



## O U R V I S I O N

We envision a world where communities are self-determined, where many worlds and cultures flourish, and where we look after the well being of ALL forms of life. A world where our lives are liberated from oppression and domination and where the people we love do not have to die in order to live.

The world we envision is created by nurturing our relationships and our commons. This means we build community and keep it alive through our lands, the wisdom and culture of our elder generations, and sharing our knowledge using our languages and voices.

It is created through trust, respect, and caring which will heal, nurture, and strengthen our spirits and our work. And also created by walking with our struggles together ready to fight while using the power of our dignity to create change.

Our role as 50/50 crew is to engage with youth and families in the South Bay to reclaim commons and build spaces of cultural practice, learning and action. We engage some of this work through workshops, talking circles, encounters, learning to be well, and political action. We believe that our humble contributions will help manifest the world we envision.

We came together as 50/50 Crew because we saw a need for change in our community. Each one of us has a purpose and a desire to transform our dreams/vision into a reality. We can no longer wait for change to come. We have to resist and fight to create change now. It is not only the duty of 50/50 to work towards the world that we envision, but it is a vision that wish to share with future generations.

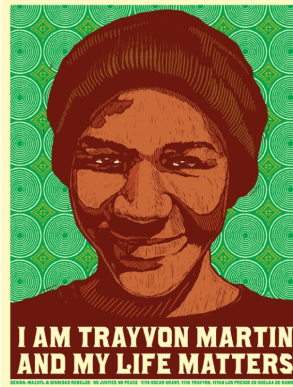


## I n t r o

## Trayvon Vive, La Lucha Sigue!

We decided to dedicate our third newsletter to a 17-year old young man named Trayvon Martin. Like many of our loved ones, Trayvon never made it home from a quick trip to a local store. On February 26th 2012, Trayvon was murdered by self appointed

neighborhood watchman George Zimmerman. George Zimmerman believed that Trayvon appeared suspicious because he was wearing a hoodie coming out of a convenience store located in the gated community of Sanford, Florida. Zimmerman began to follow Trayvon and called the police and told the dispatcher that "...this guy looks very suspicious...This guy looks like he is up to no good or he is on drugs or something...". Around the same time, Trayvon called his friend and told her that he was being followed by a "creepy" man. Trayvon's friend told Trayvon to run home to his father.



Zimmerman informed the police dispatcher that Trayvon ran away from him and the police dispatcher asked Zimmerman if he was chasing Trayvon. Zimmerman said "yeah..." The dispatcher responded by saying "We don't need you to do that." and Zimmerman said "ok". Although Zimmerman was instructed to not chase Trayvon, he decided to continue to pursue Trayvon. Trayvon turned around and asked Zimmerman "Why are you following me?" and Zimmerman responded "What are you doing here?" Trayvon was actually visiting his father who lived in the gated community. A violent encounter took place where Zimmerman fatally shot and murdered 17-year old Trayvon Martin. Zimmerman was questioned by police for only five hours and concluded that Zimmerman was free to go because he had not committed any crime!

It took mass public outcry and 40 days to charge Zimmerman for his crime. During the trial we heard the voice recordings in the trial and the news stations. We heard the prosecution slandering Trayvon's life. We heard how issues of racism were never discussed in the trial, how the media tried to blame Black and Latino parents for buying us "thug wear" or hoodies. Trayvon was blamed for his death. We witnessed the process of a murdered young man prosecuted by both the media and the court system. On July 13, 2013, a jury acquitted

Zimmerman of second-degree murder and of manslaughter charges. We became witnesses of the criminalization of youth in full effect. We witnessed Trayvon Martin executed in the streets, while Zimmerman was acquitted and exonerated in the US Federal court. We witness the type of justice delivered to our communities every day in this racist capitalist country that wages a constant "low intensity" war on us.

But let us be clear that Trayvon Martin did not die in vain. A month exactly after his death, nation wide protests erupted in the streets of the United States calling for Justice. Protest and marches continued throughout the trial. After George Zimmerman's acquittal massive mobilizations, speak outs, marches, vigils and riots took place in over 100 cities like Sanford, Sacramento, Denver, Los Angeles, New Haven, Wichita, San Francisco, Oakland, and San Jose. We were angry and we wanted justice Trayvon Martin. Trayvon's death resurrected our convictions that "The whole fucking system was guilty!" of mass murder, mass imprisonment, and every aspect of injustice in this society. Trayvon's injustice became our injustice. Trayvon's parents search for justice became our search for justice. Our love for Trayvon transcended distance and at times even race because we knew Trayvon could have been one of our love ones. Correction, he was one of us. Our actions and search for justice might bring controversy, our questions might shattered our beliefs, it might shake up our local political spectrums and even bring a sense of division in this country and in our communities. But such struggle is worth it. It is worth it until we deliver justice for Trayvon and all our youth. Until we untangle our communities from policing and those who act like wannabe cops. It is worth it until all our youth and love ones can walk and play in any neighborhood and make it home safely!

