



FIGHT THE POWER

December 1991

Volume 1, Number 1

FIGHT THE POWER is an independent, student-produced newsletter, with no affiliation whatsoever to any Colorado College offices or organizations.

In an effort to better facilitate the needs of the historically under-represented peoples of our community, we are pleased to announce the formation of FIGHT THE POWER. FIGHT THE POWER is a newsletter open to all persons with genuine concerns or comments dealing with Chicana/o's, African-Americans, Native Americans, Jewish Americans, Asian Americans, and the Gay/Lesbian Movement. This newsletter is for, about and by "minority" people. Any collegiate-level work dealing with these subjects will be printed regardless of political ideology. The different genres include: Opinions/editorials, journalistic work, brief research findings, poetry, small picture art (not photos), short stories, or any piece by brothers and sisters of the afore-mentioned ethnic groups.

A different group of 5 people will serve as editors for each edition; each is responsible for finding a replacement following each edition. Editors reserve the right to deny any piece not dealing about minority issues.

Works for, or comments on FIGHT THE POWER should be forwarded to: The Colorado College Worner Center, Student Box #1587

Please make written works available on 5 $\frac{1}{4}$ " disks, using IBM compatible versions of Word Perfect 4.2-5.1. Include a self-addressed envelope if you wish to have your disk returned.

THE LIBERAL

Do you wish to know
why and how I hate?

Probably not!

As you speak words of
inequality and unjust
capitalistic ideology

How did it feel as their
Black skin rolled passed your
forked tongue?

I begin to notice a
tiny drop of blood
lingering to fall from
a small corner of your mouth

Did you need a drink of water
to wash down the taste of
bitter cartilage?

How many Niggers have you
eaten this day in your life?

I see by your swollen belly,
many Niggers you have eaten passed

Did they taste good?

But be careful...

Did they cry out as you
crushed their bones
with your sharp teeth?

You might explode.

-Stacy M. Smith

FIGHT THE POWER

Fight the powers that be
for the right,
with the might,
with the sight...

That is yours.
Fight! for those who have died.
Fight! when you are denied!
Fight! when you canNOT hide!
The Power.

Hiss and Shout!
Pick those nits,
Yank them out!

You are not my brother, you
faggot
queer
fairy
fruit
HOMO

You are not my sister, you
dyke
hag
whore
bitch
LEZ

You aren't my type, you
chink
nigger
jap
wetback
DARKIE

Gay, white, upper-middle class men.
THAT is the gay scene.
If you are gay,
you are white, gay, male.

Straight men of color.
THAT is the ethnic scene
If you are ethnic,
you are straight, male of color.

White, straight, upper-middle class men
THAT IS THE SCENE
If you are in the Scene,
you are white, straight, upper-middle
class, male...

WHERE AM I?

I, the
faggot dyke
chink queer
hag nigger
fairy whore
jap fruit
bitch wetback

HOMO
LEZ
DARKIE

WHERE AM I?
THINK!
WHERE AM I?!

I AM EVERYWHERE!
WE ARE EVERYWHERE!

Fight the power!
Fight the powers that be!
'Cause until Everyone is free
they're just dreams
we ain't never gonna see!

I am your brother
I am your sister
I am a friend of Dorothy's

GET OVER YOUR
PREJUDICE

GET OVER YOUR
HATE

LET'S GET TO IT, BEFORE
IT'S
TO
LATE

Fight the power!
Fight the powers that be!

-Randolph D. Amiscary

DIRTY WHITE SECRET

It is the cold White blood that seeps
into the holes of reluctant truths

"Don't trust White oil which
burns souls by the minutes in
the night."

These souls

They cry out
every time the White death runs
thick against their encrusted warmth
of false friendships.

From this
observers know
the tale of wise Elders...

"For your brethren is truly
different

Do not trust him."

Understand that for him
your life
has less meaning than
that of the shrew

Or the snake that consumes
the shrew

Which lurks in your Hearth.

-Stacy M. Smith

PERSPECTIVES OF THE PEPPER

September 14/15 -....I ate dinner at
Benji,'s. While I was there, I saw two
Black young men. I decided to go over
and talk to them since they are such a
rare sight at C.C. They were Air Force
cadets who were thinking of
transferring to C.C. They asked me
what the racial atmosphere is like on
campus - I told them the truth. I told
them that the student body consists

primarily of wealthy and liberal Anglo
students. I said that there is hardly
any representation on this campus -
approximately 30 Black students out of
1,900. There are no Black greek
organizations. There are also no rap
or hip-hop bands. It is customary to
be the only Black student in class.
Racial ignorance still persists among
the students and faculty.

I think that I dissuaded the cadets
from attending C.C. This was not my
intention - Lord knows I would like to
see more Black students attend this
college. However, they asked me and I
gave them my honest perception. I told
them that CC's exemplary reputation and
my eventual degree are what motivate me
to return here every year. When I
graduate, I can say "Asta Lavista,
Baby," to C.C. I will not give my money
to the Alumni Association so that the
College can buy more property or
expensive artwork to hang in the
buildings. However, I cannot turn my
back on future minority students who
are in the same financial bind that I
am. The only funds that I will
contribute to this institution will be
for financial assistance to younger
minority students who cannot afford to
take out loans. The cadets said that
they were going to talk to...the
Admissions office. I hope the
Admissions Office will not get mad at
me if the cadets mention my influence
on them. In any case, I will not have
to worry about my conscience. I told
them the truth. If they want to attend
C.C. they can do so with their eyes
wide open from the start (which is more
than I can say for my experience).

-Crystal Cornell

RODRIGO

Rodrigo sat dozing in his rocker, the light snoring barely audible over the noise of the oscillating fan sitting on the coffee table. The breeze coming through the large window beside him moved the sheer curtains ever so slightly. With time and humidity the small pale green room had darkened and the large chips of the paint had come loose.

Rodrigo moaned. The gnarled hand moved up his sweat-stained, cotton shirt and came to rest over his heart. It then slid down onto his belly, catching on the cowhide belt he wore. His gaunt and care-ridden face was wet with perspiration and the small streams dripping down his receding hairline had made a dark ring around the collar of his khaki shirt.

The bells of the cathedral chimed two o'clock and the snoring stopped. Rodrigo slowly brought his head forward and his hands to his red, swollen eyes. He cringed as the pain of the arthritis shot through his curled fingers. He extended them slowly, palms down, before him, wincing with each effort. The large brown eyes looked down at his hands and traced the blue veins that showed through the thin, brown skin.

Balancing himself very carefully on the arms of the rocker, the small figure raised itself. Rodrigo took up his cane and hobbled slowly into the kitchen. He found the bottle of aspirin empty. Searching his pockets, he pulled out two moist, rumped one-dollar bills and some coins. He knew that the money he held in his hand would be enough for one bottle of aspirin.

Maria wouldn't have let this happen. She always would have had a spare bottle somewhere. It had been years since he had last seen her, but he couldn't blame her for leaving. Maria had been a young girl in love.

She shouldn't have been expected to care for her aging father for the rest of her life. Yet, he had expected it. It was wrong for him to have believed she wouldn't marry the young American man from the north.

Rodrigo pocketed the money and lifted his hat from the kitchen table. He went through the front door and shut it behind him, leaving it unlocked. Placing the now yellow, straw hat on his head, he made his way down the sidewalk. As he walked along, he passed the small bakery owned by the Molino family. Maria had always bought rolls there, just like her mother had before her. How long had it been since he'd had one? Perhaps he could buy one today. He slowly made fists with his hands. No, he needed the aspirin. The money Maria sent him was just not enough for both.

Many years ago, Rodrigo had had enough. He had been a strong man with work in the fields, harvesting the crops of the gringos. He had come from Mexico to pick peaches in Texas, tomatoes in Colorado, and oranges and grapes in California. He had always lived among his own people. Had married one of his own, too.

Rodrigo stopped and pulled out a handkerchief from his breast pocket. He wiped his face and neck and then carefully replaced the handkerchief. His children had cared for him and Esperanza. Esperanza, oh, how he missed her. Maria was the only one who had stayed in El Paso after their mother had died. It was she who had gone to work and taken care of him. Now, she too was gone. She was married to William. Why hadn't she married a nice boy? Why did she go and marry a gringo?

The old man eyed a sign jutting out over the building on the corner. Although he had never been able to read that sign, he knew it told him that the store was Walgreens. He lifted his hat

to smooth down the thin strands of white hair. Before replacing it he looked up at the sun. The sunken eyes squinted in the bright light. Replacing his yellow, sweat-stained hat, he walked in.

Rodrigo made his way to the aisle where he knew the aspirin would be. As he went down the length of the aisle, he spotted a young clerk mopping the floor at the far end. The boy must have been hired for the summer because Rodrigo had never seen him before. The thin youth wore his dark, blond hair very short and well groomed. His blue eyes were small and set close, on either side of a thin nose. He was definitely a gringo. Rodrigo then noticed that his white shirt was buttoned to the top and a bright red necktie hung down from the top. He looked perfectly comfortable, even without air-conditioning in the building.

The boy looked up at he hunched figure before him and raised an eyebrow. Immediately, Rodrigo looked down at the ground. His eyes studied the cracks, which looked like chicken scratches, on the white tiles beneath him. He noticed how each of the wet tiles had its own blurred reflection of the slow-turning ceiling fan above. He kept his eyes on them as he moved forward. The shelf with the aspirin came within sight, so he raised his eyes. The boy had stopped mopping and was resting his chin on the end of the mop handle. He was watching Rodrigo. The old man wrapped his fingers around a bottle of Bayer and then hurriedly headed to the cash register. He felt the young man's stare pierce his back like a dagger. He didn't feel safe until he had left the aisle.

Before reaching the register, his attention was caught by a display of jewelry. He saw a small pair of gold hoops. Esperanza would have liked these. She always liked simple jewelry, but he knew she couldn't have passed up

anything that could dangle from her ears. Rodrigo picked them up and the corners of his mouth began to tremble, almost as if they couldn't decide whether to turn up or down. He returned the earrings and approached the checkout line.

"Excuse me. Sir?"

A claw dug deep into his shoulder and forcing him to turn around. He found himself face-to-face with the boy from the end of the aspirin aisle.

"Sir, I want you to empty your pockets."

Rodrigo's eyes darted to the young man's face. His brows furrowed. He didn't understand English.

"Sir, empty your pockets." The boy's voice became high-pitched and clipped.

"Que?"

"Em...pty...your....pock...ets!"

Rodrigo's eyes went wild in their sockets. White showed in his knuckles as he gripped his cane and the bottle of aspirin. Suddenly, as if out of nowhere, a large dark-skinned woman joined the boy. With her hands on the hips of her floral print dress she began to interrogate the young man. Rodrigo could only assume that she was the boy's boss. He silently watched the verbal match escalate in pitch and then stop abruptly with the woman uttering the last, harsh words. The woman then turned to Rodrigo.

"Sir, Bob seems to think that you may have unknowingly placed something in your pocket." He searched her eyes for a clue to what she had said. Nothing.

"Sir?"

"Que?"

She then looked at the young man and muttered something. Rodrigo saw the boy look down at his mop, slouching his shoulders forward.

"Señor?"

"Si?" Rodrigo's eyes widened and one eyebrow went up.

"Puedes boltiar los bolcios, por favor?" she then asked him.

He didn't understand why she wanted him to empty his pockets but he

obeyed her, none the less. She held the aspirin and the cane as he took from his pockets the small amount of money and the soiled handkerchief. He looked up to her and found her glaring at the young man. The boy left, dragging the mop behind him. Then the woman turned to him with an apologizing smile.

Rodrigo left Walgreens with the aspirin and the same amount of change that he had had when he had entered. On his way home he stopped in the Molino Bakery and bought himself a soft, white roll. As he bit into it, a tear rolled down his brown cheek.

-Terry de la Garza

GOVERNMENTAL FAREWELL

I watch you speak,
but I don't choose to listen
Your self-created overblown worth
Has diminished my interest

Tiny Politicos going through imitated motions -
attempting to judge other's worth without understanding.

Farewell, I desire the hypocrisy
NO MORE

-Melissa M. Esquibel

A PRAYER FOR THE NAVAJO

C 1991 by Felix A. Sanchez-Etsitty

O Gatherer of Prayers:
Handle my pleas of sorrow and
Hear my cries of pity.

Spirit Creator,
My tearful eyes send me terrible images
of white menacing bulldozers smashing
my Grandmother's earthen hoghan,
smashing like straight white lightning
on ancient
brittle
ponderosa pine.

(I call on you for this old woman
crying by her home, broken for the sake
of borders drawn on meaningless paper.)

Spirit Creator,
My aching ears send me horrible sounds
of screaming Babies born of painful
deformity in sterile white hospital
rooms, screaming like cold white wind
coming from gigantic
cobalt
Arizona mountains.

(I call on you for these confused
babies, whose mothers unknowingly drank
quenching water laced with evils of
uranium.)

Spirit Creator,
My swollen tongue sends me abominable
tastes of stinging alcohol in the
mouths of a peaceful Couple who are
twisted among crushed metal of a white
Ford, stinging like crystal white snow
on the bulbs of dry
bittersweet
Indian tea.

(I call on you for this dead couple,
holding beer cans and stubs from their
paychecks that keep a Gallup liquor
store in business.)

Spirit Creator,
My own burning mind sends to you
regrettable realities of a sad
agonizing
Diné world.

(I call on you to give me the Power to
change them!)

O Gatherer of Prayers:
Accept my supplication of dignity
and
Acknowledge my quest of hope.

FIGHT THE POWER



January 1992

Volume 1, Number 2

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In an effort to better facilitate the needs of the historically under-represented peoples of our community, we are pleased to announce the formation of FIGHT THE POWER. FIGHT THE POWER is a newsletter open to all persons with genuine concerns or comments dealing with Chicanas/os, African Americans, Native Americans, Asian Americans, Jewish Americans, and the Gay/Lesbian Movement. This newsletter is for, about, and by "minority" people. Any collegiate-level work dealing with these subjects will be printed regardless of political ideology. The different genres include: opinions/editorials, journalistic work, brief research findings, poetry, small picture art (not photographs), short stories, or any piece by brothers and sisters of the afore mentioned ethnic groups.

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The Colorado College
Student Box #1587
Colorado Springs, CO 80946

It's About Time

by Nicole Plotkin

Intimacy
Wealth
The Future
I Don't Think So.

Ethnicity and Identity
I Heard That.

FIGHT THE POWER

T-Shirts are on sale
now in Worner Center
Lobby or rm 233

Long Sleeve - \$12.00
Short Sleeve - \$10.00



The State of African-American Affairs:
An Editorial by Karamoko Hubbard
Part I - African American Males

The African-American culture is in a state of emergency. African-Americans all over the country are dying and America is being extremely apathetic. What appeared to be a vision of the promised land to the courageous people of color of the 1960's has turned into a terrordome of apartheid for African-Americans.

The purpose of my editorial is not to promote white guilt, black shame, anger or resentment, but to promote understanding of how the African-American experience is shaped by the American economy and social factors.

This is my personal wake up call to my peers of color.

"The African-American male is being attacked on all on all fronts...

No one is going to fight this battle for us...ultimately we will win the war."

-Preston Edwards, publisher & chairman
"The Black Collegian"

This haunting quote is very close to my heart. As an African-American male, I feel I'm being beaten down emotionally and
(continued page 3)

MAKE MINE A SALAD BOWL

by Montell Taylor

My elementary school social studies teachers referred to America as the "world's greatest melting pot." The history of race and ethnicity in America, as the "melting pot" theory goes, is one of inclusion, adaptation, and ultimately, assimilation. I wanted to buy into this superficially appealing slant on American history. Back then I was not sophisticated enough to ask why the blacks I knew had not "melted" - they had not even gotten into the pot. I hadn't yet become assertive enough to inquire whether the concoction in that great "melting pot" was made from a recipe which omitted blacks from the ingredient list. This was, of course, the 70's, an attempt at reconstruction of the American way. This led to largely segregated schools and housing, racism and discrimination, and economic inequality.

How could those teachers dutifully recite that "melting pot" analogy to me, knowing full well that I, as a black child, had not melted - had not assimilated. Yes, I was one of a handful of blacks in the school. Yes, I excelled and was quite popular. At the time, I recognized that I stood out; I was different. Moreover, when I left the school, the real world signaled in no uncertain terms that "melting" is but a notion to those of us who, by virtue of the skin color (and of course a long and tormented history), threatened to darken the mix. The real world has not changed much, but I have.

Death of a Symposium Committee: Notes on Native American Invisibility by Felix A. Sanchez-Etsitty

The Colorado College 1992 Winter Symposium on "Ethnicity and Identity" will certainly host an excellent variety of the more prominent ethnic intellectual figures of our time. However, I am extremely disappointed to see that there is only one Native American, N. Scott Momaday, on the symposium program. I find this highly ironic, since this year's topic deals with ethnicity and identity in this land that we call "America." I believe this year's symposium should have dealt more directly with the indigenous people and their valid

contributions to this once-great country. It is pointless to present an endless list of social and historical rhetoric as to why I feel this is important, but I can't help but feel short-changed and ultimately, I still want justice. There is a wide array of Native American scholars and intellectuals who could have contributed other, if not better, voices to this year's topic.

I certainly do not wish to show disrespect for Momaday or invalidate his worth. Despite our tribal differences, Momaday remains an intellectual and inspirational elder for me and other Native American students. Momaday has written a variety of literary works, but he is often remembered for his 1969 Pulitzer Prize winning House Made of Dawn. For a Native American, this is a great achievement, especially for his generation in that time period. Most of Momaday's work deals with a lone Native American protagonist searching for his identity in two alien worlds, his traditional Native world, and mainstream white America. This is also true for most older-generational Native American writers, such as James Welch and Gerald Vizenor.

Being a Native American, I can certainly relate to Momaday's work and appreciate it more than other canonical literature. However, the problem I have deals with this generation gap between Momaday and myself. Momaday's House, which involves the Native American's alienating presence in modern America, certainly reflects the struggles of Native Americans to urbanize and mainstream, struggles attributed to oppressive white influences and the aftermath of catastrophic war during the 1950's and '60's. Since cultures and societies are constantly changing, so do writers and their work that reflect and accommodate this change. A new Native American scholarship, I believe, is at hand, a political and traditional scholarship that emphasizes a shaped tribal identity as well as a well-rounded mainstream education. This balance, students feel, will benefit them when they return home to assist in the political, economic, and traditional survival of their respective tribal nations in this day and age. I would have loved to see artists, such as writer Leslie Marmon

(cont. pg 4)

(continued from pg 1)

psychologically by the powerful western traditional culture of America. The future doesn't look promising for African-American males.

- ▶ The African-American male constitutes 8.5% of the public school population but represents 36% of special education students.
- ▶ They make up 37% of students suspended.
- ▶ In New York City over 60% of males dropping out of high school are African-American.
- ▶ In Milwaukee, 90% of African-American males possess a GPA of less than 2.0.
- ▶ The number of African-American males in prison is 609,000; in college, 436,000.

I could go on and on but I believe the point is made clear...African American males are disappearing from our nation's schools. This statistic scares me the most:

- ▶ If the present plight of the African-American male continues, by the year 2000 70% of the African-American population will be on dope, in jail, or dead.

WHAT THE HELL IS GOING ON HERE???
African-American males are becoming an endangered species!

There are three controversial theories that may help explain this.

1) We, the black males, are killing each other by over the drug trade and by committing crimes. Worse yet, people are killing each other over senseless arguments like high priced sport jackets and basketball shoes. The drug trade, unfortunately, is very intriguing.

EXAMPLE: A junior high kid in St. Louis decides to get a part-time job. He learns that McDonald pays \$4.25 per hour. He learns about the drug trade from friends. As a drug messenger, he could make \$50-\$100 dollars per day. He has a decision to make. Which option do you think he will choose?

2) The education system in America is appalling. America is almost dead last in education among industrialized nations. The education system in the black

community is worse. The drop out rate is bad enough...the money distribution is even worse!

What is becoming increasingly clear is that segregation just didn't work. The average white neighborhood receives eight times more money for education than a black neighborhood. (It's twenty five times in some cases.) Black children are more likely to be behind their peers in reading, writing, and math. African-American children are more likely to be stereotyped by white teachers: "This is too hard for you, why don't you try sports or singing." I should know...this happened to me. No wonder black children are struggling in school.

3) There are problems in African-American family structure. The problem starts from college. Currently, there are more black

(cont. pg 4)

PINK RAIN WATER IN A PALE CONVERSATION
by Stacey M. Smith

Excuse me, Alabaster

um...well... if you don't mind me noticing...

Or telling you...auh...that I've noticed...auh...your tongue ...that which I have taken notice to...

is forked.

Oh (you know), well in that case I know a well informed surgeon who could fix that for you

females graduating from college than black males. Being male, I'm caught on a double-edged sword here. While I have a good pick of the black female population, I feel sorry for the black females since they're essentially fighting for a rapidly declining population of black male college graduates. The losers don't marry or marry a black man who didn't graduate from college. I can see it now: A black couple marries. They have an argument over money. The black female firmly defends her ground. The black male faces a decision. He either has to live with his wife or leave. More often than not...the black male leaves his wife.

If we're going to save the African-American male we must become strong-minded and self-loving. We must stop this ridiculous absent-minded black on black violence that is killing off brilliant minds and innocent bystanders. We must learn to solve problems in a peaceful, dignified manner. The black family must be a cohesive bond, not a fragile one. Parents should monitor their children's education everyday. Discipline is the key to solve our problems of youth. Parents should tell their children to never surrender their dreams and ideals. African-Americans most of all must learn to love one another with human dignity and respect.

(continued from pg 2)

Silko (Ceremony) and Louise Erdrich (Love Medicine), or poet Luci Tapahonso (Seasonal Woman) at this year's symposium; these writers, who engulf their modern protagonists in a tribal world rather than confronting white America, definitely help current students realize and affirm this new scholastic balance of heritage and intellectual skill.

The Native American Student Association, including myself, were in no way silent during the selection process of the Symposium Committee. We gave our nominations, of course, either indirectly or by meeting with the committee itself, and detailed what we would and would not like to see. It would seem that our suggestions fell on deaf ears (I will not go into the dubious selection of the movie "Pow-Wow Highway" -- a lecture by David Seals, author of the cult novel with the

same name, would have been a much more interesting choice). The other Native American representatives I would like to have seen at the symposium include Russell Mens, Glenn Morris, and Ward Churchill, founders and leaders of the American Indian Movement who have and continue to justify Native American presence in modern America; Henrietta Mann Morton, coordinator of the first ever Native American Studies program who believes and educates the afore mentioned new Native American scholarship; Norbert Hill, Jr., Executive Director of the American Indian Science and Engineering Society who encourages Native American youth to study in technical and business fields as well as to maintain tribal ties and identities; and any number of traditional elders, spokespersons, artists, and activist who tackle and promote current Native American issues, especially the Columbus Quicentenary. Eli Boderman and Symposium Committee have given explanations as to why there are not more representatives and why these particular people were not accessible, which include the problems of demographics, budget constraints, and actually locating these individuals. These are reasonable explanations, but it seems for the symposium to attract an audience to a well-known figure, N. Scott Momaday is a safe and popular choice.

I am certainly not suggesting that N. Scott Momaday is unwelcome at and out-dated for the Symposium. He was available, he will be speaking, and I am looking forward to it. As Native American students, we have a limited resource to our intellectual predecessors, so it is wise to take advantage of the few opportunities. However, for the Symposium Committee to make a selection based on the speaker's one great work and his popularity among the mainstream certainly is an insult and a mistake, not only for this particular speaker but for the students who will benefit from his participation. In the future, the Native American Student Association will ensure that their voice will be heard clearly with the Symposium Committee to acquire adequate representation. If not, I'm sure mistakes can be rectified in our annual Native American Heritage Week and Pow-Wow, which will certainly not be confined to only a three and a half day time period.

The Colorado College: A Lesson in Failure
by Michael Eastman

On a recent visit to my high school (Harrison, Colorado Springs, '89), I was amazed to find myself "talking up" The Colorado College. I made it a point to ask my former coaches and teachers about those students who would otherwise not be going on to college because of economic reasons, but at the same time were well deserving of just such an opportunity.

Name after name, face after face, young students of color (mostly African American) were brought before me. I gave them the standard run down on what I like to call the "three best" aspects of CC: the block plan, need-based financial aid, and location.

Though many would agree that these are very attractive to most students, I could see doubt in their eyes the second I mentioned The Colorado College. It was a look that I was not unfamiliar with. I suppose it was not very different from the look I had when I was first approached by the CC coaching staff (I make it a point to show that it was the coaching staff of CC, not the admissions office that brought me here).

I was surprised to learn that I was not alone. A young African American friend of mine, Montell Taylor, also expressed similar feelings. He also was recruited by the coaching staff of this institution, not the admissions office. If not for the coaching staff, he would have attended Florida A&M (a historically Black institution).

He spoke openly to me about his attempts to recruit African American students from his high school. Although one of his former counselors "tries to push it [CC] to them...none of them want to come." He explains that the first question many of these students ask is "how many Black people go there?" He himself expressed some disheartening feelings about CC. When he first arrived he "didn't know if [he] wanted to stay here...I still think about it a lot."

This attitude is not uncommon. Nor is his need, or his high school classmates need, to find a community in which they can feel comfortable, thus aiding their academic

career.

These feelings of doubt are a direct result of a label which has been attached to CC: CC is, for the most part, and has historically been an all-white, rich-boys institution. This is a view expressed by many within the community, to include: social leaders, current and former high school students, and college students from this area.

So what does this do? It reduces the number of brothers and sisters that we bring to campus. Not the upper-class people of color - those choosing to be part of the "human race" or be "conveniently colored" around scholarship time. I am talking about minority people. People who have chosen to identify themselves with minority issues and cultures. It is these people that are the true minority at this institution. They will not be a part of this campus unless this college makes some fundamental commitments to recruitment.

One of the major issues to address is this very negative label which has been given to this college. This of course must be stripped away before anything can begin to move forward. Very simply, CC has failed to integrate itself into the ethnic minority population of Colorado Springs. There needs to be a commitment to organizations like the Colorado Springs Korean Association, NAACP, Urban League, and other sectors including the Chicano and Native American community. A genuine effort in such groups aids in recruitment, community participation, as well as community perception of this college. If the NAACP president is telling young African American students that The Colorado College is the place to be, then those students just might start knocking on our doors instead of looking to Colorado Tech (a school which offers full ride scholarship to these students).

Secondly, the entire structure of the admissions office needs to be changed, from applications to admission policy. We need to stop grouping people into just five ethnic groups. "Asian or Pacific Islander" could realistically describe how many different people? Ten? Twenty? Thirty? The same with "Hispanic / including Puerto Rican." What happened to being Chicano/a? God forbid we try to

introduce the idea of bi-cultural people!

There needs to be an effort to distinguish between the Asian American and the Asian exchange student (a provision which does not exist despite the claims of the admissions office). We need to introduce class factors into the admissions process. Stop recruiting upper-class "hispanics" with a white mentality and passing them off as minorities. There needs to be a commitment to find poor whites within our communities. There needs to be a commitment to go into Chinatown and bring us students. Poor kids, the true minority at this school, are the people we need to find. Then we can claim to have diverse population with diverse views. Rich Asians and rich whites do not necessarily offer different opinions on matters.

My point is that this school needs to stop seeing diversity coming as a result of color. Color does not equal diversity, and color does not equal minority. When we begin to understand this, and we begin to find the minority student, then we will begin to understand diversity. Ask the question: what is the mentality of the student?

Now before you become critical of such a question you should analyze the admissions process of the college right now. This school cannot begin to claim that it does not ask this question. Why else do we write those essays on our applications? We are all being looked over and judged by the powers that be.

This entire problem is not the fault of the admissions office, this is something that starts at the top. If a president is committed to creating a cultured surrounding for ethnic minorities then that commitment needs to filter down to the admissions office. Pressure needs to be placed where pressure is needed. If that includes twenty students occupying the office of the president and forcing the college to agree to this, then so be it. The simple facts of the matter are: a) there are far fewer African American students on this campus now than there were in 1982, b) Asian people are still being clumped into one category as if there were no differences between us, c) there is still no provision on the application that separate the Asian from the Asian American, d) being Chicano is

relegated to checking "other" and "specifying," e) socioeconomic factors are not being introduced into the admissions process (hurting both poor whites and minorities) f) and finally, answering questions of bi-culturalism seem decades away.

We need to see some changes and they need to come now. At some point, someone in this administration needs to pick up the ball!

Ahhh...the good ol' U.S. of A; land of the free and home of the brave...for some, but not for me. Who am I? No one special. Just a person. A person that just happens to be a different shade than "white."

The past couple of months have shown me how "free" I really am. I am so free that I have white editors telling me how minorities feel. I am so free that I get harassed, slapped, whispered about. Lucky me. Blow me.

Look, I don't give a flying fig about what is "white," oh excuse me - I mean "right." I don't even think you realize how I feel. I'm tired of fighting for a utopia that will never happen. As long as there are people in Alabama wearing sheets over their heads screaming in the worst uneducated Southern accents that I have ever heard, that people that are not white don't belong in America, my utopia will never be.

Tell you what, I've got the answer to solve everyone's problems, why don't those of you who don't want to associate with us "people of color" move to your own little island next to Greenland somewhere and inbreed all you want. But in the meantime, don't tell me how to act.

Don't stare at me when I walk down the street just because I'm in love with someone that is darker than me. Don't patronize me because I came from a neighborhood where the best education started after midnight, on the streets. Don't feel sorry for me because Daddy didn't buy me a diamond ring -- Daddy wasn't around. Just leave me alone. I don't want to be white.

