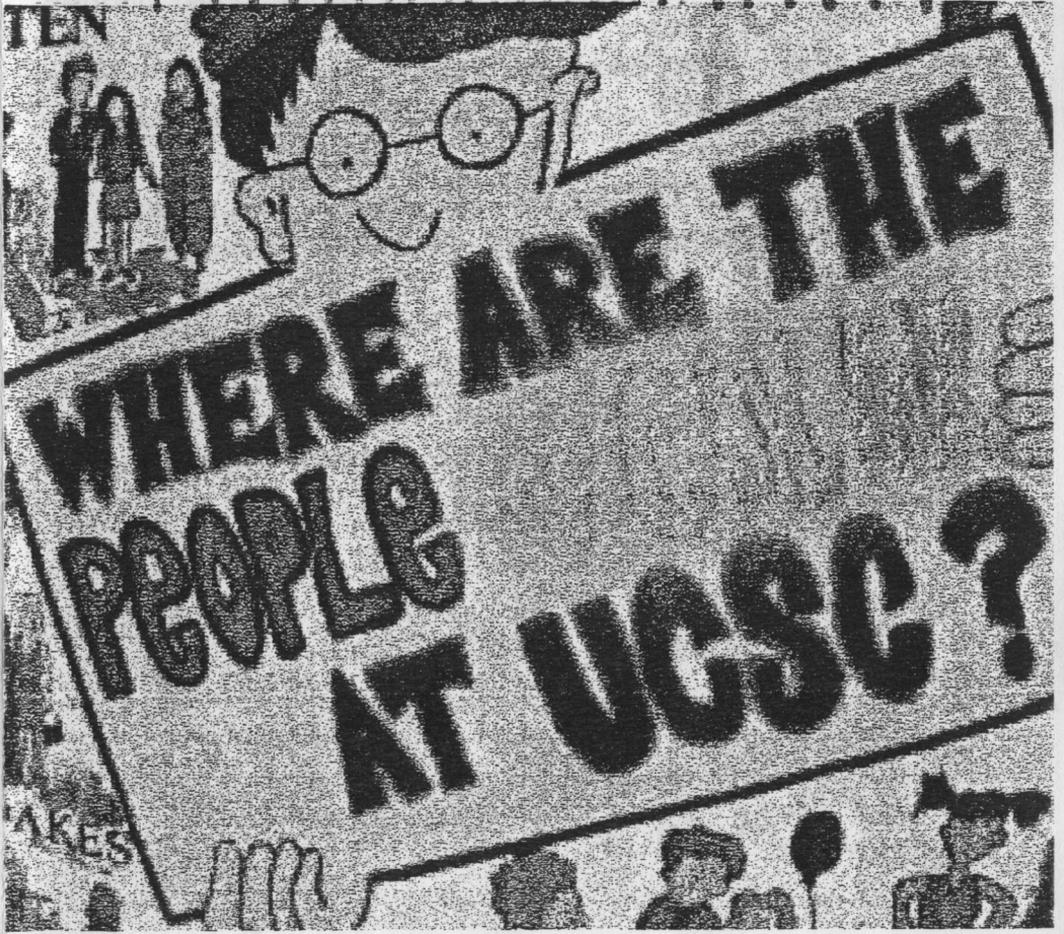


Coloring Outside the lines



We are **students of color** tired of being ignored and marginalized out of the *discourses* about our futures and current oppression. Growing up in communities with few resources, we have been *deprived* of opportunities and **forced** to create our own. Our communities are suffering *everyday* and we are *suppressed* every time we come out to **voice** these *injustices*. We will no longer be *silent* of the struggles that we face in this and many other institutions that were not built for us, but built on us and by us. We will no longer *continue* to support institutions that ignore our needs and deem themselves "~~diverse~~" and "~~multicultural~~," with no real meaning behind it. If we are willing to talk about the budget cuts than we must have a discussion of the **systematic oppression** that we face under white supremacy, patriarchy, capitalism, imperialism, and neoliberalism in the university and *globally*. We are a small part of a larger **global** movement working towards the **liberation** that **stems out** of the exploitation of the **third world**, and we demand recognition that we are part of a **world** where **all** species are in **constant** movement and constructed borders keep us from our ability to **love** each other *wherever* and *however* we want!

Decolonizing
Education!

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Dear UCSC Administration,

First and foremost, No soy "Hispana," I am not from Hispania, nor do I trace my roots back to Spain. In fact, I prefer Latina or perhaps Mexicana/Salvadorena, because that's more me. I refuse to let you interpolate me through a term that was made up in the 1980's for the US Census as a way to clump together an incredibly diverse group of nationalities and ethnicities. No, we don't all speak Spanish, and no we are not all the same. The use