Each 50/50 newsletter will be dedicated with a different theme and image representing a constant movement, always pushing towards justice and never staying stagnant. All articles are contributions from 50/50 and community members or groups whom with their actions, declare "Ya Basta!, ( Enough!)" In this issue you will find the following articles: Trayvon Vive, La Lucha Sigue!, What is Cop Watching?, 5 de Mayo: Observation & Reflection, The East Side Six, Announcements & Bullet Points, San Jose in Transition: An Observation, Oxnard: CA Statewide Resistance to Police Brutality and Abuse Conference, High School and Death, The Battle Against Gang Injunctions, and Knowing Your Rights. We hope the pieces in this newsletter inspire action to everyone from all walks of life and all continue to push towards a dignified future. -50/50

## What is Cop Watching and Where Does it Come From?

Copwatching is the action of observing and documenting police activity while looking for signs of police misconduct and police terror. Perhaps Cop Watching was first introduced to many of us by the Black Panther Party for Self Defense in their efforts to organize working class Black communities for self-determination and self-defense in North and West Oakland.



In the 1960's one of the main concerns in Oakland was the rampant police brutality and terror experienced by Black and Brown communities. Like today it was very common for police officers to physically and verbally violate someone or even kill them. In order to defend their communities from police terror, the Black Panther Party started to organize groups of people to "police the police" (cop watching). Groups of Black Panther members would drive around their neighborhood looking for police stops. Once they encountered a police stop they would jump out their cars, display their weapons and made sure the police did not abuse anyone they stopped. The Black Panther Party's "Policing the Police" action was designed to make cops think twice about terrorizing or violating someone's rights and served as a way to showed Oaklanders that it was within their legal right to stand up to police terror. Cop Watching by the Black Panthers became so powerful against the racist Oakland Police Department, California Gov. Ronald Reagan passed the Mulford Act of 1967 to limit the ability to carry an open firearm in hand in an effort to help suppress the Black Panther movements. Reagan failed to understand that even without the Panthers, these streets are still watching.

We copwatch everyday in many ways. We copwatch by looking out for approaching police officers, by looking out for the cops on the freeway so

our driver doesn't get pulled over, by not snitching, by texting our folks and giving them a warning about checkpoints, and when we simply record the cops on our phones. At the same time, cop watching also happens in a more organized form. For example, organized cop watch groups in San Jose have historically demanded for the creation of a Civilian Review Board where elected community members can re-investigate the cases where police have terrorized and fatally injured individuals or even entire communities. Copwatching is necessary because we all heard the countless stories from our family and friends about police abuse. Copwatching is a legal tool we must use to ensure that police officers do not violate our rights, or our dignity. By watching the police we are also exerting our human right to self-defense against any invading police-military force, especially during times of celebration and "holidays".

5 de Mayo historically has been a good day to get together with our friends and families to have a good time in our streets. The police hate it when Chicana/os or any group of people assembled in the streets, this is why we decided to cop watch on 5 de Mayo. We know hella people attend 5 de Mayo and the police use this as an excuse to clock-in overtime, arrest people, give them citations, and harass people on the streets. We also know that 5 de Mayo symbolizes a historic victory by the People against an occupying military-police force. In 1861 Mexico refused to pay back a debt owed to France and we know that France opportunistically decided to invade Mexico. At that time, France had the best army in the world but the "poorly" equipped Mexican army fought France valiantly. During the Battle of Puebla on May 5th 1862, the Mexican army crushed the French Army and kicked them out of Mexico. 5 de Mayo is an important celebration in Chicano/a history in the USA because is a celebration of resistance to oppression and domination against a military-police force that does not belong in our hoods. Our occupying force is the military-pigs, including ICE or La Migra. Our France is the business and the social order of this racist capitalist country. In fact, they are both the same enemy because policing is a business.

## 5 de Mayo: Observations and Reflections

The police used a lot of tactics to make sure they controlled the 5 de Mayo festivities in San Jose. A lot of times we saw them harass and intimidate people. When they tried to illegally search or questions someone police would pull them away from the Santa Clara main strip, and into the side streets to



isolate them from the rest of the crowd. Police claim they do this for their own safety, but what about the safety of the person being questioned or detained? The real reason they do this is so they can have more power and control over that one person or group they are targeting. We also noticed that business' such as Walgreens and Wienerschnitzel collaborated with police by allowing them to set up detention centers on their parking lots. Police were allowed to park their Paddy Wagons and cars in the Walgreens and Wienerschnitzel parking lots so they could cite, question, and arrest people freely. If you know someone that collaborates with police what do you call them? Snitches. Can you trust them? Cops mobbed around 5 de Mayo on bikes so they can move faster and easier through the crowds in the Santa Clara strip. We also noticed undercover

vans and cars roaming throughout Santa Clara street side streets. For sure there was also undercover cops roaming the streets dressed as ordinary San Jose civilians.

