainment and talking more generally about economic development. And where you want economic development, you've got to have an economy. That's a big piece of where African Americans and other people of color have been significantly left out. We're not participating in the mainstream economy.

We can't get work, we can't get con-

tracts, we can't get our education. So what tools do we have to fight with? A lawsuit, man, that's no tool to fight with. That's sort of a last resort. We use what we do have, which is the ability to organize and to place our demands.

**PL:** I'd like you to explain more about what you think organizing is and how your group goes about it. How does organizing empower you?

**CH:** As a Black man in America, I come from an organizing tradition. Community organizing reached new heights in the Civil Rights Movement. I say with great pride that African Americans have established the paradigm. The clipboard and the petition is not a brand new item, but we raised it to new heights. We use newsletters and flyers and forums. We go to the tra-

I believe that with the kind of power we each yield, that every opportunity we have to put that together has a really explosive effect, a really growing kind of phenomenon.

ditional gathering places, and we talk with people. I'm maybe a little rhetorical when I say that organizing people is just a matter of respecting them and listening to what their ideas are and assisting them to bring those ideas into focus.

Everybody wants pretty much the same thing in basic terms, and that's respect and consideration. If we were given that in adequate measure, organizing would be very difficult. But since we are so patently denied, we just present ourselves and give people an opportunity to weigh in what's going on. Together, we fashion sometimes the most simple strategies like protest[ing], and that helps us focus our complaints. Or sometimes we do voter registration. We know that some politicians who represent us are very sorry. They need to be aired and replaced every once in a while, so we try to arm the community in that way. Finally, as a last resort, we recognize as many of our Constitutional rights as we can, and we assert them to the greatest extent possible.

**PL:** A lot of people these days—younger people—seem to be more cynical about organizing. People have so many time and resource constraints. How do you go about getting more people involved?

**CH:** Well, we just wait. We usually don't lose confidence in the face of hard times. It's not really just the youngsters that get in a hurry. Those time and resource constraints are felt pretty much across the board.

It's difficult to convince someone that you can be effective, that you've got an approach that is workable. It's a lot easier to just demonstrate it. We actually published our strategy and handed it to the opposition to let them know that we were not going to let up and that we were going to follow through to a just conclusion. They didn't believe us, and some of us didn't believe ourselves. That's what organizing is all about, and the successful organizer is the one who gets a focus on the ultimate goal of the organization and keeps that focus and doesn't let it up. Ultimately, the power of the organization carries the day.

**PL:** Many students at Berkeley come from outside the Bay Area. Although some become part of the local communities, most tend to isolate themselves to the campus community. How do you see students as fitting into the broader community, and how can the students who read this interview support your efforts and contribute in a positive way?

**CH:** I think in some quarters students get real short shrift because they're seen as very temporary participants and [as] having their loyalty and concerns distant from the issues at hand.

I see it quite differently. When I was growing up, my parents used to always say, "You go out there and you remember that you're representing us." So, I've long seen myself as an emissary of my family and community no matter where I was. I'd like to respect students in that same light. Everyone has a contribution to make. You know that's what organizing is all about—finding the proper use for everyone's energy. It's very easy to figure out what to do with a lawyer. When you get [to] this stage in a struggle, there's a lot of legal work. But there are certain things that everyone can provide, such as financial support [or] door-to-door work.

I guess I'm a bit of an optimist. I believe that with the kind of power we each yield, that every opportunity we have to put that together has a really explosive effect, a really growing kind of phenomenon. I thrive on that. I look for it all the time. ■





# Ethnic Studies:

## Ethnic Studies Actions Up To Date

BY BILLY CHEN AND CRISTINA GASTELU

**NOW:**

■ Occupation and Blockage of California Hall  
Wednesday, April 7, 1993

At 10:30 a.m., forty-six students took over California Hall, refusing to leave without immediate realization of their demands: institutionalized growth plan for the Ethnic Studies department towards a Third World College, including departmental status by Fall 1993 for Comparative Ethnic Studies, Native American Studies, Chicano Studies, and Asian American Studies; plan over the next 3-5 years to increase the size of ES faculty to meet growing demands on courses and increasingly diverse state population; immediate admissions increase to Ph.D. program; immediate institutionalization of ES budget; continued control by ES of its undergraduate admissions; protection of student services from further cuts; and immediate meeting with Chancellor and Provost to discuss these issues with students.

Outside student supporters who blocked access to and from California Hall numbered over 100. Shortly after 5:00 p.m., UC police Lt. Beckford maced twelve students blocking the north door as the police entered the hall to arrest the students inside. Only the last demand was met.

■ 7 AM Negotiation Meeting with Chancellor Tien/Provost Christ  
Friday, April 9, 1993

A deliberately early, 7 a.m. time was set for this first negotiation meeting. ES Coalition negotiators were told the demands could not be met because of the prevailing "political climate." Most notable was Christ's clear statement that there were no budgetary obstacles to departmental status.

■ ES Coalition/ES Faculty Meeting  
Monday, April 12, 1993

Four student-initiated goals for the ES faculty were agreed upon and emphasized: to work in tandem with students in approaching the administration; include students and staff in future talks with the administration concerning ES's institutional location; form a working student/faculty group aimed at facilitating regular communication between students and faculty; and issue a public statement of support for student actions aimed to force the administration to negotiate with ES. A representative group was established to draft a joint student/faculty position to present to the administration.

■ Second Negotiation Meeting  
Wednesday, April 14, 1993

Attended by Provost Christ and Gerald Mendelsohn, the new Dean of the Social Sciences Division. Again, the "political climate" was not conducive to the realization of demands. Provost Christ reinforced her earlier statement, that advancement to departmental status poses no budgetary problems.

■ Occupation of Men's Faculty Club and March  
Thursday, April 15, 1993

At 11:30 a.m., over 100 students occupied the Club, an action meant to pressure Academic Senate members, who have power to realize ES demands.

**THEN:**

These actions, which to some may seem inexplicable, are consequences of a twenty-four year delusive denial of the turbulent and unfulfilled history of Berkeley's ES department. To express the motives and feelings of Ethnic Studies Coalition students and to reach concerned, previously uninvolved, People of Color, we must look at history:

■ Third World Liberation Front (TWLF) Strike Begins  
January 22, 1969

■ Interim Department of ES Established by Chancellor Roger Heyns/Academic Senate—March 4, 1969

■ Early Development of ES—1969-1972:

- Ethnic Studies had only one tenure position in the entire department.
- As reported by the Collins Committee, gradual deliberate, student suppression was achieved: "The Coordinators of each Ethnic Studies Division...[had] moved toward tightening administrative procedures, which in view of this committee had been too heavily influenced by student participation."

■ First Afro-American Studies Coordinator Ousted by Administration—June 1972:

As the Collins Committee stated, the first Afro-American Studies Coordinator, employed in the ideological environment of the TWLF Strike of 1969, "was replaced by the Chancellor...on grounds which included mismanagement, failure to elicit confidence from the broader

# The

# Struggle Continues



campus community, and non-cooperation with duly constituted faculty committees. The new Coordinator...was given a mandate from the Chancellor to develop a program and faculty of highest academic quality." This replacement was effected by scrupulous administrative reviews that had hitherto "capitulated to the demands of the Ethnic Studies divisions...due to...inexperience with confrontational tactics, faculty vacillation when faced with minority pressures, and a feeling that many of the courses were so unconventional as to defy evaluation by standard means."

American Studies...student participation in policy-making was less in evidence than in the other three divisions"; "the result of these moves was the reordering of priorities and operating procedures in Afro-American Studies"; "a rich curriculum emphasizing the humanities and social sciences and de-

emphasizing community projects has recently been developed under the leadership of the present Coordinator" "the recent...upgrading of the faculty and curriculum have contributed to an increased acceptance of the division by the campus community."

The ousting seemed a direct action implying acceptance of ES

curricula that was but temporal and appeasing; it was a forceful application of incongruous, normative tactics on a fundamentally non-conventional cur-

continued on page 10

**You see diversity.  
We see Hypocrisy.**

This transfer, the employment of William Banks as Coordinator of Afro-American Studies, was necessarily an ideological and curricular shift: "Unlike the leadership changes which took place in the other three divisions since 1969, [in] Afro-

## The Third World Liberation Front Legacy:

### Time for Students Again to Demand Control of Their Educations

BY JANE CHEN

Since the establishment of the Department of Ethnic Studies at UC Berkeley as a direct result of the demands made by students in the 1969 Third World Liberation Front (TWLF) strike, the administration has not only shown an utter lack of commitment to the growth of the department, but has attempted persistently to undermine and co-opt Ethnic Studies. Without student activism in the foundation and maintenance of ethnic studies during the past twenty-four years, the discipline would either be nonexistent or would consist of a token course or two in an "American" history program. If students of color are to prevent the administrative and academic co-optation of the Department into the mainstream structure, we must again organize in 1993 to take direct action and salvage any possibility of implementing a Third World College.

An increasingly conservative administration continues to deny departmental status to the three existing Ethnic Studies programs (Asian American, Chicano, and Native American Studies) unless they are located within the Social Science Division of the College of Letters and Science. Despite the reasoning used by the administration, the history of struggle

for ethnic studies and our histories as People of Color show that the "political climate" has never been right for us. (For that matter, American politics, economics, and "mainstream" culture have never served People of Color.) A move into Letters and Science as separate departments entails the loss of structural unity between the three programs, of direct access to the Chancellor's

**A** move into Letters and Science as separate departments entails the loss of structural unity between the three programs, of direct access to the Chancellor's office, and of control in student admissions, advising, and certification of students for graduation from degree programs.

office, and of control in student admissions, advising, and certification of students for graduation from degree programs. Furthermore, Ethnic Studies departments would have to compete for funds and resources with Social Science departments which are more powerful than the three departments combined. In other words, integrating the Ethnic Studies Department within the larger mainstream of Social Sciences in Letters and Science concedes a major objective in the

TWLF strike to the administration—"Third World control over Third World Programs." Self-determination, specifically in the form of control over admissions and curriculum, was a central issue for student activists who brought Ethnic Studies into existence.

Against the background of nationwide mass movements demanding power and self-determination for People of Color, students of color at San Francisco State College in 1966 presented a proposal to the administration for increased admission of "Third World and other economically and culturally disadvantaged students," and for a "Black-controlled Black Studies Department." On November 6, 1968, after two years of working through the "proper channels" without results, and after the

Board of Trustees had fired George Murray (English instructor at the college and Minister of Education for the Black Panther Party) for his political activism, students of color formed the Third World Liberation Front. The TWLF, comprised of the Black Students Union, Latin American Student Organization, Intercollegiate Chinese for Action, Pilipino American Collegiate Endeavor, and Asian

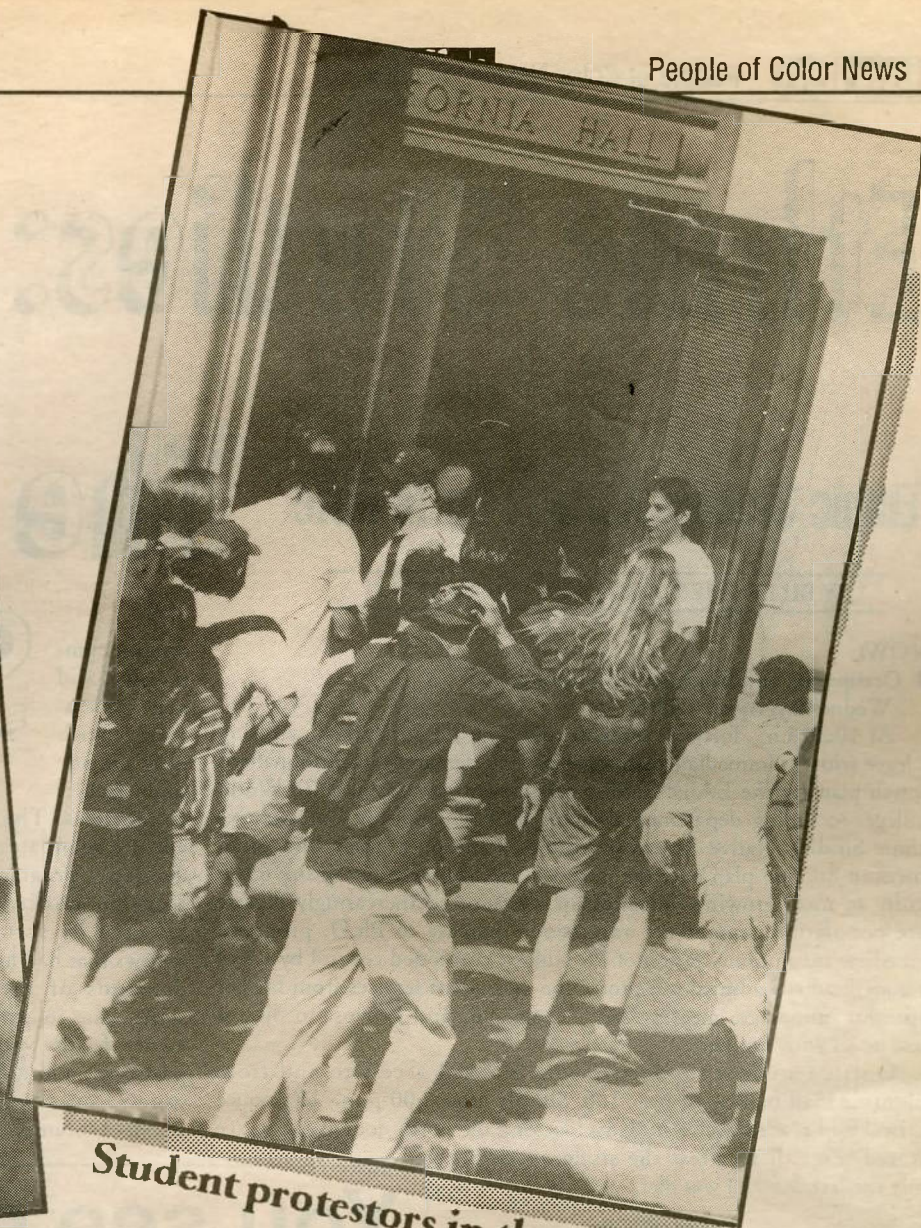
continued on page 11



Lt. Guillermo Beckford minutes before spraying protestors.