- LINDA BENNETT

FIGHT THE POWER



February 1992

Volume 1, Number 3

The Debate Over Multiculturalism.

- Felix Sanchez

This is part one of a two part series on Symposium 1992: Ethnicity and Identity.

Most people who attended this years symposium on "Ethnicity and Identity" may agree that the highlight of the event was the tense debate between Dinesh D'Souza and Evelyn Hu-DeHart on multiculturalism. It was certainly interesting to see a clear division of people who were for multicultural education and those who were against -- or rather those who failed to see the beneficial implications of multiculturalism. What is even more interesting is to see how this division will affect the American Ethnic Studies program at The Colorado College.

Dinesh D'Souza was the perfect politician, his every word was as smooth and solid as plastic. Of course, he knew all the right things to say. He said things in a particular way, believing in everything he spit out. However, if having had the opportunity to read D'Souza's best-selling Illiberal Education: The Politics of Race and Sex on Campus beforehand, it was easy to see right through his political agenda and persuasion. Illiberal Education is a poor research report, filled with distortions and inaccurate statistics that tend to discredit the value of multicultural education -- much to the satisfaction of right-wing politicians and conservative academics.

D'Souza has observed microscopic occurrences in the plans implemented on the countries top campuses, and has escalated them into twisted events which he feels could have a national impact on education. D'Souza stands by this report, as perhaps his financiers and Washington peers, and unfortunately, he himself believes to be an accurate account of the multicultural movement.



The "Mind Police"

- Jill Miller

The symposium segment featuring the debate between Evelyn Hu-Dehart and Dinesh D'Souza brought up some interesting points for me.

Although the focus of the debate was to discuss multiculturalism, Dinesh D'Souza began his speech with those ever-famous and insidious remarks "quadruped companion" and "vertically challenged." Immediately I knew that something was wrong. Looking back on the symposium, I am recognizing what irritated me so about that day.

I have begun to notice the ever popular tactic of denouncing multiculturalism by coupling it with "political correctness." I marvel at the extreme that journalists, the government and others will go to in order to convince us that PC (political correctness) means the ever-present, evil, destructive "mind police."

If political correctness means that people become more sensitive to the needs and feelings of other people, then PC should stand for plain courtesy - not politically correct. (courtesy of Robin Morgan, Ms.) We should throw away that strategically aimed and dangerous term "politically correct." We should refuse to speak in a language that is defined by the power structure and mass media. I mean really, who's kidding who? It is a strange concept to wonder how sensitivity and understanding got equated with some sort of thought and/or mind police. But in reality it was probably simple for the government to make the connection. Hell, they have been practicing this type of control and dominance for centuries.

Multiculturalism is about choosing curricula and allowing representation to be truly representative of the real world. This is a sound and sensible request. In our struggle to achieve this goal, we must develop a language to communicate. This language, as Evelyn Hu-Dehart told us, is an attempt to dialogue with those that are different from us, and should be commended rather than ridiculed.

Why not an American Ethnic Studies Program?

- Melissa Esquibel

Riding down Academy Boulevard with Sandra Cisneros, I caught a glimpse of just how perceptive a woman she is. She asked about The Colorado College, its students, its location, and about our Chicano Studies Program. I had to tell her there wasn't one.

Likewise there is no there a Black Studies, Native American Studies, or Asian American Studies Program.

She then asked, "if there are so few students of color at CC, why is the symposium on Ethnicity and Identity?!"

"Is it to make the school look good and appease the ethnic minority students" she asked.

That made me think. Was it? Could that be it?

I guess it really doesn't matter. It happened. I'm glad it happened. I hope it will happen again, SOON. The ideas and cultural concerns that students were exposed to at the symposium were welcome medicine to this schools ails.

Perhaps sometime soon, when asked about The Colorado College and its Ethnic Studies Program (AES), I might be able to respond with more enthusiasm. The progress of the AES Program is encouraging and I can only hope that it will become something tangible before I leave.

Maybe then we can invite Sandra back. And maybe then we can boast to her of the fantastic Chicano Studies, Black Studies, Native American Studies, and Asian American Studies. These disciplines need to become long lasting and well-established components of this institution.

A.A.S.U.

(The Asian American Student Union)

AASU is an organization that provides support for Asian-American students; acts as a political group; works with the American Ethnic Studies Program to ensure the implementation of

Asian-American studies; helps answer questions dealing with identity for Asian-American students; and helps to bridge the gap between our American and Asian cultures.

for more information call X6338

False Media, We Don't Need It Do We?

- Rob Gonzales

As I reflect upon the events that took place during the celebration of Dr. Martin Luther King Jr.'s birthday, I become a bit disconcerted. Of particular disturbance to me was the media's coverage around the events of that day. To summarize what went on as I see it, I would begin with the fact that thousands of people came together in Denver (as well as the rest of the United States excluding Arizona) to honor a man who advocated peace, but above all fought for the civil rights of blacks and other people of color.

On that same day the KKK was granted the right to march/protest (freedom of speech). The city of Denver spent nearly \$300,000 to protect the KKK. The many hours of peaceful celebration were halted as snowball and alleged rock throwing against members of the KKK broke out. This gave birth to a two hour long riot as police tear gassed the crowd and came in with riot gear (a scene reminiscent of the 1960's.)

What was reported, by local television and press, and what people will remember about this day was the violence. The hours of peace and marching are soon forgotten. The media reported the event as (I paraphrase): On a day in which we honor a man who advocated peace and non-violence, misdirected hatred erupted into hours of violence. Wait a minute! Who's hatred are we really talking about. The KKK is a group that is about hatred; a group that practices this hatred against those of us who are not white. I know that it was their constitutional right to speak, march, or do whatever they want. However, by allowing them to do so on the same day was only provoking such a riot. And the amount of money spent on protecting them [KKK] seems outrageous.

It seems natural to me that the violence did occur. I would have been surprised if it hadn't. When a group of people stand up and say, "I hate you," people are going to feel threatened. This collective anxiety turns into anger which is manifested in violence.

What angers me is the slanted coverage of this event. In addition to that mis-guided hatred crap, the news also reported that several innocent onlookers were hurt. This doesn't necessarily bother me. It is sad that innocent people were hurt. However, as the news reported this, the screen showed a white man getting beat up by a couple of blacks. We don't know anything about this incident,

(continued on page 9)

They Shall Divide, but Can They Conquer?

- Michael E.J.Y. Eastman

Dear Brothers and Sisters:

For some time now all of you have heard me bounce my rhetoric all over the place. As a result, I have been accused of everything from instigating the "wanton murder of millions," to arranging "questionable voting practices," to being a "weenie." Of course, I quickly analyze who makes these ridiculous comments and immediately dismiss them.

But today, I'm done trying to pound reaction into dead heads. I'm not going to try and light any new fires under the apathetic behind. Today, I'm going to start talking.

I have heard what the reactionaries have had to say. What bothers me the most is not what these scared voices have tried to express (e.g. Mark Phillips, Tad Ware, Ray Bartlett, so-called "news sources," etc.), but what those people I assumed to be my "brothers and sisters" have had to say.

Both sides, radical left and reactionary right, see me as a single voice, not worth looking at. It is assumed that the anger I have is but the worthless rhetoric of a single, close-minded individual.

Here is the problem. If you believe that I am the only person in the country, that is tired of being treated like trash by the white-male structure, you are in for a very rude awakening. The fact is, I was the only one sly enough to slip through the screening practices of the admissions office.

My so-called brothers and sisters attack me from all sides. Both former co-presidents of the International Students Organization, a group of people not even recognized as being ethnic minorities, challenged my label as the "spokesperson" for people of color. One demanded that I attend an ISO meeting and "explain myself" to his group. The other called me "boy" and said he wanted to talk to me. (Someone should probably explain to this "foreigner" that in America, brothers don't play that shit, and some people have died for less than a word.)

This whole leader idea was only furthered by Ray Bartlett, starring as the so-called "anonymous CCCA candidate" during the CCCA elections. At that time he referred to me as an individual representing minority groups on campus.

Can I finally put this whole issue to rest! I defy any person on this campus, to prove that I have, at any time, or any place, claimed to speak for people of color on this campus!! I think this is an insult to all of us. These reactionaries propagate the

(continued on page 8)

BRETHERN DECEASED

-Stacey Marie Smith

I say, "My brethren I am cold."
You ask, "Need I warm you?"

At this point
for you
I have already died

I say, "My brethren I am hungry."
You ask, "Need I feed you?"

At this point
for you
I have already died

I say
For you
my brethren
who have more passion for your fauna,
slice the death cake and pass
it down

We will eat and love shortly
then the "rites of passage" will
enlighten me

And you will know that without purpose
substance dies completely

Here, Read This!!

The following is a statement sent to a student leader on our campus. This student leader heads an ethnic minority organization.

"Do you care what happens on this campus? We know you do because you are the head of one of the special interest groups at CC. No one knows who you are! Tell them in the Op/Ed section of the Catalyst. Stop complaining in private, now you have the chance to debunk all the stereotypes, if in fact they are inaccurate. If you are so right and righteous, let the rest of the campus know what you are about."
(Greg Berry and Chris Schreur)

We are asking each of you to read this and respond. Thank you. FTP Staff

The State of African-American
Affairs: An Editorial
(Part II - African-American Males)
- Karamoko Hubbard

Contrary to the popular belief of this nation's government and a few people living in a "melting pot" fantasy world, racism has always been integrated in the American way of life. A person doesn't have to look far to see what has happened to the Native Americans, Hispanics, Asians, and African-Americans in American history to realize why there's a minority versus a majority problem in the United States.

In order to determine the solution to this growing epidemic, I must address what it means to be prejudiced and to be a racist. To be prejudiced means to have a preconceived judgement or opinion of an individual, a group, or thing. Everyone has prejudices. I happen to think that Coke is better than Pepsi. I happen to think Goodfellas was a better film than Dances with Wolves. These are good examples of prejudice. To be a racist is a belief that one race is superior due to human traits and capacities. The Ku Klux Klan is the best example for current times.

I'm certainly not a racist. I basically believe that every man and woman should be treated with respect. (That goes for our planet, too.) Many of our nation's college campuses are experiencing a growing trend of racism. To stop this horrible trend every person should care enough to work for greater understanding in race, gender, religion, etc. YO! That means talking to students of color in AND out of the classroom.

The reason America has so many racism incidents is our inability to communicate with other races. Socrates, a Greek philosopher, put the term of racism eloquently: "The only good is knowledge and the only evil is ignorance." Ignorance of cultures is why America has major problems of racism.

In order for America to deal with racism, this country must be one of multicultural diversity. The world economy is diverse, made of different cultures. The term for this is "local knowledge". Local knowledge means using every resource of different culture to achieve a solution to a problem. The Japanese take-over of our nation's automobile industry is an example of local knowledge. Right now most of the minority groups in America are left out of the equation of local knowledge. The survival of our own nation depends on local knowledge.

Reflections on
Johnny Shippel
- Melanie Berwin

Johnny Shippel visited last week. He is a strictly observant Chasidic Jew who grew up in South Africa, moved to Los Angeles with his family and is now finishing his studies at Columbia University in New York. He spoke several times on campus: once for Professor Sam Williams' class on Old Testament, once in the Student Cultural Center on being Jewish and South African, once in Women on Chasidic Judaism, and finally on Friday evening helping Chaverim participate in a traditional Shabbat dinner.

Johnny's knowledge, his ability to communicate and express himself, and his faith are extraordinary. But what is equally as extraordinary that he is willing to fly to Colorado to spend time with a bunch of assimilated Jews and to be accepted of us, while many other Orthodox Jews would not even consider us Jews at all. Johnny was excited at anything at all that we do here which brings Jews together and which bring Jews back to their Yiddishkeit culture. He considers saving one Jewish soul to be the equivalent of saving the world. (This is a traditional Jewish belief grounded in the idea that since God created only one human first, and since all humans are equally important, we are each as important as the first human. Therefore taking the life of one person is like taking the lives of all humans, and saving one human is like saving the lives of every human being.)

My identity as a Jew is very different than Johnny's, and our backgrounds are as different as could be. And while I find his faith, his education and his personality very attractive and admirable, I also recognize that because of my own background could never live in the rigidly structured way that he does. Also, I cannot accept some of his views, which originate in the law of the Old Testament, but to me are offensively closed-minded. I can only listen to his words and gather from them what I can, to integrate some of his ideas with some of my own to "expand my horizons."

(continued on page 6)

Quote of the month
"I am tired of hearing that I don't understand. I grew up in Seoul, Korea, and was as much, if not more, a minority as any group represented on campus today."

**Meeting the needs of
Lesbian, Gay & Bisexual
Students**

- Jill Miller

On Thursday, February 6th I attended a nation wide teleconference at the University of Colorado at Colorado Springs that focused on the needs of lesbian, gay and bisexual students. The conference was set-up primarily for administrators and teachers, although students also attended. This conference has me thinking about my own experience at Colorado College.

Perhaps the most important part of institutional responsibility is the adoption of an anti-discriminatory policy that includes sexual preference or orientation. This type of clause is crucial because it gives students legal recourse. For example, a lesbian, gay or bisexual student who is verbally harassed, discriminated against or physically attacked has the ability to take action against her/his agitator. Furthermore, these policies also indicate an institution's commitment to all of its students. I am happy and proud to say that Colorado College has such an anti-discriminatory policy.

However, it is also necessary for the institution to enforce policies like these and to establish and make public the guidelines for reporting hate-crime incidences. On this note I am much less impressed by Colorado College's record. For example, our own Career Center is not required to follow the anti-discriminatory policy of the college. Meanwhile, lesbian, gay and bisexual students are not afforded all the opportunities their straight counterparts are. (see Letter to Gresham Riley, this issue)

Because heterosexism and homophobia are so pervasive on campus's everywhere, it simply is not enough to enact legislation protecting gays, lesbians and bisexuals. We must create a safe environment for all students. Sensitivity and respect for difference play critical roles in a "gay-friendly" environment. This is probably best achieved through dialogue between the gay and straight communities. However, the gay, lesbian and bisexual community often can become very frustrated trying to educate an entire campus community. Responsibility for education needs to come from many different levels and circulate into all different aspects of campus life, from athletics to the health center to student resources and into the classrooms. The administration has a responsibility to all of its students and if that means organizing events and panel discussions then they should get involved. So often this is the case at Colorado

(continued on page 8)

FIGHT THE POWER

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Black History Month

Tuesday, February 18th

"Documentary of Malcolm X"
7:00 pm, Armstrong #300

Wednesday, February 19th

Panel Discussion
8:00 pm, Packard Hall
(NAACP president James Tucker,
Urban League president Jerome Page,
Black Women for Political Action president Pauline Cooper,
Mitchell High School principal Della Busby,
Republican Party representative Ed Jones
and Ty Kroboth of the 10th Judicial District.)

Monday, February 24th

Lerita Coleman, UofC/Boulder
"Stigma, Race & Definition of Self"
8:00 pm, Gaylord Hall

Tuesday, February 25th

"To Sleep with Anger" (film)
7:00 pm, Student Cultural Center

Thursday, February 27th

Rev. Adolphus C. Lacey
"Community & Campus Activism"
8:00 pm, Gaylord Hall

A Letter to Gresham Riley . . .

During my four years at Colorado College, I have felt a sense of support from the administration and school in general, due mostly to the college's anti-discriminatory policy. The inclusion of sexual orientation is important to me and indeed played an significant part in my decision to arrive at Colorado College.

Therefore, nearing the end of my interim at Colorado College, I was alarmed to learn that this policy was not enforced at our own career center. It is this issue I would like to address.

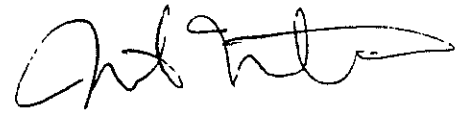
The conflict for me and for many other students is the discrepancy between the policies of the college and those in the career center. On the one hand, the college asserts it does not discriminate on the basis of sexual orientation and has adopted a college wide policy. Yet the career center, a college resource for students and alumni, is not required to comply with this policy. In the meantime, lesbian, gay and bisexual students may not be receiving the same opportunities as other students. It seems to me that allowing any group access to college resources that openly discriminates on the basis of any of the characteristics listed in the college's anti-discriminatory policy is incompatible with the goals of the college's policy. Because the Career Center is a resource that is set-up for the use of all Colorado College students, it follows that the all-college anti-discriminatory policy should extend over to the Career Center.

We are not asking for pro-active policies (ie. that would require protection for lesbians, gay men & bisexuals), but simply an end to the use of Colorado College resources to those organizations that blatantly deny opportunity for lesbians, gay men & bisexuals. All we ask for are the same job opportunities as every other student on the Colorado College campus. In response to this request it has been said that changing the current policy might deny 'straight' students opportunities. This statement is questionable. Those students

who are heterosexual and wish to interview or seek employment with organizations that discriminate are always free to do so, however, in accordance with the schools commitment to all of its students, they must do so off-campus, without using the college's resources.

Colorado College cannot protect its community from prejudice nor promise them a life free from discrimination. This is not what we seek. We ask only that the college follow through with its all-college anti-discriminatory policy and implement this important policy through all the campus programs including the career center. Only then will the Colorado College be able to say, with consistency, that they truly support the rights of all students.

Sincerely,



Jill S. Miller

(continued from page 4)

This brings me to my last point, namely that listening to Johnny speak made me realize just how different of a perspective he has on daily interactions with other humans, on the life cycle, on the historical and current political events -- on everything! In fact, he has a different vocabulary, a different set of rules, and a different type of relationship with humans. More different than anyone else I've ever met before: and I don't believe it was just me who was different.

It occurred to me how few truly different perspectives we encounter here. We are always speaking of diversity, but diversity cannot just be defined by home-town and color-of-skin. It is stimulating and intriguing to encounter someone with a radically different perspective; if just for that one reason, I believe it was a very positive experience to have Johnny come to The Colorado College.

[Some things stand out]

Some things stand out, like a diamond in the rough. or,
a flower amid the nakedness and dryness of a field. or,
a shiny red car in the gray home of old cars. or,
a beam of sunlight braking through the dark clouds. or
a big smile at times when life isn't so easy.

I stand out. I'm Black. I'm Brown. I'm Red. I'm Yellow

Not a flower or a diamond, or a shiny red car, a sun beam or a
smile.

A person.

A human. Who thinks, cries, gets angry, and feels.

There are Wetbacks, Niggers, Queers, Chinks, Halfers, Coons
Messicans, Jungle bunnies, Faggots, and there are
Irish, Germans, French, Spanish, Turkish, Iranians,
Isrealies,
Russians. and There is you.

If you aren't any of the above, then who are you. You are
diferent.

We are all different.

The one thing we all have in common is that we both think, cry,
get
angry and feel.

As humans, lets get to know each other.

If you still don't like me it's O.K.

It's O.K. to hate me, but don't hate other people just cause they
look like me.

A.J. & J.M.

FIGHT THE POWER

In an effort to better facilitate the needs of the
historically under-represented peoples of our
communities, we are pleased to announce the
formation of FIGHT THE POWER.

FIGHT THE POWER is a newsletter for,
about and by "minority" people.

FIGHT THE POWER deals with genuine concerns
and/or comments pertaining to Chicanas or
Chicanos, African Americans, Native Americans,
Asian Americans, Jewish Americans and/or
peoples in the Gay & Lesbian movement.

Please submit opinions/editorials, journalistic
material, brief research findings, poetry,
picture art (sorry, no photographs), short
stories, or any other piece by sisters & brothers
of the afore mentioned ethnic & cultural groups.

All those interested in writing for, or
commenting on FIGHT THE POWER should
forward their works to:

The Colorado College
Student Box #1587
Colorado Springs, CO 80946

I'm Black

I'm Black
When I ge sick I'm Black
When I go out in the sun, I'm Black
When I die I'll be Black

But you.
When you get sick you're green.
When you go out in the sun you're red
And when you die, you'll be purple.

And you call me Colored.

Anonymous

(continued from page 3)

idea that each of us cannot speak for ourselves. As if we need another Martin Luther King (God rest his soul) to lead the charge for us. As if we are all waiting for another Malcolm X, another Coahuila Red Elk, another Caesar Chavez, to all of sudden pop out of the student body population.

You see, it is easy for these reactionaries to attack me, one man. It becomes a "good little boys fight." It is more difficult to attack all of us. So I have been labeled as the leader. Not by me, or by you, but by them.

Think about it. Who is really guilty here? Is it me? Or is it these few individuals who seem intent on dividing us. It does not seem at all surprising to me, that at the same time we (People of Color, Gays, Lesbians, White feminists, Jews, etc. begin to form a coalition, we see Tad Ware use a first year student like Beverly Vasquez to introduce discontent between us.

She states in an issue of the Catalyst that "I have political differences with some of the people involved [in MEChA]." Ms. Vasquez has never been to a MEChA meeting. Yet Mr. Ware would have us believe that "Bev" has become the object of my hate because she's not "politically correct." This is meant to separate us, can't you see that! Bev, I hate to be the one to break this to you, but I don't even know you, so I can't hate you.

So what am I saying? Simply, Brothers and Sisters, we are so small in numbers. We cannot afford to continue to fight amongst ourselves. Whatever our differences, we must still communicate. We need to stop accepting what the reactionary-right tells us, and work to find the truth together (White, Black, Brown, Yellow, or whatever...). Stop accepting the those other reactionary voices on campus, as the "Word."

The CCCA elections gave me hope. It showed us all, that when we decide we want to change something, we can do it. To quote Tad Ware: "all those endorsed by the memorandum were elected."

So please, all of you, please understand what is happening. Stop the division and work toward unity. We must truly become Brothers and Sisters. After all, racists don't care if you're for affirmative action or not. Your just another "nigger" to them.

(continued from page 5)

College - that BGALA is responsible for the entire education of the community concerning gay, lesbian and bisexual issues. One quick example, this teleconference was designed for administrators and faculty, but no people (other than myself) from Colorado College were present. In fact, the brochures that were forwarded to the administration were sent back to BGALA, implying that gay, lesbian and bisexual issues are only relevant to those people involved in BGALA.

My four years at Colorado College have been trans-formative for me and for many other students as well. I have often been approached by concerned R.A.'s/H.R.'s, ethnic & cultural groups and others about how they can help facilitate understanding about lesbian, gay and bisexual issues. I am appreciative of their support and encouragement. This type of supportive community helps create strong and confident individuals.

In closing, I want to reiterate the idea that issues affecting certain groups of people are not necessarily only the concern of those individuals that are directly affected. I encourage straight students to think about their role in providing a space that is welcoming to their gay, lesbian and bisexual peers. And also, to call upon the administration to act more independently of BGALA in issues that affect gay, lesbian and bisexual students and faculty on this campus.

BGALA

(The Bisexual, Gay & Lesbian Alliance)

BGALA is a confidential support group for Lesbian, Gay & Bisexual students at Colorado College. We also organize social and community gatherings, as well as, for those who are comfortable, engage in political activities.

GALA is now BGALA. After two meetings and some lively discussion, GALA voted to make the change official. We believe and hope this change is positive and affirming for all Lesbian, Gay & Bisexual students. And we encourage LGB students to attend our meetings and other events and gatherings.

for more information call X6641

(continued from page 2)

but what do we see?—whites getting beat up by blacks. The average viewer that doesn't know what went on will think that the violence was started as result of blacks harassing whites.

That same night on the news one of the local newscasts did a piece on gangs in Colorado Springs. Again, the message was clear. This piece was about Blacks and Latinos. From the piece one would assume that it is the youth of color in Colorado Springs that are committing these "gang related" crimes. The piece included an interview with a police officer who outlined the "typical" gang member. In it he went on to say that this gang member deals drugs, he is dangerous, he is not to be trusted, etc. The hidden part in this is that he's a minority. The police officer doesn't say this, but everything else in this broadcast does. Not mentioned in this newscast were: any positive attributes to gangs (family; protection; affirmation; membership; etc), reasons for joining gangs, the presence of women in gangs, ANY understanding of gangs and youths in gangs.

If this wasn't enough there was another piece about the racism in the schools. Guess who is the target this time. This racism in the schools segment went to a predominantly Latino school that has made "great strides." The reporter talked to white students about how they were victims of racism by the Latinos in the early years before the school became "progressive." From this piece, one would assume that racism is being enacted by people of color upon whites. Wake up Colorado Springs!

As a person of color who is part of the Colorado Springs community I am scared and I am angry. These racist tactics by the local media are no different from those used nationally by the media and our "leaders." This kind of crap plays into the fears of the Colorado Springs community. The message has been driven right into the hearts and the minds of a predominantly white middle-class town at the expense of people of color. The media is telling people that the comfort you enjoy in this quiet little town is being threatened. Moreover, this comfort is being threatened by minorities. And if this town doesn't act soon, these minorities are going to ruin "your" Colorado Springs.

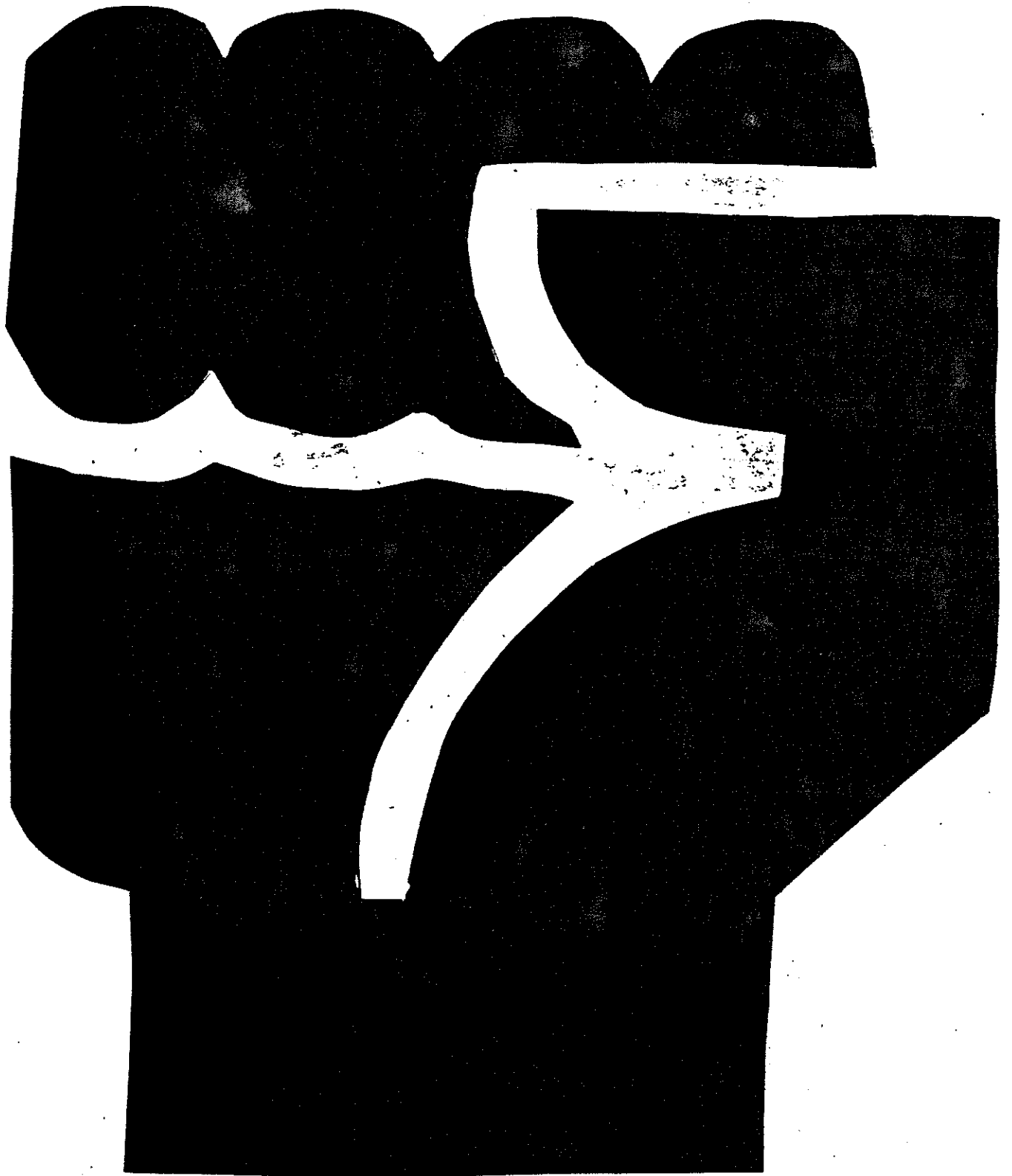
This town has already taken action. The police officer who was interviewed was part of the new gang task for who aggressively seek out gang members and gang activity. This method is

implemented in many cities across this nation. Instead of waiting for crime to happen, police officers search the neighborhood looking for crime. This may sound great; our streets will be safe. However, what this means is that anyone who "looks suspicious" gets harassed. In many cities it is common practice for police to pull over; search; harass a group of Blacks, Latinos, and other people of color for suspected gang activity. Further, the new curfew law which was passed gives police free license to enact such violence.

Until we get better treatment by the media (as well as our other institutions), people of color are going to continue to suffer from new legislation. These tactics by the media serve to dehumanize us. This dehumanization leads to the justification for police brutality (look at Rodney King). We cannot continue to tolerate this kind of crap! *The snow is gone and we need to be heard.* Until then, holidays such as Martin Luther King Jr. Day will be overshadowed by false media reporting.



We'd like to thank Dinesh D'Souza for coming to Colorado College. . . NOT!!