Many of us started to copwatch by using our phones, cameras, iPads, or anything that could record. We made sure we had more than one angle to ensure we captured everything. The police asked us what we were doing, but we did not answer, simply because we did not have to answer their interrogations since they did not have "probable cause". We saw how our silence made them unsure and uncomfortable at what we were doing. Our silence and organization make us stronger because they don't expect us to stand up against them without fear. They tried to intimidate us by saying that they knew what schools we went to, and that they would see us first thing in the next day. This didn't scare us and they never showed up. We knew we were not breaking the law. They also tried to film us, which is whatever, but that their filming does not scare us either because unlike them, we were doing something good: we were ensuring everyone's safety. Plus, we were operating within our legal right to film in public. We continued afterwards to talk to people who were "detained" (more like harassed) by the police and we offered a copy of our recordings. At first, some people were nervous and unsure about us. They would ask why we were recording the police encounter? Many felt relief seeing us record the encounter, and some told us that they felt better to see us there having their back. We encourage everyone to also copwatch with us or in their own neighborhoods. Even when we just passed out our "Know Your Rights" pamphlets much of the crowd said, "I can get down with this shit right here..." (continued on next page)



## ... THE WORD Continued

(cont. from previous page) By 8:15pm the 5 de Mayo Celebration continued without any sort of "violence" or "destruction". At one point we heard a police officer said, "We are going to move in once the sun goes down..." This reaffirmed that from the offset the cops wanted to suppress the celebration by any means necessary. By 8:30pm they started to arrest a young man who had supposedly "tagged" on a door by rubbing his fingertips on the dust of a wooden door. He was grabbed by group of cops and taken into custody, we asked why he was being detained the cops did not answer. They tried to make us back down by saying he had admitted to "vandalizing the door". Another lesson, never admit shit to the cops, the truth won't set anyone free when dealing with the cops. People complained that the arrest was bullshit and they wanted to know what station the young man was being taken to. A lady, who was not related to the young man, gathered all the information so his friends knew where the police were taking him. In reflection, we should have meet up with him at the station to connect with him. As we moved up towards 26th & Santa Clara we noticed a rush of police cars moving into a house. The police started to block off the area and push people away from the house. They were hiding something, they seemed nervous at the crowd and people said someone was being beaten up by the cops, and or there was something going on near the house. One of our folks started to talk with some youngstahs he knew and many of them were into the "Know Your Rights" pamphlets he was passing out. As our "cameras" were still recording, many of them joined in and recorded as we stood our ground. The police reacted to a group of mostly families and teenagers in riot gear, police batons, tear gases, and of course with their regular weaponry. People did not back down. Many of us just wanted to get home and they were in our way. So we stood our ground for as long as we could. What happens when those WE PAY to protect us, are actually the ones trying to attack US? The next morning, we drove through Santa Clara St just to check out the scene and the so-called "violent scene" described by the Bay Area media. Not one business window was broken. Hopefully by next year's 5 de Mayo we can find a way to defend ourselves from these type of police tactics through copwatching and exerting our rights.

### The East Side Six

On May 5th, 2006 communities from East San Jose gathered at the intersection of Story and King to denounce the nationwide anti-immigration law HR 4437 and to demand an end to police harassment and brutality that usually takes place during Cinco de Mayo. Community members gathered with their families to observe the cruising, dancing, listening to spoken word, and speeches. Speakers drew parallels between the French occupying forces in Mexico and how SJPD occupies East San Jose by restricting access through check points during Cinco de Mayo.



### ANNOUNCEMENTS



Events and actions going on in and around our community include..

#### San Jose:

**Spiritual Peace & Unity Walk** "Bring peace and unity to our neighborhoods!" Starting at James Lick High to Brigadoon Park. August 24th Sunrise ceremony at 6AM; Walk starts at 8AM.

**Justice for Trayvon Assembly**, August 28th 11:45AM SJSU, at Tommie Smith and John Carlos Statues

**Chicana/o Moratorium** "The Struggle to Demilitarize our Communities" Thursday September 26th 5pm-8pm San Jose State (4th and Santa Clara)

**Democracy Ateneo**, an activist space of reflection and action. Every 3rd Saturday, 2pm-5pm at Casa de Vicky (792 E. Julian St.)

#### Oakland:



**Xicana Moratorium Day** "Stop Gentrification! Defending Land, Life and Culture" Sunday August 25th 12pm-5pm San Antonio Park (Foothill and 16th)

For more information on any of these events, or to include your event in the 50/50 Newsletter, feel free to contact 50/50 Crew!