Student protestors in the house.



photography by Maritza Penagos

continued from page 9

riculum that effected its distortion. Chancellor Heyns, in a memorandum to UC President Hitch dated April 12, 1969, stated, "With proper planning the Ethnic Studies curricula should be interdisciplinary in the best sense; and, with proper institutional controls and safeguards against political and ideological abuse, they may provide us with a highly instructive model for undergraduate education on a broad front....And, since the minority groups to be studied in the proposed department constitute a major dimension in the present urban crisis, this proposal seems to be an unusually appropriate response to your plea, notably advanced in your inaugural address of May 23, 1968, that the University address itself systematically to the critical needs of modern urban society."

#### ■ Afro-American Studies Moves into College of Letters and Science—1974:

In accordance with its new ideology and curricular approach, Afro-American Studies Coordinator Banks proposed the move into the L&S Division of Social Sciences as a department: "Initially, many minority students, faculty and concerned community residents objected to the program's being placed in the College of L&S....However, the passage of time and further consideration of substantive pedagogical concerns indicate the inadvisability, for long term development, of its continuing in such a peripheral position." These "concerns" were later clarified: "Afro-American Studies in structuring community-involved educational activities recognizes that the primary focus of the activity must be the intellectual growth of the student, not service to the community"; "...scholars, not student catalysts, have the responsibility to develop and teach new knowledge consistent with a coherent and well-defined instructional and research program." Banks' approach seemed close to confining the curriculum to parochial development and indicated a lack of confidence, if not vision, in the curriculum and students.

#### ■ Intermediate Development of the Department—1972-1981:

- Establishment of Comparative ES undergraduate group major (1975) provided some measure of cohesion.
- Numerous confusing proposals for institutional location repeat themselves. The Brinner Committee endorsed pro-

posal of separate division in College of L&S.

#### ■ Recent Development of the Department—1980-1992:

- In 1984, Berkeley was first in U.S. to establish interdisciplinary graduate group in ES leading to the Ph.D.
- The American Cultures breadth requirement was implemented in 1989, "exposing all... students, in one form or another, to the topics covered in ES."
- Yet again, confusion over institutional location is the issue. The 1992 Fitzpatrick/Stack Review of ES, however, stated, "The department is now on record in affirming its unanimous support of a separate interim division which they perceive as based in a view of scholarship and pedagogy fundamental to the mission of Ethnic Studies...The department has also voted unanimously to create three separate departments."



"Inside, Outside, We're All on the Same Side"

- The Present and the Historical Problem of Faculty Resources—1993 ES Chair L. Ling-Chi Wang emphasized on April 7, 1993, "Between the two independent reviews of the department—Brinner Report 1981 and Kirkpatrick/Stack Report 1992—enrollment in Ethnic Studies had triple[d], but faculty strength remained the same...In the last two years, the department has been denying enrollment to an average of 1,100 students per semester!"

Recent events are reactions to the historical perpetuation of instability on the department and curricula by inevitable subjection to the biases of a cyclic institution, including the administration and elements within the

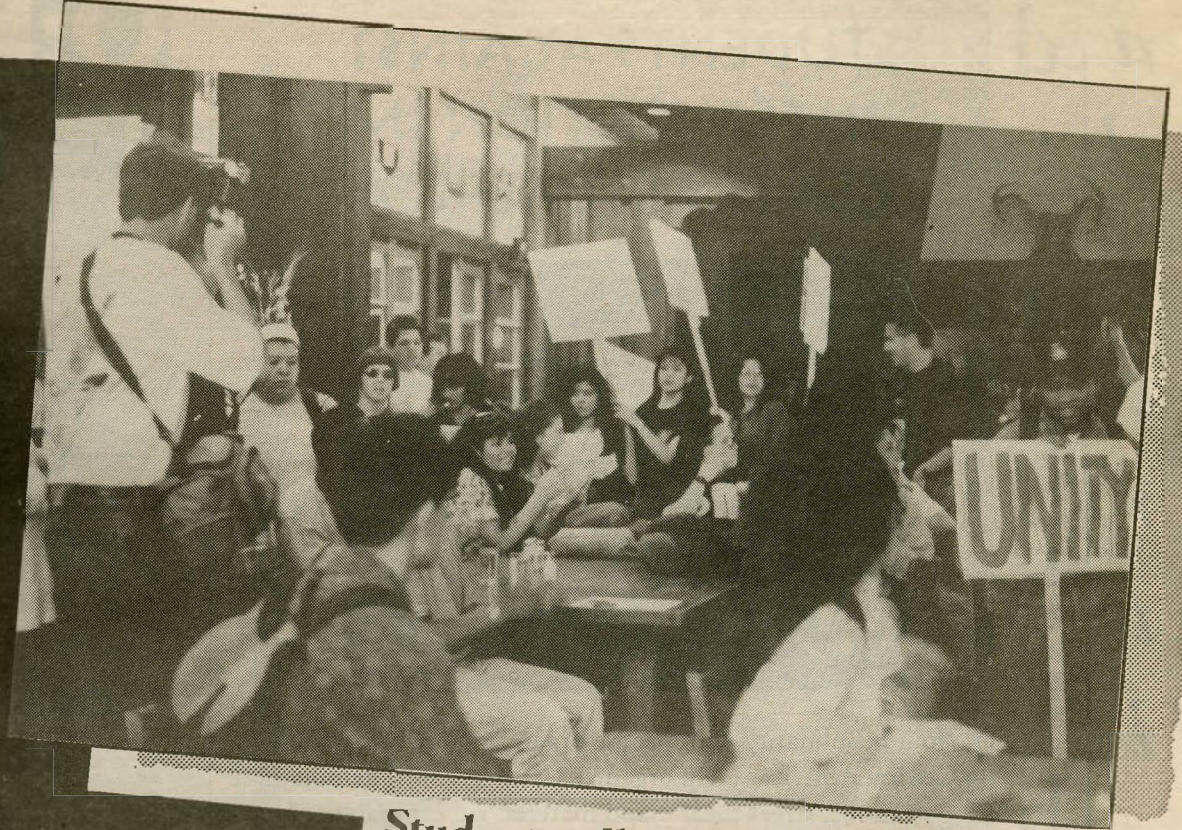
department itself: Banks said of his Afro-American Studies program, "Initially many minority students, faculty and concerned community residents objected to the program's being placed in the College of L&S. The objections were usually related to the feeling among minority students that the Chancellor at that time (Roger Heyns) was more sympathetic to the demands of striking students. Consequently, the program was placed directly under the Office of the Chancellor." Whether the categorical extermination of biases from this institutional construction finally lays bare a fundamental institutional racism remains undetermined.

ES curricula should not capitulate to normative tactics nor seek a normative approach. According to reports, "The field of Ethnic Studies represents an effort to create a new discipline which crosses conventional disciplinary lines and informs all of its studies with a point of view—that of the ethnic minority under examination. Subject and object become one. Added to the process of study are the striving for relevance and responsiveness to the needs of the community." A "desire for humanistics which recognize the rich polycultures of ethnic minorities as a legitimate alternative to the traditional academic offerings" reveals the fundamental societal repressions of these ethnic minorities; there is very little to be said about a mere humanitarian survey of societal inhumanities that does not inevitably compel the surveyor to seek any tools, however measly, to effect change that is truly worthy of "humanistics."

The TWLF Strike of 1969 witnessed what was closest to student dominance over their administration. From 1969 this power construction has gradually reversed; presently, the administration has entrenched itself in adamant refusal of student demands because of the desire not to be seen capitulating to student pressures. In fact, the administration's relations even with the department have never indicated true recognition of its legitimacy and curricular relevance: the "enviable and well-deserved national reputation, however, masks the realities of an institutional climate and structural situation...found to be less than fully supportive and lacking in vision....Indeed, [there was] very little acknowledgment from top administrators that the Berkeley Ethnic Studies program was nationally recognized, and that its expertise on topics of diversity, multiculturalism, and demographic changes was especially timely for the Berkeley campus and the nation generally, and should be given the fullest possible administrative support" (1992 External Review of ES department).



Guadalupe Ortiz spreading the word



Students rally in the Faculty Club

WE'VE TAKEN OVER  
the building



Berkeley High students down with the cause

## Third World Liberation Front

continued from page 9

American Political Alliance, called for a general strike. The TWLF demands for open admissions, an education relevant to People of Color, and a School of Ethnic Studies run by "Third World peoples," were based upon three main ideas: the right of all students of color to an education, the need to redefine education to serve communities of color, and the right of self-determination. The Third World Strike at S.F. State lasted for five months, and throughout its duration, students confronted violent repression by police, suspensions by the administration, and imprisonment by the court system. In the period between December 1968 and January 1969 alone, 600 students and bystanders were arrested, with many suffering of injuries from indiscriminate clubbing and macing by police during the strike.

Students from the Afro-American Student Union (AASU), Mexican American Student Confederation (MASC), and the Asian American Political Alliance (AAPA) at UC Berkeley also attempted to work through the "appropriate channels" from 1967 to 1968 to establish Black Studies, Mexican American Studies, and Asian American Studies programs. Realizing that the administration would continue to be unresponsive to student proposals, these organizations joined with Native American students to form the Third World Liberation Front. On January 22, 1969, the TWLF initiated a general strike demanding foremost that funds be allocated for the establishment of an autonomous Third World College, that Third World people be in positions of power at all levels in the University, and that Third World people have control over Third World programs. At the base of these demands was a belief in the right to self-determination: "the fundamental issue of this strike is the right of Third World people to determine the structure and content of the Third World programs on this campus."

The strike lasted more than forty days, involving thousands of students and community members. Police arrested 114 students, and 155 students faced university disciplinary measures as severe as suspension. Less than one month after the strike began, Governor Reagan declared a "state of

extreme emergency" and ordered the national guard on campus. Police randomly beat protesters and used Mace and tear gas on students.

On March 4, 1969, the Academic Senate issued a resolution endorsing an interim Ethnic Studies Department reporting directly to the chancellor—a department with "sufficient flexibility to permit evolution into a college." The Third World Strike ended a month later: when UC President Hitch authorized the establishment of the depart-

*In calling for the redefinition of their education and for "self-determination" in choosing their curriculum and faculty, students of color organized and took direct action based upon the recognition that the American education system is itself a socializing mechanism controlled by those with political and economic power—namely, the white corporate elite.*

ment for Fall 1969. Since then, the administration has persistently chipped away at the concessions made during the strike, and has pressured Ethnic Studies to integrate into the mainstream university structure—what is occurring today.

Students of color realized during the Third World Strike not only that they were fighting for an education relevant to People of Color, but that they were challenging the basic premises and functions of the system of higher education. In calling for the redefinition of their education and for "self-determination" in choosing their curriculum and faculty, students of color organized and took direct action based upon the recognition that the American education system is itself a socializing mechanism controlled by those with political and economic power—namely, the white corporate elite.

