

# NO SEPARATE Peace

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## CONTENTS:

Tyree Scott at UofW	page 4,5
MayDay Celebration	centerfold
Union Station	page 8
School Crisis	page 10,11



# EDITORIAL:

# Who We Are

This paper will report the news about the struggles of Third World, poor, and working women and men to obtain our human rights. The focus will be on news about our communities in Seattle and the Northwest. We will also publish news about those national and international struggles that people locally need to know about in order to see our own struggles in proper perspective.



Our goal is to set up a two-way communications channel into and out of our communities. We want to inform but we need to learn. As the paper begins to develop credibility in our communities, as people begin to trust us, we want people to come to us with news they feel is worth reporting.

The struggle comes first, the paper second.

In the past, many "underground" or "left" papers have fallen into the trap of seeing a newspaper as a primary organizing tool. What often happens is that a group of "independent" people work very hard to produce a paper which is hawked to uncommitted people in an effort to "raise their consciousness." The paper then has a tendency to become, at best, an independent political force, and at worst, a self-serving vehicle for a small group of people who convince themselves they are "doing something."

This paper will be different. Its immediate audience are people who, on some level, can relate to our local struggles and want to know more about them. For example, if someone wants to know about struggles in the Asian community these days, they will find our paper a good source for this information. The purpose of the paper is to take the natural interest and sympathy that already exist around many struggles, and to build increased commitment through a clearer understanding of the issues involved. The struggle defines the paper, not vice-versa.

On the "political line" of the paper --

When a group of people realize that they share a past and present of common oppression, they become a community. When this community begins to deal with its negative self-image, to turn its weaknesses into strength and pride, it develops a culture. When the community begins to act in its own interests, it develops into a movement.

Over the past ten years we have witnessed the flowering of many communities, cultures, and movements:

National groupings -- Black, Chicano, Asian, Native American, Latino;

Sexual groupings -- women, gay people; as well as workers, young people, soldiers, prisoners, and even neighborhood groupings (Cascade or Beacon Hill or Capitol Hill).

These movements have been a source of strength and pride to their participants. But each of them, as time goes on, develops increasingly severe internal contradictions. The primary contradiction that emerges is between those who will not move beyond their own community and culture, and those who see the need for unity among all oppressed people. We see this contradiction emerging with particular force in all the national movements and in the women's movement.



Many people have gone a certain distance and, for many reasons, have stopped moving. For example -- Black Power and Black Pride and Black Culture developed as a positive force to strengthen and unify the resistance of Black communities to the daily oppression of Black people. But when Black Pride is used as an excuse to ignore the struggles of, say, Chicano people, or when a prominent Black "leader" says about an Asian brother currently involved in the UCWA struggle: "Where was he in '69?" -- this is an excuse for weakness, or an opportunity for racism.

The task of the paper, then, is to encourage all those who want to build principled unity among all the diverse communities in our area, to point out that, ultimately, there is one struggle and one enemy, for there shall be NO SEPARATE PEACE. But building this unity is a very complex process. It won't occur by saying "Black and white unite and fight" like "Open sesame", or by pretending that "After all, we're all workers, ain't we?" The paper will show people that unity doesn't mean sameness -- that being Black or Chicano or a woman can continue to be a source of strength and joy. Therefore, we will emphasize the art and poetry and culture of the various communities in our area, while educating people to struggle against the divisiveness of racism, sexism, and imperialism.

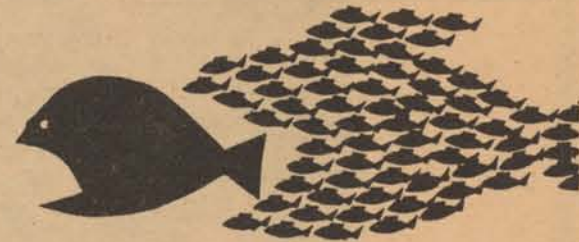
Building unity among our communities means being optimistic about people's capacity for working together, and being optimistic about the future. It means talking about our vision of the future, and explaining how the principled unity we are trying to build will lead to the creation of a humane and just society in which people's real needs can be satisfied.

Where we begin is not where we end. The paper, just like everything else, will go through constant changes. In particular, we have a long way to go in learning to communicate so that people will understand and care about what we say. Fortunately, this is not just our responsibility.