The event started off peacefully. Local business owners did not have an issue with us being there. In fact, an SJPD sergeant gave approval for the event to continue (which we have on video). This was nothing but a deceiving tactic from SJPD. Within an hour, 30 police patrols gathered in an adjacent parking lot. What started as a peaceful gathering turned into a "riot" invoked by SJPD. Scrimmage lines of SJPD in full riot gear were formed declaring the event an "unlawful assembly." A few speakers denounced the attack on the community by making speeches with a megaphone. Police scrimmage lines moved in swinging batons forcing families with children to seek refuge inside stores and/or across the street to avoid arrest or being brutalized.

Six participants were brutalized and arrested: two local community organizers, the DJ of the event, his girlfriend (who was brutally thrown into a planter), a Berkeley Copwatch participant, and a local Copwatch organizer. Charges for all participants ranged from inciting a riot, resisting arrest, battery, assault with a deadly weapon, and "lynching." This group became known as the "East Side Six."



An East Side Six Defense committee was formed. Out of this event, San Jose Copwatch re-energized and held a strong foothold in San Jose. The Eastside Six Defense Committee held numerous press conferences where they denounced the attack on the community and encouraged local Volunteer Community Monitoring throughout San Jose. Meanwhile, SJPD engaged in PR campaigns to appease the Latino community while other officers utilized intimidation, retaliation and provocation tactics targeting specific individuals from the East Side Six. Such tactics include: false testimonies during trials, falsified information on police reports, continuous traffic stops, and constant patrolling of their homes. Community supporters who spoke in favor of Copwatch during City Hall meetings were victims of attacks and their organizations discredited by the Police Officers Association (POA).

It became clear to political spaces in San Jose at the time that certain individuals from the East Side Six were targeted because of their political work. What the East Side Six also did was expose the outright terrorism and occupation tactics of SJPD during Cinco de Mayo. It is also promoted the creation of local community monitoring in order to expose the hostility, violence and uncontrolled behavior of SJPD.



### 50/50 BULLET POINTS



This section is dedicated to 50/50 and comrades' updates and actions...

•**Justice for Trayvon Martin- San Jose** is continuing to organize in the South Bay, including rallies, marches, and an upcoming Town Hall discussion in September. For more information contact: [justice4trayvonsj@riseup.net](mailto:justice4trayvonsj@riseup.net)

•**Anakbayan Silicon Valley** is holding weekly Wednesday sessions throughout August. 8/21- Campaigns Building 101; 8/28- Documenting our Histories Tutorial. For more info contact: [absiliconvalley@gmail.com](mailto:absiliconvalley@gmail.com)

•**Newsletter Art** can be found in Melanie Cervantes' and Jesus Barraza's collection on DignidadRebelde.com

**Got something to share? Submit to the 50/50 newsletter!**

E-mail your piece to [5050crew@googlegroups.com](mailto:5050crew@googlegroups.com) OR catch us on

Facebook: [facebook.com/5050crew](https://facebook.com/5050crew)

OR wordpress: [5050crew.wordpress.com](http://5050crew.wordpress.com)

San José in Transition: An Observation

Sometimes the pulses and impulses of history move faster than the people in it. For those paying attention you can already see where and how people are thinking and unthinking, moving and transitioning, ebbing and flowing with our historical moment. San José had been asleep for a little while, or at least slumbering, that giant snoring, that is until the acquittal of George Zimmerman came along, this isn't asserted as an insult to anyone, just as an observation. Because, the last two decades have been like this nationally, from sleep to awake, an explosion of movements, one movement after the next, exhausting one "single issue" cause, injustice or bit of false understanding after another. After all, globally we sure do know how to protest. If it wasn't NAFTA, it was Globalization, if it wasn't Globalization, it was the World Bank/WTO, if it wasn't the World Bank/WTO, it was War (on Terror), if it wasn't War (on Terror), it was the struggle for Immigrant Rights, Worker Rights, Gay Rights, Women's Rights, Environmental and Economic Justice the list goes on and on and on. As each movement came to its last moment, a new movement shortly rose to take its place.

Then, like now, today's moment in this moment, our moment, galvanized

locally by the last several years of struggle around Oscar Grant, Alan Blueford, and so many others, the struggle for Trayvon Martin has rose to the fore. In San José, this is coming up has occurred in the middle of an election cycle, and for the first time in a very long time, black people in droves are hitting the streets, and even they are taking it "Beyond Trayvon".

In San José Activists, instinctively knew the cause of Trayvon Martin couldn't be narrow or abandoned, but instead needed to expand into struggling for Justice along many fronts. It is not "just a

black thing" or "yet, another personal cause" about "that one kid" that forgets all the rest. To think that way is to misunderstand not just this historical moment, but what has been happening on the ground in San José. Primarily it's young people of color, young women, college students, students of color, and yes, those that remember the Civil Rights Era who have been doing the organizing.