*The fight for the growth of ethnic studies on this campus must not be at the cost of administrative autonomy. The struggle for ethnic studies today must be placed in the greater context of a student movement demanding an education that dismantles rather than fuels class stratification, heterosexism, marginalization of People of Color, and sexism.*

For example, the 1960 Master Plan for Higher Education in California established a Board of Trustees comprised of business and political figures appointed by the state governor, which today still implements policies serving the interests of white, right-wing conservatives and corporations. The Board has absolute decision-making power over academic programs, over the allocation of funds, and over major personnel; it in effect controls the state college system. The University of California Regents are also governor-appointed corporate figures chosen primarily for their conservative political views and their extensive corporate connections (from which the University of California receives much of its funding).

The structure and curriculum of higher education continues to be fundamentally racist and classist. The fight for the growth of ethnic studies on this campus must not be at the cost of administrative autonomy. The struggle for ethnic studies today must be placed in the greater context of a student movement demanding an education that dismantles rather than fuels class stratification, heterosexism, marginalization of People of Color, and sexism. It must be one that, in the face of recent and pending fee hikes, is responsive to the needs of students, as opposed to the financial and political "needs" of the Regents and other administrators. As students of color, we must constantly challenge both the basic premises of our education at this university and the structures that control and dictate our educational curriculum. We demand student access and input in the decision-making that occurs behind closed doors between the administration and faculty concerning our curricula, our fees, and our admissions. To remain apathetic and silent is to contribute to our own marginalization. If the administration is as "committed" to education as it claims, then it should include the histories, contemporary issues, and academic works of People of Color, gays, lesbians, bisexuals, and women into every segment of the college curriculum in a substantial way—not only as token interjections and mere "alternatives" to the standards set by the dominant white power structure. ■



a  
d  
i  
v  
e  
r  
t  
i  
b  
e  
i  
n

### STUDENTS AGAINST INTERVENTION IN CENTRAL AMERICA

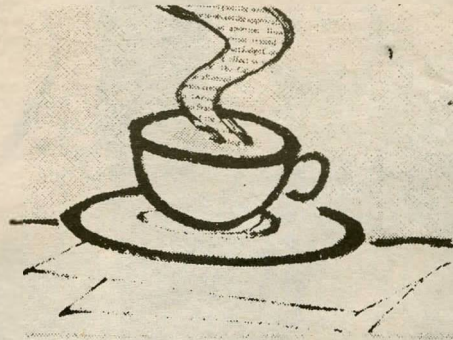


Join in solidarity with people organizing for justice in Central America. Help organize lectures, films, demonstrations, street theater and material aid campaigns, mobilizing opposition to U.S. intervention in the region.

**MEETINGS:** EVERY THURSDAY AT 5PM  
UNITAS HOUSE (CORNER OF COLLEGE AND BANCROFT)  
**INFO: 843-2718**

All events are wheelchair accessible. SAICA is not affiliated with any political or religious group.

## Q: Where in Berkeley can you

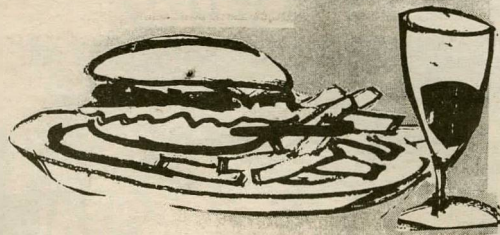


study over a pleasantly strong cappuccino

discuss scathing socio-political issues over cocktails



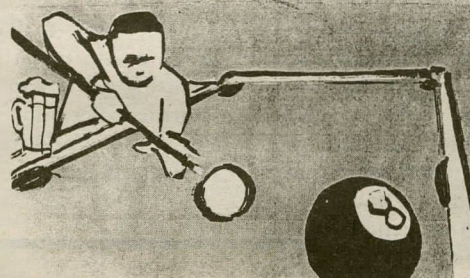
enjoy a sumptuous meal on a student's budget



dance to prince or ponder the musical musings of idiot flesh



shoot some pool while drinking ice cool beer



or just hang out at one of the last places you can smoke in public



## All at the same place?

**A:**



2367 Telegraph at Durant, Berkeley. 94704 • 848-0886

### GOONSBURY

BY SCARY "LIBERAL" GRINGEAU



### RADICAL FILM COLLECTIVE PRESENTS:



#### FILMS ON

Hawaii • Gay/Lesbian/Bisexual Issues • Right Wing Movements • Israeli/Palestinian Conflict • Gender Topics • Disabilities • Global Industry • Vietnam • Cuba • Iraq • And More!

Thursday 6 May 1993  
145 Dwinelle

#### Noam Chomsky's *Manufacturing Consent*

Noam Chomsky, American radical intellectual, discusses American mainstream media, US foreign policy and international politics.

FOR MORE INFO: 843-2718

T  
e  
l  
l  
i  
t  
l  
i  
k  
e  
i  
t  
i  
s



# Racism on Trial: Our Highest Court Takes on the Highest Crimes

by Richard Kwong

“—Lost and unable to say what it was that oppressed them except that they knew it was ‘the man.’—And there seemed to be no way whatever to remove this cloud that stood between them and the sun, between them and the love and life and power, between them and whatever it was that they wanted.”

—James Baldwin, “Down at the Cross”

Before the end of the term this July, the United States Supreme Court will decide *Wisconsin v. Mitchell*, the controversial case involving a hate crime statute. This decision will set a significant precedent across the country, affecting the opinions of judges, the strategies of prosecutors and defenders, the investigating techniques of law enforcement, and most important, the lives of the several thousand victims of hate crimes.

On October 7, 1989, a group of young African Americans were standing in front of an apartment complex in Kenosha County, Wisconsin, talking about a scene in the film *Mississippi Burning*, where a white man beat a black boy who was praying. Todd Mitchell, nineteen at the time, asked the group, “Do you all feel hyped up to move on some white people?” Gregory Reddick, a fourteen year-old white youth, walked past the apartment complex, saying nothing. Mitchell then said, “You all want to fuck somebody up? There goes a white boy; go get him.” Mitchell and three others ran towards Reddick, knocked him to the ground, beat him severely, and stole his tennis shoes. Found unconscious by police, Reddick spent four days in a coma, suffering extensive injuries and possible brain damage. Mitchell, meanwhile, was caught and convicted of aggravated battery, theft, being party to a crime and to a hate crime. In the trial court, his sentence was doubled from two to four years. The court of appeals also upheld the statute.

On June 23, 1992, however, the

ing that the hate crime statute was unconstitutional because it punished “bigoted thought.” He emphasized punishment for harmful actions, not bigoted words. Heffernan also cited a case that was decided the day before by the U.S. Supreme Court: *Robert A. Viktora v. St. Paul, Minnesota*.

*R.A.V.* was the highest court’s first blow against hate crime legislation. The case involved a group of skinheads who burned a cross on the front lawn of an African American family’s home. Robert Viktora, one of the skinheads, was apprehended and charged with arson, vandalism and bias-motivated assault. The trial court dismissed the bias-motivated assault charge on the grounds that it was “overbroad.” The state supreme court reversed the trial court’s decision. When it reached the U.S. Supreme Court, however, the hate crime statute became “facially invalid under the First Amendment.” All the justices concurred with the decision. Justice Scalia, along with Justices Rehnquist, Kennedy, Souter, and

Thomas (the five most conservative justices) delivered the decision. In the decision, Scalia pointed out that the St. Paul hate crime statute was “substantially overbroad and impermissibly content-based.” By “overbroad,” Scalia meant that the statute “intruded upon a substantial amount of constitutionally-protected activity.” In this case, Viktora had the right to express his hatred for African Americans. Stating that the statute was “content-based” meant that the city of St. Paul was regulating specific types of expression (such as a Nazi swastika or a burning cross), and that laws targeting certain types of words or symbols lead to censorship.

Although the decision was an unanimous 9-0, four justices criticized Scalia’s reasoning. Justice White, who will retire this summer, pointed out instances for which the First Amendment does not provide protection, such as shouting “fire” in a theater, circulating child pornography, or writing libelous publications. He explained that these are all “content-based.” He also stated: “By placing fighting words (words that threaten and alarm), which the Court has long held to be valueless, on at least equal constitutional footing with political discourse and other forms of speech that we have deemed to have the greatest social value, the majority devalues the latter category.” Justice Blackmun emphasized that a state should have the right to protect their citizens from racial threats. Nonetheless, Justices White, Blackmun, Stevens, and O’Conner concurred with the judgment because they believed the statute was overbroad.

The *R.A.V.* ruling sent negative messages to other states. Ohio and Wisconsin overruled their own hate crime laws with similar reasoning. *Wisconsin v. Mitchell*, however, is on the U. S. Supreme Court’s

agenda because the statute is different from the *St. Paul* statute; it covers a different substantive argument of the First Amendment.

The Mitchell case could also affect civil rights cases regarding Title VII of the Civil Rights Act of 1964, which forbids discrimination in the workplace based on “race, color, religion, sex, or national origin.” Concerning sexual harassment, the Civil Rights Act of 1991 forbids “unwelcome sexual advances, requests for sexual favors, and other verbal or physical conduct of a sexual nature which creates an intimidating, hostile, or offensive working environment.” This provision



When our institutions, from the police reports to the court decisions, fail to recognize the severity of hate crimes, victims are left alone, becoming “stateless people.”



is similar to hate crime statutes because it is “content-based,” targeting specific types of expression.

At the heart of hate crimes legislation is the understanding of how damaging racism is in society and how seriously it should be approached. Hate crimes legislation is analogous to the civil rights struggle in the sixties. Stanford Law professor Charles Lawrence sees the landmark decision *Brown v. Board of Education* as a case regulating speech. He points out: “Brown held that segregated schools were unconstitutional primarily because of the message segregation conveys—that black children are an untouchable caste, unfit to be educated with white children. Segregation served its purpose by conveying an idea. It stamps a badge of inferiority upon blacks, and this badge communicates a message to other communities.” Furthermore, Lawrence explains that slavery was an idea as well as a practice, and that the Thirteenth Amendment pushed Congress to pass “all laws necessary and proper for abolishing all badges and incidents of slavery in the U.S.” He concludes: “Racism is 100% speech and 100% conduct.” Taking this into consideration, hate crime statutes are constitutional in every principle.

Despite all the legal ramifications surrounding and complicating hate crime enforcement, the severe effects of racism on victims should not be overlooked. University of California at Los Angeles law professor Mari Matsuda stated several: “Physiological symptoms and emotional distress ranging from fear in the gut, rapid pulse rate and difficulty in breathing, nightmares, Post-Traumatic Stress Disorder, hypertension, psychosis, and suicide.” Matsuda also noted, “Victims have had to quit jobs, forego education,

leave homes, avoid certain public places, curtail their own exercise of speech rights, and otherwise modify their behavior and demeanor.” Hate crimes often leave victims in silence, in a state of “inner turmoil.” In 1987, Rafael Gonzalez, after being attacked by a gang of whites and then blamed by police, attempted suicide because of the fear and the blame of being a victim. When our institutions, from the police reports to the court decisions, fail to recognize the severity of hate crimes, victims are left alone, becoming “stateless people.”

While our highest court will argue over principles of freedom of speech and equal

protection under the law, people, particularly People of Color, question whether they are actually free in this country, whether they will be equally protected from racism.

Notions of freedom and equality come into question concerning racist speech and conduct. While our highest court will argue over principles of freedom of speech and equal protection under the law, people, particularly People of Color, question whether they are actually free in this country, whether they will be equally protected from racism. Hate crimes are definitely increasing. According to the Federal Bureau of Investigations, the number of reported hate crimes in 1991 reached a total of 4,775. More recent statistics will be released before the end of summer. In Los Angeles County, the number of reported hate crimes rose from 451 in 1991 to 590 in 1992, a 31% increase. The decision this coming July could affect whether any of these crimes will be brought to justice in the future. ■

At the heart of hate crimes legislation is the understanding of how



damaging racism is in society and how seriously it should be approached.

Wisconsin Supreme Court reversed the court of appeals’ decision on the basis that the hate crime statute was a violation of the First Amendment. Chief Justice Heffernan delivered the opinion, reason-



(Re)thinking the King Verdict: Did We Learn the Lesson That They Were Trying to Teach Us?

by Montye Fuse

On the morning of Saturday, April 17, 1993, I set my alarm clock for 6:45 a.m. Like millions of others across the country and around the world, I anxiously anticipated the verdict of the trial of four white police officers accused of, in the words of mainstream news broadcasts, "beating Black motorist Rodney King." It was not the verdict per se that interested me, but the possibility of a recurrence of the type of unprecedented death, violence and destruction that Los Angeles witnessed a little over a year ago. When the verdict was finally announced (after over a week of jury deliberation), I remember feeling somewhat confused by the decision. On top of that, the public radio station to which I was listening went immediately to L.A. for a live update: the consensus was

that the city of Los Angeles felt a collective sense of relief at the decisions, and that this chapter in its history could finally be put to rest.