We need constructive criticism from our readers. Tell us what you think of the individual articles, which ones are helpful, which ones make sense, which ones are bullshit.

We also welcome and encourage articles, poems, letters, artwork -- but we can't print everything we receive. Remember that we have a particular point of view, and that point of view is the name of our paper.

Most of all, we welcome and encourage our readers to involve yourselves in the struggles you read about in these pages.



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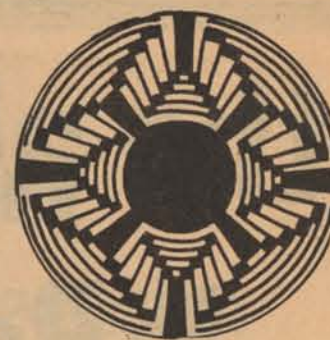
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# URBAN INDIANS: LOST CULTURE



Being of native american descent (Mohawk, Blackfoot, Turaraura & Creek) and being raised in the city, has been a hard struggle in the sense that native americans who grow up in the white man's trade society become adapted to their ways and never being able to fulfill the spiritual and cultural feeling of being a native american or natural human being.

For many years since the almost complete extermination of our people, it has been the government's attempts to indoctrinate our people into the mainstream of the white society, forcing us to convert to Christianity, become steel workers and put our children in white orientated schools.

Due to much discrimination against Indian peoples it is hard for us to obtain employment, our children drop out of school at early ages, and most of our people depend on the welfare dept. to provide for large families.

Many of our older people resort to alcohol and our children resort to alcohol and drugs.

The resorting to alcohol and drugs comes as an escape from the society upon which we are forced to live, many of our people don't realize this but what they are trying to find with the use of drugs and alcohol is the spirituality of a free and natural people.

The use of these 2 drugs can lead to the downfall of our people, as a matter of fact it has been a major downfall of our people, leading many of our potential warriors on the road to prison for foolishness committed under the influence of alcohol especially.

It was this similar form of events that eventually led me to seven different prisons, where upon the search for my identity or roots began to make me inquire as to my human existence.

After dwelling on my identity thru books and all kinds of literature I began to get a craving to be a part of my own society and began to realize that the city or anything which the white society has to offer, isn't needed by indian people.

After my release from prison I became actively involved in my culture and found a new and beautiful fulfillment of my spiritual center minus the use of drugs and alcohol.

It is a culture and existence which our people must eventually return to for the existence of the white man's cities and society is fast coming to an end.

We must begin to move to our homegrounds, away from the cities, and learn of our customs, dances, our religion and government.

We have got to bring our young people to understand that to live in the cities is self destructive

for all that the white society has to offer, it only serves the purpose or needs of those who uphold an elusive Constitution and discriminate against our people --

We have got to respect our brothers visions, that has foreseen the recoming of the creator, who along with mother earth will judge those who have lived according to the laws of natural existence and will unmercifully destroy those who choose greed and false power.

We must help each other thru all times, in one heart, one soul and one mind.

Your Brother  
DACAWEIWAH  
John Hill

John Hill is an Attica Brother. Along with Charlie Joe Pernallice, he was recently found guilty of the death of the only Attica guard who didn't die by police bullets. Brother John Hill was sentenced to 20 years to life. You can write to him or to Charlie Joe, who is also a Native American, at cell I-15, Erie County Holding Center, 10 Delaware Avenue, Buffalo, New York 14202.

## Los Cardillos

(The Masters)

Stifling  
Crystal City  
heat

rouses Texas sleepers  
the long siesta finally over  
at last, at long, long last  
Politics wrested from  
tyrannical usurpers' clutches  
fires are stoked  
flames are fanned

Conflagrating flames  
of socio-political awareness

Rich Dago vineyards  
Chávez doing his pacifist thing  
"lift that crate  
& pick them grapes"

stoop labor's awright---with God on your side  
Califas gold not ours to spend, baby

Small wonder David Sánchez  
impatient & enraged in East L.A.  
dons a beret, its color symbolizing  
Urgent Brown

Voices raised in unison  
in Northern New Mexico hills,  
"¡esta tierra es nuestra!"

cached clutter: invalid grants - unrecognized treaties  
their tongues are forked,  
Tijerina,  
their decks are marked  
Indo-Hispano  
you're our man

Denver's Corky boxing lackeys' ears back  
let them live in the Bottoms for awhile  
see how they like a garbage dump

for a next-door neighbor  
José Angel Gutiérrez: MAYO's fiery vocal cat  
the world does not love energetic noisemakers  
or so says papa henry b. (the savior of San  
who only saved himself Anto)

In Eastern Spanish Ghettos  
Portorro street gangs do  
Humanity  
Young Lords: (Cha-Cha, Fi & Yoruba)  
burglarize rich folks' antibiotics  
rip off x-ray mobile units/hospital  
--become medics for the poor--  
ghetto children must not die  
of lead poisoning & T.B.