Conditions have altered in such a way, that in the heart of Silicon Valley, the question of race and racism, that thing so conveniently brushed aside by the affluence and flashy technology is brought back into the forefront, into broad day light. Whereas not all that long ago, Racism (not to mention Sexism and Classism) made Occupy nationally an unsustainable struggle. While it made an Occupy San José impossible, due to their undealt with internal contradictions, they've imploded, or like every other struggle before it these last few years, it transitioned making the intersecting relationships of all our struggles more and more apparent. Appearances can bring about imaginings of a future yet lived, a future nearby, just over the horizon.

On the near horizon is something else, a direct challenge to the professionalization and co-optation of struggle in the South Bay, by Non-Profit Organizations, Mainstream Political Party Fronts/Orgs, and the "Establishment". An establishment that seeks to co-opt our history by feeding us a false mythology of how they were part of the struggle, and because of their sacrifices times have changed for the better...

On the horizon is the inevitable failure of a shallow economic analysis that believes a token gesture like a slightly raised minimum wage, instead of a living wage is even remotely going to change the circumstances of gross economic injustice in this area, where the median income is in direct contradiction to the growing city within the city of Homeless, who live in tents, in one of the richest cities in the country, the 10th largest city in the nation, a place built on greed and social irresponsibility and unrepentant Capitalism....

That near horizon where narrow minded culturalists and sectarian approaches to politics, devoid of an actual understanding of community beyond ones self, will in struggle crumble under the weight of necessity, as we begin to realize its the same boot on all our necks, and perhaps we should stop listen and learn from those who actually came before, not just that pretend, but listen most of all to those who kept consistent with their principles and analysis.

The near horizon where there is a growing awareness of the fact, that there is a necessary responsibility for us to be caretakers of one another, in every way, financially, socially, emotionally, politically, environmentally, spiritually, that knowing struggle is total, and totalizing or it is not struggle. That people, the masses, our neighborhoods and communities and families are suffering, and you cannot put lighting back in a bottle, or talk someone out of starvation and pain, but they must be fed, healed, clothed, loved. Not simply sold false hope in the form of empty promises by petty bureaucrats more addicted to headlines and a lifestyle than they are committed to actually representing or working for the people most in need.

A near horizon where the establishments army of violent thugs are being depopulated and supplanted by a community in better touch with its needs than the Militarized boys in blue who don't even bother to pretend that the community isn't their enemy. Where old petty antagonisms that once opportunistically held the badged army in esteem, are themselves beginning to see thuggery for what thuggery is, a bad, not just self destructive, but suicidal idea. Especially when power corrupts, and unchecked power corrupts absolutely.



Our near horizon when the current political establishment, begins to see itself for what it is, empty, vapid, and caught terminally in a crisis of its own making - breeding the conditions and the people who will bring about its destruction. That the political elite, in this town are on ever shortening borrowed time, as are their allies, and that new folks with righteous hearts are all too willing to replace them, an find other ways to do their jobs and get their needs met. That elected officials can not just parrot the words, have the right last name or skin color, but must actually work and understand the communities they claim to be part of and represent. No, those days are long gone, and is they said back then, but I'll say right now - it doesn't take a weatherman to tell which way the wind blows.

That Horizon, is nearer than you think, that change it is "gonna come" the question you need to ask yourself is - will you be there to see it? Or better yet, will you make it happen?





Oxnard: CA Statewide Resistance to Police Brutality and Abuse Conference



On April 27, 2013, 50/50 Crew took a road trip to the farmlands of Oxnard, CA to attend the much-anticipated California Statewide Resistance to Police Brutality and Abuse Conference. The

conference was organized by the Oxnard collective know as Colectivo Todo Poder Al Pueblo along with families that had their loved ones murdered by police officers.

The conference began with a panel of the families whose family members were murdered by the police. They shared powerful stories of their loved ones and how they are continuing the fight to get justice for their loved ones whose lives were taken by killer cops. This panel was the most impactful part of the conference as it set the tone and it showed its purpose to everyone present.

Presente where the families of police killing victims such as Oscar Grant (Oakland), Ernest Dueñez (Manteca), Alfonso Limon Jr. (Oxnard), Manuel Diaz (Anaheim), Michel Lee Nida II (Downey), Marcel Ceja (Anaheim), Tony Francis (Bellflower), Javier Arrazola (Reseda), Jose de La Trinidad (Inglewood), Martin Angel Hernandez (Anaheim), Robert Ramirez (Oxnard), Mario Romero (Vallejo), Michael Mahoney (Oxnard), and Joe Whitehouse (Anaheim), among many others.

It was the first time many of these families met each other, but this did not deter them from uniting in their pain and struggle and like one of the speakers, Damion Ramirez exclaimed: "We fight together and we fight hard cus family don't fail each other we're all family now! You know how long I've been looking forward to coming to Oxnard to meet you people, to meet our family? – We all fight for the same thing! No Justice, no peace – there's no peace in my life because they killed my friend. There will be no peace in my life until he gets the justice he deserves!"