The very first thing that I did after I heard the verdict was telephone my family in Carson, about eight miles south of South Central Los Angeles. I wanted to know how people were feeling in Los Angeles, particularly African Americans. What I was told was that as far as anyone could tell, people were either confused by the verdict, or satisfied with the convictions of the two officers, and thus felt no need to repeat the insurrection of last year. What confused me most about the reception of the verdicts by communities of color, however, were images of African Americans standing outside of the Edward Royal Federal Courthouse cheering the announcement. On one television station, the image of crowds of cheering Black people was immediately succeeded by what appeared to be a large crowd of cheering Latinos gathered around a television watching the verdict announcement.

I would very much like to attribute such moving images to a manipulative mass media, deeply invested in controlling how people think. In this case, the message seemed to be that once again People of Color (Chicano/Latino, Asian American, and African Americans) can rest assured that in the end (come "hell or high water," police brutality, racist violence, drastic cuts in government assistance programs, cuts at

all levels of public education), the system will ultimately work on our behalf. To this I respond, "It can not and will not ever happen."

What I am afraid of is that People of Color actually do believe in the eventual fairness of the justice system. In other words, if there actually were mass spontaneous celebration over the two verdicts, I am afraid that our communities may be willing to settle for far less than we really deserve. What we need to do instead of celebrating what is at best a partial victory, is call for true justice for our brothers and sisters of color who are victims of racist violence. Also, with regard to Los Angeles, we should support sisters and brothers of all colors in calling for the maximum sentence for the two police officers convicted of the brutal attack of Mr. King. Furthermore, we must be diligent in supporting those who call for amnesty for the "Los Angeles Four." I acknowledge that these are but small measures in ensuring "equal protection under the law" for our people. Ultimately, as communities of color, we must assume responsibility for the physical, emotional, educational, mental, spiritual, and cultural protection of our people, and the obliteration of those forces which seek to control us. This seems a first step toward the complete decolonization of our communities. If nothing else, this need for self-protection is the most valuable lesson that we can learn from the events of the last two years.

What we need to do instead of celebrating what is at best a partial victory, is call for true justice for our brothers and sisters of color who are victims of racist violence.

Hear No Phobia; Xenophobia

by Merry Frank

Speaking of things that make you go hmmm—I found some subject matter that suggested science fiction without any great leaps of imagination off this planet. However, the short trip I did take scared me, if one can suggest that alleged art imitates life. I recently visited an antique shop in Berkeley that was just vomiting Americana. Considering what the past has wrought, it becomes clear what was not forgotten, at a price, of course.

Upon boarding this enterprise you are greeted by an Aunt Jemima doorstep which you can take home for a mere \$245.00, marked down from \$925.00. But wait, there's more! In a corner of the store there is a large glass cabinet filled with caricatures of People of Color, prices ranging from \$30.33 to \$150.00. Behind that glass reside Black figurines that are supposed to represent Africans in their "native" garb—smiling creatures with exaggerated facial features, dressed in grass skirts and carrying spears. Next to them stand similar characters in ragged clothing playing banjos and dancing happily. There are postcards of these "darkies" making crude jokes, portraying a ragged, grinning, stumbling Black man. There are two ceramic Native Americans, grossly obese, attempting to hug each other over the caption, "How?"

The room is full of other displays of Americana—expensive quilts and samplers, glassware, simple and strong wood cabinets made by the Amish, and, in a segregated cabinet of their own reside a quantity of those cherubic White children, the Humbles. In another part of the store, on a back shelf, reside dark brown dolls dressed in buckskin. They have long black braids, blue eyes, and heart-shaped mouths: features an anthropologist would call Caucasoid. Their etiology might baffle someone who cared.

The mood of the customers in the store was subdued as they tiptoed about and seemed in awe of the displays, making occasional "oohs" and "aahs". This white-skinned clientele seemed oblivious of anything amiss (insulting, racist, or xenophobic). This Nubian had to escape this temple of Hate and Fear before I went supernova. The perpetrators of myth and stereotype are cashing in on a fiction they have made into a science, generation after generation. And why not? Market without demand is a strange critter. Obviously racists and ignoramuses do not utilize birth control, thus perpetuating the hate that hate produced.

I feel like that very unpopular child who saw through the scam, and knew that the Emperor was naked. Unfortunately the kid had no attention until he screamed out the truth. Racism is institutionalized in this country to such an extent that it takes more than shouts to get attention. America's response to the Los Angeles Rebellion's wake-up call was by getting annoyed, hitting the snooze button, and re-invoking the Sandman for a few more minutes until it was time for business as usual.

Amado Cabezas Tenure: Racism Disguised as Scholarship

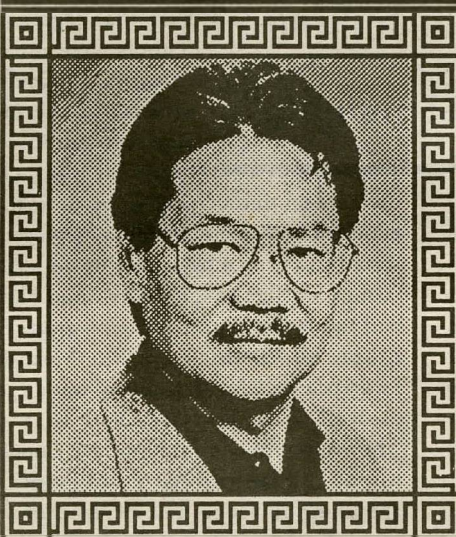
by Allyson Tintiangco

Many people have gathered and mobilized around the Amado Cabezas tenure case for several reasons. Some people who have worked on his case became interested because he is Pilipino. Others admire his work and believe that he is qualified. There is a fundamental belief among his supporters that he received an unfair review, and thus they demand a "fair" review. While my reasons for fighting for Cabezas encompass the above, I also view his tenure case as an affirmation of my doubts whether the university values the scholarship of ethnic studies.

Since Amado Cabezas is an Ethnic Studies scholar who has done remarkable work in and outside the department, it is disturbing that he did not receive tenure. He has published twelve works concerning Asian Americans and other ethnic groups. His current work is literally the first of its kind. This manuscript-in-progress "analyzes how race, gender, nativity, in combination with differential human capital resources and structural factors (such as economic sectorization and occupational class position) account for earnings differences" between American, Native American, Asian American, and Latino populations, according to Amado Cabezas's statement on his tenure case (October 30, 1991). Cabezas's research is unique and cutting-edge because of his use of many impertinent variables and the comparative analysis among the three racial groups.

As I study his case I analyze the language that the Sociology department and not Ethnic Studies, reviewers used. There were debatable allegations that his methodology for this manuscript was "flawed," referring to his use of numerous variables. It seems a little fishy, coming from sociologists, that his quantitative analysis would be "flawed." The fact that he uses more than three variables (the sociological norm uses only three variables in the equations for

This scares the administration because it is clear Cabezas can prove institutional racism, because he has studied it and lived it.



Since the administration does not respect the Ethnic Studies department and does not believe it is worth advancement, it is clear why they did not tenure Cabezas.

economic parity) is not detrimental to his research, but instead validates his theories.

Why would these sociologists criticize Cabezas's methods? I believe that these sociologists felt threatened by Cabezas. It would be historical for something this "big" to come out of ethnic studies, and not sociology. It would be considered valid if this same research came out of the Sociology department. It would not be a surprise if this type of research makes its debut in sociology in a few years.

The administration used the sociologists' reviews in Cabezas' tenure case to prove that he did not deserve tenure. This is not only an attack on Amado Cabezas and the Pilipino community, but it is also a slap in the face to ethnic studies scholarship and the academic research it produces. This is another form of institutional racism.

Amado Cabezas is an asset to ethnic studies, the Pilipino community, and UC Berkeley. There is no other who can fill Cabezas's shoes. His work in quantitative reasoning is part of the foundation on which ethnic studies scholars base their theories. Since the administration does not respect the Ethnic Studies department and does not believe it is worth institutional advancement, it is clear why they did not tenure Cabezas.

Amado Cabezas's research is truly academic, even by the standards of the university's implied criteria. If Cabezas received tenure, ethnic studies would advance further into the "validation" that it deserves. Cabezas is being attacked, the Pilipino community is being devalued, People of Color are being ignored, and the growth of Ethnic Studies is being stunted. Amado Cabezas is a scholar of quantitative reasoning and race relations. This scares the administration because it is clear Cabezas can prove institutional racism, because he has studied it and lived it.





# The Misunderstanding of Pilipino Youth

by Allyson Tintiango

Pilipino youth in the United States are the future for their community. Because they are our future, we must insure their success, while simultaneously understanding the obstacles they face.

## NEGATIVE STEREOTYPES

Kickin' back on the sidewalk by the bus stop with the "barkada," about ten or eleven Pinoys and Pinays hang out in their MTV video gear. Beep, beep, beep, six pagers go off. Listenin' to "Digable Planets," sort of bumpin' into each other, laughin' and "chismising," these kids wait for the bus. One reaction would be, "Look at those kids, don't they have anything to do?" A cop would probably harass them because he sees them as a "gang." Older Pilipinos may assume, "I can't believe what has happened to our youth today." They are basically stereotyped as problem-makers, a nuisance and a danger to our society. This "barkada" would probably automatically be seen as a "gang." But if they were white, would this be the same reaction? Labeling Pilipino youth as gang members is a racist stereotype.

The media plays a leading role in creating stereotypes, and this "gang stereotype" is no exception. If any crime is committed by Pilipino, Vietnamese, Latino, or Black youth, the media immediately assumes that it is "gang-related." But if a young white child beats up another youth, it is seen as "fixable," unlike another that is "gang-related." The Pilipino community believes the

media portrayal of our youth.

A much more abstract stereotype is that of the pregnant teenage Pilipina. We label her as a "lost cause" because she has "ruined" her life. This leaves her limited choices. College and a good future are out of the question. She gets labeled as a "ho" by her friends, family, and community. She is blamed for her actions more so than her male partner, if he is blamed at all. This Pilipina has not "ruined" her life; the stereotypes have ruined it for her.

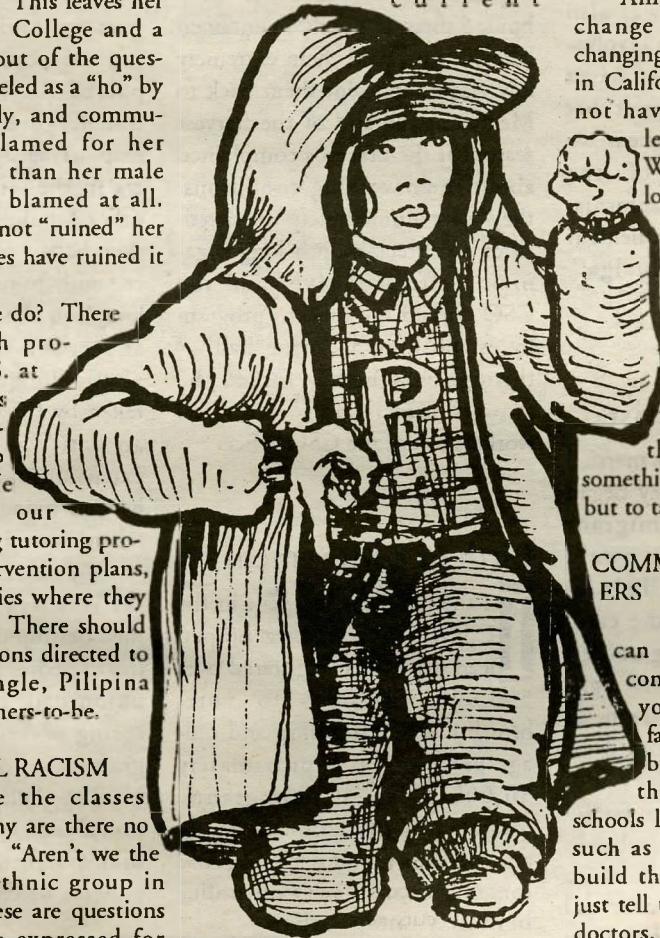
What can we do? There are many youth programs in the U.S. at large, but there is a deficient number of Pilipino programs. We must invest in our future by creating tutoring programs, gang intervention plans, alternative facilities where they can "hang out." There should also be organizations directed to help young, single, Pilipina mothers and mothers-to-be.