of this term only further demonstrates the anxiety that so many feel as we are not so easily racially defined. Given this, I appreciate you also not serving me, considering that doing so would delegitimize all the struggles that I have endured to enter this racist educational system we call the University of California: being undocumented, working several jobs to make ends meet, learning a language that has slowly attempted to replace my beautiful native tongue, and countless hours spent working on improving those skills that you claim I am not equipped with. I am here to remind you, that yes, we, the Latina/o population make up almost half of the k-12 in California, and we WILL continue to grow. Yet what you see is a way to bring in more funds and more bodies under the guise of "Hispanic Serving Institution"(HSI). How will this additional funding, which I suppose you will apply for, and I'm sure you will adamantly work to get (despite your refusal to help in producing a convincing proposal for a McNair Scholars Program, yes we know about that! THREE FUCKING TIMES we have applied and THREE TIMES we have been denied) help the students whom diversity is supposed to benefit, when we clearly see your lack of support to our rallies and cries for Ethnic Studies and ask that you stop raising our tuition fees? Yes, I said tuition, because that's what it really is. What are you currently doing to ensure Latina/o student retention? For every 100 Latina/o students that enter k-12, only 9 enter the university, and only 7 will graduate, and sadly only 2 will go to grad school, while less than 1 of these students will actually receive their PhD. These statistics tell us that YOU ARE CURRENTLY NOT DOING YOUR JOB. Locally, here at UCSC, we have e2 (engaging education), which was enacted to do YOUR role of recruiting, engaging, and retaining prospective and current students of color. Given this, will you cut the funding to e2 in the years to come and call it budget cuts?" Your lack of support for the Ethnic Resource Centers further demonstrates your attention to students of color. Why are you continuously targeting the services that benefit students of color? Additionally, as we face the erasure and attacks of interdisciplinary fields that allow students of color to find a voice and foster their scholarship? Are you even aware of what you need to now to help Latina/o students graduate? Do you even provide cultural sensitivity training to your employees so that they understand how to better help our students? Do you know that many Latina/o students don't even use the services that they pay for because they don't feel support from the Health Center, CAPS (do you even know how to help undocumented students?), and all these other services where they are placed in situations where they feel OTHERED and TOKENIZED. What message will it send to other students of color for UCSC to have a HSI banner? I acknowledge that Latina/o students entering the university in higher numbers is impressive, but somehow it feels like this campus is stuck somewhere in the 60's or 70"'s. The way students approach activism and student protest, they forgot that the civil rights movement did not end with the end of Jim Crow, the new Jim Crow has many names: Alabama HB 56 (Anti-Immigration law targeting undocumented immigrants), Arizona SB 1070 (Anti-Immigration law targeting undocumented immigrants), Arizona HB 2281 (supposed to target "Ethnic Studies, yet has only been implemented in

schools that had Mexican/Latino Studies programs, which by the way, WORKED! They increased the rate of Latina/o students that graduated during their short-lived implementation. ETHNIC STUDIES WORKS! You're BIG on NUMBERS, READ THE FUCKING NUMBERS.) So now, UCSB administration, what will you do to address our concerns? Are you even going to listen to what we have to say? You have to include us in these discussions, because they pertain to us!

EDUCATE YOURSELF! LEARN MORE!

SAVE ETHNIC STUDIES! (<http://saveethnicstudies.org/>),

WHY WE NEED MCNAIR SCHOLARS? (<http://saveethnicstudies.org/>),

HERE are a few demands:

*A Critical Dialogue on what Hispanic Serving Institution will entail for ALL students of color

*ETHNIC STUDIES (because we are one of the few campuses that does not have an Ethnic Studies department, and we are on an on going 40 year plus fight for this! I thought that the civil rights movement had settled this? WE NEED ETHNIC STUDIES to combat this RACIST climate that faces students of all colors.

*Will you finally help us procuring a McNair Scholars Program? (this means giving us a full-time faculty member that has the capability of helping draft a convincing proposal that highlights the potential for students that can benefit from this prestigious scholars program!)

*We need SUMMER RESEARCH PROGRAMS, no offense to EOP's FMP, but we need more in depth programs that are faculty and student driven! (these programs that are not just focusing on just the sciences, but that show our humanities/social sciences scholars that they are indeed supported to succeed in academic research. This means programs that will not only draw our own prestigious scholars from hiding, but can potentially draw students from all over the nation!)

*Support to the ERCs, e2, and all of the wonderful people/programs that are working harder than YOU, to ensure that we recruit, engage, and retain young scholars of color! (this means money and REAL support, none of this BUDGET CUTS bullshit, quit re-directing our money to the sciences under the GUISE of budget cuts!)

Signed,

Latina – Mexicana/Salvadoren, y QUE!

LEARN MORE!

(from <http://www2.ed.gov/programs/idueshsi/index.html>)

HISPANIC SERVING INSTITUTION

The Hispanic-Serving Institutions (HSI) Program provides grants to assist HSIs to expand educational opportunities for, and improve the attainment of, Hispanic students. The HSI Program grants also enable HSIs to expand and enhance their academic offerings, program quality, and institutional stability.

TYPES OF PROJECTS

Funds may be used for activities such as: scientific or laboratory equipment for teaching; construction or renovation of instructional facilities; faculty development; purchase of educational materials; academic tutoring or counseling programs; funds and administrative management; joint use of facilities; endowment funds; distance learning academic instruction; teacher education; and student support services.

NOTE: The Higher Education Opportunity Act of 2008 (HEOA) amended Section 503(b) of the Higher Education Act to include, among the authorized activities under the HSI Program: activities to improve student services, including innovative and customized instruction courses designed to retain students and move the students into core courses; articulation agreements and student support programs designed to facilitate the transfer of students from two-year to four-year institutions; and providing education, counseling services, and financial information designed to improve the financial and economic literacy of students and their families.

The HEOA also amended the authorized activities to use the term "distance education technologies" in place of "distance learning academic instruction capabilities."

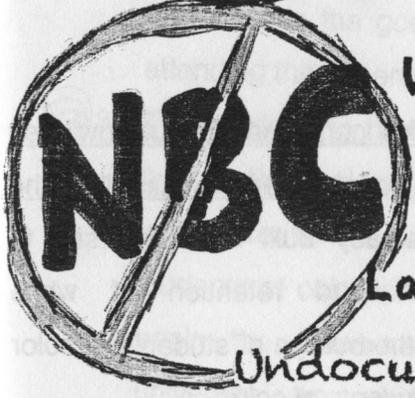
ADDITIONAL INFORMATION

Five-year individual development grants, five-year cooperative arrangement development grants, and one-year planning grants may be awarded.

NOTE: The Title V Program is NOT a scholarship or fellowship program for individuals or for research. The program is designed to support institutions of higher education that are HSIs.



Shit the Media calls me
vs.
What I really am



Latino not "Hispanic"

Undocumented not "Illegal Alien"

Student of Color not "Minority"



People of Color not "Minorities"

Communities of Color not "You
People"

Latin American not "Those People"

It might take you a while to learn it just like it
took me a while to learn your history and your
ideologies.



So do it!