The only people missing from the conference were the perpetrators of these crimes that continue living on their regular life while these families live with the fact that their loved one is dead because of a flawed system set to criminalize us because the color of our skin or where we might live. Teresa Ramirez, mother of Robert Ramirez (Oxnard) shared at the conference a testimonio: "These officers are still working, they got four days paid vacation for the murder of my son. Two of these also murdered Limon. Why are they still working? Why are they still free to continue hurting and killing our children? They should be locked up where they belong, and our chief of police needs to be fired." In Oxnard, we have seen how not taking the killer pigs off our street causes more kills of innocent men. And still these officers with countless killings are still working on the streets harassing and killing our brown and poor folks.

After the panel of families came the keynote speaker, Minister Keith Muhammad, from Oakland. He is involved in the Oakland community and spoke up against police brutality after the murder of Oscar Grant. The Minister spoke on how the victims of the police violence after being killed ended up being vilified by the media whom sided with the police at all times in all these cases. The media is not our friend.

After the panel and the speaker the conference broke out into different workshops on copwatch tactics, creating community medics collectives,

legal advice for families going through wrongful death cases against police departments, creating independent media outlets, and exercising alternative forms of community defense. San Jose's very own 50/50 crew participated in facilitating a Teacher Watch workshop and Know Your Rights workshop in collaboration with Santa Ana Copwatch where we presented to interested folks many whom were youth and parents.

It has become apparent that in the center of community safety is our kids. How can we have a safe community if the lives of our kids keep being put in danger? This is why we are utilizing Teacher Watch as a way to disrupt the violence that affects our youth. We are allowing people to first know their rights, something that should be accessible to all people but is not. With knowing one's rights the police cannot lie to us.

The conference concluded with a candle light vigil at Oxnard's Placita Park for Alfonso Limon Jr. and Robert Ramirez both whom were killed by the Oxnard Police Department, and shared two of the same cop killers. Once present folks decided to partake in a



spontaneous march to the OPD building and to circle around to the spot where Limon was killed in La Colonia. It was powerful to see many folks from all over California walk in unity with the Limon and Ramirez families in the barrio of La Colonia where police brutality is an everyday occurrence. Guided by the light of the candles, folks marched through the street demanding justice for the fallen and those who are now taking over searching for justice in a system that was not built to help us but subjugate.

This conference was the first step on talking about an issue that bleeds through our communities and keeps killing our folks. With having this assembly, of coming together, of breaking the ice, and stating our truths we were able to speak the truths we know and see that we are not alone in doing this work.



In learning that we are and what we do we could harness all our power and learn to resist from one another. We went to this conference to talk about community defense and see that we are our defense. Our justice system might have the title of

defending us, but we are the ones doing the groundwork and protecting ourselves from them who instead of justice bring us death and violence.



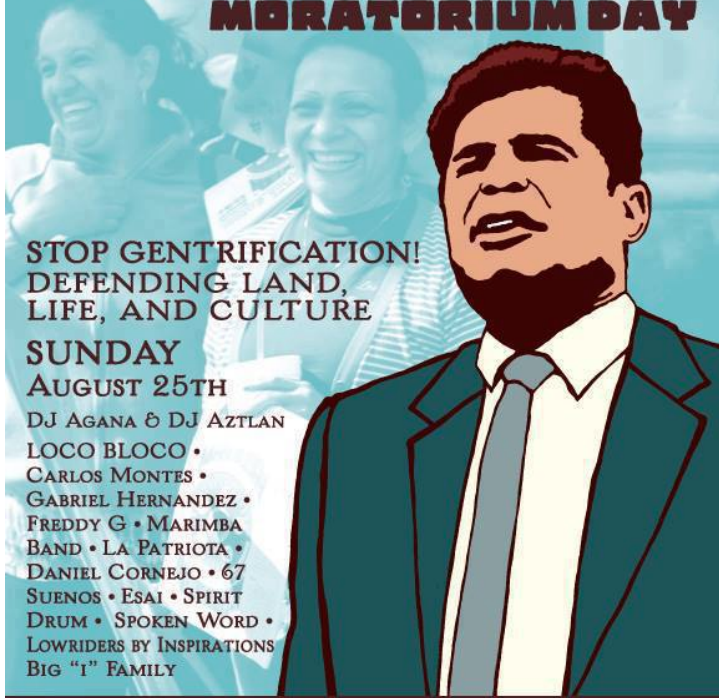


High School and Death

By the time I started high school my family was falling apart due to substance abuse, crime, and the deaths of several relatives. During my freshman year I started to get depressed. As time went on it only got worse. I started having almost constant thoughts of death or suicide and I had frequent panic attacks. When a person has a panic attack they can feel like they're going crazy or like they're dying. Life lost its meaning and all I wanted was for it to end. But all some of my teachers seemed to care about was how many tardies and missed assignments I had. Even when I'd start crying in class they didn't seem phased. My world was crumbling and people would brush it off as "just a phase that'll pass" or me "being a teenager."

