



OUR VISION

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

In our second issue of the 50/50 newsletter, we decided to dedicate this newsletter to the Mariposa (*Butterfly*), because 50/50 was inspired from the resistance, strength, courage, and commitment of the Mirabal Sisters and the Monarch butterfly. In their fight for what they envisioned as a dignified life, the Mirabal sisters, also known as Las Mariposas, opposed the dictatorship of Rafael Trujillo in the Dominican Republic during the early-mid 1900s. Together, with hundreds of other young people, Las Mariposas organized and fought for what was right and just in the lives of their community and towards revolution. In addition, we chose the theme and image of the Mariposa in admiration of the Monarch butterfly, whom, without borders, travels 2,500 miles across the Americas each year towards shelter. Monarch butterflies do not complete an entire migration journey, and their progress is embedded with 2-3 generations of struggle en route. As elders pass, younger generations lead the way continuing their journey and way of life. As young people we understand our *duty*, or cargo, to go against institutions and people that abuse their power, to



learn and stride towards the horizon with elders, families, and all community to the life that we all deserve.

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. Inspired from all who, with their actions, declare "Ya Basta!, (*Enough!*)" 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

T H E W O R D

How to Take Back our Pueblos (*Communities*)

The drug war in Mexico has claimed almost 80,000 lives in the last decade. The pueblo (*community*) is dying at the will of narcos (*drug lords*) and corrupt police forces. However in South Mexico, the tide turns in favor of the people. Many pueblos have said "Ya Basta! *Enough!*" to the murders and robberies, and have taken up arms against those who are considered a danger to the people. And it won't be just in the states of Oaxaca or Guerrero for much longer, as groups with the same intentions are popping up in the state of Chihuahua, being as close as 130 miles to El Paso, Texas.

But, what's going on in our own backyards? In 2012, San Jose had over 40 homicides, half of them gang related. And only 2 months into 2013, we have had 5 murders already. Our situation isn't as gruesome as our sisters and brothers down south, but in a country that claims to have more publicly available resources and higher standards, why aren't we able to curb our rising crime rate?

Why can't we strive to improve our own communities so that brothers and sisters around the world can look at us and see a model and a comrade in bettering our homes with strength through community. Take a stand against brown on brown crime, Take back our streets through relationships with our neighbors and join in the cry, ¡Ya Basta! 'Enough!'

Statewide Resistance Against Police Abuse and Brutality.

There are too many stories of our loved ones being abused and terrorized by a police force that uses illegal searches, racial profiling, and mass shootings with disregard to our safety. On the border, youth like Jose

Antonio Elena Rodriguez are shot 7 times in the back and murdered because ICE police officer or migras consider a rock a lethal weapon. In the streets, many of our youth are abused by cops, stereotyped as criminals and harassed without substantial evidence of wrongdoing. As a community we cannot stand by and allow these situations to continue to happen, we must develop our ways of doing to protect ourselves from this police force.

This is one of the reasons why dozens of us from different parts of California, including the following areas; Los Angeles, San Fernando Valley, Anaheim, Riverside, Oxnard, Santa Paula, Santa Barbara, Manteca, Oakland, Woodland, Sacramento and San Jose are getting together to organize the *Statewide Resistance Against Police Abuse and Brutality conference* so we can talk, strategize, and unite our communities against police brutality, abuse, and terror.

The Statewide Resistance Against Police Abuse and Brutality conference will take place on Saturday April 27, 2013 in the city of Oxnard and will be hosted by the Colectivo Todo Poder al Pueblo. Through this conference we hope to share resources, strategy, and tactics in organizing against police brutality and abuse. We also hope that through this conference we can develop a collective analysis and vision on the question of police brutality and abuse and come up with concrete plans, actions, and resolutions to organize against police brutality.

We encourage you to invite key contacts and allies that are organizing against police abuse and brutality to participate. To get more information on the conference, or how you can attend or support, feel free to contact: Colectivo Todo Poder al Pueblo at todopoderalpueblo.org and if you are in the Bay Area or South Bay, feel free to contact 50/50 crew. (*continued on next page*)

From the Streets of San Jo...Ya Basta!

One of our political tasks as 50/50 is to understand the history of resistance in San Jose through conversations with our elder generations, families and youth. In this issue, we will highlight communities engaged in struggle against police brutality.

Back in the day...

In January of 1976, to the best of our knowledge, two members of the community were murdered by SJP.D. John Henry Smith (a black man) was shot in the back with the alleged accusation that he was trying to run away from the officers on the scene to get a gun. John was stopped miles away from his home for a "routine traffic stop." Later that month, Danny Trevino (a chicano youngster), was shot in the face for not getting out of his car fast enough. Days after, the community in San Jose organized a mass rally at St. James Park with thousands of people protesting against police brutality.