Privileges of white student activists at UCSC

- © 1. The privilege of not being concerned about how their racial group will be outreached and retained in the university. White supremacy built the university to institutionalize outreach and retention of white students. It is therefore the burden of students of color to outreach and retain students of color.
- © 2. The privilege to freely theorize and organize around the future of the university. The long-term goal of an autonomous university or a free public university is a privilege to imagine and toy with, but this won't happen in the next few years. Students of color can't help but be primarily concerned about a very true reality: our family members and close friends are not getting into the university *right now*. The system demands that they can only uplift themselves and their families if they obtain a higher education *right now*. There is no time to argue how the university should be free if in the next few years, our nieces and nephews cannot even get

accepted. (For haters: Don't get me wrong, a free university is the goal, but I don't have to prove it by attending the general assemblies.)

3. The privilege to think that a free university is the end goal for the student movement. The problem is that this won't create the dramatic change necessary for students of color to enter the university. If we want to begin the conversation of attaining a free public university, we must also address the way white supremacy in California increasingly creates racist policies that prevent youth of color from attending these oh-so-amazing institutions of higher-archival learning, i.e. Prop 209. Yes, affirmative action is needed. Yes, racism still exists.

4. The privilege to believe the town is generally progressive. The reality is that this belief is extremely harmful to people of color. (1) It leaves local decision makers off the hook, and their false beliefs allow them to think instances of racism are bogus claims and therefore unworthy of their attention. (2) It deems individual acts of interpersonal or institutional racism as the fault of the person of color, and therefore their

problem to solve. (3) When people of color set foot in Santa Cruz, we're hit in the face (sometimes literally) with the awful truth that Santa Cruz is in fact, not "progressive" or "liberal." We're not even allowed to enjoy this fake belief for long because we eventually come across the same racist shit we encounter in other places.



5. The privilege of being seen as "students" and the face of the "student movement." When students of color organize, we're marginalized into an additional concern, instead of *the* concern. We're seen as protesting trivial issues and not issues of the "typical student."

6. The privilege to shut down a campus in a town that directs their hostility towards young people of color instead of white student activists. The strike risks the safety of people of color because in town, anyone resembling a "foreigner" (read: person of color) is not treated as a local Santa Cruzian because the majority of the Santa Cruz population is white (~75%), and local frustrations about the mishaps that occur are scapegoated onto people of color; or the colorblind label of "those people from Los Angeles." The irony is that we don't even represent a majority of the university, yet this allows locals to express their inner racist hatred to those that threaten white supremacy. The strike encourages this danger and hostility towards all young people of color in the town, so until the town begins to have a better understanding of the university and accepts it as part of their community, people of color in Santa Cruz will continue to be treated as *foreigners* who like to isolate themselves on the city on a hill. Let's organize with the town and fight alongside them instead of on a hill without them.

Why Community Studies matters to me:

1. these classes force me to think critically about the world
2. my field study allows me to actually engage with people instead of just thinking about them
3. neoliberalism[s]
4. my peers at the very least are willing to listen/learn/grow
5. because this racist institution wouldn't teach me this otherwise

LISTEN!

your nostalgia for your marxist traditions

--fuck that

how will a strike end racism/sexism/*ism?

"they just need to be radicalized"

recognize *our* struggle as radical

are we not doing anything?

or do we need to follow your anarchist logics

--please tell me: why should I strike?

what exactly do you want to happen?

WE ARE FIGHTING FOR THE SAME THING

stop telling me everything will be fixed by the strike

because it won't

we need CRES and Community Studies and American Studies and

Latin American and Latino/a Studies and Feminist Studies

and we also need Biology and Chemistry and Computer Science

why are we so *separated*?

we don't want your ECONOMICS though

fuck you, Yudof. and Blumenthal

fuck this racist institution that allows for this bullshit and silence

dissent

let's fucking work together

let's strike- but on OUR terms

we are fighting for the same thing

let's talk about RACE

and don't expect me to teach you

are you LISTENING???



falling in love with the movement

I found the movement when I learned how to dance

We danced in this movement back and forth
one step, two step, three step, four
we seduced each other with our beats and rhythms
the benefits you offer are enticing and felt like no
other
of course I wanted liberation
of course I wanted autonomy
of course I wanted the end of oppression

And of course... I fell in love with the movement

you attracted me by giving me an outlet to express
myself

my inner feelings of frustration were being heard by
you

you encouraged me to break away from the
restraints

and to speak in the name of justice

you gave me the tools to spread the word, to let
others know they were not alone.

we are fighting for unity, understanding, justice,
action

I developed my consciousness with you

I found an identity of a conscious radical Latin@
that was ready to take on the world

I felt accepted, powerful, fierce, caring but most importantly

I learned how to love

Yes I fell in love with the movement
the movement of your words
The movement of your woes
the movement of the people who learned to lead
by following

I fell in love with your passion, maintained seduced
by the pain, liberated by the love but then
heartbroken without your presence

the movement is still there but now its different.

Now we are just friends.

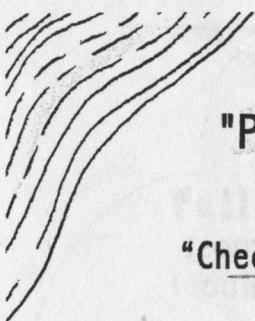
the movement has now moved on

the Bureaucratic Hierarchies kept distancing us as

the movement was now taking a new course of co-
option

I no longer had a protagonist role in the show, now
I was an assistant stage manager and like all
bureaucratic positions I was replaced.

I fear falling in love again with another movement
until I know that this new movement also loves me
back but for now I must keep dancing
hasta que un nuevo sol amanezca

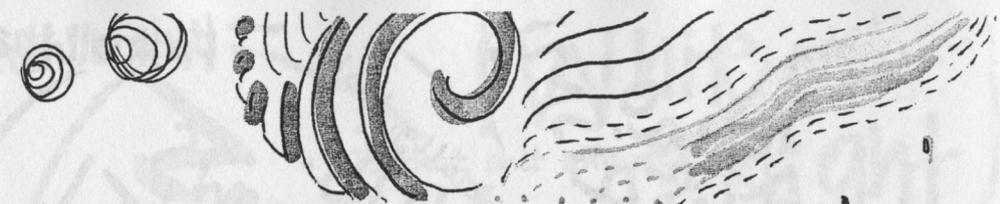


"Professed Practical Activists"

"Check yourself before you wreck yourself".