## EDUCATIONAL RACISM

"Where are the classes about me?" "Why are there no Tagalog classes?" "Aren't we the second largest ethnic group in California?" These are questions that youth have expressed for decades, but they have not been addressed. Attending high school in the United States and even in the Philippines, Pilipinos learned that "Christopher Columbus discovered the Americas"; that "Magellan discovered the Philippines" (not that Datu Lapu

Lapu killed him for the sake of Pilipinos); that "We are part Spanish because our last names are Spanish"; or that "We are really Hawaiian." This is what

current



American education is teaching our youth.

The Pilipino youth do not receive knowledge that would instill pride in themselves and their Pilipino heritage. They do not receive choices about the classes or the books that they

read. If some Pilipino youth are interested in becoming writers or historians, how can they identify with Pilipino role models when they are not exposed to any?

American education must change to accommodate the changing demographics, especially in California. Pilipino youth do not have the opportunities to learn about themselves. We, the community, must lobby the school boards to change, or we must take teaching into our own hands. We must educate our youth to look out for the racism they will face, and that they cannot just say "bahala na." We must show our youth that being Pilipino is something not to be ashamed of, but to take pride in.

## COMMUNICATION BARRIERS

Community education can only happen if there is communication among the youth, their parents, and families. It is important to build relationships with the youth. What the schools lack, we must give them, such as chances and choices to build their futures. We cannot just tell them that they should be doctors, lawyers, pharmacists, or nurses. We must teach them how to become these professionals by taking trips to nearby colleges and introducing them to other Pilipino professionals in their respective fields.

Parents can play the most influential role in their children's

lives, and this must be used in a positive manner. Telling their kids that they are "tanga" (stupid) can ruin a child's self-esteem. Psychologically this can be the most detrimental act a parent can perform. Silence is also a problem. Parents need to talk to their kids about daily acts and how they feel about things. Parents must ask themselves, "What if I were in my child's position?" A relationship between parents and children can be the medicine to many ills.

Communication can break down the stereotypes within the community, help understand problems, instill pride, and improve the future of our Pilipino youth. Our Pilipino youth are in danger, not dangerous. Our community faces a lot of problems, and only a true change, a revolution, can erase these problems; the change can be made in the future. Without the youth, Pilipinos have no future. "Can't be a revolution without Children." [Arrested Development]

I call unto the community to destroy the stereotypes imposed on our youth. We must stop blaming them, because they are the true victims. We must change the racist educational system. In the meantime, it is our responsibility to teach them. Communication must be the utmost priority. We must create facilities for our youth to "hang out." We must not be afraid to help our youth. Again, these youth are our future, so please listen to them. ■

## Betty Shabazz Dropping Ignorance

by Dolores Garay

Malcolm X permeates our consciousness of the movement, due in part to Spike Lee's epic. Yet, beyond that, Malcolm's name resonates in all People of Color activism. We are reminded of

all those men who have died for the cause, they are the slain, the martyrs of the movement. Women don't get the same kind of press. The only women of color we hear about are crack addicts, prostitutes, pregnant teenagers: all

and find the real revolution. I try to imagine what it was like for Betty Shabazz, to be a single mother trying to survive having been married to an icon. It was not easy for her. It never has been.

**It is ironic for the widow of a man who smashed stereotypes to believe in them.**

Because of this, I had some stupid notion that I would hear earned wisdom from one who was not only THERE, but continued with her life afterward. It is the "afterward" that concerns me more and more, the "where do we go from here." Apparently, after hearing Betty Shabazz speak, we haven't come very far. We haven't come very far because from what I saw in her, we still believe in stereotypes. It is ironic for the widow of a man who smashed stereotypes to

we are very concerned about the possible termination of Professor Amado Cabezas from UC Berkeley's Ethnic Studies Department. Judy Yentsun Tseng, who is a contributing writer of the *Daily Californian*, wrote an article, "Filipino Students Vow to Fight for Prof's Tenure" on March 3rd, that gave the subject exposure to the public. We have been closely monitoring the situation and would like to share our observations and opinions.

Currently, Professor Cabezas has been denied tenure, and his termination date of employment is June 30, 1993. However, due to possible irregularities in his tenure review, the file has been reopened by the administration. Chancellor Chang-Lin Tien and the Provost of the College of Letters and Science, Carol T. Christ, have received numerous letters of concern that urge the administration for a fair review and an extension of Professor Cabezas' employment if the tenure review is not completed by June 30, 1993.

continued on pg 17

## The Professor Cabezas Tenure Case at UC Berkeley

by Larry D. Natividad and Rexis Martin de Guia

This entire situation is a cause for concern for the entire nation, with particu-

**During the past years, Pilipino history has been systematically erased in mainstream texts. This is a problem.**

lar emphasis to Pilipino students. Our public educational institutions deserve qualified professors who have proven their commitment through their university work, public service, teaching, and research. We believe that Professor Cabezas has met these requirements and has gone beyond what is expected for a professor who is up for tenure.

(732,000 self-identified Pilipinos, according to the 1990 census), our concerns have been ignored. Since our fight in 1968 during the Third World Liberation Front movement, Pilipinos have been in the forefront of community activism. However, during the past years, Pilipino history has been systematically erased in mainstream texts. This is a problem.

According to the 1991-1992 student profile of the entire UC system, 5,154 self-identified Pilipino students were counted out of a total of 166,247 students. And yet, the UC system has only a handful of Pilipino professors and lecturers. To date, we know of only one professor at UCSD, one at UCSB, one lecturer at UCLA, and two at UC Berkeley, one of which is Professor Cabezas.

Many Pilipino students feel marginalized and angry about the recent developments at Berkeley. At times we often forget the importance of the tenure process. For many years, history, literature, and the arts were taught with a Eurocentric perspective. The consequences of this was the marginalization of the relevant history, literature, and art of oppressed peoples. The University has tried to rectify this marginalization by diversifying its curriculum

continued on pg 17



## Viva La Causa cont.

continued from page 1

### Family History

**C**ésar Chávez's grandfather, Cesario Chávez, settled in the North Gila Valley, along the Colorado River in the Arizona desert, and started the Chávez family farm three years before Arizona became a state. During the Depression, the farm provided César's parents, Librado and Juana Chávez, and their five children with enough food to eat. But because the family did not have enough money to make property tax and interest payments to Yuma County, the land was auctioned off to a rich grower who owned adjoining land plots and wanted the Chávez farm to connect his property line. In César Chávez: Autobiography of La Causa, Chávez recalled how being forced off the land impacted him and his family: "When we left the farm, our whole life was upset, turned upside down. We had been part of a very stable community, and we were about to become migratory workers. We had been uprooted."

The Chávez family headed for California and moved from one barrio to another looking for work in the fields. Chávez recalled, "We did not pick the same crops every year, but there was a pattern. Most winters we spent in Brawley where there were carrots, mustard, and peas.... Probably one of the worst jobs was the broccoli. We were in water and mud up to our necks and our hands got frozen. We had to cut it and throw it on a trailer. We slipped around in the mud, and we were wet. Those crops were in December through March.... In late May we had two or three options: Oxnard for beans, Beaumont for cherries, or the Hemet area for apricots. I think we did all at one time or another. From there we worked in corn and chili peppers, and picked fresh lima beans for fifty cents a basket. Then in August through part of October, we had grapes, prunes and tomatoes. We would go before those crops started and wait in a camp until they were ready. Then we did cotton from October through Christmas. It was hard work, but there was nothing else. After the cotton, just like ducks, we usually went back to Brawley to start with the crops in January."

The family traveled as far as the Imperial Valley in the south to San José in the north. They rarely had enough food to eat and lived in shacks for which they could not even afford to pay rent. Work was scarce, wages were always low, and labor contractors often cheated the family out of the money they had earned. Chávez attended as

many as 65 different elementary schools, and after graduating from the eighth grade, he dropped out of school to help support his family by working full time in the fields. His experiences as a migrant farm worker deeply affected César and later motivated him to devote his life to organizing farm workers. He was also influenced by his father's involvement with labor unions. Chávez said, "I don't want to suggest that we were radical, but I know we were probably one of the strangest families in California, the first ones to leave the fields if anybody shouted "¡Huelga!" ("Strike")."

### Origins of an Activist

**I**n 1948, César Chávez married Helen Fávila, and they began their own life as migrant workers. Helen Chávez would later be a tremendous help to César, particularly in the early stages of his organizing career, when she cared for their eight children, and worked in the fields to support the family while he was doing organizing work.

In 1952, the Chávez family returned to Sal Si Puedes, a barrio outside of San José. Chávez described the outlook that he and Helen had at the time. "We thought the only way we could get out of the circle of poverty was to work our way up and send our kids to college. That's the trap most poor people get themselves into. It's easier for a person to just escape, to get out of poverty, than to change the situation." In Sal Si Puedes, César Chávez met Fred Ross, who was organizing in California barrios for the Industrial Areas Foundation. In Los Angeles, Ross had organized the first chapter of the Community Services Organization (CSO), a civic-action organization which developed programs such as voter registration and citizenship classes, in Chicano communities. He was searching for people to help him establish CSO chapters in other cities.

Through Fred Ross, César Chávez learned many of the organizing techniques which he later used to start the farm workers union. The house meeting technique, for example, was used to build the membership of the organization. A meeting would be held in one home, where the facilitator would explain the goals of the organization. At the end of the meeting, the facilitator would ask people to volunteer to hold meetings in their own homes. The process would be repeated for a few weeks, until enough members had been recruited to hold a big organizing meeting.

Chávez worked on the CSO's

voter registration drive in San José, and CSO hired him as an organizer the following year. He then traveled California with his family, organizing CSO chapters in all of the major barrios. In Oxnard, Chávez worked against the bracero program, a federally funded program which brought laborers directly from Mexico to California to work in the fields. The agribusinesses (growers) exploited the braceros; they housed them in poorly maintained labor camps, paid them extremely low wages, and sent them back to Mexico at the end of the harvest season. If the braceros complained about their working conditions, they were immediately deported. After a thirteen-month long organizing effort, Chávez and the CSO curbed the bracero program by establishing a "hiring hall"—through which they forced the growers' association to hire local workers out of the CSO office.

### Birth of a Movement

**I**n the ten years he spent in the CSO, César Chávez helped lead drives that registered over 500,000 Chicanos to vote, brought U.S. citizenship and old-age pensions to approximately 50,000 Mexican immigrants, fought for installation of recreational facilities and clinics, and forced a drastic curb on police brutality and "urban removal" of Spanish speaking students from redevelopment projects. In 1962, after the CSO board refused to support a project for organizing farm workers, Chávez resigned from the CSO and began planning to start his own farm workers union.

Delano, California was chosen as the site for the formation of the new union because of its substantial all-year farm worker population. Like the CSO, the farm workers union was organized from the ground up. Trying to convey the feeling of organizing, Chávez once stated, "It's not at all dramatic. It's long and drawn out. Most of it is anticipation. ... In organizing, you don't have a detailed plan, like a Farm Worker Organizing Master Plan... You can't say that if you take steps one, two and three, then everything follows. That would be predicting human nature. No one can do that."

Chávez initially recruited close friends to assist him in the early stages of the union formation. Dolores Huerta, who had also been an organizer with the CSO, quit her job to help with the project. She and César Chávez were the architects of the farm workers union. Others who played key roles in the birth of the Union included Fred Ross, Manuel Chávez (César's cousin), and the Reverend Jim Drake, a member of the migrant ministry. For three years, Chávez and the others worked to solidify the membership of the new union, which they named National Farm Workers Association (NFWA). Reverend Jim Drake recalled, "The NFWA

did not just happen. Its development, like everything the Chávez family approached, was mapped out with a design toward success. Workers were not organized in dramatic meetings, but one by one, in a car on the way to a labor commissioner hearing, or while driving to meet an industrial accident referee. And while the new member drove, César talked. He talked clearly and carefully, and the plan was set forth. The trips were not futile either, for a growing number of farm workers passed the word, 'If you have trouble, go to Delano. Chávez can help.' Tragedy strikes farm workers in the same way that it does other families, but there has seldom been a place for a farm worker family to turn. In the NFWA, a knock in the middle of the night at the Chávez home could often materialize quick help. The pains taken by César were never part of an act. They were a very real extension of his philosophy that human beings are subjects to be taken seriously."