During the 1970s, two organized spaces emerged out of East San Jose, CAP: Community Alert Patrol and the Community Monitors. After years of being harassed, brutalized and murdered by the San Jose Police Department - communities took it upon themselves to find a way to gain community control over the police.

CAP began patrolling the streets of San Jo in September of 1970; their telephone number was shared throughout the community so that if people felt they were targeted by SJP.D, they can call for a CAP observer. In sum, CAP had two objectives: 1) to establish a strong presence in the community of patrol cars to witness, photograph and record police activity and 2) to build up a documented record of police brutality so that it can be used to defend community members in court and to press charges against the police department and the city of San Jose. The Community Monitors came into play as an organization to monitor police activity at the Country Fairgrounds, the parks and the streets of San Jose. The Monitors took upon the task of monitoring police harassment and brutality imposed on cruisers and low riders, who were continuously pulled over, ticketed, and harassed by SJP.D.

Now, let's flash forward to the 1990s...

To the best of our knowledge, from 1990-1999, the district attorney's office only brought three brutality cases against San Jose police officers; all charged as misdemeanors with one resulting in a conviction. At this time, the city of San Jose paid thousands of dollars in cash settlements in 41 cases of police brutality. In the year alone of 1999, seven people were shot and six people were killed by the San Jose Police Department. Investigations were completed in four of these cases; all officers were "exonerated" (free of guilt or blame from the alleged accusations).

From the mid to late 1990s, the Citizens Tribunal was formed. The Citizens Tribunal focused around the following issues involving SJP.D: 1) murders of community members 2) racial profiling of youth and young people in San Jose who were labeled as "gangsters" and 3) SJP.D intimidation tactics towards families and individuals who could serve as potential witnesses to police brutality in court. The Citizens Tribunal grew into an organized space where again, community members were contacting the tribunal to document reports of police misconduct. With these reports, the Citizens Tribunal organized public campaigns to highlight specific incidents of police brutality as well as forming a "database" of police officers who were repeatedly involved in police "misconduct."

From the 2000s...

Between 2006 and 2007, two key campaigns emerged out of the San Jose community: Battle for the East Side Campaign and the Justice for Custodio Family campaign. In 2006, youth from the East Side organized a "Battle for the East Side" campaign where young people highlighted the need for the community to take back their streets, to not be intimidated by the police, to organize their own block cop watches and take the issue of safety into their own hands. On Cinco de Mayo (May 5th) of that year, the campaign organized a youth space with music, poetry and dancing on King and Story. Not only did youth have a safe

space to kick it at during Cinco de Mayo cruising where SJP.D was heavy on the streets, but they also learned about cop watching.

Later that night, SJP.D, armed with riot gear, called the space an "illegal assembly" and demanded the young people to disperse. Six young people were beaten and arrested. What began as a campaign on peoples' safety transition into the "East Side Six," a campaign organized in defense of the six young people who were brutalized and arrested that night.

In February of 2007, three Filipino residents of Evergreen Valley in San Jose (a single mother and her two sons) were subjugated to beatings by eight police officers and later arrested that night to cover up these acts of police brutality. The mother's head was slammed against the police car three times where five other officers tackled and brutalized one of her sons who was tasered three times for 40 seconds. One officer choked and tasered her youngest son, who was 18 at the time, while another officer came and kneed him in the face.

Out of this outrageous incident of police brutality, Filipino community members and local organizations came together to form the "Justice for Custodio Family" campaign. The campaign demanded that the district attorney drop the charges against the Custodio family and prosecute the officers who were involved in the beatings.

It is pretty clear...

That from the 1970s to the 2000s, communities of color and working class communities in San Jose have resisted against police brutality through different tactics. Families, youth, students and workers from different ethnic backgrounds participated in these tactics and it is a struggle that continues on today. As 50/50, the above is our contribution to sharing the word of resistance with all communities engaged in struggle. We greatly appreciate those who took their time to share their stories and their truths with us. What we have learned from past struggles is that along with community resistance to state violence, comes state responses to our resistance in the forms of repression and mediocre solutions to police brutality. That's story for another time. Peace!