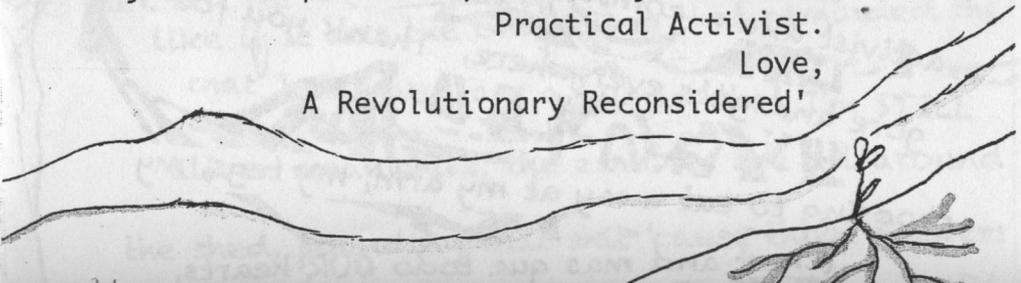
A few questions: What is the issue behind holding yourself accountable for the fucked up things you do in your personal life? Why direct your efforts toward illustrating the need for political and social justice at the privileged, yet "unjust", populace when you yourself have not taken the time to examine your privilege and the ways you exercise injustice in your daily life? What is the problem here?! Where is the progress?! The growth?! Why use your privilege of education when being confronted about your "Slim Shady Schemes"? What happened to 'taking responsibility for your actions'? You may be educated but you are surely NOT knowledgeable. Where is your knowledge? Where are your LIFE-skills? How do you expect your adversaries to make moves and prove themselves, learn from the consequences of the injustices they inflict on others when you don't do it yourself? Take a moment...now. **Look at yourself, the people you've hurt, the heart and pain inflicted on you, your oppression, your power...examine it all and work toward the greater change.**





Isn't that what you want, Revolutionary? Isn't that why you do what you do, Radical? Educate yourself beyond your boundaries. Practice selflessness. Be alive in your humanity. Exert it. Embrace it. Yes, you are human. No you are not perfect BUT! you surely are aware. Run from your falsities. Liberate yourself from your constraints of pride. Emancipate yourself from the repercussions of the pursuit of sadness, depression, loneliness, heartbreak. Take a moment...be practical. Forgive. Listen. Recognize. Relate. Respond. Be radical, of the root. From the ground. Humble yourself. Ultimately, you want happiness with your justice. In the words of Mahatma Ghandi, "Happiness is when what you think, what you say and what you do are in harmony." Harmony. What love, freedom, accountability and humility sound like on the stormiest of stormy days and what is seen through the cloudiest of skies. A few answers? You have to work, struggle for the answers to those questions. Ultimately, **you'll find that the answers are within that struggle.** Walk the talk you talk. Or start **talking the walk you walk.** You ain't foolin' no one otherwise. Ponder your position and you'll be practical; A Plenary Professed Practical Activist.

Love,
A Revolutionary Reconsidered'



It's
TERRORISM!

Fuck all that

...all the zombie themes and, especially, that
zombie mentality! I've been having that
conversation over and over, more so, about the

U.S. KNOWS
BEST!

zombie mentality and the ever so popular way
that THAT genre reflects onto ourselves and
society, at large. Somebody said to me, "I'm not
an activist. I'm not political." That decision is
political and that decision is to be a regressive

activist aka a zombie. There's fuckin' blood,
gore and guts everywhere. Thank you for
choosing to eat away at my arm, my legs, my
chest and mas que todo OUR hearts.

zombie shit!

(White is ^{not} vegan!)
Right

Is that shit cheesy?!

Me vale madre, I'm so fucking angry 'cause all

I wanna do is like the zombie films and shoot away and seek revenge for ALL the people,

GIMMIE TUNES!

all OUR communities who have been eaten alive
plagued and recruited by the other zombies led

by the master villain. That's where I'm at. All I

have left is this image of being trapped in a

rotting, wooden shed holding my fucking shovel

like if it was the only thing that reminded me

that I was and am a human-that I'm STILL

alive- meanwhile, the zombies are all around

the shed, pounding that shit 'cause those fuckers

know I'm inside...



Shit white activists say.... to activists of colour:*

"How come there are so few people of colour in the GA/March/Rally/Occupy movement?"

"It's too bad there aren't more radical people of colour. Damn, we really need to get more people of colour involved! For some reason they only come for one meeting and never come back, I can't figure out why... So, can you be in charge of that? I mean, you know lots of... people, right? I mean, are they down?"

"You want Ethnic Studies to be a demand? Well, the problem is, that is just going to complicate our message... We should just talk about the budget cuts. I mean, that IS the real reason why we don't have an Ethnic Studies Department."

"OMG I know I'm talking too much and I'm taking up so much space in this meeting because I'm a white cis male and I have privilege and I already got to talk a lot, but I'm just gonna interrupt you and say..."

"I'm hella down to get arrested! Fuck Pigs!! ...[later on:]... Wait, why can't I call them "illegal immigrants"..."?"

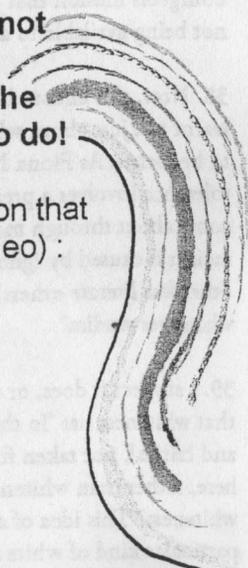
"You know who [that activist] is? Wow! For some reason when we met, I thought you weren't really, you know, radical? I don't know why, maybe because you dress like...idk... a nerdy Asian?"