FIGHT THE POWER



March 1992

Volume 1, Number 4

[think about it.]

by Marieka Brown

think about it.

does it make you nervous?
do you feel anxious?
a little defensive?
i can tell
why, i wonder
perhaps it is our anger
which strikes a chord within
you
or maybe it is our numbers
that remind you of
conspiratory plot
or possibly our raised fists
that bring thoughts of
violence to mind

i think i understand your
concerns:

you feel singled out,
that we are angry at you
threatening you, attacking you
and WHY ME you say
when I am not your oppressor?

and before your eyes
(and behind mine)
we've become perpetrators of
Reverse Racism,
and Radical Separatists,
Angry Hysterics,
Whining Victims.
and to some extent
you feel better, safer
knowing that you are not the
oppressor,
we are

i challenge you
to think more about why our
words make you defensive
specifically you
if you are not guilty of the
insensitive remarks
ignorant biases, racist ideas
of which we speak

these are our experiences, my
experiences
if you have not contributed to

continued on page 8

The Reversal Nightmare

by Stacey M. Smith

The recent hostility toward Fight The Power, after only three issues, is quite disheartening.

Who are these people at the Colorado College who are so angry? The ones who are vulgar and tasteless in their attacks on F.T.P.. The faceless individuals who make crude, unreliable assertions that go unclaimed by names. You know, this really bothers me and it is because I wonder if these nameless, faceless individuals are not a part of a bigger picture. Are they part of the current trend in this county which includes the resurgence of blatant racism.

It goes like this...

At the turn of the century hate crimes against African Americans in the south were incredibly high. Over a hundred hangings took place in the south in one year alone. This was accompanied by high incidents of cross burnings, bombings, and other forms of vandalism and assault.

It has been proven in history that whenever a subjugated culture begins to assert itself through art, literature, and politics, the amount of racism increases rapidly. Stereotypes are invented and reinforced (i.e. the watermelon eatin', chicken lovin', saucer eyes, banjo-plain' negro). All in an attempt to suppress and subvert any pro-race movement by those who are threatened in the dominant culture.

Today, history repeats herself. Only this time it is with a twist. The fear is that all of the traditionally

continued on page 5

Rethinking Gangs

by Rob Gonzales

We've all heard a lot about the "gang problem" these days. Television stations devote programs to this issue and our law enforcement has created special units in efforts to prevent it. We see and hear of scores of Black and Latino youths dying each day as a result of gang violence. And, as racial tensions divide this country, the amount of press regarding this issue increases drastically.

I have said a number of times that the media creates distorted images, so I will not address this now. I just want to point out that there is more to the issue of gangs than we're talking about. What I am proposing is an overall rethinking of gangs. I do not advocate brothers and sisters (African-American, Latino, Asian-American, White, etc) killing each other/themselves off with guns or drugs. This is not what this article is about. What I am saying is that we are only getting a narrow version of gangs in this country.

We talk about the violence and we talk about the drive-by shootings, but when we discuss these problems we do not talk about the economic and educational problems our communities face which create the need for gangs. Most gang members come from the lower socioeconomic brackets. They live in families and communities where such basic needs as health care, police protection or representation, adequate educational institutions (not the baby-sitting that goes on from eight to three o'clock), etc., are not a reality. In many of these homes, there are single parents that are not getting the support that they need.

continued on page 7

A Visit With Kwame Ture

by Anita Stokes

On March 3, at Macky Auditorium on the University of Colorado - Boulder campus, Kwame Ture, formerly Stokely Carmichael, spoke to a crowd of approximately 2,000 people. Dressed in a dashiki and bell-bottoms, Ture looked like he did thirty years ago when he marched along side Dr. Martin Luther King, Jr. during the Civil Rights Movement. Known for popularizing the phrase "Black Power," Ture delivered a dynamic speech on capitalism, race relations, and political activism.

CAPITALISM:

Ture said he believes capitalism is a corruptive and destructive force in the world. It leads to racism. He described at length the barbarity of the slave trade in Africa, and went on to say that any system that advocates use of humans as commodities to be bought and sold is wrong. Capitalism has perpetuated itself into a hierarchial economic structure which is firmly in place. According to Ture, violent revolution is necessary in order to do away with this system. He feels a socialist economic system should replace capitalism, even after witnessing the failure of the Soviet economy.

RACE RELATIONS:

Ture exclaimed the glories of Africa, and he described how African tribes were moving to unite themselves before they were divided by European powers. He alluded to the point that Africa was the first continent that established civilizations, and that Africans worshipped one monolithic god, which precipitated the way for Judaism, Christianity, and Islam. However, most people

continued on page 5

The Debate Over Multiculturalism

by Felix Sanchez-Etsitty

this is part two of a two part series which ran in last months edition of Fight The Power.

Identity" Symposium, Evelyn Hu-DeHart, director of the Center for the Study of Ethnicity and Race in America (CSERA) at CU-Boulder, spoke with fervor about the necessity for multicultural education. Most supporters of multiculturalism may have believed that she spoke from a true social and historical perspective. However, people with opposing views may have disregarded her for being too emotional, too worried about things in the past that may not have impact on today's racial dynamics.

Ms. Hu-Dehart explained the benefits of multiculturalism as including voices, especially those of historically under-represented peoples, that have long been silenced, distorted, or ignored. She believes, as do other supporters of multiculturalism, that America is no longer a "melting pot" country, it never has been. To meet the needs of America's ever-changing social situation, this country must gear its educational goals to implement the political, educational, historical, and social voices of silenced, yet important people. The goals of multiculturalism strive to bring about a better understanding of non-Western people of the world, or at least allow people to accept that there is difference.

The goals of multiculturalism now play a key role at Colorado College with the introduction of the new American Ethnic Studies

continued on page 4

Lottie's Dog

by Crystal Cornell

I wish I could go inside the kitchen. I'm hungry. I want a cookie. I know I'll get a whipping if I go in. Mama and Daddy told me to stay out here and play with Flash. Flash is fun to play with, but now, I want to get cookie and find out what a "hate letter" is. I heard Daddy telling Mama that he got one today. Then they saw me and made me go outside. "What do you think they're talking about, boy? Huh?" I love Flash. He is a nice doggie. He has nice floppy ears and pretty light brown hair. It's too bad that he can't talk. He could go up to the door and listen to Mama and Daddy talking. Then he could come back and tell me what they said. "Maybe you could do that, Flash. Go over to the door and listen to Mama and Daddy. No, dummy. Don't wag you tail. Go! Stop licking me. Oh, forget it. You're a dumb dog, do you know that? But I love you anyway."

"Lottie? Come inside, honey. It's time for your bath."

"Mama! Flash and I were playing lots of games."

"Really? Did you two have fun?"

"Yes, ma'am. Mama, what did you and Daddy talk about?"

"I'll tell you while I get you ready for bed. Come one, now. Let's get your nightgown."

"Who will feed Flash, though?"

"Don't worry. Your Daddy's fixing him something."

"Okay, but Mama?"

"Hmm?" She runs the water into the bathtub. I love getting in the new bathtub. Mama says that the

continued on page 6

Join The Fight

Building on the great popularity of Fight The Power, the staff has decided to sell subscriptions to people living off of The Colorado College campus. So, if you would like to have Fight The Power delivered to your home, eight times a school-year, then just send \$8 to the following address: The Colorado College, c/o The Office of Minority Student Life, Colorado Springs, CO 80903.

The first twenty (20) to respond will receive a free Fight The Power t-shirt (please indicate large or extra-large, extra shirts are available for \$6 each).

Included in your regular subscription will be: all remaining issues for the current school year (91-92), and all issue for the 92-93 school year (eight issues).

All subscription costs will go into copying and mailing costs. Any proceeds will be invested back into the newsletter.

Back issues are available for .70 each.

PLEASE INCLUDE:

- Name
- Address
- Phone
- Shirt Size
- \$8 subscription cost
- \$6 for each additional shirt

FYI

Asian American Student Union

Dr. Lane Hirabayashi on
"The Asian American
Community As A
Political Force"

Tuesday, April 7
8:00 p.m. - Gaylord

for more info call
x6338

Native American Student Association

2nd Annual Native
American
Heritage Week and
Pow-Wow
March 30-April 5

Peterson Zah
Keynote Speaker
Friday, April 3
Armstrong Theatre
info x6338

continued from page 3

program. The primary goal of the AES program is to create a curriculum that will focus on African American, Asian Americans, Chicana/os, and Native Americans, as well as to recruit more American ethnic faculty. However, the initial goal of the AES program should be to rid all the unnecessary fears that a program like AES is going to topple the great, white-male, Western institution. Dinesh D'Souza may have led people to believe that students of color and programs like AES are taking over collegiate institutions, but it is highly doubtful that such actions are taking place or will take place in the near future. The main intention of American Ethnic Studies is to complement Western tradition with different ideas, teachings, and dogmas which would present a student with a well-rounded, realistic look at the world. It should be everyone's responsibility to take advantage of such a program, because it is hard to ignore voices that will never again be silent.

continued from page 1

subjugated cultures are "going to do to us what we have done to them." I call it the "reversal nightmare." The dominant culture is so afraid of minorities turning the tables, that terms like separatist and "white power" become verbal attempts to subvert the pro-race movement.

Thank goodness that not everyone thinks along these irrational lines. I know both white and ethnic-people who are not "suckered" into believing that "pro-race" or "political correctness" translates to "watch it whitey wees commin' ta git'ch." Silly? Yes, I know. But the reality is that Colorado College is being greatly affected, or shall I say infected, by the new powerful racist movement that exist only for the sole purpose of controlling the natives.

**BLACK STUDENT
UNION**

Karamo Sanko on
"African
Family Systems
and Values"
Thursday, March 26
8 p.m.-Gaylord

"A Nite In Africa"
Saturday, March 28
7-9:30 p.m.
Armstrong Great
Hall Theatre
for more info
call x6338

continued from page 2

fail to recognize the importance of Africa in world history, and thus Africa does not receive the recognition and prestige it deserves.

Turning his attention to the United States, Ture said he was disturbed by whites continuous interference with the rights and lands of indigenous people. Race relations are in a terrible state.

POLITICAL ACTIVISM

Blacks, hispanics, Native Americans, and women need to be politically active in order to enact change. Quoting from Malcolm X, he said that change must occur by "any means necessary." Ture said he has utilized nonviolence and violent means. He states that nonviolence is good as a tactic, but not as a principle. "You cannot be nonviolent in a violent world" claimed Ture. In order for minorities, especially blacks and women, to bring about change they need to "organize!" and spread their message through political education. He urged students and others to think for themselves, and not to be fooled by others who make them believe that they are thinking for themselves. The message Ture wanted to leave his audience with was to organize and provide themselves with political education.

FYI

CHAVERIM

"Bagel Breakfast"
Order your lox and
bagels at the table
in Worner for
delivery on
Saturday, March 28
for more info
call x6338

continued from page 3

little feet on the bottom of the tub lift me up and protect me from having to sit on the floor. I think that the feet are magical and can carry me to places far away.

"What's a hate letter?"

"That's the kind of letter your Daddy got today."

"I know that, but what does it mean?"

"It means that some folks don't like your Daddy and they write the letter to tell him so. Take off your clothes."

"But why not? Did he do something wrong?"

"No, he's done nothing wrong. They don't like him because he tries to do good things in the community."

I think this is one of those times when Mama doesn't like to answer my questions. I can tell because she always gives me answer that I don't understand.

"But I don't understand! If Daddy is doing good things in the com-com-munity, why don't folks like him? I thought that everybody liked Daddy because he's so nice. He helps people, and he preaches nice sermon, and he doesn't take money from folks for himself. Why shouldn't folks like Daddy? He's a nice man."

"Lottie, let me put you in the tub. It's not folks in the black community that don't like you daddy. It's the folks in the white community."

Oh. Uh-oh. I had heard that white folks who don't like black folks do bad thing to them. "Is daddy doing to get hurt?"

"No, dear. He's going to protect us."

"How's he gonna do that, Mama?"

"He's GOING TO, not gonna, sit outside tonight with Old Bessie."

"He's gonna, I mean, going to shoot any white folks

who try to hurt us! Bam, Bam! No one's going to hurt us!"

"Stop splashing the water, Lottie! You're right, no one's going to hurt us. But it's not because your father sits outside with a gun. It's because we trust in and pray to the Lord. It's the Lord, not the gun, which will protect us. Christian folk don't need violence to solve their problems. They trust in the Lord. We are a Christian family and that's what we're going to do. Now, let's get you out of the tub and dried off."

"So, if all we need is the Lord, why is Daddy staying outside with Old Bessie?"

"Well, hon. All that WE may need is the Lord, but other folks who call themselves Christian need the help of guns to make them change their minds and leave us alone."

"What if the guns don't make other folks leave us alone? What if they shoot Daddy? Who will preach Sundays?"

"Don't worry, darling. No one's going to hurt your Daddy."

"How do you know?"

"I told you. The Lord is on our side. Put on your gown."

"How do you know that God isn't too busy somewhere else to protect Daddy? What if He forgets about Daddy until it's too late?"

"Lottie, you have to believe. That's what is called faith. Now get into bed and say your prayers. Pray for your Daddy."

"Yes, ma'am."

Please God, don't let Daddy get hurt. I don't want him to be hurt because then no one will be able to preach church on Sundays. Please don't forget that he needs help right here. In case You

continued on page 7

continued from page 6

forgot, my address is 8329 South Parkway, Atlanta, Georgia, United States of America, Earth. I learned that this week, God. My Daddy will be easy to find. He will be outside on the front porch. Also, please bless Mama and our doggie Flash. Amen.

"Have you finished?"

"Yes, Mama."

"Good. Now I don't want to hear another peep out of you. Go straight to sleep. Do you have to go pee?"

"No, Mama."

"Goodnight, then. I love you. Do you want the hall light on and the door left open?"

"Yes, ma'am. I love you too, Mama. Mama?"

"Yea, hon?"

"Does God ever have to go pee?"

"GoodNIGHT, Lottie."

Well, does He? What if something really big happens while God is peeing? If He has all the power in the world, like Mama and Daddy say, would he still know that something happened? What if God is peeing while Daddy is on the front porch with Old Bessie and the white folks come up with guns? Will God know? If the white folks hurt Daddy and God misses it, will He be able to make Daddy well and know which people to punish for doing bad things? Does God know that I am thinking about this stuff? Is He mad that I don't have faith, like Mama says I should? If God can hear me, maybe he knows not to go pee tonight while Daddy is outside...with Old Bessie...He should've...unchained Flash...from the back porch...to come sit with him...

(See next months Fight The Power to find out what happens next!)

continued from page 2

In turn, these parents are not able to provide for the various needs of the children.

Regarding the drug issue -- All I have to say is that drugs do not come from these gang members, nor are the majority of drugs bought by the gang members. Those doing the majority of the buying, selling, importing, etc., are the wealthy, elite, corporations. This is also not discussed or enforced by the law because these white-collar operations do not threaten the safety of people's every day lives. These are, however, greater crimes. In order to make the public feel better about the efforts in fighting the drug problem, punishment takes place at the bottom of the hierarchy (i.e. the gangs, the runners, and the pushers). These are the people who, in order not to be beaten by the system, turn to the fast cash of drug dealing.

The problems facing our communities are not looked at or talked about in regards to gangs. The concentration has been put on the incidents of violence which has resulted from these gangs. I do not mean, in any way to treat this lightly, for this is a serious problem. However, we are treating gangs as the problem, not as symptoms of a much larger problem. The war on drugs has been played out, on youths of color, as a racist war. There are certain neighborhoods where there is a higher level of tolerance by the police (these are the lower-income neighborhoods). In these neighborhoods most crimes are either not punished or treated very lightly. These are the neighborhoods where there are high incidents of Black on Black, and Brown on Brown violence. In other neighborhoods (middle-class and predominantly White),

continued on page 8

continued from page 7

these same crimes are punished with much stiffer sentences. Clearly, there is a priority for police protection and support. When the middle-class are not threatened, there is not a cause for action. While these lower-class youths receive lesser punishment in these areas, they are punished in other ways such as police harassment in the forms of searches and brutality.

In defense of gangs, I state that they provide important physical and psychological needs for our youth. For an adolescents growing up in an urban environment, a gang provides protection (from peers and police alike), affirmation, family, a sense of belonging, etc.. As these youth go unsupported daily by our institutions, the gang provides support in these neglected areas. As they fight economic inequalities they find themselves and create an economy for themselves by acting as runners and pushers for larger drug interests.

Finally, if we begin to rethink gangs, I mean really rethink, we can better solve the real problems. In most cases gangs are not the answer, but what they provide is. Our communities face economic and educational problems. We need to figure out ways to solve these problems and get support for our youth, our parents, our teachers and principles. The larger institutional problems require a lot more work, but, at an immediate level, a threefold support system is a must. Then, once we have real alternatives for our youths we can replace gangs with groups, organizations, and communities that provide for their/our neglected needs.

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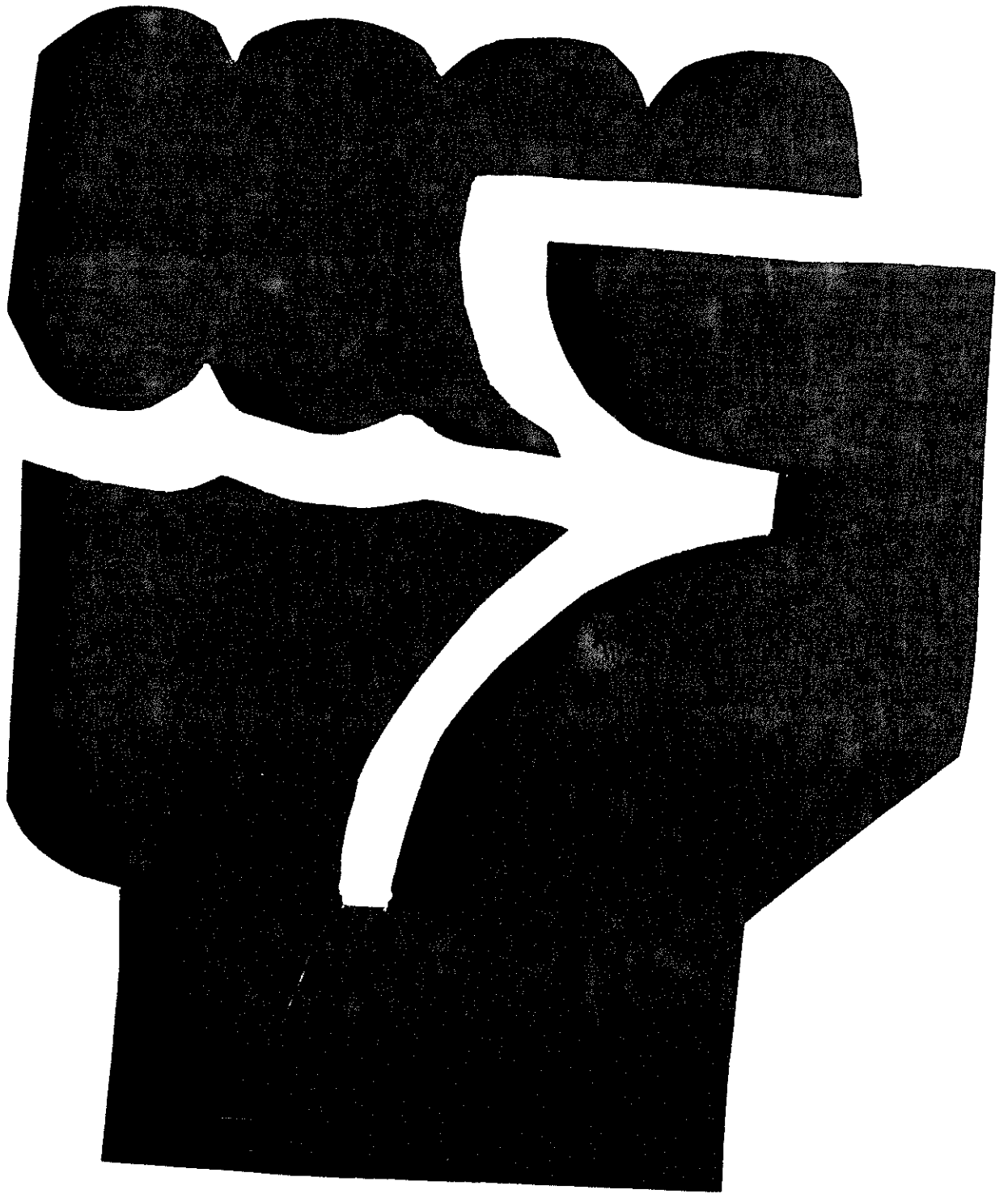
them
then you have no need to feel
affronted
or personally abashed
i am tired of hearing people
say...
i agree with feminism --
except when it is taken to
radical extremes, or
i agree with gay and lesbian
rights -- except when it
becomes blatantly political,
or
i agree with multiculturalism
-- except when it breeds
separatism

what are you really saying?
I KNOW YOU'RE OPPRESSED, BUT
DON'T EXPRESS YOUR ANGER AT
ME,
I'M CERTAINLY NOT RESPONSIBLE.
and by saying this
you are once again trying to
silence us
because you are not willing
not ready
not able
to see that you are part of
the system
of which we speak

by continuing to discount
my anger
my frustration
my fight
as a racist backlash
hateful movement
racial hysteria
you have given up your right
to claim
that you are not responsible
for my suppression

if indeed you feel our anger
should not be aimed at you
then it is your job
just as it is my job
or their job
to do what you can
to change the system
understand our issues
support our fight

if you really aren't part of
the problem
then of course you must be
part of the solution
IF.
think about it



phranc



Photo Credit: Rocky Schenck

Sunday, May 10, 1992
Packard Hall
8:00 p.m.
Tickets \$10.00 or Free with CC I.D.

*Available at Warner Center Desk on
The Colorado College Campus
and at Abaton Books*



The Colorado College



"Asian..." from
p. 2

This anti-Asian sentiment has found a new life. The Chinese and Japanese settlers on the West Coast were lynched by racist mobs blaming the Asian for economic hard-times in the late 1800's.

In June of 1982, over a 100 years later, Vincent Chin became the next victim. This young Chinese American had his head beaten-in with a baseball bat by two white autoworkers yelling anti-Japanese epithets. While his blood still warmed on the streets of Detroit, the state of Michigan saw to it to set his murderers, Ronald Ebens and Michael

Nitz, free.

We were finally able to see what an Asian American life was worth in this country: \$3780 (the amount of the fine).

In October of 1990 a group of Japanese students in Denver, Colorado were beaten, robbed, and nearly killed by a group of skin-head youths. And again, just last February, a Japanese businessman was stabbed to death near Los Angeles by a man blaming the Japanese for America's economic problems.

This all leaves one very puzzled. Why did Vincent Chin have to die? How many more have to die before we stop these senseless acts of racism? How much

longer can we tolerate the ignorant comments of people like Lee Iacoca?

Why do I bring these things up? Well, for our ever-growing Asian American community these questions are hitting home. If your eyes are slanted and your skin is yellow then you should be worried. If so called Japan-Bashing can take the life of a Chinese American, mistaken to be Japanese, then it most certainly can take yours.

We have one of two options: either sit back and watch our families, friends, and neighbors live in shame and fear, or fight and claim our lives back!

"...Dog" from
p. 5

bowl. Don't spill it, now."

"I won't, Mama. Thank you." Ooh, it's cold out here! The grass is wet. Mama says it's because something called dew hasn't gone away, but I think it's because the fairies in the books Mama reads to me still haven't all left Earth yet.

"Flash? Flash? Flashie-Flashie-Flash. Where are you? Come out, come out, wherever you are." At first, he doesn't seem to be anywhere in the

backyard. But I find him stretched out under the back porch.

"There you are, Flash. Look, I have your breakfast. Why, you naughty doggie. You haven't even finished your dinner. See? Here, don't you want it? Flash?"

His pretty light brown hair is wet with fairy-dust. Why won't he move? Move, Flash! Flash, why won't you wake up? That's not fair! They can't do that! Flash is mine! The fairy dust isn't all gone yet. Maybe we could still go to

Fairyland and get him back. But how? No, no, no, no, no! He won't wake up! "Mama! Mama! The fairies took Flash back with them last night! Hurry! We have to get him back before all the fairies leave!"

THE END

"Celebration..."
from p. 1

Native American
culture,
historically and
presently.

NASA's
heritage week and
pow-wow, during the
week of March 30 -
April 4, brought
together a wide
range of Native
American leaders
and educators.

John Emhoolah
opened the week with
a prayer. Native
Americans believe it
is essential to
thank the creator
and ask a blessing
for each day.

On Monday
evening, Rex Lee
Jim, a Navajo poet
and educator from
Rock Point, Arizona,
spoke about what it
means to be Navajo
in a changing world.
Speaking in the
language of the
Dine', Rex expressed
the beauty and power
of language, and its
essential connection
to the survival of
native communities.
Language brings life
to ceremonies, song,
prayer, expression,
and humor.

On Tuesday, "In
the Spirit of Crazy
Horse," a
documentary covering
the second Wounded
Knee, depicted the
struggling Native
American
communities,
particularly the
Lakota, in a time of
resistance in the
1970's.

Beatrice
Medicine spoke
Tuesday evening on
"Native Oral

Traditions:
Strategies for
Survival." The
importance of oral
tradition, once
again expressed
through language,
has been the means
by which we Native
Americans have kept
our identity. The
transmission of
Native culture
through stories has
shaped the creation
of stories, ceremonies,
and a sense of self
identity.

On Wednesday
evening, Simon
Ortiz, a well-known
poet and writer, as
well as being a past
visiting professor
to C.C., spoke on
how we Native
Americans affirm
ourselves by our
relationship to the
land and community.
He explained that
everything is
connected and the
creator put us on
this land as
caretakers of our
mother earth. These
relationships
sustain and define
our people and our
communities.

A weaving
demonstration by
Pearl Sunrise on
Thursday closed the
speaker series. She
discussed the
process and patterns
of Navajo weaving
while relating a
history of the
Navajo and the tie
of weaving to
traditional
survival. The
Navajo way is to
"make it beautiful."
To keep our spirit,
thoughts, and
everything we do in

beauty, in harmony
with the earth.

On Saturday, a
large crowd gathered
into El Pomar gym to
watch the Grand
Entry of dancers for
the second annual
pow-wow. Different
Native American
nations were
represented in the
drum groups and the
dancers. The young
and old came
together in
intertribal dance.
Each dancer told a
different story,
relating traditions
from the grass
dancers; to the
jingle dress
dancers; to the
men's traditional
dancers. We affirm
ourselves in
different ceremonies
of which pow-wow
dancing is part.

The pow-wow
ended with the
"Celebration of
Drums" semi-final
drum contest and a
give-away by NASA
honoring the head
staff. The members
of NASA were also
honored by the
dancers and drum
groups.

Overall, the
NASA Heritage Week
and Pow-Wow was a
great success. We
thank all the
sponsors and
supporters of our
continuing effort to
educate the campus
and celebrate our
proud culture.

"...Dog" from
p. 2

"Go see what
your mom wants,
okay? I'll read the
comics to you
later."

"Lottie, there
you are. Good
morning!"

"Good morning,
ma'am."

"You had a lot
of nightmares last
night, didn't you?"

"Yeah. I had
a dream that people
with really sharp
teeth and claws were
chasing Daddy. I
couldn't help him
because they were
holding me." Last
night was really
scary. Maybe God
had to give me scary
dreams last night so
that Daddy wouldn't
get hurt.

"Well, this
morning, I have a
treat for you. Go
get dressed. Since
your daddy fed Flash
last night, you get
to feed him this
morning."

"Goody-goody
gumdrops!" Flash
will be so happy
that I am the first
person he sees in
the morning. How
fast can I get
dressed this
morning? The
fastest I've ever
done it is one
minute in the
summertime. I only
have four things to
put on -- underwear,
shorts, shirt and
sandals. Now Flash
is ready for me.

"I'm ready, Mama."

"Well, you're the
fastest dresser in
the world, aren't
you? Here's his
See "...Dog"

on p. 6

Granite

by M.M. Esquibel c/s

\$50,000 signs made out of stone-
might well have been some brown person's
Educational Tombstone
because for someone that's
\$\$money\$\$ that won't be spent on
FINANCIAL AID!!!
(Colorado College breeds cynicism)

"...Thanks" from
p. 1

William Kail
Johanna Leyba
Patrick McMahon
Jason Astle
Justin Blum
Ryan Gibson
Heather King
Alistair Lucks
Miriam Oakley
Susan Axtell
Laura Brownlee
Andrew Hay
Abby Koch
Jonas Mason
Heather Stoebner
Michael Morris
Sophie Clark
Amy C. Maurer
Jonathan Elsburg
(if we have over-
looked anyone,
please accept our
apology).

We would also
like to thank those
faculty and
administrators who
continue to support
the opinions and
actions of the more
active minority
students on this
campus (for obvious

reasons we cannot
publish their names
here: but Thanks!).

LAST CHANCE

The final issue of this years
Fight The Power will come
out next block! This is your
last chance to be published
in this powerful new voice.
Be heard! Submit your piece
to Worner Box 1587. All works
are due by May 6, 1992.

JOIN THE FIGHT!!

DEVOUR ME

by Stacey Marie Smith

On the crest of my sleep
Thoughts seep into a teal sky
and swirl like cream
in your exotic moose pie

Hurry!

Scoop me up and let me
curl around your tongue
as you lean back your head
and inhale my dream.

"AASU..." from
p. 3

become a huge
political power.
As the Japanese left
the internment
campus they were
forbidden to live in
all - Japanese
communities.

The evening ended
with a reception in
the Student Cultural
Center where
students and faculty
were able to ask Dr.
Hirabayshi a number
of questions
concerning his
involvement with the
Asian American
community.

Sponsors of the
evening were:
American Ethnic
Studies, Rocky
Mountain Asian
American Student
Coalition, Venture
Grant, Office of
Minority Student
Life, and your very
own Fight The Power!