Swine Flu

Can't stand what's going on around me
 Since when are my people the enemy
 The swine flu broke out in Mexico
 But if you ask me I see the swine kill in San Jo
 Walking around patrolling our schools
 Since when are we the targets to be executed?
 What happened to "The Children Are The Future?"
 This is a war on kids!
 NO SCRATCH THAT
 This is a war on us!
 Slowly becoming moving targets
 Why must we be living in fear?
 Is it illegal to be young and Mexican?
 Why am I being treated differently?
 Because I was born with a darker
 Pigmentation of skin!
 Am I to be proclaimed Illegal?
 Talking while young,
 Working while black,
 Or even Mexican for that matter,
 Driving while Latina
 Why are we in constant fear
 Of those who are sopped to protect us?
 Why dose my heart race every time I see a cop?
 Yes, we are invaded by the swine.
 Im forced to be in fear everyday
 for my skin is darker then theirs.

The people should not be afraid of their Government
 The Government should be afraid of the people
 We need to rise
 Stand up!
 Stand up for our rights
 We must not be in fear
 It is time to raise
 Raise our voices for our children
 Raise our fists for our people
 Come and walk with me
 March with me
 Become a force with me
 We are one
 We are a people
 And
 We are a force to be reckoned with!



BACK IN THE DAY...

Las Mariposas

BEFORE LAS MARIPOSAS

In the beginning, Minerva Mirabal was just a normal every day girl with a thriving heart to help everyone in reach. She saw logic and justice as a common thing in her everyday life. Growing up, she found herself acting as a lawyer and guardian for her two sisters. This kind of passion flowed through her blood. It was a calling that she was destined to fight for her people and have her voice be heard! Soon, with the influence of her uncle who strongly influenced her, Minerva Mirabal became involved in the anti-Trujillo movement.

OCTOBER 12, 1949

A party was being held in San Cristobal in Trujillo's mansion. The Mirabal family was invited to this party. Don Enrique, along with his three beautiful daughters, attended the party. During the party, Minerva was approached by Trujillo. He attempted to "romance" Minerva and was angered when she declined his offer. As though the heavens had looked down on Minerva, the party was interrupted by a storm, and in the midst of all the chaos, Minerva and her family were able to slip out and head home. Trujillo was enraged and tried to have the streets closed off but luckily it was too late. Trujillo said the reason for his anger was simple because of the Mirabal's "lack of respect". The next day Don Enrique received a visit from Juan Rojas (Governor of the Espailat Provence) who suggested him to write an apology letter to "El Jefe". When Don Enrique refused to send the letter, he was ordered to be arrested and sent to Santo Domingo, which would one day be renamed to "Ciudad Trujillo". Soon after, Minerva and her sisters were arrested as well and sent to Hotel Nacional where they were interrogated daily about their political activities.

A SHORT LIVED PEACE

After the drama between the 14th of June Movement and the Trujillo Regime settled down, Las Mariposas were allowed to live a somewhat normal life. Patricia who had once dreamed of joining a convent and living out her life as an educated nun, abandoned her dreams and fell in love with Pedro Gonzalez who she married on February 24, 1941. They moved in together on a little plot of land in Conoco with plans of making a peaceful life together and farming their land. Unlike her sister, Minerva had no such plans. One year, as she was in Jarabacoa helping her favorite uncle run his pharmacy she met her future husband Manuel Tavaréz or more commonly known as Manolo. They got along without any hesitation- he was much like Minerva. They were both anti-Trujillo and they both believed that they would do something to change the world. Together they soon became a force. That is where the revolution began full force.

THE BIRTH OF LAS MARIPOSAS

Several events led Minerva to reach the point that she needed to be in life to take her place as La Mariposa. Starting with her trying to reach her childhood dream of becoming a lawyer. Minerva began her journey by attending the university. Meanwhile, Trujillo did not back off with his romantic offers and suggestions and still, Minerva respectfully declined. Unfortunately, this leads Trujillo to allow her to get her degree but not to practice law. Minerva decided that Trujillo had done too much to her already. It was time to fight back. Soon, she organized a group of people who were willing to say NO to Trujillo's regime. They soon came to be known as the *Fourteenth of June Movement*. Here is where *Las Mariposas* were born, simply by the fact the within the group, Minerva was known as *La Mariposa* and once her sisters-Maria Argentina and Antonia Maria Teresa-joined, it expanded to *Las Mariposas*. Las Mariposas soon became a symbol of freedom, peace, and revolution. The Mirabal sisters were commonly detained and tortured, or incarcerated, along with their husbands who spent a lot of time in La Victoria Penitentiary, which was located in Santo Domingo.