"Well, technically I'm a person of colour too, because actually my great grandmother was from the eastern part of France, that was invaded by I think the Mongols like 800 years ago... so that makes me Asian."

Yes, this is a call-out and Yes, you know who you are and Yes this shit is an example of micro-aggression that makes me feel like I can't be around you. Social Justice at UCSC would not look like a circle of white kids playing drums.... and it would not look like bandannas worn over faces.... and it would not look like a bunch of tents. These are symbols of "protest" that we need to get out of and break through, because it is predictable. If we want to move forward we all need to stop pretending/believing that the UCSC "Student Movement" is post-racial (or even a realistic representation of UCSC's diversity), and everybody needs to check their privilege!!

And yeah I've heard all this shit, some of it multiple times in so-called "radical" spaces at this school... It is not my job to make it easier for you to claim that your organising group has "diversity," and I'm not going to be your token "radical POC" Educate yourselves! Here's a hint: if you don't get why the statements above piss me off, you have work to do!

*see the original video made by an awesome person that I don't know personally (thatangryblackgrrrl on Vimeo) : <http://vimeo.com/35734345>



Declaration 5 /we have studied whiteness (and racist people are ignorant)

35. This declaration is a reminder that we should not forget the 'Studies' in 'Whiteness Studies'. That word is also making a claim. Many have commented already on how whiteness is right at the center of intellectual history, but it is an absent centre: it is not studied explicitly, as it were. As Michele Fine has argued, 'whiteness has remained both unmarked and unstudied' (1997, 58). Her article appears within an excellent collection of essays, *Off White*. As Fine astutely observes, 'paradoxically, to get *off* white, as the title of the collection suggests, first requires that we get on it in critical and politically transformative ways' (1997, 58).

36. The organizing impulse within Whiteness Studies is that the studying of whiteness will be critical and transformative, quite understandably, and even quite rightly. But it might be opportune to question even this most founding assumption. The project of critical Whiteness Studies is about showing the 'mark' of the unmarked, about seeing the privilege concealed by the universality of 'the human'. But what I want to question is whether learning to see the mark of privilege involves unlearning that privilege. What are we learning when we learn to see privilege? (Of course this question reminds us that the project of 'learning to see' is addressed to privileged subjects.)

37. Of course, if you live and work in the world of education, then you are likely to assume that learning is a good thing; we would probably share a resistance to defining learning as the achievement of learning outcomes, but have a view of learning as the opening up the capacity to think critically about what is before us. But one problem with being so used to the learning = good equation, is that we might even think that everyone should aspire to such learning, and that the absence of such learning is the 'reason' for inequality and injustice (cf. papers by Aveling and Nicoll in this issue). There is of course a class elitism that presumes university is the place we go to learn, let alone to think. This is the same elitism that says that those who don't get to university, have failed, or are deprived. The aspiration of 'university for all' offers at one level a vital hope for the democratization of an elite culture, but at another, sustains the bourgeois illusion that others 'would want' the culture that is constituted precisely through not being available to all.

38. Now, this elitism has specific implications for racism. It is often assumed that if people learnt not just about whiteness, but about the world as such, then they would be 'less likely' to be racists. As Fiona Nicoll (1999) and Ghassan Hage (1998) have argued, the discourse of tolerance involves a presumption that racism is caused by ignorance, and that anti-racism will come about through more knowledge. We must contest the classism of the assumption that racism is caused by ignorance – which allows racism to be seen as what the working classes (or other less literate others) do. How does this classism travel into the subject-constitution of whiteness studies?

39. I suspect it does, or at least that it could do. Phil Cohen for example has suggested that whiteness has 'in the last few years, undergone a radical reinvention'; 'it is a self-conscious and critical, not taken for granted or disavowed' (1997, 244). He is talking about whiteness here, rather than whiteness studies. But who is being addressed in this affirmation of a new whiteness? This idea of a new whiteness, which is 'self-conscious and critical', is about a particular kind of white subject, one that is not equally available to all whites, let alone any

others. I have already suggested that the term 'critical' functions within the academy to differentiate between the good and the bad, the progressive and the conservative, where 'we' always line up with the former. The term 'critical' might even suggest the production of 'good knowledge'. The term 'self-conscious' has its own genealogy; its own conditions of emergence. A self-conscious subject is one that turns its gaze towards itself, and that might manage itself, or reflect upon itself, or even turn itself into a project (Rose 1999). Such a self-conscious subject is classically a bourgeois subject, one who has the time and resources to be a self, as a subject that has depth which one can be conscious about, in the first place (Skeggs 2004). The term 'self-conscious' might even suggest the production of a 'good subject', one who has positive attributes.

40. The fantasy that organises this new white subject/knowledge formation is that studying whiteness will make white people, 'self-conscious and critical'. This is a progressive story: the white subject, by learning (about themselves?) will no longer take for granted or even disavow their whiteness. The fantasy presumes that to be critical and self-conscious is a good thing, and is even the condition of possibility for anti-racism (see also paper by Westcott in this issue). I suspect one can be a self-conscious white racist, but that's beside the point. The point is that racism is not simply about 'ignorance', or stereotypical knowledge. We can learn about racism and express white privilege in the very presumption of the entitlement to learn or to self-consciousness. We could even recall here the Marxian critique of self-consciousness as predicated on the distinction between mental and manual labour, and as supported by the concealment of the manual labour of others (Marx and Engels 1969). Indeed, if learning about whiteness becomes a subject skill and a subject specific skill, then 'learned whites' are precisely 'given privilege' over others, whether those others are 'unlearned whites' or learning or unlearned non-white others. Studying whiteness can involve the claiming of a privileged white identity as the subject who knows. My argument suggests that we cannot simply unlearn privilege when the cultures in which learning take place are shaped by privilege.