All in all the
first events for
this small and
growing organization
were a great
success. Plans are
in the works for
more events to take
place during Block
VIII. Keep
watching!



The State of African American Affairs: An Editorial

by Karamoko Hubbard

This is part 3 of 4 of an ongoing editorial in Fight The Power!

DuBois, Marcus Garvey, Harriet Tubman, Frederick Douglass, Malcolm X, Martin Luther King, Jr., and countless others. African Americans must create a voice to express the history of our culture in America. Otherwise, African Americans might as well not even exist in America.

A scene in the critically acclaimed film "Boyz N the Hood" demonstrates the concept of Afrocentricity. Furious is standing in front of a real estate billboard. Furious explains to Tre, Ricky, and others that African Americans must organize the infrastructure of institutions and organizations in the Black community. As Furious put it: "Keep the money Black." This is what African Americans need to do in order to survive economically.

The principles of Afrocentrism are humanism, human development, and human liberation. African Americans must lead the attack to eliminate racism, poverty, and militarism in our beloved nation by putting the principles of Afrocentrism to work.

African Americans have a tremendous responsibility to teach the people of America the accomplishments of our great leaders: Booker T. Washington, W.E.B.

FIGHT

THE

POWER

ATTENTION:

Rainbow Jam

April 25, 1992

Bemis Dining Hall

For more info call x6338



AASU Sponsors First Event

Group Commemorates Japanese Internment, Empowerment
by FTP Staff



The Asian American Student Union (AASU) began its life on this campus with a bang on Tuesday, April 7. The evening started with a candle lighting service which commemorated the 50th anniversary of the signing of Executive Order 9066 (FDR's order that imprisoned nearly 120,000 Japanese Americans during World War II).

Hirabayshi is a professor of Anthropology and Asian American Studies with the Center for Studies of Ethnicity and Race in America. His slide presentation and talk centered around the empowerment of the Japanese American community in Gardena, California.

Following the short service, a crowd of about twenty-five to thirty people listened to a talk by Dr. Lane Ryo Hirabayshi of CU-Boulder. Dr.

Hirabayshi stated that it was because of the displacement policies of the United States Government following World War II that the Japanese community has not

See "AASU..." on p. 4

Asian Americans: A Minority?

by Michael E.J.Y. Eastman

Dear Brothers and Sisters:

The Asian American has been in this country for over 150 years. Currently, we make up right around 2% of the population. We are the fastest growing minority, increasing by over a 140% in the past decade. And, as our population grows, our struggle becomes even more apparent.

Perhaps the two greatest problems facing our community today are: fighting the stereotype of the successful foreigner who has lived the American dream (or as it is also referred to: the myth of the model minority), and of course dealing with growing anti-Japanese/Asian sentiment.

One major misconception of the Asian American is that we are all seen as being very successful.

Conservatives use distorted figures to pit the Asian American against poor whites and minority groups. They cite a high Asian American household income as the key factor in denouncing social welfare programs for the poor. They say, "if the Asian American can make it, then you can too."

But these racists neglect to point out, as Asian American activists do, that our population is highly concentrated on the Hawaiian islands and the mainland coasts (where the cost of

living is dramatically higher). And they fail to note that our families tend to live together so as to pool their incomes. This drives the household income figure up, creating the illusion that the Asian American family is economically safe. In actuality, many families struggle to live on the combined incomes of four to five minimum wage workers.

These same racist-conservatives (kind of redundant, I know) claim that the Asian American is bound by "cultural" reasons to work hard.

80% to 90% of the Korean community is Christian-based: does the Bible say

anything about working 16 hour days? Does the Buddha Dharma say anything about working so hard that your dead before your 50?

People work because they don't want to go hungry not because they feel a "cultural" obligation to do so.

If one checks the figures they will find the flaws in the conservative thinking. Plainly stated, for every one of us that makes it "big" in America, four will ultimately fail!

And it is precisely this type of misconception of the Asian that has led to an even greater problem: "Japan Bashing."

See "Asian..." on p. 6

Lottie's Dog

by Elanore Crystal Cornell

This is part 2 of 2 "Daddy, you're of "Lottie's Dog." okay!" God did Part 1 can be found answer my prayers! in last weeks Fight "Well, of The Power! course I'm okay.

That Light... And good morning to too bright, turn it you too, young off! Wait, that's lady!"

the sun! it's "Good morning, morning! Is Daddy Daddy." This is the hurt? Please God, very, very, very I hope you didn't best morning in the have to pee last whole, wide world. night and forget "Lottie?" about Daddy. Is Lottie, where are that him at the you?" kitchen table? See "...Dog" It...looks like him. on p. 5

ATTENTION:
 Any student interested in organizing a conference to be held at CC during the second semester of next year, should contact Rochelle x6338. The conference is intended to address issues facing ethnic minorities on small liberal arts campuses.

FIGHT THE POWER



April 1992

Volume 1, Number 5

1992 Celebration of Native American Survival

by Jill Peters

1992 is the year of the American Indian. The Columbus Quincentenary offers Native Americans the opportunity to expose the "discovery" myths and celebrations. The fact of the matter is, Christopher Columbus really didn't know where he was going! To honor him on the national scale is another slap in the face to the first Americans: the indigenous people who existed on these lands for thousands of years before what's-his-name.

Many Native American find it hard to celebrate when their image continues to be ridiculed on a national level. Our population has been reduced from ten to twelve million, to one million. This accounts for less than one percent of the total population, after 500 years.

Instead of dwelling on these unpleasant thoughts, the Colorado College Native American Student Association (NASA) chose to

celebrate this years heritage week on a larger historical and current context. We do not celebrate that America was discovered, but the fact that Native communities have been sustained and continue to thrive despite efforts to destroy the heart and spirit of our ancestors.

The word "survival" may be misconstrued to mean barely maintaining a subsistence level. Indeed many Native Americans barely exist above the

poverty level and live among the poorest conditions in America. Still, the pride and spirituality of our people remains strong and vital. We celebrate the survival of our language, traditions, music, dances, poetry, religion, food, song, ceremonies, and literature.

To add to the "liberal" attitude of education on this campus, it is necessary to examine the forces behind the continuance of See "Celebration..." on p.5

FTP SAYS THANKS!

The Fight The Power staff would like to extend a special thanks to all of you who have stood behind us in the past few months. As you can tell, we have passed through the storm and continue to publish the opinions and views of minority students. We hope that all of you will continue to read Fight The Power! Again, Thank You:
Wendy Anderson
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Laura Brownlee
Andrew Hay
Abby Koch
Jonas Mason
Heather Stoebner
Michael Morris
Sophie Clark
Amy C. Maurer
Jonathan Elsburg

See "...Thanks"
p. 4

CONGRATULATIONS TO...

Felix Sanchez-Etsitt:

Felix received the CC award for literature!
Felix will be writing poetry over the summer months!
Good Luck! And don't forget to submit to Fight The Power!



See Story p.3



FIGHT THE POWER

December 1992

Volume 1, Number 1

FIGHT THE POWER

January 1992

Volume 1, Number 2



FIGHT THE POWER



February 1992

Volume 1, Number 3

FIGHT THE POWER



March 1992

Volume 1, Number 4

FIGHT THE POWER



April 1992

Volume 1, Number 5

After a successful first year, we are back again to offer you the best in underground writings. We encountered a number of different obstacles in getting to this point. From campus outrage to campus support, we battled all adversity to bring you the voices of the unheard.

Now, in an effort to reintroduce Fight The Power to those of you who are new to The Colorado College campus, we have compiled what we feel are the best articles of the 1991-1992 school year. Likewise, other pieces that helped to shape and form today's Fight The Power are also included.

So, take a look at this powerful piece, and keep your eyes open for new issues. Also, make sure to take advantage of opportunities to write for Fight The Power coming up during second block! Please, enjoy our first issue!

Minority newsletter *Fight the Power* raises controversy

Editors refuse to comment; minority students express mixed opinions

By C.M. STUTZ

unable to reach Felix Sanchez, who did not return several phone messages. *The Catalyst* also failed to reach two other... experience with Cutler either. He did comment, however, that from the reports of other minority students "it sounds like [campus publications] have a glass ceiling." He heard of minority... getting published in... if this



he did think the publication could be effective as long as it was taken seriously. "But if it gets radical or cynical," said Martinez, "it will become just another novelty and... won't care what is said."... a Chicana

"Instead of complaining, they don't understand. [minorities] need to help and educate others so that we are understood."

She said *The Catalyst* could be an adequate forum for the expression of minority concerns, but added that she didn't think... editors had made... such issues.

campus minority work more closely... *Catalyst* to end... of minority... in the paper.

Je Mason, Director of Student Life, said... ice was ne...

approached to... newsletter beca... organiz... com...

Although supportive of campus minority student organizations themselves also felt that *Fight the P...* a product... moveme...

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"Fight the Power" editorial draws harsh attacks

FRIDAY, FEBRUARY 21, 1992

Fight the Power writer embraces *Catalyst* invitation to respond on... not many... get involved."... also cited several... at it and saw... Now that people know, why going to pick it up? Just minorities. But we already know the issues."... Although supportive of campus minority student organizations themselves also felt that *Fight the P...* a product... moveme...

regardless... The first two issues... poetry, fiction, and essays. Nicole Plotkin, whose poem "It's About Time"... page one... Although she... never submitted anything to... nor worked directly with any Cutler publication, she had heard of minority students having bad experiences with Cutler. "They're not able to get published," said Plotkin, "or..."

Creation of *Fight the Power* a positive action, not a reaction... She felt that minority concerns were not represented in *The Catalyst* except when racial incidents occurred. Weber Lin, a former chair of ASIA, said he hadn't had direct... campus expressed the publication. Orlando Martinez, disagreed with the... separatism that he... behind the publication, a... gh

comment, ne... ing to be right up front with u. You work for *The Catalyst*, on't want to talk to you." *The catalyst* was unable to get back ouch with Esquibel. *The Catalyst* was similarly... organizations requesting their opinions and informing them that they will be contacted if... were written about... public forum. Others involved showed even more cowardice than Eastman by refusing to return phone calls... could like to applaud... them you are right is to discuss it openly with them and have a better argument. The only reason not to discuss an issue is if your argument is poor... are formed is following the... ag ones. In the... blic Enemy,... ise!"

Fight the Power refuses to enter the ring with *The Catalyst*... Racism is a hot issue on this campus, and the formation and publication of... organizations requesting their opinions and informing them that they will be contacted if... were written about... public forum. Others involved showed even more cowardice than Eastman by refusing to return phone calls... could like to applaud... them you are right is to discuss it openly with them and have a better argument. The only reason not to discuss an issue is if your argument is poor... are formed is following the... ag ones. In the... blic Enemy,... ise!"

Greg Berry criticized for his article on *Fight the Power*... fears of... misprinted in *The Catalyst*. None of the people quoted in the article had ever experienced any actual problems with *The Catalyst*, but had heard it from friends or other minority students. None of these interpretations accurate. We, the Op/Ed... sent out a letter to the... dents of many campus... retuse... editors. This is something the whole campus should be worried about! Michael Eastman said he wouldn't talk to a *Catalyst* editor. This makes his stance that much weaker, because it seems to many people... lacks the con... hje...

Campus groups refuse to talk to *Catalyst*... Misquote of Pena prompts him to blast *Catalyst*... Multiculturalism... Catalyst misses the point of *Fight the Power*

... retuse... editors. This is something the whole campus should be worried about! Michael Eastman said he wouldn't talk to a *Catalyst* editor. This makes his stance that much weaker, because it seems to many people... lacks the con... hje...

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CC students in Chicago write to support *Fight the Power*
FTP SAYS THANKS!
THE POWER

Handwritten scribbles

FIGHT THE FLOWER -- 2/21/92 Issue #1

Brothers and Sisters-

The time has come to rise up against the great menace. The evil oppressor must be stopped. All throughout our childhoods we have been told what to do and how to think. No more! The time has come for revolution. He must no longer be allowed to brainwash the youth of America. Countless school children have become slaves to his lies, thinking sweaters and red slip-on shoes are cool. They have become his minions of darkness. Oh yes! He is a dark one, yet his masquerade is of lightness. No, he is not dark of skin, which says not what is inside, but dark of soul. He is a white man, he is evil. He is Mr. Rogers. With deceptive congeniality he beckons us to "be his neighbor." He keeps us glued to the T.V. set so we cannot think for ourselves. He must be stopped. But this will be tough, my fellow crusaders, for he has infiltrated all aspects of the American culture and campus life. He controls the media, and his brainless disciples are everywhere. "The Catalyst" is but one of his strongholds on campus. Do not talk to anyone from such groups, as they will twist your words and turn them against you. The administration cannot be trusted, for they too are in his demonic clutches. This weekly newsletter is dedicated to printing the views of the few free people left, and only those people. No other views will be accepted. We have already received several responses from interested parties. Here are some recent submissions.

The Neighborhood

Wont you be my
Wont you be my
Wont you be my neighbor
No, I will not
You damn pig

Door o My Lust
Door o my lust
I do not trust
Any that
are not
my own

Goldfish

Feeding the fish like youth
You become their master
If you go on a trip
They will eat one another
And then die
I hate you
Foul swine that you are



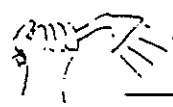
*Fight the Flower
upsets student*

To the Editor:

If you have something to say then have the guts to put your name behind it.

To the writer(s) of *Fight the Flower/ Shower*:
Stop being a faceless coward.

-Michael Morris



FIGHT THE SHOWER -- 2/28/92 Issue #2

Brothers and Sisters-

The time has come to rise up against the great menace. The evil oppressor must be stopped. We are born all covered with sludge and muck, yet we wash ourselves regularly. Why? Oh, why? Why can we not be happy with our dirty selves, the way we were meant to be. When we wash off the dirt, we wash off a little part of ourselves. If we keep bathing, we stand to lose ourselves entirely and disappear down the drain! This must not happen. Friends countrymen, cleanse no longer! This newsletter is dedicated to those who views are similar to ours regarding the essence of filth. Dirtiness is next to godliness. Join us in our fight to save our people. Here are some recent submissions by our brothers and sisters, some who have not showered in over three and a half years. May we all hold such devotion some day

DIRT, OH DIRT

Dirt, oh dirt, you are so good
Oh, how I long to be dirty

SHOWER

Damn you foul spigot of water
I am safe till you wash me clean
And take away that lovely smell,
I hate you, I hope you die.

MUCK HAIKU

Smudge on face of child
Whimpering life
Mothering hand cleans spot
Tiny head, falls off

FIGHT THE POWER

**T-Shirts on sale now!!
Worner #233**

Long-Sleeve ~~\$12~~
Short-Sleeve ~~\$10~~



**REDUCED
to \$2
each!**

FTP SAYS THANKS!!

The Fight The Power staff would like to extend a special thanks to all of you who have stood behind us in the past few months. As you can tell, we have passed through the storm and continue to publish the opinions and views of minority students. We hope that all of you will continue to read Fight The Power!

Again, Thank You:

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 - Laura Brownlee
 - Andrew Hay
 - Abby Koch
 - Jonas Mason
 - Heather Stoebner
 - Michael Morris
 - Sophie Clark
 - Amy C. Maurer
 - Jonathan Elsburg
- (if we have overlooked anyone, please accept our apology).

We would also like to thank those faculty and administrators who continue to support the opinions and actions of the more active minority students on this campus (for obvious

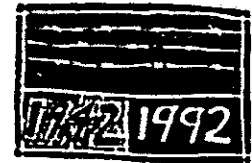
THE STATE OF AFRICAN AMERICAN AFFAIRS:
AN EDITORIAL
by Karamoko Hubbard

This is part 3 of 4 of an ongoing editorial in Fight The Power!

A scene in the critically acclaimed film "Boyz N the Hood" demonstrates the concept of Afrocentricity. Furious is standing in front of a real estate billboard. Furious explains to Tre, Ricky, and others that African Americans must organize the infrastructure of institutions and organizations in the Black community. As Furious put it: "Keep the money Black." This is what African Americans need to do in order to survive economically.

The principles of Afrocentrism are humanism, human development, and human liberation. African Americans must lead the attack to eliminate racism, poverty, and militarism in our beloved nation by putting the principles of Afrocentrism to work.

African Americans have a tremendous responsibility to teach the people of



AASU SPONSORS FIRST
EVENT: GROUP
COMMEMORATES
JAPANESE INTERNMENT,
EMPOWERMENT
by FTP Staff

The Asian American Student Union (AASU) began its life on this campus with a bang on Tuesday, April 7.

The evening started with a candle lighting service which commemorated the 50th anniversary of the signing of Executive Order 9066 (FDR's order that imprisoned nearly 120,000 Japanese Americans during World War II).

Following the short service, a crowd of about twenty-five to thirty people listened to a talk by Dr. Lane Ryo Hirabayshi of CU-Boulder. Dr. Hirabayshi is a professor of Anthropology and Asian American Studies with the Center for Studies of Ethnicity and Race in America. His slide presentation and talk centered around the empowerment of

THE REVERSAL NIGHTMARE

by Stacey M. Smith

The recent hostility toward Fight The Power, after only three issues, is quite disheartening.

Who are these people at the Colorado College who are so angry? The ones who are vulgar and tasteless in their attacks on F.T.P. The faceless individuals who make crude, unreliable assertions that go unclaimed by names. You know, this really bothers me and it is because I wonder if these nameless, faceless individuals are not a part of a bigger picture. Are they part of the current trend in this county which includes the resurgence of blatant racism. It goes like this...

At the turn of the century hate crimes against African Americans in the south were incredibly high. Over a hundred hangings took place in the south in one year alone. This was accompanied by high incidents of cross burnings, bombings, and other forms of vandalism and assault.

It has been proven in history that whenever a subjugated culture begins to assert

PERSPECTIVES OF THE PEPPER

by Crystal Cornell

September 14/15

.....I ate dinner at Benji's. While I was there, I saw two Black young men. I decided to go over and talk to them since they are such a rare sight at C.C. They were Air Force cadets who were thinking of transferring to C.C. They asked me what the racial atmosphere is like on campus - I told them the truth. I told them that the student body consists primarily of wealthy and liberal Anglo students. I said that there is hardly any representation on this campus - approximately 30 Black students out of 1,900. There are no Black Greek organizations. There are also no rap or hip-hop bands. It is customary to be the only Black student in class. Racial ignorance still persists among the students and faculty.

I think that I dissuaded the cadets from attending C.C. This was not my intention - Lord knows I would like to see more Black students attend this college. However, they asked me and I gave them my honest

THE DEBATE OVER MULTICULTURALISM

by Felix Sanchez

This is part two of a two part series which ran in last months edition of Fight The Power.

At the "Ethnicity & Identity" Symposium, Evelyn Hu-DeHart, director of the Center for the Study of Ethnicity and Race in America (CSERA) at CU-Boulder, spoke with fervor about the necessity for multicultural education. Most supporters of multiculturalism may have believed that she spoke from a true social and historical perspective. However, people with opposing views may have disregarded her for being too emotional, too worried about things in the past that may not have impact on today's racial dynamics.

Ms. Hu-Dehart explained the benefits of multiculturalism including voices, especially those of historically under-represented peoples, that have long been silenced, distorted, or ignored. She believes, as do other supporters of multiculturalism, that America is no longer a "melting pot" country, it

[SOME THINGS STAND OUT]

by A.J. & J.M.

Some things stand out, like a diamond in the rough. or,
 a flower amid the nakedness and dryness of a field. or,
 a shiny red car in the gray home of old cars. or,
 a beam of sunlight braking through the dark clouds. or
 a big smile at times when life isn't so easy.

I stand out. I'm Black. I'm Brown. I'm Red. I'm Yellow

Not a flower or a diamond, or a shiny red car, a sun beam or a
 smile.

A person.

A human. Who thinks, cries, get angry, and feels.

There are Wetbacks, Niggers, Queers, Chins, Halfers, Coons
 Messicans, Jungle bunnies, Faggots, and there are
 Irish, Germans, French, Spanish, Turkish, Iranians,
 Israelis,
 Russian. and There is you.

If you aren't any of the above, then who are you. You are
 different.

We are all different.

The one thing we all have in common is that we both think, cry,
 get
 angry and feel..

As humans, lets get know each other.

If you still don't like me it's O.K.

It's O.K. to hate me, but don't hate other people just cause they
 look like me.

GOVERNMENTAL

FAREWELL

by Melissa Esquibel

I watch you speak,
 but I don't choose to listen
 Your self-created overblown worth
 Has diminished my interest

Tiny Politicos going through imitated
 motions-
 attempting to judge other's
 worth without understanding

Farewell, I desire the hypocrisy
 NO MORE



FIGHT THE POWER

MAKE MINE A SALAD BOWL

by Montell Taylor

My elementary school social studies teachers referred to America as the "world's greatest melting pot." The history of race and ethnicity in America, as the "melting pot" theory goes, is one of inclusion, adaptation, and ultimately, assimilation. I wanted to buy into this superficially appealing slant on American history. Back then I was not sophisticated enough to ask why the Blacks I knew had not "melted" - they had not even gotten into the pot. I hadn't yet become assertive enough to inquire whether the concoction in that great "melting pot" was made from the recipe which omitted Blacks from the ingredients list. This was, of course, the 70's, an attempt at reconstruction of the American way. This led to largely segregated schools and housing, racism and discrimination, and economic inequality.

How could those teachers dutifully recite that "melting pot" analogy to me, knowing full well that I, as a Black child, had not melted - had not

[AHHH...THE GOOD OL' U.S. OF A.]

by Linda J. Bennett

Ahhh...the good ol' U.S. of A.; land of the free and home of the brave...for some, but not for me. Who am I? No one special. Just a person. A person that just happens to be a different shade than "white."

The past couple of months have shown me how "free" I really am. I am so free that I have white editors telling me how minorities feel. I am so free that I get harassed, slapped, whispered about. Lucky me. Blow me.

Look, I don't give a flying fig about what is "white," oh excuse me - I mean "right." I don't even think you realize how I feel. I'm tired of fighting for a utopia that will never happen. As long as there are people in Alabama wearing sheets over their heads screaming in the worst uneducated Southern accents that I have ever heard, that people that are not white don't belong in America, my utopia will never be.

Tell you what, I've got the answer to solve everyone's problems, why don't those of you who don't want to

"State..." from p.4

America the accomplishments of our great leaders: Booker T. Washington, W.E.B. DuBois, Marcus Garvey, Harriet Tubman, Frederick Douglass, Malcolm X, Martin Luther King, Jr., and countless others. African Americans must create a voice to express the history of our culture in America. Otherwise, African Americans might as well not even exist in America.

"Salad..." continued

assimilated. Yes, I was one of a handful of Blacks in the school. Yes, I excelled and was quite popular. At the time, I recognized that I stood out; I was different. Moreover, when I left the school, the real world signaled, in no uncertain terms, that "melting" is but a notion to those of us who, by virtue of the skin color (and of course a long and tormented history), threatened to darken the mix. The real world has not changed much, but I have.

"Reversal..." from p.5

itself through art, literature, and politics, the amount of racism increases rapidly. Stereotypes are invented and reinforced (i.e. the watermelon eatin', chicken lovin', saucer eyes, banjo-plain' negro). All in an attempt to suppress and subvert any pro-race movement by those who are threatened in the dominant culture.

Today, history repeats herself. Only this time it is with a twist. The fear is that all of the traditionally subjugated cultures are "going to do to us what we have done to them." I call it the "reversal nightmare." The dominant culture is so afraid of minorities turning the tables, that terms like separatist and "white power" become verbal attempts to subvert the pro-race movement.

Thank goodness that not everyone thinks along these irrational lines. I know both white and ethnic-people who are not suckered into believing that "pro-race" or "political correctness" translates to "watch it whitey wees commin' ta git'ch."

Silly? Yes, I know. But the reality is that Colorado College is being greatly affected, or shall I say infected, by the new powerful racist movement that exist only for the sole purpose of controlling the natives.

FIGHT THE POWER



"[Ahhh...]" from p.7

associate with us "people of color" move to your own little island next to Greenland somewhere and inbreed all you want. But in the meantime, don't tell me how to act.

Don't stare at me when I walk down the street just because I'm involved with someone that is darker than me. Don't patronize me because I came from a neighborhood where the best education started after midnight, on the streets. Don't feel sorry for me because Daddy didn't buy me a diamond ring -- Daddy wasn't around. Just leave me alone. I don't want to be white.

the Japanese American community in Gardena, California.

Hirabayshi stated that it was because of the displacement policies of the United States Government following World War II that the Japanese community has not become a huge political power. As the Japanese left the internment campus they were forbidden to live in all-Japanese communities.

The evening ended with a reception in the Student Cultural Center where students and faculty were able to ask Dr. Hirabayshi a number of questions concerning his involvement with the Asian American community.

Sponsors of the evening were: American Ethnic Studies, Rocky Mountain Asian American Student Coalition, Venture Grant, Office of Minority Student Life, and your very own Fight The Power!

All in all the first events for this small and growing organization were a great success. Plans are in the works for more events to take place during Block VIII. Keep watching!

"AASU..." from p.4

"Debate..." from p.5

X never has been. To meet the needs of America's ever-changing social situation, this country must gear its educational goals to implement the political, educational, historical, and social voices of silenced, yet important people. The goals of multiculturalism strive to bring about a better understanding of non-Western people of the world, or at least allow people to accept that there is difference.

The goals of multiculturalism now play a key role at Colorado College with the introduction of the new American Ethnic Studies program. The primary goal of the AES program is to create a curriculum that will focus on African American, Asian Americans, Chicana/os, and Native Americans, as well as to recruit more American ethnic faculty. However, the initial goal of the AES program should be to rid all the unnecessary fears that a program like AES is going to topple the great, white-male, Western institution. Dinesh D'Souza may have led people to believe

that students of color and programs like AES are taking over collegiate institutions, but it is highly doubtful that such actions are taking place or will take place in the near future. The main intention of American Ethnic Studies is to complement Western tradition with different ideas, teachings, and dogmas which would present a student with a well-rounded, realistic look at the world. It should be everyone's responsibility to take advantage of such a program, because it is hard to ignore voices that will never again be silent.

"FTP..." from p.4

reasons we cannot publish their names here: but Thanks!).



"Pepper..." from p.5

perception. I told them that CC's exemplary reputation and my eventual degree are what motivate me to return here every year. When I graduate, I can say "Asta Lavista, Baby," to C.C. I will not give my money to the Alumni Association so that the College can buy more property or expensive art work to hang in the buildings. However, I cannot turn my back on future minority students who are in the same financial bind that I am. The only funds that I will contribute to this institution will be for financial assistance to younger minority students who cannot afford to take out loans. The cadets said that they were going to talk to...the Admissions Office. I hope the Admissions Office will not get mad at me if the cadets mention my influence on them. In any case, I will not have to worry about my conscience. I told them the truth. If they want to attend C.C. they can do so with their eyes wide open from the start (which is more than I can say for my experience).

Debbie Saito
TUTT Library





FIGHT THE POWER

October 1992

Volume 2, Number 2

CC Students Protest Columbus Day Parade

by FSE

On the morning of October 10, 1992, approximately 30 - 35 Colorado College students, and Colorado Springs community members, left the Loomis parking lot to participate in the Columbus Day protest in Denver. The protest, lead by the American Indian Movement, intended to halt the Columbus Day parade; however, the parade was cancelled ten minutes before it was to start.

The American Indian Movement claimed a victory in this political battle, supported by over 1000 protesters of all backgrounds. The leaders, as well as the crowd, were elated that the cancellation of the parade avoided an inevitable violent confrontation. Russell Means, AIM leader and activist/warrior for American Indian rights, thanked the Federation of Italian Americans, organizers of the Columbus Day parade, for "taking the moral high ground." He added that people power will always work and went on to lead a mass victory march around Civic Center Park, where landmarks honoring indigenous peoples are erected.

see "Protest" p. 6

The Fight

by Sonlatsa Jim-James

Respect your elders.
Remember your ancestors.
Give to all people.
Walk in beauty and harmony...
before you
behind you
above you
below you
around you.

Be proud of your people.
Don't let our ways die.

Die...
Die?

The elders are sad and tired,
"the fight" is killing their spirit
The ancestors do not rest,
they cry for the land, water and
justice.

I have shared my culture.
I have been patient.
I have turned the other cheek.
I have avoided "the fight."
I must walk in beauty.

Beauty...
Beauty?
There is no beauty in death.
There is no beauty in sorrow.
I cannot tolerate it any longer.
It has gone too far and sickens my
spirit.

see "Fight" p. 6

HATE IS NOT A FAMILY VALUE! NO ON 2!

Forty Acres, a Mule, and a Thousand Dollars

by Jon Elsberg

I have been thinking some lately about the issue of monetary reparations to African Americans. The concept was first introduced to me via Spike Lee's production company, Forty Acres and a Mule, which of course we all now know refers back to the unfulfilled Reconstruction plan. But what should happen now that a hundred and twenty-some years have passed? Does justice and fairness call for reparations, and if so, how can we possibly come up with a "just" amount? Here, at least, are my answers.

Call it bleeding-heart-white-liberal-guilt, if you please, but I think that reparations are not uncalled for. I think it is overly clear that the history of this nation is full of proof that black people have been denied opportunities for social and economic equality, the two being so closely tied together. More importantly, as we have seen from the case of Japanese Americans interned during WWII, reparations function as a way to atone for national crimes against citizens. Even if we ignore any concept of a "system of oppression:" we are still left with slavery, Jim Crow laws, segregation, etc. These clearly were active illegalities (from a constitutional perspective) perpetrated by the government against citizens.