THE LEGACY-NOVEMBER 25, 1960

On November 25, the legacy was left behind of the three Revolutionaries that fought, cried, and bled for their people. Coming home from visiting their husbands, Minerva, Mate, and Patricia died, along with their driver, when they "hit a turn fast and ran off the road". Or at least this is what Trujillo's men intended for it to look like when they cornered the car and beat and strangled the four to death. When they were done they placed the four lifeless bodies back in the car and pushed them over a cliff. Why would Trujillo go through all the trouble to make it look like an accident? Trujillo was scared that the people would realize the threat these women posed in the eyes of Trujillo and rise up against him. The people were not fooled- not even a year passed when Trujillo was killed. To this day the Mirabal sisters live on in the hearts of all the Dominicans and people who have been inspired by their actions.

Minerva Mirabal was a revolutionary at heart. Showing signs of her passion to change injustice and fight for her people at a very young age. We believe her destiny was clear from the beginning. She would grow to change the world.

"At the risk of seeming ridiculous, let me say that the true revolutionary is guided by a great feeling of love. It is impossible to think of a genuine revolutionary lacking this quality... We must strive every day so that this love of living humanity will be transformed into actual deeds, into acts that serve as examples, as a moving force."

-Che Guevara



ANNOUNCEMENTS



If you largely depend on a mainstream newspaper or television station, you most likely will not learn what events, actions, and movements are going on in and around your community!

Some things that are going on in the Bay Area and beyond include:

San Jose:

City-wide mural project. Get more info at Centro Aztlan Chicomoztoc (Downtown 2nd and Williams) Saturdays from 2PM-4PM

Mexica New Year. March 16th and 17th, 6AM-6PM, at Emma Prusch Park

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

2nd Annual South Bay Womyn's Conference. March 9th at SJSU.

South Bay Encounter on Community Safety Sunday April 7th, 12-5pm

Oxnard:

Anti-Police Brutality Conference at Oxnard Community College. April 27th.

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!



50/50 BULLET POINTS



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

Radio Autonomía in Oakland: 50/50 was invited to speak on Sunday February 3rd about our work with the newsletter, Teacher Watch, and what's next for us. Listen to the segment with 50/50 crew at:

http://www.indybay.org/uploads/2013/02/06/50_50_interview_1.mp3

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

Coaltnecalli Area Wide in Alameda on March 2nd focusing on the ongoing police harassment and police brutality at the hands of OPD as well as the possible impacts of William Bratton's recent OPD hiring. Contact Santy: ssagnicthe@gmail.com or 510-812-1426.

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

E-mail your piece to 5050crew@googlegroups.com OR catch us on

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

OR wordpress: 5050crew.wordpress.com

Reflecting Towards a Step Forward

In 2012, there were over 500 deaths in Chicago, Illinois—most of those coming as a result of violence in working class communities of color. The Windy City, in 2013, has already tallied 44 deaths in January alone. In San Jose, a city that is consistently cited, sold, and advertised as the “safest big city in America,” young people of color have increasingly been murdered at the hands of one another. In San Jose, there were 46 homicides in 2012. Meanwhile, in Oakland there were 131 murders and 68 in San Francisco. If we can agree that one homicide alone is intolerable, the aforementioned numbers are atrocious and depressing. Yet, sulking in and advertising the numbers will not move us towards living with dignity, nor will it move us towards change unless we unite and organize towards regenerating a dignified world free of self-genocide.

We believe that it is gravely important to take a critical and analytical look at our current situation as we move towards changing it. We must look at who and what benefits from the deaths in our communities. When we kill each other, someone profits in the form of money and power. More deaths means more money for police departments, mortuaries, cemeteries, prisons, non-profits, and the media. More deaths in working class communities also means more power, dominance, and control for whites, the wealthy, the prison industrial complex, and the systems of neo-liberalism, neo-colonialism, white supremacy, patriarchy, and capitalism. As we continue to kill each other, we continue a cycle of genocide and self-genocide—ones that function on the physical death of our people through physical violence and on the mental, emotional, and social death of our people through social, neo-colonial, and neo-liberal violence.

The killing of our people is serving to put money in other peoples pockets and maintaining our communities dominated and controlled. Further, the killing of our people works to push the destabilization and indignity of our communities, which moves us away from a favorable position for unity and equality. Yet, we can and should be strategic, and use our current situation to move towards change and abolish the current systems of oppression and repression that push us to kill one another. We must look closely and critically at tactics of neo-colonization and neo-liberalism, including state and media tactics of inciting violence amongst our people. We must also go beyond identifying those tactics and move towards fighting back and destroying them. For example, there is a consistent portrayal of people of color as violent, criminal, and out of control. While the white counterparts, particularly the wealthy, are portrayed in a civilized, rational, and law-abiding manner.