From "Declarations of Whiteness: The Non-Performativity of Anti-Racism" by Sara Ahmed

http://www.borderlands.net.au/vol3no2_2004/ahmed_declarations.htm

Guerreras

You carry battle scars, and I know I am limited in what I can do but let me help you heal your wounds. You raised me well, and we battled together, surviving in a capitalistic society without enough capital, overcoming violence when we as womyn are most vulnerable to it, living in white hegemony cuando estamos morenitas, arriving to places we never thought we could make it to, and so much more. We are Guerreras swimming in a river that has its current against us.

You are tired, but don't give up our journey is far from over. From my difficult birth to my constant distance you were there for me. Desde chiquita you gave me motivation, taking me to beautiful houses you cleaned diciendome "hechale ganas" that one day, if I worked hard enough, I would have a house like those. One day I'll also show you a beautiful house, except this time you won't have to clean it, and I'll be able to say that its not only mine but its yours too.

I understood our financial limitations at a young age, as "no nos alcanza" was a common phrase. Pero it was okay, my imagination and creativity were powerful. I built beautiful barbie houses out of Brother Beno boxes that would put the "Toys R US" toys to shame. Financial hardships didn't stop you from providing me with happy Christmases either as you took me to what I considered "Santa's toyshop," which was actually the Boys and Girls club we waited in line for to receive our donated gifts. You took advantage of the few resources you had in order to give me the best childhood you could, always trying to better the lives of the generations after you. Now I too for fight for the generations after me while honoring the ones before me.

We traveled together, from one house, to an apartment, to another house, to another apartment and made use of the spaces we lived in. Sharing them with several families in similar situations. Often my room would be your room, my brother's room, my sister's room, and my dad's room. Our sense of community provided a roof over our heads.

The neighborhoods we lived in weren't the safest. They were places where we saw more people go to jail than go to college. Streets where we could find crosses around a few corners marking spots were the homies had been shot. Where we heard bombs from the military base that brought recruiters to our schools almost every day. Places often forgotten

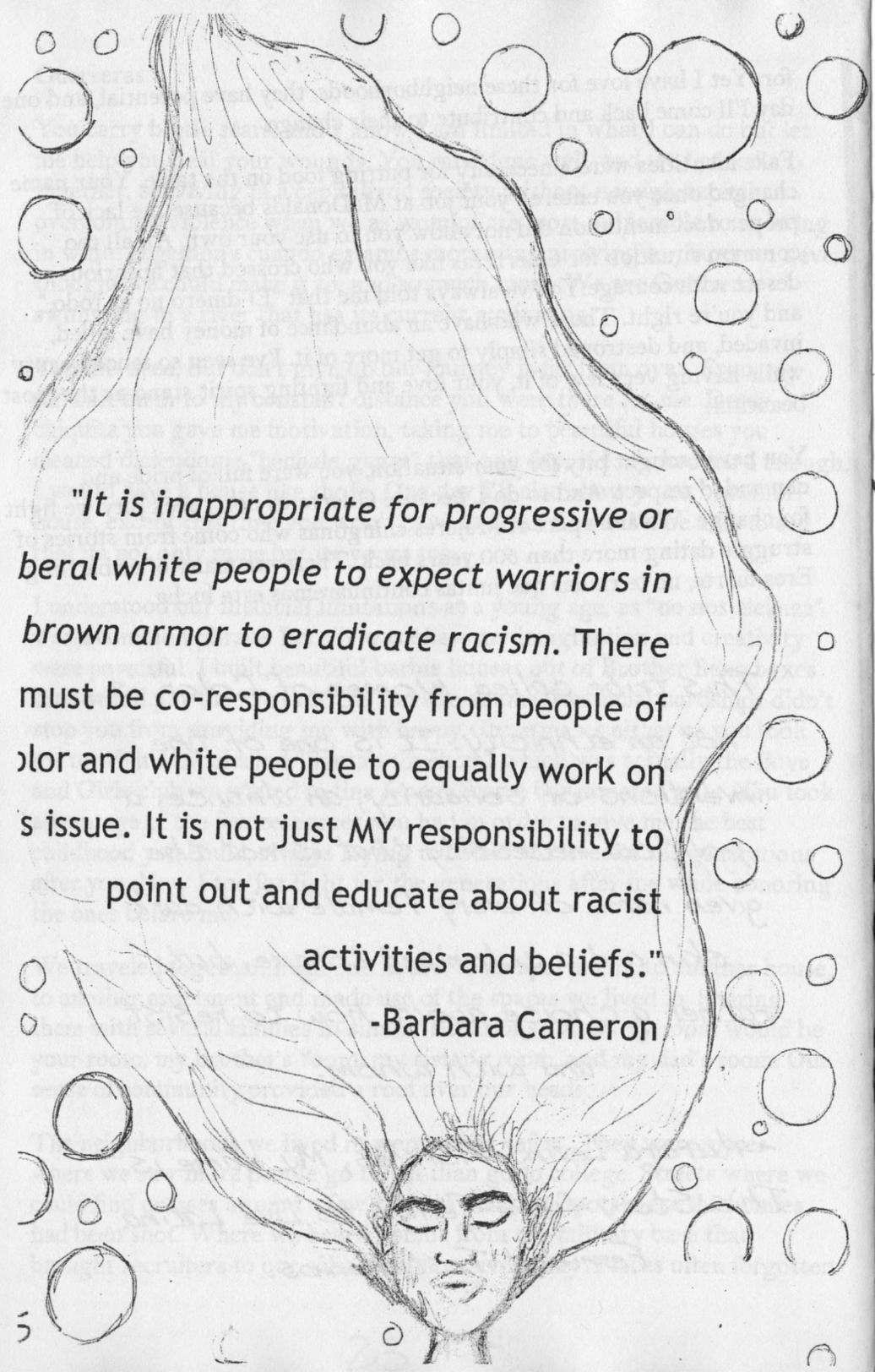
for. Yet I have love for these neighborhoods, they have potential, and one day I'll come back and contribute to their change.