I'd imagine that most people would agree that "forty acres and a mule" in 1865 would have been the best course of action. There is no way to know what may have happened had that occurred, and at this historical juncture, it is a moot point. Well then, what about instituting a new plan in this day and age? We had it in our judicial hearts to pay reparations to all the surviving Japanese-Americans from the WWII internment camps. How about doing the same for African-Americans.

see "Mule" p. 8

Loom of Existence

by Felix Sanchez-Etsitty

Spider Woman is spinning,
spinning a song of
Struggling Emergence
and
Wondrous Creation

She is spinning.

Spider Woman is weaving,
weaving a dream of
Emerald Corn Fields
and
Rainbow Arcs of
Beauty

She is weaving.

Spider Woman is thinking,
thinking a dark
genocide
of starving in death
camps and
small-pox-infected
blankets.

She is thinking
(that the white strangers were
probably created by witchery).

She is thinking about me, DINE', and
alas . . .

Grandmother Black Widow
injects me with
pleasant death and releases me from
this angry world of
smoldering hoghans and
wandering drunks.

As She whirls and
smothers me with hot sticky liquid
webs, she takes me to a
joyous circular space of
Red Earth,
Misty Gods, and
Eternal Identity.

PRIDE

AASU Attends National Conference

by MEJYE

Four members of the Asian American Student Union got their summer started off with a bang as they traveled to San Jose, CA for the Ninth National Conference of the Association for Asian American Studies. Thanks to special grants from the Office of Minority Student Life - Rochelle Mason, Asian/Pacific Studies - Tim Cheek, the American Ethnic Studies Program - Adrienne Seward, and the Venture Grant Committee - Victor Nelson-Cisneros, the students were allowed this unique opportunity. In attendance were Linda Bennett, Asha Mehta, Christine Ashley, and Michael E.J.Y. Eastman.

The conference, which drew between three to five hundred delegates, was a meeting of scholars, activists, performing artists, and students involved with the Asian American community. Likewise, many other members of the community interested in panel discussions dealing with recent events in Los Angeles were also present.

The title of this ninth meeting of the "Association" was "Diversity, Representation, and Empowerment: Asian American Studies in the 1990's." Panel discussions ranged from "Asian American Students: Politics and Performance," to "Inter/Intra-Ethnic Relations: African-American, Asian, and Latino," to "Japan Bashing: What Can Asian Americans Do About It?" Likewise, conference delegates were given the opportunity to attend a number of different banquets, and tours of both Angel Island in San Francisco Bay and San Jose's last Nihonmachi (Japantown) free of commercial development.

The Colorado College delegation was able to caucus with other Asian American student leaders from across the country. Student representatives came from as far away as New York, Wisconsin, Hawaii, and as close as San Francisco and Berkeley.

AASU plans to send another delegation to next years conference in Ithaca, NY, and the following year when the conference is held in Boulder, CO.



I Think I Know

by Jonathan Owens

Do you think I like it in this place?
Always hiding behind a smiling face.
Look deep into my brown eyes,
Quit telling me all your lies.

You and your opinions about every
race,
Why don't you get off my case?
My hate towards people like you,
Talking about cultures you thought
you knew.

Talking like you know what you're
saying,
You never know the price you're
paying.
When you talk, words just come out,
You don't know what they're about.

Thoughts go through your mind.
How many left of your kind.
World filling with people,
Pulling down your steeple.

People will come together,
Peace between one another.
Organized patches of all races,
Come together in many places.

Now rises a leader,
He's not a faith healer.
I'm a leader's unborn soul,
Just as the books foretold.

"Open it up or shut it down!"

by Michael E.J.Y. Eastman

During orientation for first year students, offices under the control of Laurel McLeod, Vice President for Student Life, present a series of situational skits entitled "Choices 101." In the segment dealing with CC's so-called diversity, there is a line which states, "I don't think I'm going to like it here." The response that seems to be coming from the administration, particularly the office of Laurel McLeod is simply (if I may paraphrase with a common street colloquium), "You don't like it?! There's the door, get the fuck out!"

Tactless on my part?

Perhaps.

Inaccurate on my part?

No. Time and time again, the administration has failed to meet the needs of students of color, choosing rather to allow unhappy students to leave.

As a result, there are fewer African American students on campus now than there were in 1982. The "Hispanic" population far outnumbers the native Chicano's. And, enrollment of 23 Native Americans is, in a word, disgraceful. I might add that this figure is extremely questionable given the number of Anglo students claiming 1/16 American Indian ancestry. And finally, the faces of Southeast Asians, Filipinos, and Korean Americans are all but nonexistent.

I submit to this college that this is a travesty. How can we honestly speak of diversity and liberalism when we continue to support racist and conservative structures and ideologies?

Point: The Colorado College continues to use our tuition dollars to support a residential fraternity system while at the same time denying that opportunity to women/sororities. Similarly, all attempts made by students of color to establish historically non-white fraternities

see "Open" on p. 7

"I'm sure if you washed better you wouldn't be so brown..."

by Tamsin

The three-year old chastising my little brother at our preschool washbasins wasn't stupid; in her short life in a quiet English village she had never seen anyone with skin different to her own. Yet when I marched up to protect my bro and explain away her confusion, she, unlike her "better educated" elders, had no problem accepting the fact that I was his elder sister, although I'm white.

At that age she didn't understand what "adoption" meant, but more importantly, none of us realized what it was to be "black." Sure, our skin colouring was different, but this seemed the same as other siblings having different coloured eyes or hair. In our almost lily-white community, we hadn't yet been made aware of prejudices of stereotypes and couldn't care less about skin colour except as a novelty on first encounter.

We are not born racist, no matter what some say about the inevitability of human conflict. As children we learn from what we hear and see around us; if our society is discriminatory then our minds become filled with preconceived ideas and images which teach us to label others under group characteristics. We may like to believe that we are "politically correct," but we can't escape the influences of parents, acquaintances, and, most importantly, national institutions which were created primarily by white anglo-saxon males. The media is currently one of the most powerful of these, encouraging us to prejudge people from what we think we know about "their type" rather than finding out for ourselves.

By elementary school my classmates were beginning to

see "Washed" p. 6

ANNOUNCEMENTS!

BE THERE!

Inaugural Daniel Patrick O'Conner
Lecture in Social Justice
Tuesday October 20, 1992.
8:00 p.m. Gates
Dr. Robert Bullard
on ENVIRONMENTAL RACISM

OPEN FORUM DINNER

3RD THURSDAY OF EACH BLOCK
5:30 P.M. WORNOR 213

HELP

A MINORITY COALITION HAS BEGUN WORK
HERE IN COLORADO SPRINGS TO OFFSET THE
INJUSTICES OF THE CITY GOVERNMENT!
WE NEED YOUR HELP!
PLEASE VOLUNTEER JUST A COUPLE HOURS
OF YOUR TIME.
CALL 389-6338 FOR MORE INFORMATION!

**DON'T FORGET TO
VOTE ON NOVEMBER
3, 1992!!!**

N A S A

Native American Student Association
FIRST THREE WEDNESDAYS OF THE BLOCK
NOON
WORNOR CENTER / SECOND FLOOR

A A S U

Asian American Student Union
FIRST THREE THURSDAYS OF THE BLOCK
NOON
WORNOR CENTER / SECOND FLOOR

A S I A

Association of Students Interested
in Asia
FIRST THREE WEDNESDAYS OF THE BLOCK
NOON
WORNOR CENTER / SECOND FLOOR

B-GALA

Bi-Sexual, Gay & Lesbian Alliance
MEETS TUESDAYS
6:30 pm
STUDENT CULTURAL CENTER

BSU

Black Student Union
FIRST THREE WEDNESDAYS OF THE BLOCK
6:30 pm
STUDENT CULTURAL CENTER

CHAVERIM

Jewish Student Organization
MEETS FRIDAYS
NOON
WORNOR CENTER

I S O

International Student Organization
MEETS TUESDAYS
NOON
WORNOR CENTER

MEChA

Movimiento Estudiantil Chicano de
Aztlán
MEETS TUESDAYS
NOON
WORNOR CENTER

INTERNATIONAL WEEK IS COMING UP!
FOR MORE INFORMATION CALL X6338!

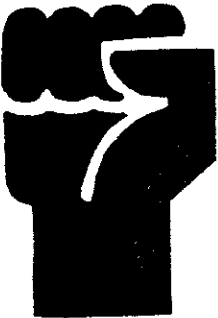
NO ONE WINS WITH SCHOOL VOUCHERS!



"Protest" from p. 1

The morning concluded with speeches by representatives from political, official, religious, and collegiate organizations. Sonlatsa Jim-James, third-year student and president of the Native American Student Association, thanked supporters from C.C. and explained her involvement in AIM. She joined AIM to fight the injustice and racism faced by her people, the Dine', in Gallup, New Mexico, a town near the Navajo Nation where her aunt was recently murdered by a police officer.

Cahuilla Magaret Red Elk, director of the Colorado Springs American Indian Movement, stated that the day was a beginning of great healing for people suffering from injustice. She also stated that much work still has to be done. Although the battle was won on the morning of October 10, the war against racism, which includes the abolishment of Columbus Day, is far from over.



"Washed" from p. 4

associate "black" with more than just a colour, and my brother encountered some abuse. However, this always ended when they discovered that he was from a white family, because this surprised them and prevented them from relying on the stereotypes that they had learned, forcing them to actually judge him for himself. If more people (whatever their race, colour, faith, or sexual orientation) realize how conditioned their beliefs are, then maybe they can reject them in favour of their own experiences. Maybe even some day the colour of your skin will mean no more than the colour of your eyes...unlikely, but if three-year olds can do it..?

"Fight" from p. 1

America The Beautiful
Land Of The Free
In God We Trust
Thank You Columbus For Your
Great Discovery

Discovery...
Discovery?
Our ancestors discovered that poor white man
and his disease infested crew.
They shared the food and water of the land.
They were patient and trusted the white people.
The elders did not "fight."

Fight...
Fight?
Our ancestors died from sickness and disease.
They died spiritually.
They died from THE LONG WALK.
"The Fight" continues here in
America the Beautiful
Land Of The Free
In God We Trust
500 Years The Legacy Lives On

The legacy...
The legacy?
YOU are the legacy.
You celebrate Columbus.
You like to see the "Indians dance with feathers."
You want to study "indians and their culture."
You mock my ancestors with your "1/32 percent Indian blood."
You sell and buy "traditional Indian" objects.
You are sorry, but YOU didn't do anything.
YOU are the legacy.

I will no longer avoid "the fight."
I will fight the legacy.
I will fight with pride for my people.
I will fight the next 500 years of racism and genocide.
I will fight for freedom and JUSTICE!

I will fight...
I will die in beauty and harmony,
before me
behind me
above me
below me
around me.

"Open" from p. 4

and sororities are met by stiff opposition in the administration, in particular the office of Laurel McLeod. A comment made to one student attempting these acts, was that fraternities and sororities of color are "not in our mission [here at CC]." Well then, what the hell is the "mission" if its not equal access and opportunity for all regardless of race, gender, sexual orientation, or national origin.

Racism? Sexism? You be the judge.

Point: The Colorado College uses our tuition monies to support a Division I hockey team with more legal infractions than combined grades over a C+. Is this the image we want to sell to prospective students? According to the admissions office, better this than "militant minorities" who are active in student life and attempting to change the racist community they live in.

Point: The Colorado College continues to practice the racist policies of labor market segmentation. Between 1 July and 30 September 1991, according to files obtained from the college on "new hires," only six (6) of fifty-six (56) new employees were people of color. That equates to roughly 10.7% of the new hires for 1991. Of these, only two were faculty, and none were placed in administrative positions. Currently, only six full-time professors of American Ethnic heritage are on campus. Hosts of others act as visiting or part-time faculty. Similarly, there are no people of color residing in the position of a vice presidency or higher. One need only visit our kitchens of dining halls to see The Colorado College's version of Affirmative Action at work.

The question now becomes, how do we remedy a situation that years of racist policy have dumped on us?

Solution: Laurel McLeod must go. Her tenure as a liaison to students has been miserable. Over the past three years, I have witnessed the racial tension between students rise dramatically. She has been unsuccessful in implementing any plan which could alter the systemic

problems of racism found in our residential halls or Greek organizations. If we were to combine the amount of money she has spent on lunch parties for the "Minority Task Force," we would probably have enough to endow two scholarships, a lecture series, and sponsor a starving child. Weigh this against the actions she has taken in implementing change, and we probably couldn't fill one loose leaf notebook page.

Solution: Rip down the facade this college attempts to hold up of being the liberal institution with open attitudes and beliefs. Although a group of individuals may have extremely liberal views when it comes to issues of saving trees and owls, the majority of this establishment is extremely naive when it comes to matters of race. How can we begin to fight the undercurrent of racism on campus if we cannot admit to its existence?

Solution: Reevaluate the Greek system. In the words of student activists across the country, "open it up, or shut it down." Black fraternities do not create division, they create equality! So, if the Greek system must remain, then it must be gauged for its openness and benefit to the whole of the campus. If it is found to serve the needs of only a select group, then college buildings and funds must be taken from this group and put to better use.

Solution: Shut down Division I hockey at The Colorado College. It has basically served as a black eye to the college for years. This is an academic institution which prides itself in its liberal teachings, philosophies, and honesty. However, if you're a professor trying to fail a hockey player, you know this pride is rooted somewhere between mud and horse shit. If the hockey team cannot learn from the Women's Division I Soccer Team, than it shouldn't be here. Let's begin to use the hockey team's outrageous budget on scholarships, internships, job opportunities, and not a losing program that Wayne Gretzky couldn't help.

see next page

"Open" continued

Solution: Diversify! Allow the admissions office to do what is necessary to recruit students of color. Invite students to help in the recruitment process. I recommend establishing a committee of admissions directors instead of a single individual to head the office up. This will allow for a diverse group to attack the admissions questions from a number of angles without feeling imposed upon by a bureaucrat more interested in numbers than real life people. Move CC football and basketball from the NCAA to the NAIA so that they can offer scholarships and other forms of tuition assistance. The athletic department is having more success in recruiting people of color than the admissions office, anyway. Lastly, the position held by Terry Swenson, Dean of Admission and Financial Aid, must be swept away. The combining of the Financial Aid Offices and Admissions Offices is a huge step backwards for the institution. This year we saw a drop in "minority" enrollment which could be attributed to this move. With the depression on in this country, the Admissions Office may be under pressure to recruit only those students who can pay to attend. Since we, people of color, statistically lack that ability, our numbers have and will fall. Lest we forget, the number one factor attributed to the lack of minority enrollment, as reported by students, is financial aid!

Solution: Affirmative Action Now! We are losing far too many people of color because of one illusionary reason or another. There have been a good number of more than qualified part-time or visiting professors who could have easily filled openings in various departments. However, because the old-white-male-guard is controlling the establishment of so-called "qualifications" none of these people are here with us today. It's time that the majority student body and administration learn that people of color can do more than just wash pots and pans in the back rooms of Rastall.

Now, these ideas may seem very

controversial, but I happen to feel that they are very reasonable, attainable, and necessary. It is time for those administrators and faculty who have turned their backs on us to see the injustices they are allowing to happen. The prizes that so many of them fought for during the sixties are slowly being stripped away. We cannot allow ourselves to sink back into an age of darkness. Step forward and be heard again!

"Mule" from p. 2

The problem for me is thinking up a system of reparations that makes sense in our time. Certainly giving every black citizen forty acres of land a mule would be ridiculous, and impossible act. I believe we paid twenty-thousand dollars to each of the interned Japanese, so something along those lines would seem to follow (although the suffering of black people, if conceivably measurable, must equal more than the four specific years the Japanese had to deal with). Unfortunately, from a national budgetary point of view, it is absolutely unfeasible to pay each black citizen anything even approaching the established twenty-thousand mark. I believe that the latest census has placed the black population at around thirty million. The number of interned Japanese alive, up to the time of reparation payments, was in the thousands.

If we are to actually imagine a workable reparation system, I propose that every black citizen receive the token amount of one thousand dollars. But there is a big stipulation to this. If we gave out that much money tomorrow many individuals could use the money successfully, but for many others that money would be quickly lost to everyday living expenses. Not to mention that we obviously don't have thirty billion dollars sitting around. So I suggest this stipulation. We announce that every

see next page

"Mule" continued

black citizen will receive the one thousand dollars, but not for ten years. This ten year gap between mailing and receiving the checks does two things. First it allows the government time to amass the money and place it aside for the big event. For instance, any time the government collects monetary damages from a company that has broken civil rights laws, that money could be put aside for this reparation fund.

More importantly, it gives the black community as a whole ten years to devise plans whereby everyone's individual money could be pooled, thus creating a whole that is stronger than the sum of its individual parts. One thousand dollars doesn't do much to defray college cost for one person, for instance, but one-hundred million as a scholarship and school loan fund could do a lot for a large group of people. One thousand dollars won't go very far as a deposit for buying a home, but a newly established bank designed especially for lower-income home buying with a one billion dollar bankroll could be very helpful. The examples go on and on. Any black citizen who chooses to keep the thousand for themselves is welcome to do that, but those who wish to pool their money have the time to prepare.

Clearly this idea of mine is roughly hewn. I know next to nothing of economics, so I am flying by the seat of my pants. Yet this seems to me to be sufficiently simple and reasonable to be worth consideration. As they say, "it's crazy, but it may just be crazy enough to work!" I desperately invite anyone with opinions and/or economic know-how to set me straight on this issue. (Editors Note: Not every internee has received payment due to the delay in government allocation of the funds. C.A.)

Columbus**Get Lost...Again**

**WRITE FOR
FIGHT THE POWER**

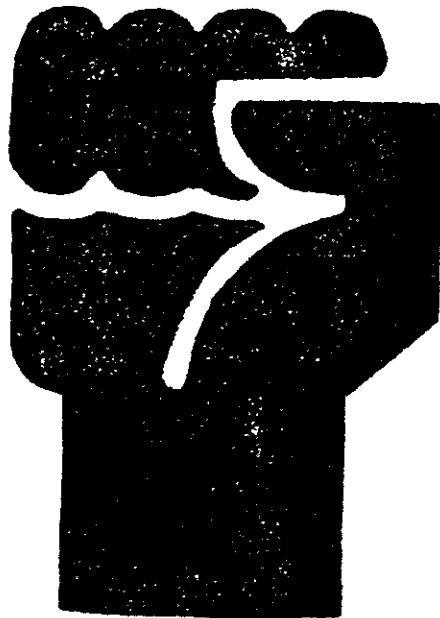
All those interested in writing for Fight The Power are encouraged to submit serious pieces to Colorado College Warner Box #1483. We will accept small art, editorials, news articles, poetry, and other forms of artistic expression. Longer pieces should be made available on a 5 1/4 inch disk (any Word Perfect Version for an IBM compatible).

RESISTANCE

Support Native Resistance



THE SPANARDS MADE SOME LOW WIDE GALLOWS ON WHICH THE HANGED INDIANS' FEET ALMOST TOUCHED THE GROUND, STRINGING UP THEIR VICTIMS IN LOTS OF THIRTEEN IN MEMORY OF OUR REDEEMER AND HIS TWELVE APOSTLES, THEN SET BURNING WOOD AT THEIR FEET AND THUS BURNED THEM ALIVE. - FATHER BARTOLOME DE LAS CASAS, *THE DEVASTATION OF THE INDIES* 46.





FIGHT THE POWER

January 1993

◆◆ Special Symposium Issue ◆◆

Volume 2, Number 3

"Defending The Earth": What do you think?

by FTP STAFF

**How do you feel about the lack of representation
by people of color in this year's symposium line up?**

"The lack of minority voices in the CC Symposium on the environment, is reflective of a larger problem, with how the environmental movement is perceived, both by people within it and people without it."
Professor Claire Garcia, English Dept.

"If 'ethnicity' is not included in the symposium title, then I guess people of color are not included either."
Melissa Esquibel, Junior



"Typical! If you're Black, Red, Yellow, or Brown you apparently have nothing to say about environmental racism or indigenous land rights. At least on this campus you won't! Fact is, if white folks weren't so busy stealing and destroying the earth, they wouldn't have such a need to 'defend' it."
Michael E.J.Y. Eastman, Senior

"Well it certainly isn't the new Clinton Administration...get it?" [apparently they don't] Stacey Marie Smith, Junior



"I think its disgusting. And I think that whoever was in charge of organizing made a huge mistake in not consulting organizations of color concerning persons who may have contributed to the symposium. We are a part of this campus yet we have been completely ignored concerning a major campus and community activity. Its utterly inexcusable!"
Penny Gonzales, Senior



"Just whose earth are we defending? Sometimes I feel there's absolutely too much concern given to the preservation of our earth instead of the restoration."
Montell Taylor, Junior

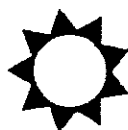
"Although I don't question the scholarship of the visiting speakers and their contribution to the symposium, I find it discouraging that there are only two people representing, one each, issues dealing with indigenous cultures and third world countries...only 1/6 of the visiting speakers happen to be people of color."
May Penueia, Sophomore



"It is a shame that the only reason they [the Symposium Committee] are being sure to include a Native American speaker is because of the largely held myth that places all American Indians 'at one with the earth.' If the white world listened to all indigenous people in the first place, they wouldn't have to 'defend' it now."
Sonlatsa Jim-James, Junior



"I think its appalling. It is a disgrace that one year we seem to have a real focus and understanding of these issues, and the next year we go back to the way that our school has been in the past. I think it's really embarrassing."
Marieka Brown, Senior



American Indian Movement Speaks Out

Native American lands in danger again; government up to its old tricks!

by *Cahuilla Margaret Red Elk*
and *Felix A. Sanchez-Etsitty*

We, the members of the American Indian Movement - Colorado Springs Chapter, are infuriated over recent actions taken against the Western Shoshone by the United States. We are publicly condemning the Bush Administration and the Bureau of Land Management for passively allowing the undermining tactics used to further the genocide of Indian people.

After 17 struggling years, the Western Shoshone proved in a Nevada State Supreme Court case against the Bureau of Land Management that they truly own their lands according to specific rights listed in the Treaty of Ruby Valley. The afore mentioned undermining tactics became clearly apparent when the United States Supreme Court overturned the previous decision made by the Nevada court in favor of the Bureau of Land Management. The Bureau of Land Management has since purchased Shoshone lands without consensus and permission of the native people. They paid the Bureau of Indian Affairs, which acts as a trustee for most Indian nations, \$1.05 an acre! This is 1800-year prices for land paid to Indian people

in the 1980's! As one native Shoshonean remarked, "this is government money going from one pocket to the other," which shows that nothing has changed since the 1800's when it comes to the benefit of American Indians.

To protest these horrendous actions, the Western Shoshone have refused to give up their land and livelihood. The Dann family is an heroic example of this resistance. The Bureau of Land Management and the United States Government have threatened this family to gain their land, including using the Overgrazing Policy to reduce their livestock from 700 head to 21. The Dann family are traditional people who utilize the land for sacred and sustaining purposes, and without it, they would have no means by which to live. This past November, there was an armed invasion of Federal agents on the Dann ranch, where they confiscated and perhaps slaughtered the remaining Dann horses, which the Dann's use to herd their cattle. These cattle are also in danger of being taken by Federal agents. At this point, the elder brother of the family, Clifford Dann, was willing to sacrifice for his freedom and his land; so, he doused himself with gasoline and set himself on fire. The Federal agents saw this as an assault. They beat

him and then took him away to an undisclosed location without any medical attention or aid from his family. He remains under arrest.

The Dann family and other Shoshone are still victims of these terrible actions. It is quite ironic that President George Bush is abhorred by the injustices in the Baltic States, Yugoslavia, South Africa, Iraq and Somalia, yet does very little to remedy to bloodshed here in our motherland. The United States Government suffers from a sickness that is tainted with corrupted power and greed. For example, the land taken from the Shoshone will be utilized for yet another nuclear test site and dump. The American people of this country, just like American Indians, are also not exempt from having things they treasure stolen from them from the very government that professes to protect their lives and liberty. If this is still happening to Indian people today, what is to keep it from happening to other races in this country tomorrow? If the United States government and the Bureau of Land Management believe that the American Indian Movement and the Indian Nations will allow this blatant and unjustified genocide of the Shoshone to continue, they are sadly and sorely mistaken!

SUPPORT AMERICAN INDIAN RIGHT TO PRAYER!

Recent comments from the religious right have accused the Native American people of teaching their children witchcraft and voodoo! Of course, we all know who's responsible for his ridiculous rhetoric: our esteemed friend, Mr. Will Perkins (a.k.a. Mr. ☠). In order to show our distaste with these comments, we will join in ceremony and celebration in front of Mr. Perkins' fine auto sales establishment in Motor City. **Please join us!**

WHEN: Saturday, January 16, 1993

WHAT: Support of American Indian Rights to Prayer

WHERE: Motor City Drive

TIME: 2:30 p.m.

END RACISM NOW!

Join the Colorado Springs Freedom Campaign and oppose the racist policies of the Colorado Springs and El Paso County governments.

"What I find is a newspaper that fails to provide investigative reporting on racism in Colorado Springs, that obscures racist outcomes through its manner of presenting official data (e.g., not comparing unemployment rates of the different ethnic groups, etc.), and that promotes a view that denies that racism exists. What I find is a large school district that 'can't find qualified minorities,' that provides a monocultural curriculum that is out of step with the historical times, and that focuses more on budget problems than on providing a quality education to students. What I find are local governments and businesses that fail to provide leadership in eliminating racism, that have work forces characterized by racial and sexual divisions of labor, and which fail to secure the rights of all citizens irrespective of race, gender, and sexual orientation. What I find are predominantly white college campuses that have minimum levels of diversity in all their ranks, except perhaps among maintenance personnel. The list is endless. Evidence that racism and discrimination exists in Colorado Springs is everywhere. Not only is there racism in Colorado Springs and the surrounding communities, but it is intensive and widespread. Only those who are blinded by dogma and myth can fail to see racist practices in our communities.

"Is there racism in Colorado Springs?' Yes, there is, and each of us must assume responsibility for eliminating it."

Ruben Martinez - Professor of Sociology (UCCS) (excerpt from "Racism in Colorado Springs", appearing in Active for Justice, January 1993)

SHOW YOUR SUPPORT

Join us on Saturday, January 16, 1993 at 11:00 a.m. as we hold a silent, sidewalk march from Focus on the Family to City Hall. Following a short press conference, we will meet at First Congregational Church on the corner of St. Vrain and Tejon for a lunch / informational session. Show your support by offering the name of your organization to this already strong coalition.

MEET AT THE WORNER CENTER, 11:00 A.M. SATURDAY!

Organizations supporting the Freedom Campaign include:

Ground Zero
National Organization of Women
American Indian Movement
United Parents
CC Asian American Student Union
CC Black Student Union
CC Movimiento Estudiantil Chicano
de Aztlan

NAACP
Chicano Unity Council
Pikes Peak Justice and Peace Commission
The Lawyer's Guild
CC Native American Students Association
Fight The Power
Rocky Mountain Asian American Student
Student Coalition

 POETRY CORNER  

DO YOU KNOW?

by Penny Gonzales

Do you know who I am?
 Wait...do not answer with haste.
 Listen to the question...
DO YOU KNOW WHO I AM?
 It seems to be a simple question,
 but I **KNOW** it is not.

Identity is my soul.
 I remember struggling to define who I am.
 I remember pools of tears,
 Nights of frustration,
 Days of contemplation,
 Years of education that sent me down the wrong path.
 But, somewhere someone pushed me back onto the right path.

The right path is covered with many different colors.
 The colors of MY PEOPLE

So now you ask...
 Who am I?
I AM CHICANA.

Do you know what that means?
 Chicana means you and I are different.
 Different means that **YOU DO NOT KNOW** who I am.
 Please do not try to understand...
 There is no use.
 Only know that we are different.

Why you ask?
 I want you to know that we are different because I **KNOW**.



Who's Important?

by Taa Dixon

He is. Because he has
 one of those
 cellular phones.

She is. Because that fur
 she's wearing
could bite back.

They are. Because their realities
 are bigger than my dreams.

I am. Because I can not be sold.

[thoughts]

I've included these "thoughts" for one reason. It is my belief that we as a people must understand the horrific nature of the problem we as a people are facing. The mind, spirit, and bodies of African-Americans are being destroyed. If we close our eyes for too long, we will become a White culture permanently dressed in Black.

Thoughts from Haki R. Madhubuti

If you don't know who you are, any history will do.
 Welcome to America.

- #1** Black men have a 1 in 21 chance of being murdered. The same statistic for white men is 1 in 333.
- #2** One out of two black young people live in poverty.
- #3** The prison population is 50% black men; although African-Americans only make up 13% of the total U.S. population.
- #4** Out of the leading causes of death, black males lead in every category: homicide, heart attacks, cancer, suicide, strokes, and accidents.
- #5** The introduction to knowledge does not mean the acceptance of it.

WRITE FOR FIGHT THE POWER!

Submit your articles, editorials, poems, announcements, or small picture art to:

The Colorado College
 902 North Cascade Avenue
Worner Box 1483
 Colorado Springs, CO 80903

Yo, greeks of Color, WASSUP??!!

by Stacey Marie Smith and Michael E.J.Y. Eastman

To our "Greek" sisters and brothers, we hear your cry and understand your discomfort with the issues of race and greek life. We wish to assist you in your effort to articulate an argument against those "ignorant...[and] prejudice[d]...accusers" from a well informed perspective. Therefore, keep in mind the following:

1. One of the most important steps in the destruction and elimination of a race is to instill self hate.

"We did not join the greek system to lose our culture but to increase cultural awareness."