As our families and communities mourn, police departments gain money for overtime, receive justification for expansion of the departments and the prison systems. It may not be an intentional consequence but it is one that works to maintain the status quo. We must take a step back and look at who and what really is the enemy. We must take an essential step back and look at who and what benefits from murder. And evidently, we must take a step forward and look at how we can unite rather than kill each other and what effect that can have on our move towards regenerating our communities, living with dignity, and abolishing the present systems and institutions of dominance, control, and oppression.

Raza Killing Raza (People Killing People)

Why must we keep waking up to the news of another shooting, stabbing, or murder occurring on the streets? There seems to be an ongoing pattern of brown killing brown and black killing black, but how did this all start? There’s a theory that states that we hate ourselves because of all the years that other people hated us. Therefore, we began to hate our people. How we look, dress, act is all imbedded in our brains by white supremacy to be a bad thing. We hate ourselves, therefore, we hate our people.

Africans were brought to “the new world” in chains, treated like animals and property for centuries, and they struggled for their freedom. Many were killed in their struggle for freedom, but they never backed down. They fought for their people against white supremacy. So when did the focus of the fight become internalized and force our people to fight themselves? This internalized hatred is rooted in the fact that white people hate black people and black people were seen by white people as nothing but property. Essentially, white people in power forced black people to hate themselves and each other for the supremacy of white people. For example, hatred also grew between and within the black communities because white slave masters gave more “powerful” jobs to some slaves (house slaves) versus those out in the field.

Mexicans have been a minority in White folk’s eyes for over 500 years and we have been forced to fight for our rights and equality. Through White folks perspective,

Questioning & Searches...

School officials **can pull students** out of class and **question them without** reasonable suspicion as long as the school isn’t doing it arbitrarily or for purposes of harassment.

California law states that school officials can **only** search you under two requirements...

- Before a school official searches you there must be “**reasonable suspicion**,” **based on facts** that the search will produce evidence you are violating laws or school rules
- Second, school officials *should* search students in a way that is “**reasonable**” based on the student’s age and what officials are looking for.
 - Restrictions apply to student physical searches, ex: pat down of clothes, emptying pockets and any personal belongings such as backpacks, lunch bags, purses and/or cars that are on school property

Similar to searches of persons & personal belongings, school lockers are **not supposed to be searched unless there is reasonable suspicion** they will find something that is breaking the law or school rules.

Items found in an illegal search by school officials or police cannot be used against you in criminal or juvenile proceeding, but the evidence **can be** used by the school in disciplinary proceedings.

Strip searches of students are **absolutely prohibited**.

Police on Campus...

Police **DO NOT** have the same rights as school officials to search students. Most situations but not all, police need more justification than a school official. Like public streets, police need a warrant and “probable cause,” based on the Fourth Amendment of the US Constitution.

Police **can** stop and frisk (search) you if they have **reasonable suspicion that you are breaking the law, or the suspect is armed**. After a person is lawfully arrested police can search you.

If you are taken off campus by police or for any other reason, the law states that schools must notify parents *unless* the student is taken off campus in the event of child abuse by parents. If you are **questioned on campus by police there is no law** that states schools or police need to notify parents. **Students can exercise their right to remain silent** when questioned by police and should ask to have a parent or trusted adult present. *Since this is not a law requirement, schools and police officers do not have to honor the request.*

to be Mexican was seen as dirty, dumb, and even unworthy of equal opportunities and this type of racism was taught in every school. We, the Brown People, began to resent being Brown just like the Africans were forced to resent being Black. Internalized hatred simply states that we hate each other and ourselves because of white supremacy and the hatred that has been embedded within us in the past generations.

On the other hand we can look at this monster of death taking over our community as more of a primal concept. As humans we are animals, merely mammals in a food chain. So why wouldn’t we fight for our territory, much like a dog claims theirs. This theory of primal nature shows us how maybe its not a race or color issue at all. Maybe, just maybe it’s about territory, power and who comes out on top as the alpha male or female. In the ghettos or barrios of our city there isn’t much territory to claim so a block, a street, or even a corner becomes someone’s territory and because of nature they will fight to protect what’s theirs. Unfortunately this fight many times ends in the ultimate claim to power, one person survives to fight another day and another dies.

Whatever the reason is for people killing people we feel it has no real support, at the end of the day someone is crying, someone is growing hate inside, our people are in pain. Why? You know what... Maybe, *why* isn’t even the question we should be asking. Maybe the question we should be asking is *how*? *How do we stop this ongoing genocide that is occurring on our communities?* The only thing we can say in regards to this question is; we can’t do it alone. Join us. Together we can make a difference.

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