Fake identities were a necessity for putting food on the table. Your name changed once you entered your job at McDonalds because the lack of proper documentation did not allow you to use your own. An all too common situation for Guerreras like you who crossed that notorious desert with courage. You've always told me that "El dinero no es todo," and you're right. Those who have an abundance of money have killed, invaded, and destroyed simply to get more of it. I've seen so much beauty while having very few of it, your love and fighting spirit stand as the most beautiful.

You never sought pity for your situation, you were full of pride and demanded respect. And so do I, because Guerreras don't seek pity we fight for change. We are a part of Mujeres chingonas who come from stories of struggle dating more than 500 years back. There are many of us battling. Eres fuerte, no te rindas que juntas continuaremos esta lucha.

"This tribe called 'Women of Color' is not an ethnicity. It is one of the inventions of solidarity, an alliance, a political necessity that is not the given name of every female with dark skin and a colonized tongue, but rather a choice about how to resist and with whom."

- Aurora Levins Morales, My Name is This Story from Telling to Live Latina Feminist Testimonios.



"It is inappropriate for progressive or liberal white people to expect warriors in brown armor to eradicate racism. There must be co-responsibility from people of color and white people to equally work on this issue. It is not just MY responsibility to point out and educate about racist activities and beliefs."

-Barbara Cameron

I'm tired of the lack of Respe

I'm tired **DF** Having to protect it.

Tired of silencing it.



my Vagina is not your Derogatory
term to add to your Racist Rant

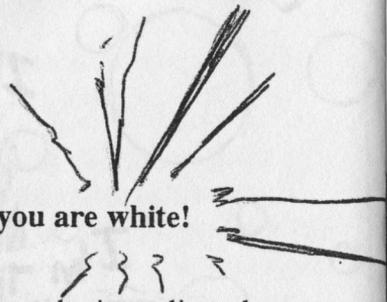
IF you can't handle with
care don't F~~UCK~~
with it

My Vagina Matters





I am not angry with you because you are white!



I am angry with you because you don't realize that your whiteness is the biggest myth that ever existed.

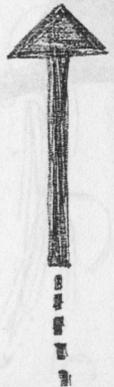
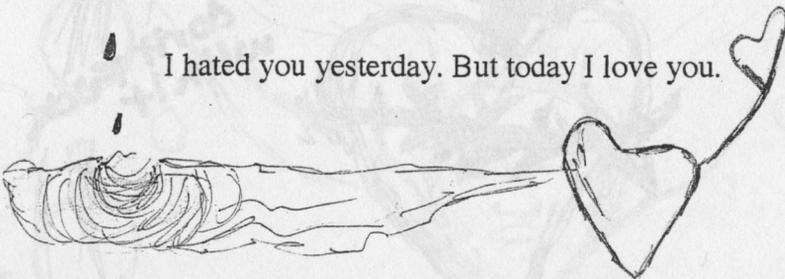
You deconstruct the world with your class analysis: you hate capitalism....blah, blah, blah, blah. What does it really mean to you?

Do you realize that the modern state requires you, middle-class-white America to exist! Working class white folks you rejoice from the fact that you can one up your brown sisters and brothers without even lifting a finger. Your skin color blinds you. Just because you think the world is yours for the taking doesn't make you special.

So even with your Marxian analysis, even with your anarchist inclinations

You still don't get it!!!

I hated you yesterday. But today I love you.



I just hate the way you impose your privilege on me.

You tell me: you have to strike! You have to shut down the campus in solidarity with us! Take back YOUR university!

• **I interpret your statement in following away:**

The budget cuts are affecting middle-class-white America so all of a sudden access to higher education becomes an important discourse. I wont ask you about your struggles yet

I'll expect you to struggle with me.

STOP TELLING ME TO RECLAIM "MY"

UNIVERSITY!!! This university was not made for people like me to survive in. I am claiming an education.

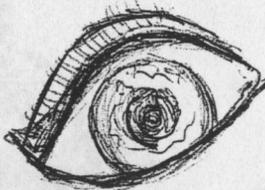
My education. The education that the generations before me had to claim and pave paths so I could stand here

and NOT listen to you, still telling me what to. We

inherited the sense of organizing against systematic and silenced oppression since before our conceptions and

breath the air of daily forms of resistance. Every eyelid

blink is a proof of the majestic existence.



2/25/12
I haven't written
in a while. But I know
I have a lot to say
which is why I'm trying.
I don't know how to put
this but maybe Fuck It!
I don't need to know.
I'm frustrated for so
many different reasons and
I don't care if I am
"politically correct" or not.
I don't even care if I'm
grammatically correct.
My existence, my being
my "wildhood" has been
policed for far too long!

I'm down tired
of catering myself to
your needs, your culture,
your standards, your way
of limited existence! Fuck
that, that's not life! Damn
you and your white supremacist
society. Fuck not talking race,
Fuck False "Multiculturalism",
Fuck you and your so-called
hippie revolutionary political
views! You're not revolutionary,
you're just another tool of
OPPRESSION! Recreating hierarchies
and power divides with your
elitist ways of going about
your "organizing", your
"Realism!"

★ your GAs, your
occupy movement!

Dear Flash! This struggle
that finally affects you
is NOT new to us.

This struggle you define
although I am down and
do support free education,
is defined in your terms!
You come into our classrooms
to "teach the budget" and
recreate hierarchies and
elitism while begging
brown students to join your
GA.

The Bullshit! ⁴ How white
activists have no cultural

competency, no longer
for our voice and our
struggles which are more
diverse than you can comprehend.