Latin Kings: (Watusi Vález & the rest)  
if you're doing social service  
how can you be on  
terrorizing sprees (with priest accompanist)  
in near Northside Chicago?  
Ubiquitous? We're everywhere!

Arise! Bronze people,  
the wagon-wheels gather momentum...



railrsalinas

written from  
aztlán de leavenworth



# the album is Body Heat



"Gimme back that record!"  
Tyree Scott at Denver Int'l Airport, 1972

## A Record Review and editorial comment by Tyree Scott

The following is a transcript of part of Tyree Scott's rap to Third World students at the University of Washington on May 7, 1975. This was two days after the firing of Juan Sanchez and Gary Padilla, and one week after Chicano students symbolically burned copies of President Hogness' warning against protesting.

Let me talk to you brothers and sisters today about something that's real important, and that is -- to know your enemy, to know who your enemy is, cause in the absence of knowing who your enemy is, you fuck around and kill your friends...

This morning I got up, and I knew I'd be talking to some students here today. As I was getting dressed I put on an LP, and I want to talk to you about that LP here this afternoon. The LP is by a fellow from Seattle, coincidentally, named Quincy Jones. The name of the album is Body Heat. If you ain't heard it, go play it, listen to it, listen to the words in it. There's one song on it, it's called "Soul Saga" and it's about Buffalo Soldiers. The brother did a good job of describing what the Buffalo Soldier was. To quote him right out of the song, he says -- "Bet your mama never told you bout the Buffalo Soldier, dignified, sanctified, super-sold troopers," and the word sold is spelled S-O-L-D. Those of you who are students know the difference between that sold and the other soul...

The Buffalo Soldiers were Black soldiers who served in the Civil War. They started out -- and it's important for people to know what their intentions were when they started out -- they started out, and their commitment grew, out of the fact that their brothers and sisters were slaves in the southern part of the United States. So they joined the army to fight against the South, and they fought heroically, and we know the North won. After the war, the System needed some more stuff done, and they had all these Black soldiers on their hands that done a good job during the Civil War. But they couldn't use them in the South, they couldn't use Black soldiers to suppress white southerners. So they used them somewhere else. They sent them to the southwestern United States where they had a problem on their hands, and this problem was Indian people. So the Buffalo Soldiers fought heroically -- if you're thinking about someone else's terms, heroically -- and they killed Indian women and children just like Col. Custer did.

So that's the history of the Buffalo Soldiers. If you're Black, you don't want to remember, you don't want to hear about the Buffalo Soldiers, because that fucks up your whole analysis about how good we are as Black people. You have to appreciate why would slaves -- and the Buffalo Soldiers were just

fresh from slavery -- why would the slaves kill the natives off. In the song it says "super-sold troopers" cause they were SOLD. They were fighting cause they were getting paid to fight, and in the absence of knowing who their enemies were, killing off the Indians. No Indian never had no slave, no Indian never had no boat to go to West Africa to bring back Black folks and make them slaves in this country.

But the Buffalo Soldiers are not just confined to the Black community. Cause if you watched the Vietnam War on TV, you'd see some fighter pilots getting out of their jets, at the Da Nang air base, or at Tan Son Hut airbase, or at the air base in Thailand. You'd see a whole bunch of Asians getting out of them jets, fighter pilots. There were some Buffalo Soldiers in the Asian community and there still are. And if you go to San Antonio, Texas and go across the street from the Alamo and look at the statue, and look at some of the names listed on it, when they get through with Jim Bowie and Davy Crockett, there's some Spanish names on there too. Those are Buffalo Soldiers. So it ain't confined to Black folks, and it ain't confined to Asians, and it ain't confined to Chicanos, and if you read some history, you'll find there were some Indians riding alongside of the cavalry -- they called them "Indian scouts." They're Buffalo Soldiers too you know.