By the middle of 1964, the NFWA was self-supported by membership dues, and a year later it had about 1,700 members. The union had its first strike in the spring of 1965, supporting rose grafters in McFarland, CA. The NFWA then became nationally prominent after backing its first major strike against the grape growers in Delano. Led by Larry

*"The pains taken by César*

*were never part of an act.*

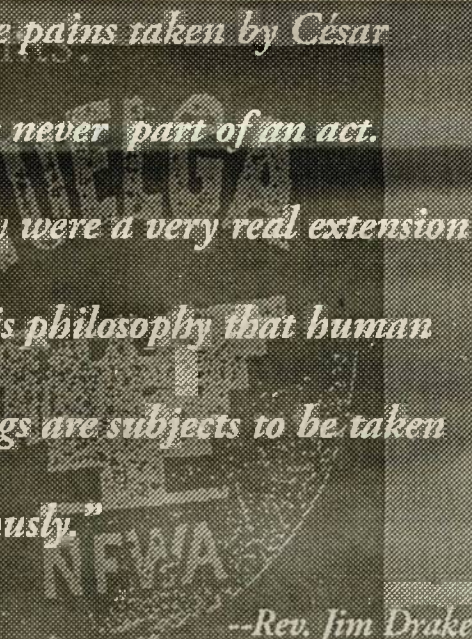
*They were a very real extension*

*of his philosophy that human*

*beings are subjects to be taken*

*seriously."*

*--Rev. Jim Drake*



Itliong, Filipino workers in the Agricultural Workers Organizing Committee (a union which had been established by the AFL-CIO), went on strike on September 8, 1965, demanding that the grape growers pay them \$1.40 an hour or 25 cents a box. On September 16, the members of NFWA voted unanimously to join the strike. César Chávez emerged as the central figure of the strike. From the beginning, Chávez asked that the strike be nonviolent, as nonviolence was a fundamental belief which he had adopted from his mother and later from his readings of Mohandas K. Gandhi. The strikers remained nonviolent, but endured violence at the hands of the growers. Some picketers were beaten, some were sprayed with pesticides, and others had dogs turned on them and guns fired over their heads.

One month after the strike started, the Union began the grape boycott, following truckloads of grapes and putting picket lines wherever the grapes went. When NFWA picketers arrived at

a pier in San Francisco, all the longshoremen, who were members of the International Longshoremen's and Warehousemen's Union, refused to unload the scab grapes and walked out. In December, 1965, Chávez and the NFWA then decided to concentrate the boycott on the Schenley Corporation. Later, union members, joined by Filipino workers from AWOC, began a 25 day march from Delano to Sacramento to publicize the boycott. Schenley eventually agreed to sign a contract with NFWA. The preliminary agreement recognized the Union, agreed to a hiring hall, gave an immediate wage increase of 35 cents an hour, and a checkoff for a Credit Union.

Chávez and the NFWA then focused their attentions on the Di Giorgio Corporation, one of the largest grape growers in the central valley. Di Giorgio invited the International Brotherhood of Teamsters to organize its workers, as the Teamsters had a history of signing "sweetheart contracts" which provided workers with no job security, seniority rights or hiring hall. An initial election sponsored by Di Giorgio, in which the farm workers apparently chose to be represented by the Teamsters, was found to be fraudulent by a governor investigator, and a new election date was set for August 30, 1966. A few weeks before the election, César Chávez agreed to merge the NFWA with the AWOC, to form the United Farm Workers Organizing Committee (UFWOC). The UFWOC won the election—the field workers chose to be represented by the UFWOC. Soon afterward the Di Giorgio Corporation agreed to sign a contract.

The next UFWOC target was Giumarra Vineyards Corporation, the largest producer of table grapes in the United States. When the boycott of Giumarra grapes began to affect sales, the company began using other companies' labels to circumvent the boycott. Since all of the growers were involved, Fred Ross and Dolores Huerta decided to solve the problem by having a blanket boycott of all California table grapes. Boycott activities spread into Canada and Europe, and grape sales decreased significantly. In 1970, Giumarra Vineyards agreed to sign contracts, as did a number of growers in the Coachella Valley and San Joaquin Valley. The grape strike had lasted for five years and was the longest strike in U.S. labor history.

### Influence on Chicano Activism

**T**he Delano grape strike was also important because it galvanized the Chicano movement. César Chávez did not advocate Chicano nationalism if it implied the exclusion of other races. Chávez remarked, "When La Raza means or implies racism,

continued on next page



# Viva La Causa cont.

continued from previous page

we don't support it. But if it means our struggle, our dignity, or our cultural roots, then we're for it....Our leadership is committed to the principle that there can't be discrimination in the Union. Of course, discrimination is bad for moral reasons, but it is also bad for reasons of unity. It can quickly destroy the Movement." Although he did not consider himself a Chicano

losses along with its gains, it was able to survive. In recent years, Chávez had changed the focus of the on-going boycott of California table grapes to the indiscriminate use of pesticides by growers in the fields. He had gone on several fasts during his years with the Union to draw attention to farm worker issues, and in 1988, he fasted for 36 days to protest the use of agricultural pesticides. Dolores Huerta discussed the present situation of the UFW: "Every day of the week, we're out there handling grievances, doing nego-

*César Chávez had a very significant impact on the Chicano movement. Countless numbers of Chicanos in the cities identified with the struggle*

nationalist leader, César Chávez had a very significant impact on the Chicano movement. Countless numbers of Chicanos in the cities identified with the struggle of the campesinos and were motivated to become politically involved. Many joined the Movement by picketing in front of grocery stores in support of the grape boycott. Prominent organizations and events associated with the Chicano Movement of the 1960's proceeded the start of the Delano grape strike. Luis Valdez's original Teatro Campesino consisted of four or five farm workers who played at the regular Friday night Union meetings. The formation of the Brown Berets (a militant Chicano youth organization), the student walk-outs at East Los Angeles high schools, and the student drafting of El Plan Espiritual de Atlán and El Plan de Santa Barbara also occurred after the grape strike. The farm worker struggle was an important driving force behind the whole movement which these events comprised. César Chávez was also a mentor for many political activists who learned organizing techniques through working with the United Farm Workers.

*of the campesinos and were motivated to become politically involved. Many joined the Movement by picketing in front of grocery stores in support of the grape boycott.*

After the grape strike in Delano, the UFWOC moved to the lettuce fields in Salinas to fight another jurisdictional battle with the Teamsters. Chávez called a general strike on August 24, 1970, and it was estimated that on the third day, 10,000 migrant farm workers were on strike. Strikers again endured violence at the hands of Teamsters and growers. Bud Antle Corporation, the largest lettuce company in the world, obtained an injunction against pickets being set up at its lettuce farm. Chávez was arrested for violating the injunction and was jailed for twenty days after refusing to call off the pickets and the boycott of Antle lettuce.

Chávez later moved the headquarters of the UFWOC to a new site in the Tehachapi Mountains, which he named La Paz. In early 1972, the UFWOC became a full-fledged union, receiving its charter from the AFL-CIO, and later adopted the name United Farm Workers (UFW). The UFW campaigned against anti-labor legislation in California, Oregon, Arizona and Florida. In 1975, the Agricultural Labor Relations Act was passed, which guaranteed farm workers secret ballots in union elections. Chávez continued to organize strikes and boycotts where they appeared necessary, although the Union suffered difficult

tiations. In the last five years, we've won elections that covered tomato workers in Stockton, strawberry workers in Santa Maria, lettuce workers in Salinas."

Despite his position with the UFW, César Chávez's lifestyle did not change drastically from the days when he had given up a paying job to organize the union and then had to go to people's homes to ask for food. As recently as the late 1980's, he did not own a house or a car and estimated his total income at \$900 a month—the same as other union organizers. At the time of his death, Chávez was in Yuma, Arizona. He had finished his second

day of testimony in Yuma County Superior Court, fighting a 5.4 million dollar lawsuit filed against the UFW by Bruce Church, Inc., a Salinas-based vegetable producer, for alleged damage done by boycotts. Upon hearing news of his death, lettuce cutters and vegetable pickers from throughout the Salinas Valley began arriving at the UFW office in Salinas. Martín Vásquez, grievance coordinator for the UFW, said, "The workers have been coming in by the dozens, all day long. They all feel that even though

he is gone, his ideas live on."

What César Chávez represents truly cannot be articulated. His efforts united people who as individuals were considered insignificant in the eyes of the power structure, and demonstrated how they could build power by working together. One farm worker, quoted in *La Causa*, stated "I was a broken man. I made someone a millionaire and got nothing. I worked forty years and got nothing. I never had anything until the Union." Furthermore, the persistent commitment which Chávez had for the cause of social change should serve as an example to all people. Throughout his life, through Union victories and losses, and without regard to personal hardship, he continued to struggle. As César Chávez himself expressed, "Fighting for social justice, it seems to me, is one of the profoundest ways to say yes to human dignity, and that really means sacrifice. There is no way on this earth in which you can say yes to human dignity and know that you're going to be spared some sacrifice."

# EMPOWERWORD

Opinion and Editorials

## Betty Shabazz Dropping Ignorance

continued from pg 15

believe in them. The thinly veiled racism of Betty Shabazz's remarks led me to wonder what her political agenda is. Is uplifting People of Color done at the expense of the undermining of other communities of color? She seems to believe completely the "model minority" myth. According to her, Asians are successful; "they" are successful in greater numbers than "our" students because of their familiarity with technology. These new, threatening "immigrants" come over with engineering degrees. Even the grade-schoolers are seen as a threat. Is targeting a supposed common enemy, a rhetorical technique or does Betty Shabazz really fear Asians taking over the United States? If so, it is a good thing she doesn't live in California or attend UC Berkeley, where Asian Americans are 30% of the population.

As her lecture went on, I became more and more uneasy. Rather than addressing problems with concrete solutions, Betty Shabazz kept insisting that we need to prepare "our" students to compete with those students who are taking over the world. Yet I keep wondering who "our" students are. Her mentions of Chicanas/Latinas felt like token inclusions to me, because of her constant targeting of immigrants as people

to watch out for. Isn't she aware that a large number of those "Hispanics" are immigrants? What about other groups like Pilipino Americans? Are they part of her carefully stratified world of successful Asians, or do they fall in with "our" kids who need to be prepared? What about Native Americans? Where do they fit in? This type of reductive thinking does not get communities of color anywhere. We need to establish issues such as education as a common concern, instead of one that pits groups against each other due to economic superiority, or lack thereof. Someone who was actually inspired by Betty Shabazz's remarks told me that she was just "telling it like it is." To me, she was dropping the kind of knowledge that is self-defeating, and that doesn't take us anywhere, the kind of information you could find in the mainstream media.

Maybe it was wrong, or idealistic, or just stupid of me to expect inspiration from Betty Shabazz. It's not fair to portray her as a leader only because she was married to one; nevertheless, I did. It seems like Betty Shabazz forgot who the real threat to our communities is. I know Malcolm would never have forgotten.

## The Professor Cabezas Tenure Case at UC Berkeley

continued from pg 15

and hiring professors who are knowledgeable in these areas so as to rediscover valuable contributions of oppressed communities. Professors of Color whose studies concentrate on cultural issues not only write and teach about these issues, but they also legitimize it. The loss of the only Pilipino professor in the social sciences is a step backward.

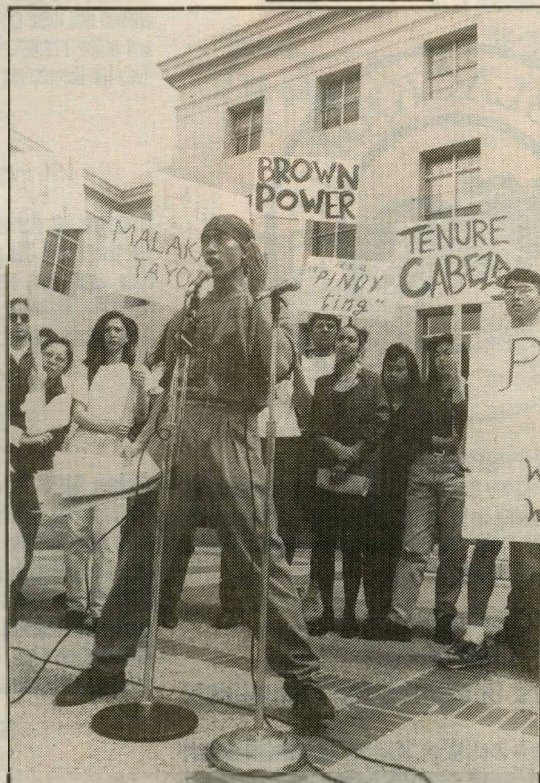
Professor Cabezas has always kept his door open to all students. His expertise lies in cross-cultural income assessments. He has opened up a whole new area of study that has benefited the academic community. It is crucial that Professor Cabezas receive tenure for his excellent service to the public and the university, his intense research on labor-wage analysis, and his genuine and dynamic knowledge of Pilipino American history.