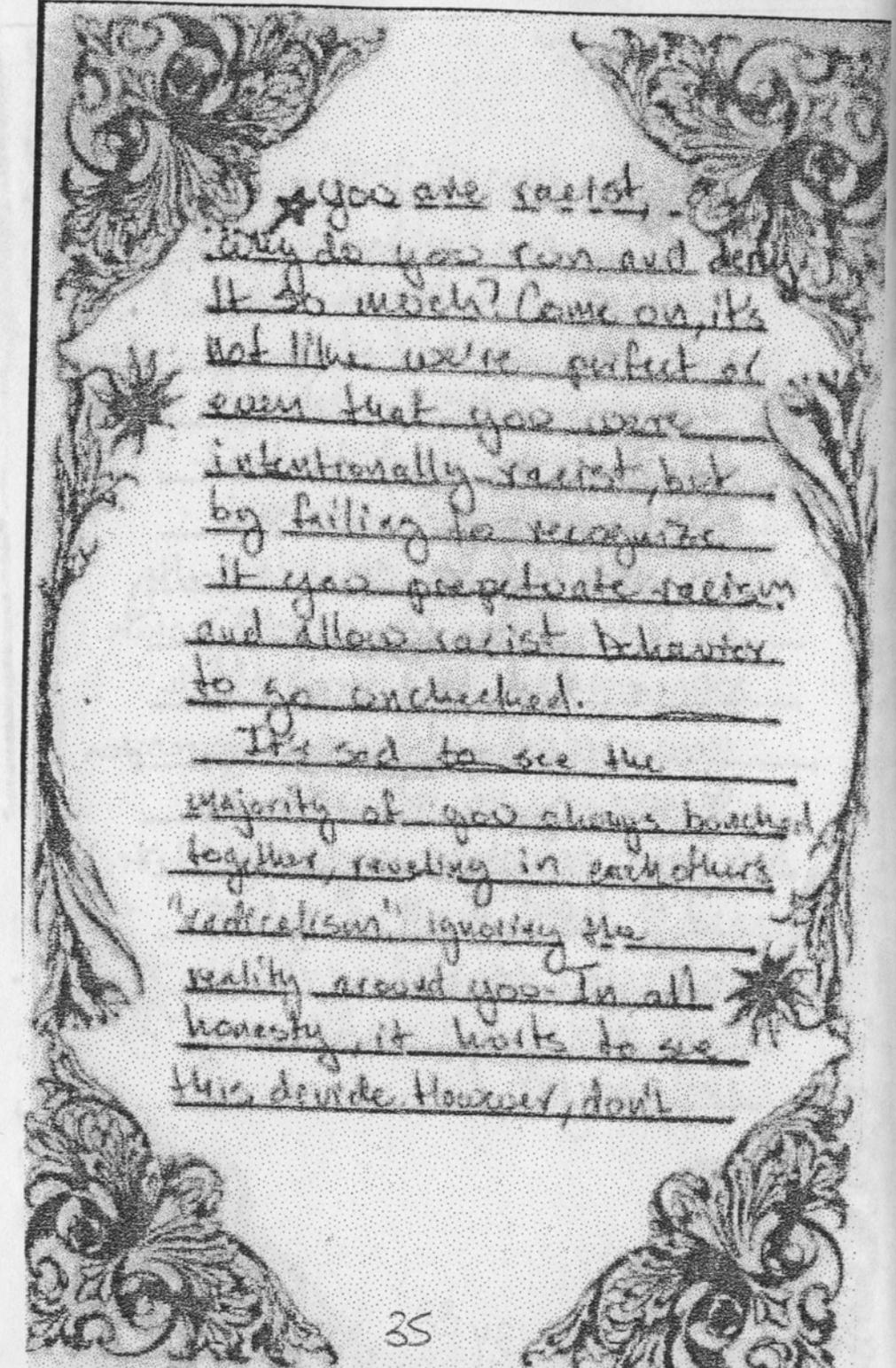
It is so annoying to hear
all of you go on about how
radical you are, how progressive
you are, but get there
is none to our process of
color in your group. I'm
not sorry, that is not
radical!

And to all you folks who hate
RADICAL White Feminists
in all my classes, some
goes to you! With all
your "watch your privilege."

"Oh! I can't speak
for on that because I'm
white." And for the sake
of not having another question
just the way all of you can
jump on gender issues when
present, but often fail to
value the connection between
race and sexism! I'm
tired of the way issues
get reflected to women
of color to answer and
the hypocrisy in class and
section where we discuss
women of color issues and
experiences, but the floor
is dominated by white

people. Suit, these
are our experiences, we
live! Have some respect
and hold back on your pen
And you seem to not even
think of the fact that at
times people of color are
intimidated to speak honestly
in all white, to mostly white
spaces. And don't even think
you understand racial oppression
because you're sexuality or
sexual orientation are stigmatized.

I'm tired of all of you. I
see you in all my classes
and you're all so cliquy
and racist. Also whenever

A decorative border with intricate floral and scrollwork patterns surrounds the text on the page.

★ you are racist -
Why do you run and deny
it so much? Come on, it's
not like we're perfect or
even that you were
intentionally racist, but
by failing to recognize
it you perpetuate racism
and allow racist behavior
to go unchecked.

It's sad to see the
majority of you always bunched
together, reveling in each others
"radicalism" ignoring the
reality around you. In all
honesty, it hurts to see
this divide. However, don't



★ leave it up to us
to come and reach out to
you. I have foolishly tried
but you're all to fault
being creative a radical
elitism to acknowledge
women of color. It is
not enough to call out your
own or raise issues and
then just leave it at that.

Oh and I also strongly
believe that white people
can't teach anti-racism,
advocate each other on your
privilege instead.



I'm not good at that
I have vague criticisms that I heard from other
people
people of color can't get arrested like white
people can
white people point to capitalism as the only
problem and think that getting rid of that will
get rid of racism
racism is a related, but separate problem
people of color are tokenized
like "we need more people of color around"
without knowing exactly why
or being willing to go into the circles and
movements of people of color
that isn't how any normal relationship works
you don't say "you come over here and be
friends with me"
you make an effort to be friends with them
same with incorporating people of color
you can't just complain that they aren't coming
over and being your friend
it's not that they aren't aware of the movement

E
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n

is...

individualized
history
creativity
equity
knowledge

REAL

exclusive
structure
maintaining

segregation
hierarchy
control

contradictions
inequalities