Nearly three years had passed and I finally got into counseling but I wasn't getting better. I began running into walls and punching myself because I felt worthless, less than nothing. One night I couldn't take it anymore and I made a plan to jump off an overpass but I decided to call a crisis line instead. An ambulance came to pick me up and I was taken to a mental hospital. Once there I met amazing people my age who made me realize I wasn't alone and I began recover. Despite this I'm angry that it took so long for me to get help. I'm lucky that I'm still alive but I know for a fact that others haven't been as fortunate. The way teenaged mental illness is dealt with needs to improve because we deserve better.

**XMC PRESENTS THE 34TH**  
**XICANA**  
**MORATORIUM DAY**



**STOP GENTRIFICATION!  
 DEFENDING LAND,  
 LIFE, AND CULTURE**

**SUNDAY  
 AUGUST 25TH**

DJ AGANA & DJ AZTLAN  
 LOCO BLOCO •  
 CARLOS MONTES •  
 GABRIEL HERNANDEZ •  
 FREDDY G • MARIMBA  
 BAND • LA PATRIOTA •  
 DANIEL CORNEJO • 67  
 SUENOS • ESAI • SPIRIT  
 DRUM • SPOKEN WORD •  
 LOWRIDERS BY INSPIRATIONS  
 BIG "I" FAMILY

LIVE ART - LIVE MUSIC - ACTIVITIES FOR KIDS - VENDORS - MUCH MORE

**SAN ANTONIO PARK** FOOTHILL AND 16TH STREET  
 OAKLAND, CALIFORNIA  
 12PM TO 5PM IN THE AFTERNOON  
 SUNRISE CEREMONY AT 5AM AND DANZA 10-12PM WITH GRUPO XITLALI  
 AL EMPEZAR... GALLERY ART RECEPTION WITH MALAQUIAS MONTOYA AND CARLOS MONTES  
 SAT, AUG 24, 5PM AT EASTSIDE CULTURAL CENTER, 2277 INTERNATIONAL BLVD, OAKLAND  
 FOR MORE INFORMATION EMAIL [XICANAMORATORIUM@GMAIL.COM](mailto:XICANAMORATORIUM@GMAIL.COM)  
 Co-Sponsored by COMMUNITIES UNITED FOR RESTORATIVE YOUTH JUSTICE,  
 AND EASTSIDE ARTS ALLIANCE. DESIGN BY [DIGNIDADREBELDE.COM](http://DIGNIDADREBELDE.COM)

**FREE MARISSA NOW!**



**STOP THE LEGAL LYNCHING OF A BLACK DOMESTIC VIOLENCE SURVIVOR  
 BY FLORIDA'S RACIST MANDATORY MINIMUM SENTENCING LAWS**

DESIGN BY [DIGNIDADREBELDE.COM](http://DIGNIDADREBELDE.COM) #BLACKLIVESMATTER #FREEMARISSANOW

**HUNGRY FOR JUSTICE**



**ELOY DETENTION CENTER**

**GUANTANAMO BAY**

**CAMP DELTA  
 JTF GUANTANAMO**

**PELICAN BAY**

**ONE STRUGGLE, MANY FRONTS**  
 SOLIDARITY WITH PRISONERS ON HUNGER STRIKE

DESIGN BY [DIGNIDADREBELDE.COM](http://DIGNIDADREBELDE.COM)



## ...THE WORD Continued

### The Battle Against Gang Injunctions



The ACLU of Northern California explains what a gang injunction is, as follows: "Gang injunctions are civil court orders that attempt to address crime by using a lower legal standard than required by the criminal justice system, resulting in serious civil liberties violations. Law enforcement use

them as a tool to label people gang members and restrict their activities in a defined area. Gang injunctions make otherwise legal, everyday activities—such as riding the bus with a friend or picking a spouse up from work late at night—illegal for people they target. A gang injunction is obtained by the City attorney or District attorney who asks a judge to declare that a particular gang is a "public nuisance" and impose permanent restrictions on the targeted individuals' daily lives."

With gang injunctions being in effect in California as early as the 1980's (with the first major gang injunction going into effect in LA in 1987), today there are over 150 gang injunctions in place across California, with San Jose being one of the first cities where a gang injunction was implemented. Today, in San Jose, there is one gang injunction in place. Yet, law enforcement activity targeting gang-affiliated youth and youth that "look" gang-affiliated does not stop within the bounds of a gang injunction. Looking at the daily police blotter reports put out by SJPD, it is clear that gang injunction tactics are carried out outside gang injunction areas. There are regular reports of police going out on patrol specifically targeting youth that "appear" to be gang members. The targeting leads to questioning, searches, and essentially a public nuisance for members of our east, south, and west side community. The police is clearly targeting people that look a certain way but have committed no crime and no action other than walking on a sidewalk or hanging out with friends. It becomes clear that there is an intent by SJPD at sending a message and making their presence clear—an ironic situation considering the city and the mayor's argument that there are too few officers in the city.