L. Ling-chi Wang, Chair of the Ethnic Studies Department, is one of the main proponents in Professor Cabezas' tenure battle. Chair Wang mentioned several times to students that Professor Cabezas deserves tenure because 1) Professor Cabezas earned overwhelming support for tenure in his tenure review, and 2) Professor Cabezas is a qualified Pilipino scholar who contributes to the University's commitment to excellence through diversity.

People should know that Professor Cabezas is supported by the Ethnic Studies Faculty and Department.

As concerned students at UC Berkeley, we deserve qualified scholars who represent

photo by Chester King



Klay Ordoña speaks out on coalition building, internal colonialism and institutional racism.

the changing demography of California. We are the flagship of diversity in scholarly achievement, and Professor Cabezas is one of the main reasons why UC Berkeley is in the forefront of Ethnic Studies and Pilipino American Studies. Professor Cabezas deserves our support for tenure because he has given much of his energy in developing this country's premiere Ethnic Studies Department.

Concerned students are asking for a fair review of his tenure file on the basis of possible procedural irregularities. Several students have met with Professor Cabezas (510-642-2199) and Professor L. Ling-chi Wang (510-642-7439), Chair of Ethnic Studies, to discuss the case. The Provost of L&S, Carol T. Christ (510-642-0986), has reopened his tenure file for review.

Students and parents who want a fair tenure review for all qualified professors should write a letter to Chancellor Tien (510-642-7439) at the Office of the Chancellor, 200 California Hall, Berkeley, CA 94720.

**The loss of the only Pilipino professor in the social sciences is a step backward.**



# Community Community Community

## Resources for the People

compiled by Cristina Gastelu

### A Better Chance

For the last 25 years, A Better Chance has recruited minority students to attend "outstanding independent and public high schools." These college-bound students of color are financially supported by corporations and foundations, and academically tutored by college and graduate students.

1624 Franklin Street #322  
Oakland, CA 94612  
(510) 763-0333

### American Indian AIDS Institute

The threat of AIDS has given birth to a number of AIDS prevention, education, and advocacy groups. The American Indian AIDS Institute is such a group, with special attention given to Native Americans.

333 Valencia Street Suite 200  
San Francisco, CA 94103  
(415) 828-7639

### Center for African American History and Life

The Center for African American History and Life dedicates itself to "seek and discover, preserve, and tell the rich and diverse story of African Americans in the region and the state." The center is a resource for over 500 original manuscripts, letters, diaries, and memoirs, over 2,000 history books, and 10,000 photographic images.

5606 San Pablo Ave.  
Oakland, CA 94608  
(510) 858-3158

### Bay Area Black United Fund, Inc.

The Bay Area Black United Fund is a federated fundraising organization that provides financial, volunteer, and technical assistance to non-profit agencies serving African American and minority communities. There are opportunities for students to participate as volunteers for various fundraising events or for the organization's many different agencies.

1440 Broadway Suite 405  
Oakland, CA 94612  
(510) 763-7270



### Urban Habitat Program

The Urban Habitat Program acts as a catalyst for the environment and social justice, seeking to promote multicultural urban environmental leadership. The UHPS also addresses environmental issues at community events and forums.

300 Broadway #28  
San Francisco, CA 94133

### Black Women's Organized for Educational Development

The BWOED's purpose is to establish, improve, and maintain support systems that empower women, especially those who are low-income and socially disadvantaged. This is achieved by such programs as the Mentoring Program, Educational and Training Workshops, "Just Between Us Sis' Tubs," and Advocacy for Economic Justice for Women.

518 Seventeenth Street Suite 202  
Oakland, CA 94612  
(510) 763-9501

### Berkeley Juneteenth Association

A Texas-borrowed celebration, Juneteenth has ignited pride and remembrance of the day that news of freedom was received in Texas, on June 19, 1865, two years after the signing of the Emancipation Proclamation on January 1, 1863. South Berkeley Merchants believe that this African American celebration of freedom is a viable opportunity to encourage growth and development in their community.

P.O. Box 3427  
Berkeley, CA 94703-0427

### The Japan Pacific Resource Network

The JPRN, founded in 1985, is a non-profit organization that contributes to the improvement of U.S.-Japan relations in the areas of civil rights and corporate social responsibility. The JPRN provides a unique blend of bilingual resources and multicultural education for Japanese corporations and U.S. communities and provides seminars, publications, exchange programs, internships, and a speaker's bureau.

2490 Channing Way #512  
Berkeley, CA 94704  
(510) 845-0102

### Bay Area Institute for the Healing of Racism

The Institute's focus is on racial unity, human rights, and promoting a forum where all voices can be heard without prejudice. The IHR will be conducting two "DIALOGUE: RACISM" sessions simultaneously: one in the Kaiser Medical Center every Tuesday from April 13 through June 8 at 7:30 p.m., and the second in the Baha'i Center of San Francisco every Thursday from April 15 through June 10 at 7:30 p.m.

P.O. Box 10961  
Oakland, CA 94610-9991  
(510) 451-1110

### Oakland School Volunteers

The purpose of the Oakland School Volunteers is to assist in raising the achievement level of students in the Oakland Unified School District by increasing the human, financial, and material resources available to the school system, to coordinate and provide services to volunteers and programs, and to develop educational partnerships and other community involvement within the schools.

30 Jack London Square #210  
Oakland, CA 94607  
(510) 874-5438

### Asian Women's Shelter

The AWS is a shelter program in San Francisco for battered Asian women and their children. It provides safety, food, shelter, advocacy, and other resources to assist women in rebuilding violence-free lives for themselves and their children.

3543 18th Street Box 19  
San Francisco, CA 94110  
(415) 731-7100

### Bridge to Asia

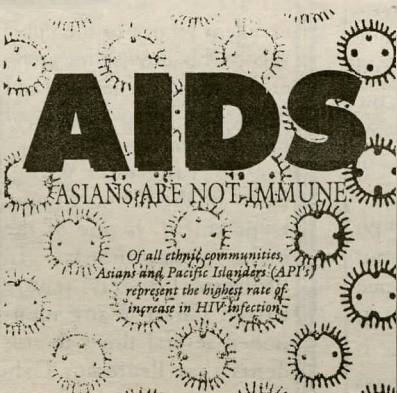
The purpose of this program is to provide donated educational materials, equipment, and services to China, the Philippines, Indochina, Mongolia, Myanmar, and other countries in Asia. To donate equipment, please contact:

1214 Webster Street Suite F  
Oakland, CA 94612  
(510) 834-3082

### Asian AIDS Project

The AAP was founded in 1987 in response to the lack of essential AIDS education and prevention services for the Asian and Pacific Islander community in the San Francisco area. The organization provides street-based outreach for immediate survival needs, cultural sensitivity training, theater programs, and a multilingual AIDS Information Line, relating information on all AIDS issues in Cantonese, Mandarin, Tagalog, Vietnamese, Lao and Thai.

300 Fourth Street Suite #401  
San Francisco, CA 94107  
(415) 227-0948



## Friends of Sinkyone: Supporting the First InterTribal Park

BY CLEM CLAY

Bay Area Friends of Sinkyone (BAFoS) is a Berkeley-based support group for the InterTribal Sinkyone Wilderness Council, a consortium of ten Native Californian Tribes creating the first InterTribal Park in the U.S. The park, to be located on ancestral Sinkyone land on what is now northwestern Mendocino County, will serve native and non-native communities. It will be a place where native people can fish, gather, and pass on cultural traditions to their children, and where the land can be restored - under the stewardship of its original inhabitants - to its original redwood rainforest state. Others will also be invited to share in the park's beauty and to learn from a stewardship ethic which does not segregate the land and the people.

Ironically, the 3,800 acres of Sinkyone land needed to create the InterTribal Park must be purchased for \$1.2 million this year. BAFoS formed in 1991 to help the Council educate people about, and fundraise for, its efforts. We also coordinate academic activities and projects at UCB which assist the Council in various ways. Current BAFoS activities include: projects in the Native American Studies, Forestry, Conservation and Resource Studies, and Landscape Architecture departments, including a DE-Cal class specifically about the Sinkyone issue; a trip to Sinkyone with Berkeley High students; other high school outreach projects; ethnographic research; tabling/letter-writing campaign; and a 5-day Bike-A-Thon from SF to Sinkyone May 29-June 2.

■ Meetings every other Wednesday at Uritas (corner of College and Bancroft) at 7pm. Please call Clem Clay for more info on the Council and local activities (510) 486-8939.



Asian Women's Shelter

Let us know about your community group.

Send info to: diatribe  
Cristina Gastelu  
700 Eshelman Hall  
Berkeley, CA 94720



# CommunityCommunityCommunity

## From the 1924 Immigration Act to AB 149: Immigrant Rights Under Fire

BY VONNIE WONG AND EUGENE CHAN

From the 1924 Immigration Act, which banned Asian immigration, to the A.B. 149, a bill (proposed by Republican assembly member Richard Mountjoy) which would deny funds for the education of undocumented immigrant children, the Asian community has been under siege by a government determined to exclude immigrants from the political process. Although the 1965 Immigration Act abandoned the explicitly racist foundation of United States immigration policy, historical and contemporary anti-immigrant legislation proposed by members of the state legislature and federal congress still affects Bay Area Asian communities in many ways.

Currently, about 800,000 Asians live in the six Bay Area counties, with 63% (about 500,000) who are foreign-born and at least 15% (about 120,000) who do not speak English well. Because of limited English proficiency and lack of financial resources to obtain legal assistance, these immigrants are often vulnerable to fraud, paying hundreds of dollars for services that are unnecessary or otherwise free. Many "for-profit" immigration services in the community are unreliable, culturally insensitive, or so expensive that they are inaccessible to most immigrants.

The Asian Community Immigration Clinic (ACIC) is a non-profit organization that directly meets the immigration needs of the community. Students involved in ACIC forge new methods of community building. Instead of creating an independent service organization with clients going to a particular agency for legal assistance, the clinic's foundation provides for the integration of existing organizations. ACIC collaborates with attorneys, college students, and existing community service groups to provide immigration assistance. Trained volunteers provide basic assistance in filling out and/or translating various forms, fielding questions, doing legal research, and working with immigration attorneys to meet the needs of the client. If any legal questions are beyond the scope of the Clinic, clients are referred to low-cost, reliable legal assistance.

The Clinic begins with services that reunite families frequently separated as a result of the immigration process. It assists clients in preparing documents and filling out the I-130 form (Petition for "Alien" Relative). More important are the services that assist legal permanent residents in becoming United States citizens. From preparing documents and filling out the N-400 form (Petition for Naturalization) to conducting workshops on the new written naturalization examination, the Clinic is a support network for immigrants applying for citizenship.

ACIC takes a Pan-Asian approach to building community. We provide immigration assistance at various Asian community service centers: Chinatown, North Beach, City College of San Francisco, Asian Law Caucus, Asian Immigrant Women's Advocates, Asian Americans for Community Involvement, and the Korean Community Center of the East Bay. Pending clinics include the Asian Women's Shelter and the Korean Resource Center. Usually a clinic is held somewhere in the Bay area every weekend.

In the 90's, the issues facing the community have changed, and student volunteers continue to change with the times. Last year some students worked with the Committee for Immigration Justice, an organization formed to ensure the rights of immigrants and refugees. Currently, student volunteers have worked with existing organizations to inform clients of immigrant rights violations. Projects this year include the campaign to boycott Jessica McClintock, U.S.M. Technologies protests, and the Chinatown Worker's Rights Forum. Students this year have also worked with the Coalition for Immigrants and Refugee Rights and Services and assisted with the hearings on documenting human rights abuses against immigrants and refugee women in the United States. Increasingly, they are acting as a conduit in

expressing the needs and rights of the Asian community to the government. Volunteers have been participating in meetings with Immigration and Naturalization Service (INS) officials. The agenda of these meetings ranged from client testimony regarding INS abuses to the procedure of green-card replacement.

From Oriental Exclusion to the current anti-immigrant sentiment, the government is still trying to exclude Asians from the political process. Past immigration laws precluded the formation of a strong Asian community by allowing a minimal number of Asians to immigrate and then singling them out by denying them the right to citizenship. Under contemporary proposed legislation, immigrant communities are once again targeted for exclusion. Today, there are many inroads to community involvement; the Clinic is but one. Assisting immigrants in gaining citizenship and continuing the fight for their rights is a way to strengthen our community and fill the void in Asian political representation. After a long, hard struggle to gain citizenship rights, it is time to build a community.