From your own argument, the greek system represents an institution that is not culturally aware (i.e. the mainstream). This, coupled with your anti-affirmative action

statement, seems to suggest your separation from the larger majority of the community of color. Your oppositional stance to affirmative action, along with your status in a mainstream organization, implies a resistance to the same culture you attempt to represent.

2. Another important step in dismantling a race of people is the concept of divide and conquer.

The entire idea that this article was written by ten "minorities" on behalf of the largest white organization on campus, the greek system, is in itself a divisive act. When you have select people of color speaking on behalf of the white majority in favor of white institutions you create an atmosphere of *us versus us*.

Quite frankly, we are tired of

fighting each other for last place. It is time that we come together. Once you leave the liminal confines of The Colorado College and the greek system, you cease to be Gamma Phi Beta or Kappa Sigma, and become the Chicana / Latino / African American / Native American / Asian American / Gay / Lesbian / Jew you have always been. One last note: according to an unnamed high ranking administrator, *"there is absolutely no affirmative action in place anywhere at Colorado College."* Oh, and by the way, take note that there are a number of individuals (people of color) that have deactivated, and who stand strongly opposed to the greek system. ✌️

CHECK THIS OUT!!

Plans for this years Black History Month are coming together for the Black Student Union. Be sure to make room in your schedule for this month of celebration and remembrance.

(all items are tentative, please watch for new notices soon)

February 1-6 "Spirituality in the African American Community"

Tuesday, February 2, 1993, 7:00 p.m., Packard Hall: Panel Discussion featuring local leaders from all faiths (including Baptist, B'Hai, and Muslim). In addition, Professor Adrienne Seward will talk about women in the ministry. Mr. Leonard Satterwhite will moderate.

Wednesday, February 3, 1993, 7:00 p.m., Armstrong 300: Film entitled "Say Amen, Somebody". Discussion to follow!

February 7-13 "The Arts in the African American Community"

Events TBA: plans underway for dance, painting, poetry, literature, song, and more! Keep watching.

February 21-27 "Focus on Politics and Education"

Date, Time, and Place TBA (still tentative): Congressman Major Owens (D-New York). Ranking Democrat on the House Education Committee; Chair of the House Select Committee on Education.

Racism On The Rise Again in Germany

One student finds himself in the middle of it all

by Doug Casson

FUCK AUSLANDER!

Although they were still far away, I could make out a T-shirt, clearly spelling out the newly emerging racial hatred toward foreigners. I stood staring and the figures came closer. Their steel-toed boots clanked against the cement ground, as the group of skinheads surrounded me. Having spent an hour wandering through the gray industrial streets of Halle, I was sure that I was lost, and now surely in trouble.

"Hey, do you have a smoke?" one of them leaned over and tapped my elbow. He couldn't have been more than sixteen. Startled and stuttering, I backed into the cold cement wall and hastily

answered that I couldn't help him.

He looked at me closely, raised his eyebrows and smirked, then said, "You're not from here are you? What are you doing here?" I froze. I had heard about the recent increase in foreigner hatred in what used to be East Germany and I knew about the violent race riots in Rostock and Hoyerswerda.

After a moment of awkward hesitation, I blurted out, "No, I'm from the United States. I'm just looking around." Then I waited motionless for his reaction.

Pushing his through his closely cropped blond hair, he laughed, "Shit, I've never met an American. Hey, we'll show you around my town if you tell us all about the States." Thankful for help of any kind and relieved that I was

safe, I accepted his offer. As I wandered with the group of young Germans for two hours through the shadows of dilapidated factories, I came to understand them not as dangerous automatons, but as unemployed and humiliated butchers, mechanics, and factory workers searching for an identity at the cost of those around them.

Finally, I brought myself to ask, "What about that shirt? What do you mean 'fuck auslander'?"

The owner, proudly filling out his tight, white T-shirt, dropped his hand onto my shoulder, "Come on, it's not about you. That's different. You're American; you're white. After living in the U.S. for twenty years, I finally realized the pain and power of our racism.

SPOTLIGHT ON ASIAN AMERICANS IN COMING DAYS!

Friday, January 22, 1993, CU-Boulder

Hellems Rm 199, 7:00 p.m. - 9:30 p.m.

Professor Chung, San Francisco State University, Asian American Studies

"Southeast Asian Refugees: Back to a Future"

Professor Yen Le Espiritu, University of California - San Diego, Ethnic Studies

"Vietnamese Americans: A Place in the Asian American Coalition"

Tuesday, January 26, 1993, CU-Boulder

Duane Physics Rm G030, 7:30 p.m.

♦ Dr. Gordon Hirabayashi

"Follow Your Gut Feeling"

Wednesday, January 27, 1993, CU-Boulder

Courtroom / CU-Boulder School of Law, 7:30 p.m.

♦ Panel: Gordon Hirabayashi, Richard Collins, Vine Deloria, Jr.

Patrick Limerick, and moderated by Lane Hirabayashi

Thursday, January 28, 1993, CU-Boulder

Norlin Library, Special Collections, Third Floor, 4:00 p.m.

Photographic Exhibit entitled "Executive Order 9066"

For more info please contact Steve Medina at 303-492-8852.

Co-Sponsored by the Center for the Studies of Ethnicity and Race in America

♦preceded by the documentary entitled "A Personal Matter: Gordon Hirabayashi v. The United States"

*Congratulations to the cast of "Do Lord Remember Me."
Fight The Power thanks you for your inspiring efforts!
This is one publication that won't forget our Brothers and
Sisters and their outstanding Work! Great Job!!!!*



**NAACP YOUTH COUNCIL
1ST ANNUAL Martin Luther King, Jr.
Freedom Award Luncheon
January 18, 1993
10:00 a.m. - 2:00 p.m.
Hillside Community Center
925 South Institute
Colorado Springs
Workshops / Displays / Exhibits
Limited Space: Call 475-7255 or 392-7482**



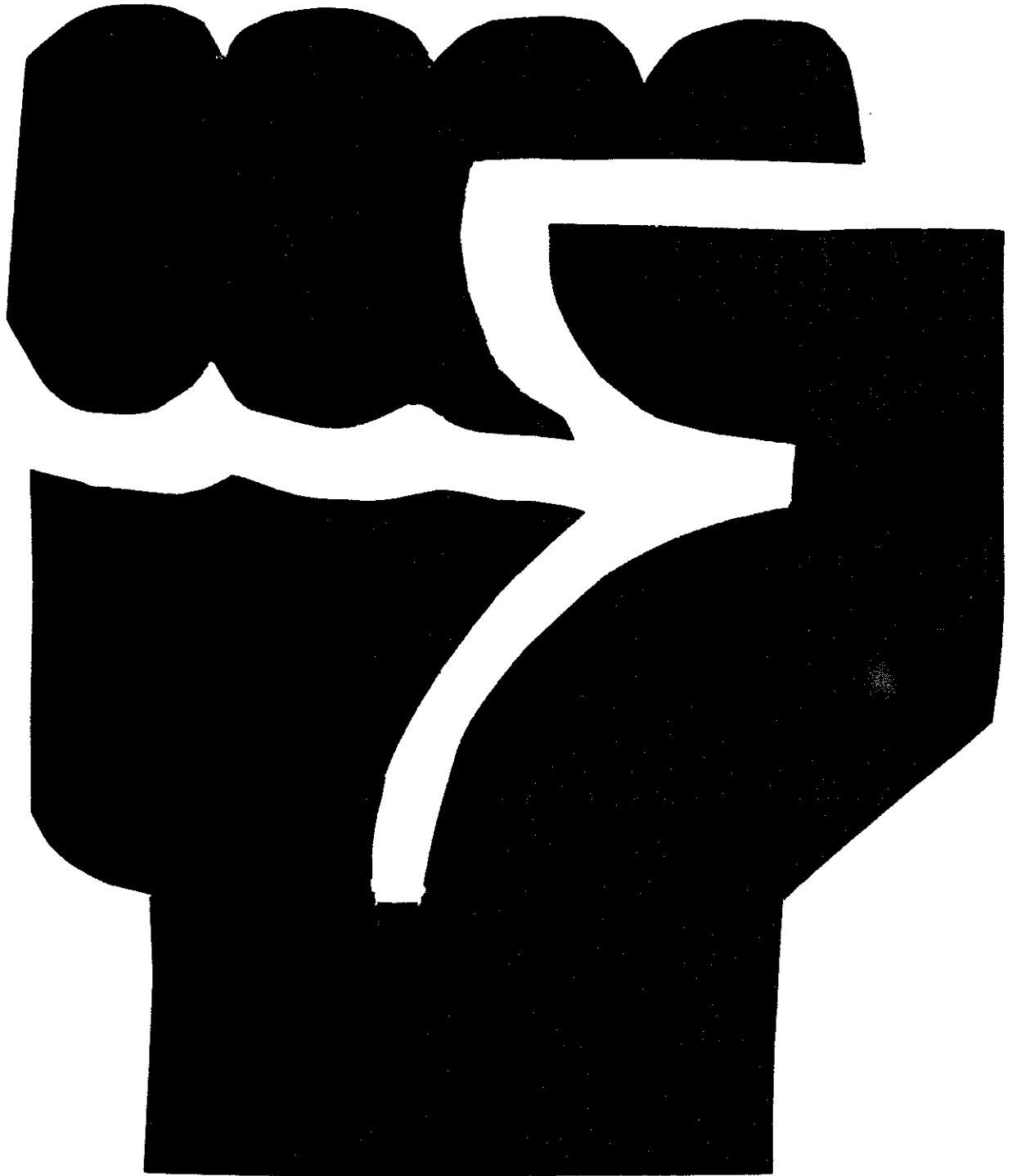
The Colorado Springs
El Paso County

**MARTIN LUTHER KING, JR.
HOLIDAY CELEBRATION**

**5:00 P.M. "PRAYER FOR RACE UNITY"
@ THE YMCA ACROSS THE STREET
FROM ACACIA PARK**

**5:30 P.M. CANDLELIGHT MARCH FROM ACACIA PARK TO
SHOVE CHAPEL**

6:00 P.M. SERVICE OF CELEBRATION AT SHOVE CHAPEL





FIGHT THE POWER

VOLUME 2, NUMBER 4, BLOCK VIII, 1993

Students rally for diversity!

Action calls on administration to take action now

by MEJYE

On Thursday, May 8, 1993, Colorado College students from all walks of life stepped up the effort to diversify this campus by participating in a rally at the footsteps of Armstrong Hall. The action, organized by the former-Accountability Coalition, was attended by nearly 400 students, faculty members and administrators.

Speaking that day were representatives from the Asian American Student Union (AASU), Bi-sexual, Gay and Lesbian Alliance (B-GALA), Black Student Union (BSU), Chaverim, Feminist Collective, Movimiento Estudiantil Chicano de Aztlan (MEChA), Native American Student Association (NASA), Dr. Ruben Martinez of the

University of Colorado at Colorado Springs, and Dr. Adrienne Lanier Seward, Coordinator of CC's American Ethnic Studies Program.

Dr. Martinez stressed the need for Colorado College students to connect the policies of CC with the racist policies of the Colorado Springs government. He encouraged people to take a pro-active stance not only on this campus but in the city and other campuses here in Colorado Springs.

Third year student Montell Taylor, who acted as moderator at the rally said that "the crowd that came to participate in the rally, was indicative of the concern that the college campus actually has for diversity."

Jonathan Owens, first year

student from the Navajo Nation said, "we disagreed with what they [Accountability Coalition] did, but I think it went alright. Especially with Chaverim, Feminist Collective and B-GALA included. It should happen earlier next year, and we, as minority students, should be getting our shit together for next year."

Many expressed optimism that the rally could help to produce tangible change for The Colorado College.

The organizations called for increases in the number of faculty and students of color. As well, they included demands for "theme houses" and increased funding for cultural, political, and spiritual needs.

Currently, there are only five professors of color on campus

in a full-time, tenured or tenure-track position. Likewise, only 10.9% of the student body is made up of American Ethnic students of color.

In discussion the night before the rally, many students of color expressed concerns about the Accountability Coalition's motives, and organizing tactics. And, in the spirit of unity the concept of a coalition / organization was scrapped. The following day it was decided that the rally would happen despite the elimination of the official group. Although deemed a success by many, the haunting reality of Dr. Seward's words rang through the air following the rally. She said, in a solemn and sober manner, "haven't we already fought this battle".

A Message of Concern from Fight The Power

Fight The Power sends a message to all graduating seniors and those participating in the graduation ceremonies: As you know, former Colorado Senator Tim Wirth has been asked to deliver the commencement speech at this year's ceremonies. Mr. Wirth is also up for a newly created cabinet position with the Clinton administration.

Fight The Power welcomes the visit by this distinguished and respected guest. However, as a political newsletter, dedicated to progressive ideologies, we must encourage individuals to remind Mr. Wirth, and subsequently President Clinton, about campaign promises made to people of color and other minorities.

Specifically, the issue of Haiti's political refugees. These people continue to be the victim of America's racist policy of exclusion. Likeise, those with aids are locked up and treated like criminals.

Each individual must find their own way to express their opinions, but we at *Fight The Power* hope that each of you will find a way. Make sure the Clinton administration keeps their promises to us!

Write for FTP!

All those interested in submitting news-worthy articles, editorials, commentary, poetry, pictures, etc., to *Fight The Power*, should send their pieces to The Colorado College, *Fight The Power*, Worner Box 1483, Colorado Springs, CO 80903.

All pieces become the sole property of this newsletter. Therefore, please make yourself copies!

Fight The Power is an independently run, grass roots activists, progressive newsletter. The opinions of our writers are not reflective of all writers, but of the writers individual beliefs and position. In other words, each writer is responsible for their own work.

Fight The Power will publish all pieces we receive (within reason), regardless of political position or stance. Our only constraint is funding!

Open Letter to Jeff Friedman

Student on Urban Studies Program responds to letter in Catalyst

by Jason Wheeler

I want to point out I am not writing in the language of the Politically Correct, but rather straight up, and down to earth. Further, I do not want this to be misconstrued as being racially based, or a question of Black and white, but rather a question of what is and what isn't. I have to come correct Jeff.

Lets begin. I am interested in the article regarding your "defense of the diversity of FIJI and other Greek organizations on campus." I don't believe shit unless the stories legit. So please let me know where you're coming from. You wrote a letter to the Editor of the Catalyst in defense of the Greek System and their efforts at the "inclusion of minorities" and "diversity both culturally and socially". I am concerned because you are an elected official of the BSU and quite honestly I can't see where the Greek system is culturally, racially, socially inclusive or diverse.

It is quite obvious that the Greek System is "exclusive", but also one which is deeply rooted in Eurocentric ideology and tradition and is really not concerned with multiculturalism or aggressively working on fighting racism, and sexism.

I believe you have to take some caution in the statements

you make on sensitive matters such as the "great fraternity debate simply because you do represent the BSU, as well as your fraternity. It may be a question of identity on your part because you want to bond the two identities; That of white homogeneous fraternities on one hand with your interests, in race and culture on the other. I hate to say it, but one cannot play on both sides of the fence as far as identifying with both, you must make a choice because there clearly is no connection between identifying with a predominantly white male fraternity and the cultural, gender, racial, and socially diversity aims of the BSU and other organizations. The BSU and other many organizations on CC campus seek to promote solidarity and to preserve cultural and ethnic identity on a campus which lacks these things greatly. Contrary to your belief, the BSU is much more than your notion of "kickin it in the BSU" with your hat cocked backward and rap music bumpin'. I think you know what I'm talking about.

Regardless of the few "token" minorities which may participate in the Greek system and they have every right too, they can hardly be a defense of diversity. I think all one needs to do is look around and open

ones eyes and ears in a frat house. It is painfully obvious that they are not diverse. I say this because I have spent time in the fraternity houses.

Jeff, the minorities in the Greek System are faced with a choice. Attempt to assimilate into Eurocentric, white male supremacy in order to be "a brother" or hold on to their "true" racial, ethnic and cultural identity and face being isolated socially within the system.

Moreover, they are pushed by immense pressures to conform into "brotherhood". This methodology of the fraternal order can be seen in the leading process, clearly it is an attack on your individuality, through degrading means and this continues once you have been activated. Faced with assimilation or isolation it is clear that those minorities who choose to stay in the system eventually assimilate, or try to. I should point out that this too applies to many of the white members as well, because there are those pressures to conform into "brotherhood". I think this whole concept is an assault on individuality and ones identity, especially cultural and racial identity. The questions I would pose to those minorities are; what is the price of attempting to assimilate into a white male dominated system which never sought to include you in the first place? Are you

really a "brother"? Can you ever be? Nonetheless, I think my assessment of the minorities in these fraternities is best summed up by Kwame Ture when he said that "Blacks [minorities] try to identify in every way with their masters." But, I'm talking to you Jeff and my point is there are far too many implications to this subject for an elected official of the BSU to make flip statements such as the ones you made.

Nowhere am I calling you or anyone else a sellout, one is free to do what they want to do, after all we are in "the land of the free home of the brave" and we are "individuals". Besides what is a sell out? Anyway, brother let us keep this in perspective because the class, race and sex, problems are far deeper than this letter or CC politics. However, many fraternities are mechanisms which peddle white supremacist notions and can serve as an excellent examples of the institutionalized nature of class, race, and sex discrimination. But I guess it depends on how you look at it Jeffe'.

I just wanted to point out my concerns Jeffe' so please give some thought to what I have said and hopefully we can engage in some constructive dialogue about this further at some point. But until then PEACE.

"Quotes of the Month"

"We are not African Americans. It is an insult to the people who populate the African continent for the blacks of America to call themselves 'African'. Our culture is the slave culture, and even that is gone. We are Americans... I'll have no part in self-hatred."

Michael Drum

"We have guaranteed that the tradition and the pride of Greeks will be passed on for generations."

Assorted Greeks

"Social life is now being strategically constructed by the administration to be politically correct...the answer lies in keeping everyone on campus busy with creative theme houses and social 'fun' groups. I am going to party, talk with friends and drink beer."

Sean Cayton

Smith responds to her critics

Former BSU President calls on students to look beyond CC

by *Stacey Marie Smith*

The recent fury over the piece co-authored by Michael Eastman and myself which questions the priorities of ethnic "minorities" within the white elite greek system has given me an opportunity to re-evaluate the purpose of a newsletter like *Fight The Power* on a campus so pitte est si blance. Tres blance!

At this point, the reasons why "certain" people want to do things with their lives that "other" people disagree with is irrelevant. So, what if on a campus of 1800 students with 27 black students, some of whom have internalized racism, wish to play that out in a myriad of disturbing ways. So, what if the few black students on this campus wish to bicker about matters that

will not mean anything outside of this glass bubble called The Colorado College. Neither of these things do not matter to the world from which we people of color have come and will return. I am not referring to the roles we assign ourselves in our families, among our friends or in our neighborhoods. I am speaking to the roles that are relegated to us by the dominant culture based on our skin color.

When the dome of our bubble here at The Colorado College is shaken in the least, folks who only spoke up in the the past to ask for another beer at Soul Night, suddenly become the voices of the unseen. Or worse, the input of every white male with an opinion begins to analyze the cultural struggles of races that

they have only experienced from the periphery. I'm sorry, but sleeping with Black people, holding offices in Black groups, and listening to James Brown shout "I'M BLACK AND I'M PROUD," a cultural anthropologist does not one make.

Basically, campus politics are bullshit and FTP has a duty to stay away from no-win trivial arguments. I challenge people who read and write for FTP to set the stage for the future of our newsletter. There is a world out there that we all know has not gone away, and is waiting for us to return. We here at FTP should start investing intellectual exchange in the future of our collective communities.

Let's start concentrating our efforts on articles about our

culture beyond The Colorado College. Let's write about the world as a game that is not set up for people of color to win and how we are going to build a new game that all of us can win. Let's write about not being the shamed oppressed or becoming the oppressor who thrives on hate. Let us write about surviving in our culture as men and women of color, and as people who will have to continue to shake things up on, but on a level that benefits *our* communities. Let us become revolutionary idealists realizing that the revolution does not exist on a T-Shirt or Kinte underwear. Let's say FUCK IT to campus bullshit and get on with the business of our real future. Peace out.

DIALECTIC CONFUSION

by *Montell Taylor*

The following is a conversation between two people. A white male named Ryan and a non-white person of either gender. The names used do not refer to any particular person, race, gender, religion, or nationality. but, then again, they could refer to all of them.

Mikel: Do you believe in God?

Ryan: Yeah. Do you?

Mikel: Of course, but I don't know who or what God is?

Ryan: What do you mean?

Mikel: Is God male, female, Black, white, fuschia, purple, Native American or Asian American?

Ryan: It doesn't matter what God is, God is within all of us.

Mikel: You mean to tell me the same God that guides your life is the same one that guides mine?

Ryan: Yes.

Mikel: That's virtually impossible. Your God is white.

Ryan: That is the most ridiculous thing I have ever heard.

Mikel: It's true Your God has provided you with economic stability, respectable social status, and peace of mind.

Ryan: BULLSHIT! Most people in America enjoy those aspects of life regardless of ethnicity and gender. In that case, if my God is white, what does that make your God?

Mikel: Blank. Nothing. It doesn't exist.

Ryan: Then who and what do you worship?

Mikel: You.

Ryan: That's the second most ridiculous thing I have ever heard!

Mikel: Listen. Don't just hear me. Listen. God has not provided me with something that will increase my faith in Him. If we must be specific, I guess God represents a rainbow of colors which includes both genders. However, where am I within the rainbow? I don't know what my God is, therefore, I don't know where I stand in society.

Ryan: I see. (he pauses) Your explanation helps clarify many of my questions. I can only express sympathy for you. However, look at the situation like this: Your race is growing and pretty soon you will be the dominant culture and we will be the minority. And as a result, God will favor you. (*disgusted by Ryan's comment, Mikel begins to walk out of Benjamin's*)

Mikel: You've heard, but you haven't listened. Have a nice day.

Asian Americans Boycott Colorado

Association for Asian American Studies cancels national conference

This letter was written by the organizing committee for the 1994 Association for Asian American Studies. Members of The Colorado College Asian American Student Union participated in this meeting. Up until this point, plans were underway to bring the conference to Boulder. The conference usually draws between 500-600 academic professionals from across the United States.

Recently a majority of Colorado's voters passed Amendment Two, which prohibits civil rights protection for lesbians and gays, and jeopardizes existing civil rights ordinances in Denver, Boulder and Aspen. Many groups are boycotting Colorado as a result. A state court has delayed the implementation of the amendment pending State Supreme Court review of its constitutionality.

Up to this point, the University of Colorado at Boulder has been planning to host the 1994 Association for Asian American Studies national conference. However, we deliberated our position on Amendment Two at an organizing meeting. We had a long and painful discussion. We want the conference

because it will help build Ethnic Studies and Asian American Studies in the Rocky Mountain area, but we are reluctant to host it without discussing the implications of the new amendment with Asian Pacific Americans across the nation.

Our group consensus is to support the boycott. We can not, in good conscience, contribute to creating

greater divisions between lesbian and gay and heterosexual Asian Pacific Americans, and between Asian Pacific Americans, and the broader lesbian and gay and progressive communities.

We support the boycott for several reasons. First, the proponents' rhetoric during the organized campaign for its passage was rooted in an attack on affirmative action. Specifically, the campaign was framed as an attack on "special rights" for a particular group. The idea comes from the premise that certain groups have so-called "special rights,"

or in other words, certain groups benefit from civil rights protections and affirmative action. The voters in this state apparently don't agree that oppression weighs minority communities down as much as it does.

The amendment has targeted a discrete and insular minority. The Asian Pacific American community across the nation

should seriously consider the ramifications the amendment has, not only for lesbian and gay members of the community, but for all of us as members of a minority group.

We have two requests.

First, we urge the National Executive Committee of the Association for Asian American Studies to conduct an expedited national referendum of the Association's membership on whether to support the boycott. We request that this statement be included with the referendum materials and that it be printed in the

Association's newsletter. We believe that this is not only a Colorado issue, but a national one. We urge the National Executive Committee and membership to make their own individual determinations.

Second, we suggest a central theme for the 1994 Association conference: lesbian and gay Asian Pacific American issues, including homophobia and sexism within Asian Pacific American communities. We also suggest, as alternatives to the Boulder site, that AAAS approach the sovereign Ute nation on their homeland / reservation within the geographical boundaries of Colorado, to take the conference there. This would have the additional benefit of economically supporting the Ute nation. Another potential alternate site would be the University of Wyoming.

We hope our decision will open discussion about lesbian and gay issues in the Asian Pacific American community. Members of the Colorado Asian Pacific American community plan to attend the 1993 AAAS conference at Cornell, and hope to continue the discussions there. We welcome any dialogue on this issue.

**"it's passage
[Amend. 2] was
rooted in an attack
on affirmative
action."**

RACIAL UNREST

by Jonathan Owens

The white man has lied,
Now your arms are tied.
He'll keep lying to you,
But that's nothing new.
Think he'll let you in?
Give up you can't win.
He knows you'll be broken,
By giving his hand as a token.
He'll get into your mind,
Destroy you and your kind.

White, is what you'll want to be,
Don't you know, can't you see?
What they do, can't wait,
First order, is to infiltrate,
Second order, is to separate,
Third order, is to annihilate.
Before you die, you'll pray,
To his "god" for another way.
We've been with the white man so long,
Now we have to fight, right or wrong?

GREEKS UNDER FIRE, AGAIN

Former greek addresses so-called commitment by system to diversify

by *Sonlatsa Jim-James*

"The Beta Omega chapter of Kappa Sigma at CC was the first Kappa Sigma chapter to initiate a black man. That was 25 years ago," said Kappa Sigma vice president Michael Drum in the March 12, 1993 issue of the Catalyst. Many people share the belief that this was a pro-active change for the CC Greek system 25 years ago. People should count these years, and think, because most of us were not even born. We can see that before we were born the first black man was initiated into Kappa Sigma at the Colorado College, but, for nearly a century mainstream white men have been passing on the Greek "tradition" from generation to generation.

Why can't that black man of Kappa Sigma at CC say that his grandfather was a Greek? Many white men were continuing a Greek tradition passed down to them from their grandfathers. To answer this question we should be aware of the fact that it was historically against the law. Without the CC Greek system, a white mainstream institution, we would be able to achieve a new revolution as a liberal arts and science college. Our debate of the CC Greek system was truly the climax of the academic, student and community life of this college, and yet it is only the beginning. We must get rid of the CC Greek system, not to correct hundreds of years of racism and discrimination but for the welfare of all of us.

Not everyone agrees with this point of view. Ever since the Greek debate began, it has proved to have survived a revolution which had many positive effects on the Greek system and the entire CC community. Individual

chapters have reaffirmed the ideals they were founded on. A strict new alcohol policy outlawing the use of kegs in Greek houses has been a positive change. Some Greek active's consider their sorority/fraternity more than just a social club. The Greeks "are groups of individuals bonded by sisterhood and brotherhood dedicated to the pursuits of friendship, knowledge, service, morality and excellence." Best of all, some say, not only does the CC Greek system NOT discriminate against any individual, its primary goal is to maintain healthy relationships with all campus organizations. According to this view, members of the Greek system can and do incorporate their individual beliefs, styles and actions into their own houses. People who take this position are fond of quoting figures that show how many ethnic minority members belong to their Greek house.

What these people fail to understand is that the Greek system is exactly the sort of institute that people should NOT be spending their time and money on to create bonds of sisterhood and brotherhood so that the problems of attaining friendship, knowledge, service, morality and excellence in the campus and community can get solved. The number of ethnic minority students at the Colorado College is trivial compared to the number of students who are an ethnic minority. These ethnic minority students are the grassroots people from places like Black inner-cities, the Bhanrio, Asian Chinatowns and Nihonmachi, and Indigenous Reservations. They bring diversity to college life. These students really do

make a difference in educational institutions because they understand that to be safe with their heritage and ancestors is historically unproductive and does not bring affirmative action.

White mainstream organizations which have historically committed genocide, to say the least, are continually becoming obsolete. However, the Greeks can continue their traditions of white mainstream culture. One need only consider the survival of the traditions of American Indians after 500 years of oppression. Stricter alcohol policies, stronger Greek councils, a reaffirmation of the founding ideals, and a new social scene will not revolutionize the CC Greek system. 25 years ago CC believed that initiating the first black man was a revolutionary act, nothing has changed on the campus or in the community in terms of political, social and economic systems. CC is as white mainstream as it was 25 years ago.

The revolutionary act for positive change on the college is to get rid of existing white dominant systems like the CC Greek system. Never has the dominant society in history given up it's traditions to attain healthy relationships with the "Other". The revolutionary act for the dominant society would be to give up its traditions (i.e. racism) for a change. This would create a belief among people all over that respect and equality is very real and attainable. It creates a state of mind in which people will understand more and more the real meaning of sisterhood, brotherhood, friendship, knowledge, service, morality and excellence. The CC Greek

system will not accomplish this understanding simply because it is a system which has failed to change after almost a century.

The CC Greek system is a privileged organization for white mainstream students and the members who are not white or mainstream are put on display to share their diversity. I was a Greek for half a semester my first year and the only interest my so-called sisters had in me was to teach them about my American Indian heritage and culture. Of course, I wanted to bring awareness to those people who called me "sister" and I danced for them. I told them of some of the rituals and stories of my people. I did not tell them why I could not afford to pay for my membership fees or even balloons to send to my sorority mother. I didn't want their hand-outs. I wanted to tell them that my uncle was drinking himself to death and my aunt was getting beat up again. I did not like to hear them talk about their ski weekends, new formal dresses or when they got drunk at a fraternity party. After my presentation, they said how fascinating my culture was and they would love to be American Indian. Playing it safe with my heritage did not do anything positive for me or my people. My Greek experience was very negative!