Formal and "legal" gang injunctions are critical and strategic for the city and state in eliminating not only the free movement and livelihood of certain people but essentially at destabilizing our communities and forcing us to either remain in our homes or move away from our homes. The battle against gang injunctions has more recently been particularly prevalent in Oakland where communities have come together to resist and fight against the imposition of gang injunctions. Recently, at a Justice for Trayvon Martin rally, organizers from the fight against gang injunctions in Oakland came to share the work that they have done and continue to do. At the rally, it was shared that to regenerate our communities through the fight against the gang injunctions, it is important to come together as a community, not only physically but also emotionally, spiritually, ideologically, socially, and politically. Through community organizing, rallies, assemblies, and conversations, some gang injunctions were successfully defeated in Oakland.

While it is understood that violence in general is a concern in our communities, we are in agreement that gang injunctions are not the solution, as these policies simply criminalize people—whether or not they are gang affiliated. Gang injunctions do not address the root cause of violence or crime and for that reason they are not a sustainable and viable solution to our problems. Community safety will come through mass community organization, mobilization, and conversation—not through a move towards community incarceration and criminalization.

## One step you can take against abuse and criminalization—Knowing Your Rights!

### IF THE POLICE STOP YOU...

**Stay calm.** Don't run. Don't argue, resist or obstruct the police, even if you are innocent or police are violating your rights. Keep your hands where police can see them.

**Ask "Am I free to go?"** If the officer says Yes, calmly say "I am walking away now" and walk away. If they say No, you are being detained.

**Ask, "Am I being detained?"** The officer must have a "reasonable suspicion" that you are involved in a crime (not a guess, excuse, or stereotype).

**You have the right to remain silent** and cannot be punished for refusing to answer questions. If you wish to be silent, calmly tell the officer. Give your name or show any ID if asked to identify yourself, if not you may be taken to police station to check who you are.

**You do not have to consent to a search** of yourself or your belongings, but police may "pat down" your clothing for weapons but they can't search further. They can't go into your pockets or bags without your consent. If you are arrested, they can search you and your possessions in great detail. You must say, "I do not consent to the search" repeatedly.

**Do not resist physically.** Use your words and keep your cool. If a cop violates your rights, don't let them make you mad so you strike back. Wait until you're out of custody and organize for justice.

### AFTER YOU DEAL WITH POLICE...

**Stop and watch 15 to 19 feet away** if someone else is dealing with cops. Don't get in their way! They can arrest you if they think you're interfering.

**Write down cops' names, badge numbers, and car numbers** (even in your cell phone). Cops must identify by name and badge number (PC sec. 830.10). Ask them for their cards.

**Document any injuries as soon as possible.** Take photos, write down what you saw, and get a medical report.

**Write down what witnesses saw** and get their contact information.

### SI LA POLICIA LA/O PARAN...

**Guarde la calma.** No huya. No discuta, ni resista ni obstruya a la policía, aunque sea inocente y la policía esté violando sus derechos. Mantenga siempre las manos donde la policía las pueda ver.

**Pregunte si está siendo detenida/o** si no lo está entonces:

**Pregunte si es libre para irse.** Si el oficial dice que sí, aléjese con tranquilidad y en silencio. Si lo arrestan, tiene el derecho de saber por qué (no puede ser detenida/o arrestada/o por excusas, o sin alguna razón).

**Usted tiene derecho de permanecer en silencio** y no puede ser castigado por negarse a contestar preguntas. Si desea permanecer en silencio, dígame al oficial en voz alta, "Deseo permanecer en silencio." En algunos estados, tiene que dar su nombre si le piden que se identifique.

### DESPUES DE HABER SIDO PARADA/O...

**Pare y observe 15 a 19 pies de distancia** si alguien más está siendo acusado. No interfiera con ellos! Puede ser arrestada/o si piensan que esta interfiriendo.

**Anote: Nombres y identificaciones de agentes, números de patrullas** ( puede ser en el celular). De acuerdo a la ley (PC sec. 830.10) los policías tienen que identificarse por medio de su chapa/placa de policía. También pregunte por sus tarjetas

**Documenté: heridas sufridas** (con fotos) y anote contactos de testigos presentes. Esto le servirá en corte si hace pone una demanda.

**Documente: Lo que vio cualquier testigo** y obtenga su informacion.

CONTACT INFO: [5050crew@googlegroups.com](mailto:5050crew@googlegroups.com) - facebook.com/5050crew - (408) 320-8798

R A G E . R E B E L . R E V O L T