If you would like to become involved in the Asian Community Immigration Clinic, come to our general meeting held from 5:30-6:30pm on the first Monday of every month at 225 Wheeler Hall. For more information call Vonnie Wong: (510) 548-7727 or Eugene Chan: (510) 845-3107.



## Sexual Harassment Advocacy and Peer Education Program

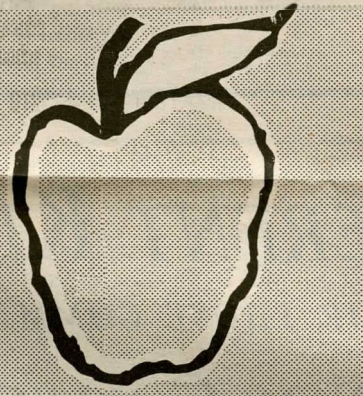
BY JULIE MAXSON

Sexual harassment is a very difficult thing to define. Its nebulous definition comes from the fact that what constitutes sexual harassment varies from case to case. The law frames itself around the impact upon the victim rather than on the intent of the harasser. A hug between friends may have no relation to harassment, while a professor's suddenly hugging a student could constitute a crime if it were unwanted. If this became a behavioral pattern, having someone consistently feel uncomfortable by such unwanted "attention," it constitutes harassment.

It is possible to define sexual harassment more concretely when we break it down into the categories quid pro quo (tit for tat) and "hostile environment." Quid pro quo always involves the abuse of power over someone, as the harasser has something that the victim wants or needs, and uses this fact to manipulate the victim.

"Hostile environment" is the behavior that occurs on a more regular basis and serves to interfere with the victim's performance at work or school, affecting the victim's ability to make choices.

Society still views women as second-class citizens; the prevalence of sexual harassment proves it. Men often see women as less powerful, and women are used to it, so women tend not to report



harassment. In order for women to claim power in these situations, they should understand what harassment is so they can recognize it when it happens. They should acknowledge it as an abuse of power and as a violation of their right to make choices. They should take steps to report it, to stop

it, and to make it intolerable. Men need to understand sexual harassment as well, so they can recognize it and help family, friends, and peers who may unwittingly or intentionally become harassers.

Those who have experienced harassment can always find help in the Women's Resource Center (WRC), 250 Golden Bear Center. The WRC has many resources for victims and houses the Sexual Harassment Advocacy and Peer Education Program (SHAPE), which gives workshops on these issues and provides advocates for victims. Advocates help victims decide what course of action to take, if any, and then offer assistance through various channels.

Only when we have the courage to speak out and communicate about sexual harassment will we be able fully to define and eradicate it. This appeared to have started with Anita Hill, but now it's up to us.

## ...Students for Academic Excellence: Teaching and Learning

BY ZOHRE FATA

The dropout rate among Chicano/Latino students at Berkeley High School is over fifty percent. It is obvious that there are students falling through the cracks in our public education system. In order to curb high dropout rates, U.C. Berkeley students are dedicating their time to tutor these "at risk" students. These U.C. students are members of Students for Academic Excellence (S.A.E.), a community service project based in Stiles Hall. S.A.E. not only has volunteers working at Berkeley High School, but also at local elementary and junior high schools.

Jorge Sanchez, a senior at Berkeley and the high school program coordinator, has been involved with S.A.E. for four years. His time spent volunteering has been rewarding and has helped crystallize his future plans: "Being a tutor has strengthened my resolve to consider teaching as a career." At Berkeley High, Sanchez and other volunteers tutor freshmen in the new Chicano Studies program, targeting "at risk" Chicano/Latino ninth-graders. These students work with a curriculum that emphasizes and celebrates their own culture. Sanchez believes that because of this new curriculum, classes students would normally not attend are now filled: "I have really seen progress among the individual students. They are now eager to learn more about their culture and history."

The volunteers develop long-lasting friendships with their students and eventually become a meaningful part of their stu-

dents' lives. George Montoya, a recent



■ If you would like to volunteer for Students for Academic Excellence and make a difference in a student's life or gain a sense of purpose, call 841-6010 or stop by Stiles Hall, 2400 Bancroft Way.

Berkeley graduate, has been involved with S.A.E. for two years. He believes his tutoring at the junior high school has impacted the students: "The students realize there is somebody there they can count on if they need help." The tutors eventually become mentors to the students, and the students become increasingly receptive to having people help them. More important, the students see that Chicano/Latino college students are not "selling out," but actually giving back to their community. Consequently, students who would not even consider going to college now view it as a viable option. The volunteers also profit from their time with the students. According to Montoya, there is a sense of personal purpose gained from helping others: "We spend so much time as students with our noses between pages of a book, and after awhile feel there is no progress being made in society. We feel we are not contributing anything. I realized I am able to make a difference. I have developed this kind of energy from volunteering, which helps me focus on what my purpose is in society." ■



## DIATRIBE CALENDAR MAY 1993

March 31-May 31

Sponsored by the African American Studies Department, the Main Library, and the Doreen B. Townsend Center: "The State and Soul of Jamaica: an exhibit." Sculptures by Gene Pearson at the Bernice Layne Brown Gallery, 1st floor Main Library, UC Berkeley.

April 29-May 13

African American and African Films, San Francisco Society, presents "36th San Francisco International Film Festival," featuring films from Senegal, Guinea-Bissau, Burkina Faso, Guinea, Cameroon, and the US, as well as personal appearances by internationally-acclaimed directors and an exciting lineup of films from around the world. For locations, times, and further info call (415) 931-FILM.

May 1-July 4

La Peña art exhibit "Ventanas Mágicas" are mixed media screen prints by Mexican artist Jesús Angel Pérez which present magical images of Mexico City, where the real and surreal meet. On exhibit in La Peña's Theater. The opening reception at La Peña will be Wednesday, May 5 from 6 to 8 pm. Free. sponsored by Taller Sin Fronteras. La Peña Cultural Center, 3105 Shattuck Ave., Berkeley. (510) 849-2568.

May 5-June 2

Gathering Tribes presents: sculptural imagery of V.V. Harragarrah and multi-media works of Octa Marie Gillen, "Grandmothers." Opening ceremony, May 5, 6:30-9:30. 1309 Solano Ave., Albany. Tues.-Sat., 10:00-7:00 pm, Sun., 11:00-5:00 pm. (510)

528-9038.

Thursday, May 6

The Japan Pacific Resource Network presents the premiere film showing of "River With No Bridge," the story of a time and place where class was binding and of a people whose spirit knew no bounds. Free to public. 10:00 am to 12:30 pm at the Kabuki Theater, 1881 Post St., San Francisco (between Fillmore and Webster). For info call (510) 845-7746.

Thursday, May 6

Students in Solidarity with Cuba present a benefit concert with Kaleidoscope Multi-Cultural Theater (African, Polynesian, Latin music and dance) and K'antu (Andean music from Bolivia, Perú, and Ecuador). 7:00-11:00 pm. La Peña Cultural Center, 3105 Shattuck Ave., Berkeley. (510) 849-2568. \$7-12 donation (sliding scale).

May 6-20

Ethnic Trip Cultural Art Collection presents, "Nigga I Know Everything: Social Dilemmas on the Verge of the 21st Century." Collage art by David Bryant. Reception will be on Thursday, May 6 at 7:00 pm. 201 Octavia Street, San Francisco. For info call (415) 252-9493.

Thursday, May 6

The Graduate Minority Students' Project & McCHA presents: In Memory of César Chávez. Speaker: Carlos Muñoz. Performance: Chuy Negrete. 6:00 pm in Wurster auditorium, UC Berkeley. For more info call (510) 642-2175 or 642-6673.

May 7-9

22nd Annual Stanford Pow Wow: "Continuing our Heritage Along our Ancestors Trail." Sponsored by the Stanford American Indian Organization. Grand entries: Friday, 7:00 pm, Saturday 1:00 & 7:00 pm, Sunday 1:00 pm. All drums welcome. Camping available. Absolutely no drugs or alcohol. For info: P.O. Box 2990, Stanford, CA, 94309. (415) 723-4078.

Friday, May 7

American Indian AIDS Institute of San Francisco meeting, sponsored by Bay Area Indian Agency Representatives. 6:00 pm. 333 Valencia St. suite 200, San Francisco. (415) 626-7639.

Tuesday, May 11

Media Alliance in conjunction with the Asian American Journalists Association and Latinos in Communications presents a roundtable discussion on "Race and Media: Reporting on Communities of Color." 1st Unitarian Church, Starr King room, 1187 Franklin (at Geary), San Francisco. 7:00 pm coffee reception, 7:30 pm roundtable forum. \$3-5 (sliding scale). Call (415) 441-2557 for more information.

May 11-13

Conference: Indigenous Peoples/First Nations in the Americas: Land, Ecology, Human Rights, and Self-Determination, at UC Berkeley. The conference will take place over a three-day period, Tuesday, 11 May, Wednesday, 12 May, and Thursday, 13 May, in morning (8:00 am-12:00 pm) and afternoon (2:00-5:00 pm) sessions. The conference program will include

an invited session, panel discussions, a plenary session with keynote address, a reception, and a cultural event. The conference is free and open to public. For info, contact Dr. Sonia Díaz-García at (510) 642-7876.

Thursday, May 13

"The Tenure Review Process," a question and answer session about the tenure review process with Provost Carol Christ, of College of Letters and Science, and Provost Judson King, of Professional Schools and Colleges, Great Hall, Faculty Club, UC Berkeley, 3:30-5:00 pm.

Monday, May 17

Isabel Allende, author of The House of Spirits and The Stories of Eva Luna, will read from her newest novel, The Infinite Plan at Cody's Books at 8:00 pm. 2454 Telegraph Ave., Berkeley. (510) 845-7852.

Saturday, May 22

An Asian and African American musical convocation celebrating the spirit of family and community: Anthony Brown's African EurAsian Eclipse and the Jones Choir will perform at Pine United Methodist Church at 8:00 pm. 426 33rd Ave. (between Geary and Clement), San Francisco. (415) 221-2608. Tickets \$10 door, \$8 advance.

Sunday, May 23

Black Poets with Attitudes: Three attitudes — Abimbola Adama, Joy Holland, and Wanda Sabir — a new concept in poetry. Come and get a soul full! 7:30 pm, \$6. La Peña Cultural Center, 3105 Shattuck Ave., Berkeley. (510) 849-2568.

May 27-30

Asian American Jazz Festival sponsored by Kearny Street workshop, Asian Art Museum, and the Asian Heritage Council:

Thursday, May 27. Bobby Enriques Trio. Club Jazz, 55 So. Market, San Jose, 8:00 pm & 10:00 pm.

Friday, May 28. Bobby Enriques Trio, Diana Lee with Larry Ching, and Harold Yen Group. Asian Art Museum, Golden Gate Park, San Francisco, 9:00 pm.

Saturday, May 29. Jessica Hagedorn and Friends, The Network featuring Flip & Dana Nunez. Asian Art museum, Golden Gate Park, San Francisco, 8:00 pm.

Sunday, May 30. An Evening with Bobby Enriques Trio (special benefit reception). Asian Art Museum, Golden Gate Park, San Francisco, 8:00 pm.

Tickets: \$10 advance, \$12 at the door, benefit reception \$20. For tickets and info call (415) 668-8404.

Friday, May 28

Chicano/Latino hip hop and rap. Aztlan Nation and Full Deck. An evening of Chicano/Latino hip hop and rap. Aztlan Nation has been on the scene for three years addressing socio-political and spiritual issues in the Chicano/indigenous community through rap music. Full Deck is a Latino rap group from Concord. 9:00 pm, \$7. La Peña Cultural Center, 3105 Shattuck Ave., Berkeley. (510) 849-2568.

## A DIFFERENT KIND OF LAW SCHOOL

FOR THOSE COMMITTED TO SOCIAL CHANGE

## NEW COLLEGE SCHOOL OF LAW

*The oldest public interest law school in the country*

NEW COLLEGE SCHOOL OF LAW graduates have been serving on the front lines of public interest law for nearly two decades. We are a vital presence in neighborhood law offices, activist firms, government agencies and community organizations.

New College's nationally-acclaimed School of Law in San Francisco combines apprenticeship programs, hands-on clinical experience and rigorous classroom work to prepare lawyers for the special challenges of serving the public interest.

*Fully accredited by the Committee of Bar Examiners of the State Bar of California.*

**Still accepting applications for Fall '93.**

**Call 415.241.1300 x353 for details.**

New  
College  
of  
CALIFORNIA

Financial Aid is available. Accredited by the Western Association of Schools & Colleges.

50 FELL STREET SAN FRANCISCO, CA 94102