Now I am a junior and before this school year began I went home to visit my family. My seven year old sister had her arms around my neck and said, "Sis, why do you have to go to college?". That was the first time anyone in my family actually asked me that

see "greeks cont." on page 6

greeks cont.

question. I turned and looked at my grandmother who was standing next to me with tears running down her cheeks. I told my sister that I was going to college to learn about the world to help Grandma. My little sister said, "You're going to college so grandma won't be poor anymore, huh Sis?". I hugged her tight and told her, "I'm going to college so grandma won't cry anymore."

I wanted to tell my sister that my grandma was not crying because I was leaving home. She was crying because she was remembering the pain. The joy of her granddaughter leaving home in a "good way" had overwhelmed her. Someday my sister will understand my grandmother's tears just as I understand them. Maybe if white mainstream organizations

understood my grandmother's tears, they would take some "affirmative action". We must get rid of the CC Greek system and prove that we are all different and that this college is truly one of the best. It will contribute to our understanding of what discrimination, racism, diversity and education means in reality. I understand why my grandmother cries when she prays, cries when she looks at her old family photo album, cries when she sings a Navajo song, cries when she remembers her alcoholic husband and son who are gone now, and cries when she looks into my eyes. I remember my ancestors and the blood they shed for me and I do not forget. To me, it is not about the CC Greek system, it is about a new revolution!

"The revolutionary act for positive change on the college is to get rid of existing white dominant systems like the CC Greek[s]"

GREEK REVIEW LOADED FROM START

by Justin Blum

The college's strategic planning review of the Greek system was slanted from the start.

Before leaving office, former President Gresham Riley made sure the Greek review committee would never be able to reach a majority opinion to get rid of the system.

He loaded the committee with administrators who may not be overly fond of the Greeks, but who nonetheless generally thought they should remain part of campus life.

Additionally, the student representation on the committee was unevenly distributed. Riley appointed both the Panhellenic president and the Inter-Fraternity Council president to the commission. He allowed the Colorado College Campus Association to select the other two student members.

I was one of the two students appointed by the CCCA. And I was not pleased to be placed on such an underrepresentative committee; Greeks represent less than 1/4 of the students, yet 50% of the students on the committee were unquestionably pro-Greek.

Had the committee been truly representative, it likely would have reached a majority decision to abolish the system -- or at least make fraternity houses non-residential.

Unable to reach a majority, the committee wrote a series of options. Keep the Greek system. Get rid of it. Modify it. Make it non-residential. Each argument listed pros and cons as if each argument was as equally legitimate as the next.

I often wondered why I spent so many days sitting around a table in Worner with the committee knowing it would not make a recommendation.

Now the ball is in the court of incoming President Kathryn Mohrman and the neo-conservative trustees, many of whom can only see dollar signs when they think of the Greeks.

Forget the system's legitimate negatives. Forget that the committee heard from a number of students of color -- and others -- who told personal stories of being harassed and mistreated by the Greek system. Forget the stories of women who were sexually harassed and gay men who were spat upon.

No, when it comes down to it, Pete Susemihl, a trustee from Colorado Springs, seemed to capture a common concern in the board's recent Student Life Committee meeting.

Greek alums are more likely to donate than non-Greeks, he said, noting the importance of dollar bills to Colorado College.

This argument ought even to offend the Greeks. Susemihl did not herald their charitable work or the perceived benefits of brotherhood and sisterhood.

He wanted their money. Plain and simple.

The final chapter has yet to be written in this ongoing debate. Kathryn Mohrman may truly analyze the Greek system based on their contribution to the college.

Or she may take the path of some trustees: Keep them and milk them for every cent they are worth.

FREE THE HAITIANS NOW!

"I bid you farewell"

by Michael Edward Jung
Yul Eastman

It's been three years since I returned to my "hometown" of Colorado Springs to attend The Colorado College. As a transfer student, I've found the transition to be quite easy, despite the little requirements we transfers have to meet here and there. But now the time has come for me to go.

Undoubtedly, people like the Greeks, Laurel McLeod, Terry Swenson and, yes, even Mr. Roberto Garcia can rest easy knowing that I will no longer challenge their racist and exclusionary policies. For me, that time has past.

But, before I go, I thought I would leave you with some parting shots...I, I mean parting thoughts.

Three years ago I was a quiet, second year student, who transferred to CC from a small "Bible-Belt" school in Kansas to continue my football career. That dream lasted about ten days. At that point, I figured that I would just sit back and get this so-called "great" CC education. I never thought I would ever become interested in "campus politics".

But, unfortunately for the Greeks, Laurel McLeod, Terry Swenson and, yes, even Mr. Roberto Garcia, I found my voice. After many years of ignoring racism, being silenced by racism, and of course feeling threatened by racism, I finally found my voice.

It would be much later that I would realize that I was one of many who had had their voices taken from them by a system of hate, bigotry, and indifference.

"Don't say anything, just ignore them, they don't know any better."

This is how my mother would justify the way she was

treated. But I can't. Not after reading and hearing about how Gordon Hirabayashi, Malcolm X, Angela Davis, Leonard Peltier, Caesar Chavez, and many others have struggled against this racism; have struggled against this system of hate; have struggled against what they believe is wrong!

Now, don't get me wrong, I don't liken myself to these people. But, when I hear that people can't walk safely across the greek

quad without being spit on, or raped in those houses, I have to speak out. I cannot and will not allow these hateful bigots to silence me.

You see, it was with Malcolm that I first discovered my words, and later it was with Maxine Hong Kingston and John Okada that I learned to talk. Their struggle, one of people against an imposed silence, is what drove me to speak out against this racist system we call The Colorado College.

"But where is the racism," people ask? "Show me the numbers," they say!

I have tried, and others have tried, to outline every single racist belief and ideology on this campus. But instead of listening to our concerns, you have belittled us, trivialized us, and dismissed us as the army of the "politically correct". The numbers don't matter anymore. The numbers are there for anyone to see. Even if one

accepts the INFLATED numbers being forced upon us by Pat Munson and others, one can see that ultimately that our argument is right, and that we have a great deal of work to do.

But, no matter what we have done to speak out, we have only been told again and again that "tradition" (i.e. racism) rules on the CC campus, and that we should know our place.

Yes, the struggle continues.

I can remember two years

ago sitting down to talk with the only high-ranking Asian American administrator on campus, Rodney Oto. But now, he's no longer here. You see, when the job of

"After many years of ignoring racism, being silenced by racism, and of course feeling threatened by racism, I finally found my voice."

"Head of Financial Aid / Admissions" opened up, he was passed up for a white man. I wasn't on the committee so I don't know if bias was involved. But, he was a good man, and he isn't here anymore. We have to ask why? If he felt he wasn't qualified, wouldn't he have stayed?

I wonder why it is that there are only TWO tenured faculty members of color! TWO?! Are there really NO "qualified" people of color that can teach on this campus?

We have to ask the admissions office why it continues to ridicule people of color for their efforts to diversify this campus by ignoring us? Why is it that the only two full-time people of

color in that office took it upon themselves to sell-out the same people that have worked so hard to put their sorry asses where they are today. Do you honestly think that 20, 25, 30 years ago they would have let a "hispanic" or "black american" hold an administrative position on this campus? Hell No!

Why is it that I, and that finite minority that share my beliefs, are considered to be imposing a litmus test on people of color? Laurel McLeod is absolutely right, I have no right to decide who, and who is not a "minority". BUT NEITHER DOES SHE; OR THIS ADMINISTRATION; AND FOR SURE, IT AIN'T THAT INEFFECTIVE OFFICE KNOWN AS ADMISSIONS! They forget that simple fact that I am not a Dean, Admissions Officer, or anything else even close. For them, I am just a bothersome little nat that continues to point out their racist policies. Certainly, I don't make the decisions as to which schools The Colorado College will recruit out of! I certainly don't make the decisions as to which departments in student life get the most funding! I make no decisions. The fact is, when THEY recruit in certain areas and not others, THEY are imposing the litmus test, NOT ME!! THEY are the ones creating the campus atmosphere, not me. I am a product of a racist system, not the catalyst of one. They are the creators of this problem!

All that I have ever asked for is an increased recruiting effort of lower class - working class, men and women of color. You don't need to recruit these

see "farewell cont." on page 8

"farewell" cont.

rich-upper middle class, uppity "hispanics", "orientals", "indians" and "blacks". They will come to this college no matter what happens. But, that young African American Woman, from Widefield High School (Colorado Springs), non-traditionally qualified, raised in a single parent home, will most likely not find her way to this school. Why? I don't know. I don't work at the admissions office.

Let me just suggest, that we must find those students whose backgrounds offer diversity at the point where geography, culture, and socioeconomics intersect. These are the true minorities on this campus.

I have to wonder if their isn't some causal relationship between the fact that of the seven students of color who gave speeches at the diversity protest, five can say without uncertainty, that they were not recruited by our beloved admissions office. Five of seven!

Why? I don't know. I don't work at the Admissions Office.

To my critics who have blasted me for "not knowing my facts." Well, what can I say. I've taken no less than twelve courses in American Ethnic Studies. I've attended no less than six conferences that deal with the issue of race. I've been active in both campus and community organizing. I helped to found this newsletter! I know what I'm talking about. I don't have to justify shit to you. You may still be the master, but the whip just doesn't hurt like it used to.

So, I bid you farewell, with these last few comments and questions to turn your stomach or even anger your spirit. In either case I have won. I am no longer silenced by the "forces that be." I have found my voice, and I will continue to offer advocacy to those few who desperately need it.

Finally, let me leave you with a quote that I often read at the end of classroom presentations and conference presentations that I do. For me, it guides my understanding of academia. It is a quote from Joy Kogawa's book *Obasan*. I think it speaks to those of you still looking for a reason to advocate change, or stalling the implementation of fresh ideals. It reads

"Some people...are so busy seeing all sides of every issue that they neutralize concern and prevent necessary action. There's no strength in seeing all sides unless you can act where real measurable injustice exists. A lot of academic talk just immobilizes the oppressed and maintains oppressors in their positions of power."

So, until next time, I hope you will always **FIGHT THE POWER!**

Remember

by Felix A. Sanchez-Edsitty

I must remember and listen to stories

I was born not knowing anymore.

I must learn words of thunder

rolling across mountain roads
from lightning bringing brilliant gifts from above
from rain soaking memory of a forgotten family.

I must not forget Mother

who round-danced with the Sun
on hot afternoon mesas

She swam with the River
and became lost in quick-moving currents

They would gossip, but a goddess is never
ashamed.

I must remember and tell everyone her story.

I remember brothers who went to war

for the sake of a people
for the sake of a peaceful
place

killing mythological giants
sparing the lives of death
disease
destitution

Triumph is an old song and Twin Heroes

are not here to help me fight
giants in a new age of
fear

Stories are battles waged on Dine tongues.

I must remember to tell my story

a story of survival.



"Do you know what it is like?"

by Jonathan Owens

Do you know what it is like to be a "minority" in America? Do you know how hard it is not to be accepted because of the color of your skin.

To me, being a minority in America is having to eat the food provided by the U.S. Government. I have talked to a couple of minority students on The Colorado College campus, and they say that they do not consider themselves to be minority, because they have never been subject to the ethnic differences of most minorities. These minority students come from cities with over 200,000 people, they do not know the hardships of being confined to an American Indian Reservation, where jobs and money are limited. Some say they are not discriminated against nor have they ever been, which I think is

ASPARAGUS IN MY VULVA

Stacey Marie Smith

Push and squeeze sweet thing
 Push and squeeze sweet thing
 push and squeeze
 oooo ahhh
 mix and stir your green stems
 till they melt on my in my hot
 p u s s y.

All you give me are lemon gardens
 plum trees purple chalky covered spiny branches
 branching out
 reaching out to my
 brown and pink...

By the radiator in the corner God hid my
 man among the asparagus crowd.
 He thought I would get lost before
 I got there
 to those green woods in search of...

What did I, could I find
 but a note from God...
 something about good luck, good life
 good thing you won't get good.
 Get it?

Asparagus green against my hot
 my red and black and brown vulva.
 Don't YOU wish you could crawl in
 and find me cause I'm lost in this
 asparagus crowd that God lost me in
 since I said "hey what about this child of yours?"
 Have you forgotten that between then and now
 puberty and my full set of WOMAN tits
 you didn't give me any one to share
 the damn time with in Your garden of green long stem
 passion."

because they have been too influenced by the dominant white society. These minorities, in my view, have lost their cultural identity, and their roots to their past. This loss in identity is what keeps me and a lot of minorities from assimilating into the hegemony. The minority students who have not been discriminated against have not known the prejudice or racism against their own culture and ethnic group. They do not have the sense to be proud of their heritage or their identity and to object to the way their brothers and sisters are being treated.

I come from an American Indian Reservation, where I live with a family of five, whose yearly income is less than what it will cost to attend CC next year. I am one of those people who eat the U.S. Government food, and am considered too "rez'd out," or

have spent too much time on the reservation and being poor, to buy the "real" food. My own people are prejudiced against me! They do not know that my family has seen it's share of alcoholism, child abuse, and death: either mentally or physically. I hear it so many times, that I'm too poor to eat real food or to buy the brand name clothes. Well I have news for them. I am attending a \$20,000 a year institution on scholarships and grants I worked my ass off for.

Some people wonder why diversity is important. They do not know because they have never been suppressed, they might have never eaten or tasted the government cheese. Why do we as minorities have to blend in with the dominate white society, why not be accepted as who we are? The hegemony claims it would like to learn about

different cultures. American Indian tribes welcomed the white man half a millenium ago, and what has he given in return? Five hundred years of silence, oppression, confinement, and death.

I would not like to have people tell me I am wrong or that they know how I feel, because they do not. I grew up as a statistic, just another person in poverty on the reservation.. I have grown up to learn that cultural identity is important. To the people who disagree, I would like to say, that you don't know how I have lived or how I think. You don't know shit. Don't tell me that you think diversity is important. I have had too many of my ancestors slaughtered because they wanted to be who they were.

Strength

Felecia Rose Caton Garcia

I know she was a baby
 wrapped in rebozos, sleeping on freshly dug
 graves while skeletons danced. I know she was a girl
 who followed southern winds, searching for white
 amaryllis, ruby coxcombs, wild purple orchids, green leaves
 for which I have no names. Full moons found he awake
 and restless, the willow trees by the river
 whispering deep earth secrets, soft and low, all night
 long.

Later, Catholicized, living in East Lost Angeles,
 she learned that old magic only grows stronger.
 out of her big stomach came seven children, hunger
 and knowledge, which she would never confess to
 the fat gringo priest at St. Andrew's. Sometime,
 I know, toward the end, drinking mescal, she made love
 to Tlaloc and gave birth to her first granddaughter.
 Corn gods danced her toward death and used the holy water
 to rinse their feet of dust while she lay in her coffin.

Grandmother, I have been so cold in this new land so close
 to Aztlan. Some nights I dream of suffocating on yellow
 marigolds, filling my mouth, nose and eyes, and awake, afraid
 to find Xochiquetzal singing dark harmonies outside the window.
 When she comes will I be able to reach beyond her to feel
 your strong veined hands smelling of sage and tortillas?
 Grandmother, I have been so cold.
 Will you wrap me in your red sarape and carry me these last miles
 home? Young and bleeding, I am tired and sick with a longing.
 When I close my eyes I see strangers, hear words I don't
 understand, am someone I have never known. There is too much
 space for these dreams to grow.
 Grandmother, I am cold, and sick with longing.

Fighting Sober

by MacArthur Jones

"Say buddy, can you give me a quarter?
I need another order."

Get the fuck away from me
I don't respect you can't you see
I'd rather give my money to good will
Than to see another bottle kill
I don't want to see your face anymore
I am tired of seeing your kind, my eyes are sore
Come back to me again, I'll kick your ass
So if you see me, you better just pass

Eye see my People drinking their lives away
Day after Day
This horror to my mind won't seem to fade away
Take it away

My People once lived in harmony
their dreams are now just a memory
Since the colorless people
Came to our Lands
We have seen the Evil
They do by their hands
Been rebelling against those mournful times
We have been paying for their crimes
They introduced us to alcohol
The wicked bottle is our downfall

Voice:

"The truth is, I have been there
My life and my dreams have vanished in the air
Had a family, a job, and a life
The bottle just gave me nothing but strife
Day after Day, I drained myself
For I was the only one and no one else
I have seen people look at me
With their disgust of my misery
I hated them for their eyes
I hated them for my cries
They have led me to drinking
For years my life's been sinking
Then one Day I was walking to the liquor store
I saw my reflection of what I had to atone for
I could not believe it was me
I threw a rock for I didn't want to see
What have I done to my life and dreams

I can still hear those violent screams"

Voice of the Drunk:

"Can I dive into your skin
Hide behind your identity
See what you see
Live your reality
My People of the past
My culture of mast
Now and still victims of Today
The past will not fade away
My forefather's memory
The Land of harmony
Now painted with White
It is an eternal fight
The World has changed
The blanket is no longer full
The water is impure like the one in this bottle
The air is hard to breathe
The sun is near
The moon is far away
The Land is burning
Life is ending
That is why I drink!"

Don't need your words
Those speeches are not heard
I have been your kind
But I opened my mind
Change or you will be rearranged
Take this quarter and drain yourself for change
Soon you will open your eyes
And hear The Old Ones cry

Live your life
Your problem is rife
but it is not our way
The Indian way
Fight sober
Until it's over...
Over!
We have been fighting history
We have been fighting race
We have been fighting Words
We have been fighting the World
And another problem to fight for
Never can we live in peace!

YOU'VE ASKED FOR IT! YOU'VE WAITED!! YOU'VE WAITED!!!
NOW IT'S HERE!!!! YOU'RE OFFICIAL "BLEEDING HEART LIBERAL"
 "LEFTIST," "P.C.," "MARXIST,"
 "SOCIALIST," "UNDEMOCRATIC"
BUMPER STICKER!!!!
GO CC HOCKEY!
 AND TAKE THE GREENS WITH YOU!!
 NOW AVAILABLE!
ONLY \$19.95
 (HEY! THE MOVEMENT AIN'T CHEAP! THE FEAT BOYS GET ALL THE MONEY!!)

I am . . . I think I am . . . I don't know

by Montell Taylor

If no one else shares your culture, do you have an identity?

Lets **imagine** the time period is May 1993 and there has been a demonstration for diversity at Colorado College. Around the same time, eight prospective students are visiting the college. All have been accepted and currently have CC as their first choice. Their tour group was made up of two people from each historically oppressed ethnic group:

- 1) Native American: a male from Oklahoma and a female from New Mexico (both from reservations).
- 2) Asian American: two females from San Francisco.
- 3) African American: a male from Philadelphia and a female Washington, D.C.
- 4) Latino: two males - one from Albuquerque and the other from El Paso, Texas.

Each prospective has different religious beliefs, history, psyche, and language. The only similarity they have is that their all from highly concentrated ethnic areas.

Do these young people have an identity?

First, I must define identity: "the state of remaining the same one as under varying aspects or conditions." Identities are developed through values. All cultures, regardless of race, are concerned with who they are and where they come from. The acquiring of cultural history lays the groundwork for values, which creates an identity. I might add that culture can be classified as race, religion, or family (I'm sure there are many others). In other words, it is the area of an individuals life where values are created. However, it is how the individual uses his values which creates a true identity. For instance, the American ethos dictates individuality and individuality is manifested through Capitalism. This "American" value allows and individual to be seen as "one" through the eyes of others. On the other hand, many African Americans for example, and who are disproportionately represented in the lower socioeconomic classes, are quite the opposite; they develop pride and integrity by remaining within themselves because to be "one" would mean to be white. The eyes into which they look are their own because that is all they see within their segregated neighborhoods.

August 1993 - Freshman Orientation

Four out of the eight students enrolled at Colorado College - the two Native Americans, one Asian American female and the African American male from Philadelphia. They each saw the block plan, the location of the college, and the size of the college as valuable factors in choosing CC. The two Native Americans had been told when recruited that Colorado College has the largest enrollment of Native American students among liberal arts institutions of comparable size. However, upon arrival, they read statistics stating there were only twenty-two (Asian American 55, African American 34, and Latino 106). The Asian American female and African American male were also appalled by the small number of ethnic minorities. While conversing they all began to remember the demonstration for diversity that was held during their visit. They also remember what one minority student said in response to the demonstration: "There is definitely a need for more minorities on campus. Hopefully this will wake up some people in power (i.e. board of trustees). Most visitors probably look at CC and think Jim Crow is still in effect." However, they saw themselves being at CC to get an education, not to diversify.

Do these young people have an identity?

May 1994 - End of the year minority picnic

The four freshman who came together in August are now sitting at a table talking about the past school year. Each person mentions how CC has definitely been an experience and that they wish there were more minorities on campus. Unfortunately, however, three of the four surprise each other by explaining that they are transferring for the same reason. The one who is staying responds: "I too share your disgust but it is important that somebody does something to change the present situation." One of the women who is leaving explains: "I am different than everyone here. The only people who understand me are you, but even with that, I have to start looking outside myself and to others for guidance, acceptance, and above all individuality. This might mean grabbing a Frisbee, some sandals, and a tie-dye t-shirt. But no longer would I feel out of place or question my identity . . . because I would have a new one. I would have completely integrated myself into the Colorado College society. Good? Bad? You be the judge. It's just not for me."

Does the last student have an identity?

"Silencia et Disciplina"

by Uta Lechtenberg

Everyday I see them walking,
many hundred faces moving,
crossing my ways on this campus,
never really meeting me.

All their moving 'round this college
hasn't yet achieved to tell me
that it's living under its surface
of four tigers at the flagpole.

And they cast their eyes on heaven
where, they think, the knowledge flows from
right into their minds of children

caring not about the world.

So the ties among them wither.
They don't recognize each other
running faster, jumping higher,
leaving all the world behind.

Yes, some try to make a change here,
and they do, and make, and fuss.
But I can't see any essence
that's distilled from struggles past.

What can bind us all together,

match our struggling and our thoughts,
so that we can make a difference,
work together, face our world.

Now, I can't see people working
on this vision. I'm the fool.
It's so hard to keep on asking;
silence is slowly smothering me.

And I lose the words I once knew,
that I loved, and that I shared.
But the music keeps on flowing,
says I'm living, not yet mute.



**FIGHT THE
POWER**



FIGHT THE POWER

Fight
The Power

Volume 3, Number 1, Spring 1994

RACISM HITS...AGAIN!

Fight The Power becomes victim of fascist CC atmosphere

by FTP Staff Writers

The racist atmosphere of The Colorado College so often discussed in *Fight The Power* reared its ugly head in an all too common form earlier this school year. In September of this past semester, more than three hundred copies of *Fight The Power* were stolen and tossed into urinals located in the men's restroom of the Worner Center.

This event brings to mind the Nazi-like practices of the "morally correct" fascists that controlled college and university campuses prior to the 1960's. Apparently censorship is making a come back here at CC.

Stacey Smith, co-editor of *Fight The Power* says that "before we can address the issue of censorship towards *Fight The Power*, we need to ask ourselves as a campus community, what kind of environment has created individuals who think that censorship is a reasonable solution to understanding diversity. This school preaches diversity, but the student body does not get it. It's not about censorship, it's about opening up your mind."

Smith's feelings were shared by Sonlatsa Jim-James, also a co-editor of *Fight The Power*. Jim-James expressed the feeling that this incident was "another example of a certain group of people on this campus trying to keep us silent. There is a voice out there that is telling the truth about the CC

campus, or at least has a view that people don't want to face. They want to quickly silence it...people just don't want to hear the truth, they want us to be quite, and submissive. They don't want us to rock the boat."

This event and many like it have gone relatively unnoticed as the mainstream sources of "news" on the CC campus have spent more time concentrating on the positions taken by *Fight The Power* staff, editors, and guest writers, than the harassment they face.

Devon Pena, professor of Sociology at CC, pushed the Gresham Riley administration to publicly denounce racist attacks on the newsletter shortly after its founding. Riley responded by publishing a letter of support for free speech in the school's other media source.

Of this recent event, Pena could say only that "racism is a piss poor excuse to trash on peoples free speech rights."

The President's office could not be reached for comment.

One student who wished to remain anonymous said that "the President's Office has a responsibility to act. All the talk about diversity this, and diversity that, means absolutely nothing when students can be harassed and threatened in the way that people associated with *Fight The Power* have."

The arguments and the controversy are not new ones. Students of Color on the CC campus have complained

vehemently about the atmosphere of hate that pervade intellectual and student life. Aside from the establishment of the Office of Minority Student Life, the administration has given very little notice to the concerns of student groups and student leaders.

Fight The Power is the creation of several past and present student leaders who saw a need for an alternative perspective to counteract the domination of school sponsored media. Current editors of the newsletter call it a "grass roots, progressive coalition, dedicated to talking about, and starting talk about the issues of People of Color, Bisexuals, Gays and Lesbians, and those of the Jewish faith."

In its three years of existence, *Fight The Power* has been no stranger to controversy; including taking unpopular views on issues like the Greek System, Division I Hockey, and the administrations commitment to diversity.

These events have caused a great deal of problems, which have led to a number of letters being written to the school sponsored newspaper.

In addition, members of the newsletter staff report being threatened over their positions. Copies of *Fight The Power* were torn apart and littered throughout the Worner Center on more than one occasion. ♦

What is Fight The Power?

In an effort to better facilitate the needs of the historically underrepresented peoples of The Colorado College, we are pleased to bring you *Fight The Power*. We are a newsletter open to all persons with genuine concerns or comments dealing with Chicanas/os, Native Americans / American Indians, African Americans, Asian Americans, Bisexuals, Gays, Lesbians, and those of the Jewish faith. Any sincere submission dealing with these subjects will be printed. Acceptable formats include news articles, editorials, essays, poetry, sketches, cartoons, etc..

Handwritten signatures: "LARRY" and "MARTIN / JEREMY" (written upside down).

Fight The Power Editor Has Stories Published

by FTP Staff Writers

Sonlatsa Jim-James, co-editor of *Fight The Power*, will have two short stories published in an upcoming anthology entitled *Reinventing The Enemies Language*.

Jim-James, a senior Anthropology major, was asked to submit the two stories for publication by co-editor Joy Harjo, writer and professor at the University of New Mexico, Albuquerque.

The book is a collection of short stories by established and emerging Native American women writers. Another writer who may appear in the anthology is Elisa Arviso, who is also a senior at Colorado College (at the time of printing, *FTP* could not confirm that Arviso had met all of the publication deadlines).

Jim-James calls the opportunity "her first step into the world of respected writing."

Jim-James first met Harjo in the Spring of 1991 when

Harjo came to teach a class entitled Native American Writers. Both Arviso and Jim-James impressed Harjo with their unique and talented writing styles. So much so, that they were emphatically welcomed to submit stories.

Jim-James will submit two stories: "Coyote and Cougar" and "Dine' Way". According to Jim-James both stories "deal with personal trials, tribulations, and experiences". And although they center around her life on the Navajo reservation, they "have some universal qualities to ethnic women".

The book is due out later this year from the University of Arizona Press. Two Red Horses, Inc. in Albuquerque is handling the editing, along with guest editors Joy Harjo, Gloria Bird, Patti Blanco, Beth Cuthand, and Val Martinez. ♦

ENTER BEAUTY

DANCE FOR ME
 IN THE UNTOUCHED SKY
 PERFORM FOR ME
 THE SACRED RITUALS
 WHICH ONLY THE HATAATLI KNOWS
 BRING ME THE RAIN
 AND THE FOUR SACRED WINDS
 PAINT MY SACRED SYMBOLS
 HEAL MY INJURIES FROM THIS LIFETIME
 SMUDGE ME WITH YOUR WISDOM
 AND PRAY FOR ME HATAATLI
 I HAVE LOST MY WAYS IN HARMONY
 MY HEART IS ACHING, MY MIND'S BLIND
 AND MY ESSENCE IS IN A DISTANT VOID
 TODICHINI IS WHO I AM
 HALTSOOI IS WHO I AM FOR
 BRING ME BACK TO HARMONY
 IN TOUCH WITH THE HOLY PEOPLE AND MOTHER
 TOMORROW I WILL PRAY TO THE FOUR SACRED MOUNTAINS
 AND WALK IN BEAUTY ONCE MORE
 I WILL WEAVE MY BLANKET OF LIFE
 AND COVER MY MOTHER'S WOUNDS
 I WILL SPRINKLE HER ASHES OF POLLEN
 ON TOMORROW'S DAWN
 I WILL LIGHT MY SAGE FOR FATHER
 AND SMOKE FOR THE HOLY PEOPLE

YESTERDAY WAS MY BIRTH
 TODAY I AM BORN AGAIN

ENTER BEAUTY

poetry submitted by MacArthur Jones

Columbus Revisited

by Elisa Tsosie

"Go home!"

"Custer should have killed all of you!"

"Damn you Indians!"

"You're sick!"

These were all said last year by a majority of people when a couple of Native American students rallied at a march in the city of Phoenix, Arizona. They were also threatened by city police who said they would spray them with mace and arrest them.

Christopher Columbus did not discover America, therefore there should not be a national holiday because of him. The history books reported that there were about two million Native Americans when Columbus arrived in the West Indies, but there actually were about thirty-one million. He brought death, diseases, destruction, murder, and shame to our people.

They called themselves Christians, but instead they killed and destroyed Native American culture and language. Our people were unable to speak their own language to themselves and to other people. They tried to convert our beliefs to their white god. We have our own beliefs and customs. We pray and accept the Great Spirit in our different societies, who brings warmth, understanding, and peace to our tribe.

Today we're wearing white men's clothes, but inside we are still Native Americans. We should be proud of who

we are and what we are. In the past when our parents' parents use to attend boarding school, they use to get punished for speaking their own Navajo language. Like this lady said, "they were told that if they couldn't speak English then they shouldn't speak at all." Then she said they were told not to talk about their families or life back home. The children who continued to speak Navajo, had their mouths washed out with soap. School staff cut off the long beautiful black hair of the Navajo girls and made them into square helmets. The boys had their heads shaved into styles called crew cuts.

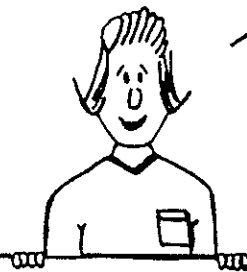
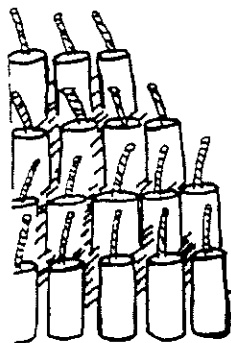
Some people, like the Italians, think of Columbus as a hero, and from my understanding a hero is a man noted for his special achievements. From what it looks like he was never a hero; what he did to Native Americans is what Hitler did to the Jews. Christopher Columbus is nothing to Native Americans all around the U.S.. He was lost when we found him. Therefore, I think we should abolish Columbus Day and make that a day to remember for ourselves, because we were here first and we did discover America. ♦

[Editors note: At the time this was written, Elisa Tsosie was a first year high school student living on the section of the Navajo Reservation located within the geographical boundaries of New Mexico.]

Who really paid the bill for inaguration?

Sorry... we do not offer a
class on Asian Americans.
Apparently the Board of Trustees
said we do not have money.

BUT, please take
a complementary
inaguration
mug!



REGISTRAR'S OFFICE

Guest Column

The real victim: MULTICULTURALISM!

by James Atma Jr., President, UCCS MEChA

Recent comments about multiculturalism have been full of unsubstantiated claims. It is typical of the mentality that dominates modern social political ideology and should serve as a perfect illustration as to why we need a multicultural curriculum so desperately. Social conservatives misstate the truth about a multicultural ideal by presenting misguided perceptions and claiming that these perceptions are true characteristics of multiculturalism.

To begin with, the mythical melting pot theory is a political ideology; one that is distorted and inaccurate. Ethnic minorities have tried to assimilate, by dropping their culture and language (not always by choice). But, even though this "baggage" is dropped, the dominant group still refuses to allow these various groups to enjoy equal and full participation in society on the basis of skin color. It is then NOT true that hatred or violence is the reason that different ethnic groups do not successfully assimilate into the dominant group. It IS true, however, that racism, which is institutionalized into the fabric of American society, restricts ethnic minorities from enjoying equal access to society's resources, equal participation in all aspects of society--political, social, and economic--and assimilating.

The most disturbing claim being made is that groups with unique cultures or "subcultures" are actually "creating their own fantastic histories based not on archaeological research put political invention" (editorial, THE SCRIBE, UCCS, January 1994). In other words, Chicano history or Black history is unreal, fantasy, and exists only in the imagination according to social conservative thinkers.

In reality though, history is written from the perspective of the conquering group. The production of social scientific knowledge about cultural groups using the methodology of white social scientists has resulted in the distortion of the truth in regards to the particular group's history, existence, conditions and experience. It is

common that the dominant group or superior group only studies the inferior group(s) when they want something. What has occurred is the development of new social science perspectives that are questioning the superiority of western ideologies.

For many groups this new cultural consciousness has led to a realistic review of history as it exists in the minds of dominant group scholars. But far from imaginary, the lives and stories of people of color on this continent are very real!

So then, we, as ethnic groups are not vilifying Eurocentric origins, but rather struggling against an oppressive majority and institutionalized domination.

The notion that if we identify ourselves as Chicano, African American, Asian American, or American Indian instead of "American," we are advocating cultural superiority is nonsense. And by claiming that by defining ourselves results in the violent seeds of hatred being sewn is ludicrous.

There is no reason to justify any group abandoning their identity or sacrificing their cultural integrity to become part of the status-quo. Who does one group think they are to question an individuals membership in an ethnic group? Who has given a member of the dominant group the righteousness and authority to define the members of an ethnic group whom that person has no knowledge of or experience being part of (that group)?

By asking "why can't you people just be American," is in itself a contradiction by advocating cultural superiority. Using the same reasoning, why can't YOU people just be Chicano?

Therefore, the grossly misguided perceptions that social conservatives present are solely based on racist ideology. It is then suggested that instead of projecting all the blame for fear and ignorance onto multiculturalism, quit scapegoating and become aware of the real issues, the real problems, the real causes, and maybe then we can successfully find the real solutions. ♦

"When people of color and other subordinated groups come together to talk about redress I know that it makes powerful white folks nervous. I know that they are worrying that we are comparing notes, that we are talking to each other about the shared experience of American racism, that we are thinking hard about theory and strategy that will enable our shared struggle for self-determination within our own communities and full participation and shared power in the institutions of the larger community of which we are all a part."

Charles R. Lawrence - speech entitled *Beyond Redress: Reclaiming the Meaning of Affirmative Action*

"Spirituality"

Our people came from a hole, a circle: the underworld,
 First Man and First Woman were fully clothed,
 Our four-legged brothers and sisters talked to us,
 One of my grandfathers was a lizard,
 The eagle is the spirit of our people.

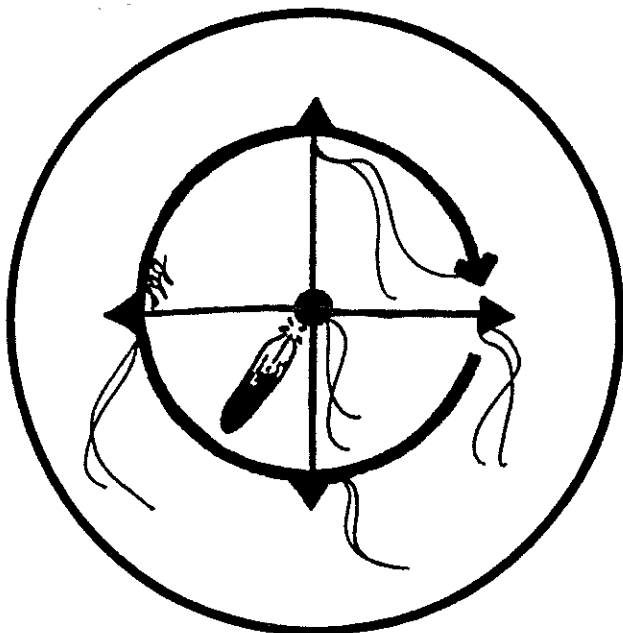
I think the circle, I talk the circle, I live the circle,
 I am the circle.
 Talking God, Mountain Gods, Holy People:
 our ancestors, the Spirits I pray to.

Breath, heartbeat, drumbeat, life...
 I am my mother, born for my father,
 I am this earth, born in this struggle.
 Our ancestors are watching,
 the circle is broken.

The circle is broken,
 people called Kings and Queens
 words like "indian", "savage", "redskin"
 ancestors who died in heartache and anger
 our people lost in the struggle.

The ancestors are watching, they are sad.
 Forever the struggle will be upon our people.
 Think the circle, talk the circle, live the circle,
 we are the circle.
 The spirits are listening, take a stand,
 believe in the fight.
 Our people came from a hole, a circle: the underworld...

poetry submitted by Sonlatsa Jim-James



**"There is not only
 violence in the slum but
 there is also the
 violence of the slum...
 There is not only
 the violence in the
 prisons and jails but
 also the violence of the
 prisons and jails. It is
 hard to take white
 Christians' appeals for
 nonviolence seriously when
 they are so selective about
 their definition of violence."**

James Cone - Speaking The Truth

"THE POWER"

Why do you stare at me?
 What is it that you see?
 Is it my long hair?
 Is my brown skin so rare?

You ask me for "the Native American" perspective.
 You ask me to answer for a collective.
 You ask me to tell you a story.
 OK, A mountain is now a mine quarry.

Telling us our behavior is "inappropriate."
 What are you trying to perpetuate?
 Have you singled out our brown skin?
 Is showing it so great a "sin?"

You try to keep us under your thumb.
 Do you think we will succumb?
 You try to silence our voice.
 Try to give us no choice.

We are not yours to proclaim.
 For you, there is much to gain.
 You rise up in your tower.
 We rise up, to fight the power.

poetry submitted by Jonathan Owens

Braids, and Other Private Things

by Stacey Marie Smith

About hair, author Diane Ackerman writes, "hair deeply affects people, can transfigure or repulse them. Symbolic of life, hair abolts from our head." The reason why I use this quote is because I anticipate more than a few of you reading this piece will dismiss the subject of hair as "trivial". When in fact, hair plays an integral part in all our lives. It identifies us with our ancestors, giving us a foundation on which to expand. We wash, comb, bush, perm, trim, color, curl, and straighten it. Our mothers preserve it and we give it away to lovers. Therefore, do not for once think that hair is irrelevant to who we are.

The day was as chaotic as any other when I pressed my way through the greatest of all social vortexes, The Worner Center. My mind was focused on one thing and one thing only..."get your mail and get out!" It was then that I heard my name being bellowed from across the stairs by two women shouting at me. One saying "Come here and win me a bet." The other "Yeah, come over here." When I got to that spot, one woman said "Tell her your hair is real," While the other woman shoots me with "yeah, tell the truth." I thought "what truth?" The TRUTH about how black women are co-conspirator in their own oppression or the TRUTH about why white women are obsessed with how a black woman's garden grows.

This white female (remaining unnamed) had been bugging me since I came back from Chicago about the intricacies of black hair care and styles of braiding. How long does it take to braid? How long is it unbraided? Do you take your hair down to wash it? Why did you color it? My initial response to all these questions was a disire to shout "fuck you bitch, none of your goddamn business." Instead, I opted for my usual generic reply by bidding her "adieu" and going on my merry way.

This whole event was right on the heels of yet another excrutiating experience. A painfully ignorant administrator type approached me and began to take off my baseball cap. "Oooh, let me see...most black

women wear a hat when they are trying to hide the fact that their hair is not their own." What the hell was this about?! Had she lost her mind? Smoking crack? What?! I thought "how would she feel if all of a sudden I began to pull down her panties saying 'sometimes, white women wear panties to hide the fact that the hair on top of theirs heads is not the color they were born with'." I know how she would have felt. Shocked, humiliated, and infuriated at me, justifiably so, that I invaded her space without forethought or respect.

What is it about our society that says black women are not entitled?

We are not entitled to our cultural identity, our bodies, our lovers, our sprituality, our beauty, our lips, eyes, noses, or ourselves. I have noticed in what spirit a black women's beauty is most assaulted...when the people around her attempt to put her in her place by trying to invalidate a portion of her being. Listen carefully to the discussion about black women, myself included, and you will hear how white women and white men try to figure her out. Us out.

I have seen beautiful sistas stroll by with a confidence in their stride and it does not matter if her hair is straight, curly, long, short, braided, unbraided, partially braided or straight up natural (it's what we brown folks call an afro) and you will hear numorous voices..."I hear they wear weaves, those extension things that they get sewn into their scalps cause you know that is not her real hair." I am astounded at the amount of conversation devoted to deconstructing African American women on this campus on the part of students, faculty, and yes, administration. Yet, more appalling are the black women who abet the entire cultural assault. Best eximplified by self proclaimed authority on all black women, Shaharazad Ali.

In her book, The Blackman's Guide to Understanding the Black Woman, Ali gives validity to an already dangerous stereotype of black women who

wear dreadlocks. Ali states that "the actual major benefit for the Blackwoman who wear 'dreads' is that she does not have to take proper care of her hair. No matter what kind of African science she expounds-she is just lazy and has found a way to practice her laziness in the name of being cultural." (everything in this quote is accurate. Including the grammatical errors). (Ali 16).

It destroys a part of my being everytime I read or hear of black women who believe that they are not entitled to respect. Some black women have accepted this notion that we have no value whatsoever. These black women believe that, as a whole, we are not beautiful. The question is why not? The media does not believe our bodies and hair are worthy of praise unless we conform our sacred strains and our bodies to the standard by which white women are judged. It is these black women who are conveying the message that we deserve to be mistreated. These women feed on the kind of competition that white men have constructed for white women and that is a continuous cat fight over men. It is a way of making men feel important. If two women can fight over him, his wet dreams will disturb him none. These so-called sistas sell us and themselves out by spilling over with stories of our bodies when the lights are out in our bedrooms and it is just us. And there are some brothers who do the exact same thing but feel they are justified because Dr. Dre, L.L. Cool J., and other supposed "down" contemporaries say that black women have no VALUE AT ALL.

On television we see black men leaving their families for the love of a white woman (this country has traded the fear of the black penis for the compromise of the white woman and she says nothing). If it is a black woman involved with a white man, she becomes the sell-out whore who is sleeping with the enemy. I had a male roommate in Chicago who said to me once, "now that we are in a city full of brothas, I don't want to see you with a white man." I was mortified. First the assumption of ownership is in itself repulsive and second, this was

coming from a man who in all of the two years I have known him (of him) have never seen him so much as hold a conversation with a woman he was not trying to fuck and it was not a sista he charming.

It is events like these that make black women accept the present condition as something we deserve. Recently, I dated a man who tried to justify his rude and insulting behavior as being respect for my feminist ideologies. He claimed I was imposing my ideas of gender roles unfairly upon men when all I wanted was to be dropped off in front of my home instead of the median in the center of the street at 3 o'clock in the morning in December. Imagine trying to explain to someone why you deserve no less than what they are willing to do for any friend. Then of course I am then the one who is being obnoxious, overbearing, and even violent when I point these things out to the perpetrators.

It seems that on this campus, as well as in the rest of our country, black women do not deserve a single shred of respect from anybody. And if we get it we are made to feel as if we should be forever in debt to those who give it to us. Well, not only do we deserve to be treated well but it is long overdue. We must recognize in ourselves the right to respect our minds, bodies, and spirit in the context of African American culture and no one has the right to dissolve us to a more "manageable" state. Not our professors, other students, or ourselves.

Once, just like white women, we were queens and we must command that respect. Every time a sista puts down another sista's hair to all her white friends, she has in effect made herself less significant and has given the message that it is alright to be devalued. As far as white women go, we need to say "fuck off about our bodies and our hair. "A compliment is one thing but a social interrogation into how we define ourselves is inappropriate and none of your business." The next time I hear or see it going on (you dipping into our business) I will be more than glad to educate you one on one, administrator or not. ♦

"America isn't a lie, it is a disappointment."

Samuel Huntington - *American Politics: The Promise of Disharmony*

Debbie Saito Resigns

Departure raises questions about Asian American representation

by FTP Staff Writers

Amidst scandal and intrigue paralleled only by the wildest episodes of afternoon romance T.V., Debbie Saito, Tutt Library's Archivist resigned late last summer. Saito's departure again raises questions about The Colorado College's commitment to maintaining a diverse administrative and faculty staff.

While here at CC, Saito worked as advisor to the Asian American Student Union, as well as offering advocacy for Asian Americans on the Minority Concerns Committee.

Sighting ethical concerns, Saito handed her resignation over to acting CC President Michael Grace.

In conversation with Saito, it was learned that her concerns surrounded the handling of the Spencer Penrose Papers, a collection handed over to the college by the El Pomar Foundation. El Pomar just happens to be one of CC's largest monetary contributors, helping to support, among other things, the hockey team and assorted "scholarship" funds. Apparently, the El Pomar foundation gave the papers to CC, then changed their minds and asked to have them back. Michael Grace, not consulting the faculty as is commonly done, obliged the El Pomar request and directed that the papers be returned.

Saito took issue, feeling that we should not allow large contributors to simply dictate policy to the college. The issue could not be worked out, and Saito, sticking to principle, resigned.

Whether Michael Grace or El Pomar acted in an honest, or even thoughtful manner is not the issue. The point is that The Colorado College is again in a situation in which there are no Asian Americans able or willing to offer advocacy for the concerns of Asian American students.

American Ethnic Studies advocate Devon Pena has cited the need for an Asian Americanist, pointing out that the current scholars of Ethnic Studies at CC are not adequately versed in the field of Asian American studies.

This position is a vital step towards making the American Ethnic Studies Program complete. Without Asian American representation, the program will eventually lose the comprehensive principles it was founded upon.

According to the CC registrar, there are no classes being offered specific to Asian Americans during the '93-'94 academic year. In the past four years, there have been only three classes taught. One of these classes, Introduction to Asian American Literature, was offered twice through the English Department. The one other class, Asian Americans in U.S. Society, was offered through the Asian Pacific Studies Program in association with the Sociology Department. Currently, there are no full-time Asian American Studies professors employed at CC. Likewise, there is only one Asian American administrator employed by the college. ♦

"Colorado College is again in a situation in which there are no Asian Americans able or willing to offer advocacy for the concerns of Asian American students"



ATTENTION FIGHT THE POWER READERS:

FTP

Anyone, and we mean anyone, who can write thoughtfully about the issues facing underrepresented peoples in this country should contact us, because we could sure use some more voices. *Fight The Power* has been through a lot (threats, racist attacks from our own people, really bad press coverage, and censorship; to name a few), and we are still around to talk about it. But there is one thing that potentially could bring an end to *Fight The Power*: lack of interest. Not from our readers, but in the form of reporters, columnists, artists, poets, etc.. We simply need more voices to make this thing continue on. Now, we know that the spirit of progressive change on this campus is not dead, so drop us a line and let us know if you're truly interested in making a difference!

SEND ALL CORRESPONDANCE TO THE OFFICE OF MINORITY STUDENT LIFE!

Sheriff Barry Under Fire

Ex-deputies attest to environment of racism and sexism

by FTP Staff Writers

Sheriff Bernard Barry of El Paso County is under fire amidst accusations that he sets professional standards that tolerate racism, sexism, and financial waste.

The Colorado Springs Minority Coalition called a press conference on Saturday, March 12 to discuss the allegations.

Carlos Sanchez, a former deputy with El Paso County, cited an incident in which he was referred to in a public setting by Barry as "his wetback". Despite Sanchez' pleas with Sheriff Barry and his staff to discontinue this humiliation, the remarks continued to spill from Barry in the work place.

Deputy Sanchez' deputy ratings continually dropped off after the public degradation began. He was eventually forced to resign.

While with the county, Sanchez was continually reprimanded by the Sheriff's staff. His performance was referred to as substandard.

However, two of Mr. Sanchez' former supervisors stepped forward to make it very clear that Mr. Sanchez was anything but a substandard employee.

Retired Lt. Francis McCargar called Sanchez an "honest and hard working individual". He also pointed out that Sanchez often worked overtime, without compensation, when the office was understaffed. Retired Sgt. Lloyd Peterson said that there "was never a question of [Sanchez'] character, disposition and honesty".

Another former deputy, Douglas Lockett, also commented saying that members of the Sheriff's staff referred to him as "chocolate". And, on a number instances, members of the Sheriff's staff referred to African Americans as "niggers".

The acts of discrimination went

"on a number of instances, members of the Sheriff's staff referred to African Americans as 'niggers'"

beyond people of color and also encompassed women. Sandra Anderson made it clear that being a woman in the El Paso County Sheriff's Department opened the door for a great deal of ridicule.

Anderson said that Major Holley Bradley, Sheriff Barry's top staff member, referred to women in a less than appealing manner. Bradley insulted women by "comparing their ability to handle a gun, to a monkey having intercourse with a football."

Witness after witness corroborated the feeling that the El Paso County Sheriff's department is one riddled with threats, intimidation, and a relatively high level of unprofessionalism.

Witnesses attest the fact that taxpayer dollars are being wasted on car washes for Barry's special staff, among other things. And, the county is being forced to pay thousands of dollars in the form of lawsuit losses.

At least two of the individuals speaking at the press conference were in a position to "win" lawsuits against the county for discrimination, but chose not to sue. Sandra Anderson was simply afraid for her families welfare. Douglas Lockett said that it was not fair to penalize the people of El Paso County for the work environment that Sheriff Barry creates. Likewise, he said that he would not be able to publicly condemn Sheriff Barry had he sued.

In this election year, the Minority Coalition feels that it may be necessary to organize the people of El Paso County to get rid of Sheriff Bernard Barry. Coalition spokesman Dr. Ruben Martinez said that the Coalition would not involve itself in party politics, pitting Republicans against Democrats. Instead, the Coalition would concentrate its efforts on supporting a candidate that is willing to address the needs and issue of people of color and other minorities. ♦

"Many colleges and universities around the nation are willing to pay extra for top minority scholars--do we want more minority faculty badly enough to upset the traditionally democratic faculty compensation practices? Are we willing to spend money to woo minority scholars early in their careers...Are we willing to hire colleagues and professors who may not 'fit in' to our ideas of what 'CC types' are?"

Claire Garcia - Catalyst, Friday, December 10, 1993

What we have to say!



by Sonlatsa Jim-James

When I left the Navajo reservation for the first time, many of my American Indian peers and I talked about our new and sometimes strange experiences. Being in a white dominant community was a change for most of us, especially those of us who were far from the reservations. We rarely saw "real-life" white people unless we went to the nearest city. My peers and I supported each other while we were away from our homes and we looked out for each other.

While in the cities at home, we knew well the "type" of white people who were racist and prejudiced. In fact, it is a given back home that white people are racist and prejudiced against Navajo's. And there was no doubt that we all shared the feeling of being the "minority" in those communities.

The same can be said about the all white communities we now find ourselves in. Looking out for each other in these "new" communities is the "new" given because none of us know what kind of environment we are in. Likewise, we don't know what "type" of white people we have to deal with. In fact, most of our relatives warned us ahead of time about the strangeness of the "white world" and I was told to watch carefully and listen (not talk) most of the time.

I explain the experiences my peers and I had when we "officially" left our homes to go into the "white world" because it is very different from those experiences of students at the Colorado College. Different in the sense that it is different growing up in a "Indian" world versus an all "white" world.

Those of us who can proudly say that we are Native Americans have many experiences and "ways of doing things" in the dominant society that are different from most. For instance, those indigenous people who grew up on the reservations know how to act "white" (from what our people perceive whiteness to be). Likewise, all Native American people tell "white" jokes. When we tell "white" jokes they are about the differences in communication, concepts and the history of contact with the "white world" (see Vine Deloria, Jr.'s article of Indian humor for further elaboration on this point).

This brings me to another point, many non-Indians who "visit" American Indian communities usually label this scene of watching and observing the setting as "loitering and being lazy". I most say again that watching and observing (not talking) is another "Indian way" and it is something Native Americans understand. We have a different concept of time compared to the "white man's time" and it is deeply rooted in our spirituality and culture.

Many of my Elders and peers from different reservations across the U.S. and Canada talk about how easy it is to spot a "real" Native American from a "wannabe" Native American. The problem with explaining such a view to a white dominant environment like C.C. is that students always want written or

documented proof of such a view (especially offended students who are quick to declare reverse racism).

Let me explain a point: spotting a Native American from a "wannabe" is a general perspective in which a life-long member of an indigenous community engaged in inter-tribal contact just knows from talking, living, and existing with Natives Americans. You must understand that for hundreds of years American Indian people, although different in customs and traditions, have one thing in common: the dominant white society. This binds our experiences and struggles.

The problem with explaining such American Indian concepts as "real Indian", "white jokes" and "Indian time" is a problem we have as a minority, being culturally different and not being "white". I briefly explain these concepts because I don't want this to be an instructional session. These are three misunderstood issues that are often debated among Native Americans and non-Native Americans.

Generally when white people get educated about American Indian culture, spirituality and concepts aside from the traditional "Pilgrims and Indians" and the "Wild West", what happens is the exoticization and appropriation of the "Indian". White people usually find that when they get educated on American Indians there is a history of oppression, genocide, and injustice that is still pervasive in American society. Thus, after feeling "guilty" for what their ancestors have done, people will then try to "help" us. But just as much as "guilt" is a feeling of privilege, "help" is a patriarchal, colonial view that justified our near extinction in the first place!

For example, after briefly explaining these American Indian concepts there will still be several white people who will use them to further exoticize us by saying something like, "real American Indians tell white jokes and watch things quietly." Then, immediately following these types of statements, I expect to see some "wannabe Indians" telling jokes about themselves to "real" Indians and watching things quietly at the same time. Now, us "real Indians" see this and have our own way of "laughing" at these "types" of white people. What these "wannabe's" don't realize is that there are community norms which guide and decide who is Native American and who is not Native American. In other words, I don't care how much Cherokee blood your grandmother has.

Through my years at C.C. I have met some ignorant Biliganaa people, understanding Biliganaa people, helpful Biliganaa people and hateful Biliganaa people. After reading my views of Biliganaa people, I know there will be many of them who will be offended. My suggestion to Biliganaa people is to stop declaring our voice as violent and reverse racist because we question the dominant society. I believe that if Biliganaa people allow us to talk they would finally begin to hear what we have to say! ♦

AIM - Colorado Springs Speaks Out

submitted by the AIM Colorado Springs

The conflict over the Garden of the God's Visitor Center continues with the hurling of charges and the issuance of threats against a myriad of people involved in the project, including threats made to the City Department of Parks and Recreation and the construction company; threats to firebomb Lyda Hill's home and threats against leaders of the American Indian Movement in Colorado Springs.

These threats and charges rise from a complete misunderstanding and misrepresentation as to the position of the American Indian Movement, the City of Colorado Springs and the Hill interests. It's time to remove these areas of rumors and speculation and replace them with fact.

The American Indian Movement continues to believe that the site in question is not the location of Native American burial grounds. Notwithstanding this, Cahuilla Red Elk, Director of AIM Colorado Springs, observed the dispute that was occurring and further believed that good could come out of the disagreement. She is concerned that the spiritual birthrights of Indigenous People would be protected.

Cahuilla Red Elk set forth to meet with the City and with Lyda Hill to determine what they would do to guarantee and protect the integrity of Native American's heritage and culture in this project.

Out of these meetings came an agreement of historic proportions. For the first time in the history of the American Indian Movement, a pact has been made with a government entity and a private corporation that guarantees total observance of the American Graves and Reparation Act (Public Law 101-601, 101st Congress, passed November 16th, 1990) and that further defines how this will be done.

By the terms of this agreement, the City and Ms. Hill have agreed to allow total participation by AIM and recognized tribal leaders and elders in developing how Native American heritage and culture will be represented

at the center and in the park. An opportunity will be given to each nation to present their story in their own words.

To further this, AIM Colorado Springs is in the process of contacting leaders of respective Nations who are believed to have had a presence in and involvement in the park area in their history. Their input and advice will be sought and honored. Already, Elders and historians from Southern Utes have been involved and contacts have been made with representatives of the Kiowa, Cheyenne and Arapaho Nations seeking their involvement.

AIM recognized the sensitive nature of this project. We foresaw the probability that the project would proceed and we were concerned that Native American interests be well protected. We sought to reach the most acceptable agreement

possible. We believe that this agreement reached fulfills our primary goals. AIM takes the position that we are building relationships that will enhance our ability to protect Native American interests across the country in the future and that will assist us in the maintaining of our birthrights.

AIM is no stranger to activism and facing head-on those who would rob Indigenous People of our heritage and who have sought to destroy our people and culture. We are sure that we will be in the front lines many times in the future. It is, in fact, with this understanding that we have confronted the issues and won the day with this agreement. In this particular case, much more has been accomplished with negotiations than would have been with obstructionism and head-on confrontations.

In this process, The American Indian Movement of Colorado Springs has sought only the protection of the American Indian birthright and that of our ancestors. There are no agreements of profit or advantage accruing to AIM Colorado Springs beyond this.

It is not enough to identify what we are against!

We must also identify what we are for!!

"For the first time in the history of the American Indian Movement, a pact has been made with a government entity and a private corporation that guarantees total observance of the American Grave and Reparation Act"

Fight The Power would like to extend a sad farewell to our good friend Dana Wilson. Through it all, you gave us your support, even if you didn't always agree with us. You will be missed! Thanks for everything and good luck in the future!

Editors Note: We would like to sincerely apologize to Montell Taylor, Melissa Esquibel, and Professor Bruce Loeffler. All three of these individuals submitted pieces for publication. During the course of putting this newsletter together, we inadvertently misplaced them. We are sincerely sorry. Please resubmit...we promise you the front page.

**The Colorado College Native American Students Association *Presents*
NATIVE AMERICAN HERITAGE WEEK**

"PRESERVATION OF LAND, RELIGION, AND CULTURE"

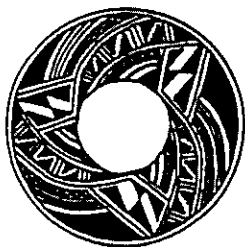
**Sunrise Blessing Ceremony
by Celo Blackcrow (Lakota)
Monday, March 28, 6:00 a.m.
Flagpole in Worner Quad**

**"Creating a Vision For Our Future as Indian People"
Regis Pecos (Cochiti Pueblo)
Monday, March 28, 7:00 p.m.
Gaylord Hall - Worner Center**

**"Clear Cut" - Movie
Tuesday, March 29, 3:00 p.m.
Max Kade Theater in Armstrong Hall**

**"Preservation of Language"
by Darrell Kipp (Blackfoot)
Wednesday, March 30, 7:00 p.m.
Gates Common Room - Palmer Hall**

**"Oka" - Movie
Thursday, March 31, 3:00 p.m.
Max Kade Theater in Armstrong Hall**



**"Honoring Our Mothers"
3rd Annual Heritage Contest Pow Wow
Friday - Saturday, May 7-8
10:00 a.m. Gourd Dancing
1:00 p.m. - Grand Entry
6:00 p.m. - Grand Entry**



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FOR MORE INFORMATION CALL 389-6338