Present day Buffalo Soldiers exist in this society, right now. Dick Wilson, at Wounded Knee, was a Buffalo Soldier. And we got Buffalo Soldiers serving in Gerald Ford's cabinet, the secretary of transportation. Matter of fact, the Chicanos got a Buffalo Soldier serving as the governor of New Mexico. And whether you want to believe that or not, you have to look and see what his position has been all the rest of his life, and what it's been since he's been the governor of New Mexico. We got Buffalo Soldiers serving in the US Congress, we got them serving in state senates all around the country, we got Buffalo Soldiers serving as mayors in major cities... So if folks want to draw lines on the basis of race, look around at the shit that's been coming down on people, and you understand that if you're going to try and develop some analysis along racial lines, you're going to miss the boat every time.



# "They don't want me out here talking to Chicano students about Sam Kelly being a buffalo soldier and about Hogness being the problem. But that's who the problem is."

Another song on that album, the name of it is "Everything Must Change." The words are "Everything must change, nothing remains the same. The young becomes the old, and mysteries do unfold. Everything must change," that's what he's talking about...

Let's think about us for a minute, and think about our responsibility. If we say we love where we come from, if you say you love Africa, how can you walk around with a diamond ring on your finger that came out of the mines in South Africa? Cause your brother dug em out of there for free, if you're Black. And if you love Latin America, how can you continue to buy a bunch of cars up when the gas is coming from Venezuela at the exploitation of the Venezuelan people. You know?... But if we can't love each other in this country, I mean I'm talking about students and folks in this room here, if we can't transcend the fact that we're Black and Brown or Red or Yellow, and start looking at who our common enemy is, we'll be just like the folks who got on them sampans, and who climbed across the walls at the US embassy to get on one of them helicopters when the shit come down. Some folks left North Vietnam in 1954 after Dienbienphu cause they didn't want to live under the communists, and they came to South Vietnam. Last week they had to leave again cause they didn't like the communists. The question you got to raise here -- this is it here, this is IT, and yall goin to have to choose sides... It's been so in the past that you could just operate in the middle, in the confines of it, and not know who you are, and not expose who you are, but the time is coming now when you got to choose sides, and like when yall lose, those of you who get on the other side, where yall going to go to? When the Cubans came here, they called them gucanos (worms), and now the Vietnamese are coming here, but when this one here goes, where yall going to run to? Ain't nowhere to go to after this one. This is the last one here. Know that old spiritual "Ain't No Hiding Place Down Here"? Ain't going to be no hiding place when this one here goes. And it's going to go. The nature of it is it has got to go.

Let's talk for a minute about, like, what happened with Juan Sanchez. A lot of folks are confused about who's right and who's wrong, and what ought to come down behind Juan's being fired.

I don't have no problem with Juan's position. Yall might be struggling with who's right and who's wrong, but I know who the enemy is, and I know who's playing what role. The Man said he wanted Juan Sanchez to go, that he wanted Padilla to go, and they went. The question is raised why did they go? They went because yall being told to be cool. The ad-

ministration understands the role that Third World students are playing at this university. They understand that they got 30,000 students out here on their hands, and they want to keep yall quiet. Lyndon Johnson was a very powerful man in the context of this country and of the world, and students sent him home. And they understand that this country ain't in no situation now to have students up and about... If yall raise hell, the White students goin to start raising hell. And they testing you now, they testing you before it's too late, they finding out what's the situation that exists. Like yall been told that you can't demonstrate, you can't protest, that's what you been told, and that's the only issue that's at issue. They're testing their strength, and their will, and they're putting out the spark before it becomes a fire.

That's why Juan Sanchez lost his job. The Man ain't scared of Juan Sanchez as an individual. He goin to show yall right now: I'm going to set an example with the Chicano students that the Asian students can follow, and I'm going to set one for the Black students to follow, and for the Indian students to follow, and I'm going to set one for the White students to follow. So the Chicano students burned up a few papers, and they fire Juan Sanchez, that's the scapegoat there. Now the issue is Juan Sanchez's insubordination. Don't yall be fooled by that shit. The only issue at issue today is whether you can raise hell on that campus or not. And if you don't do that, you'll be derelict in your duties.

And the question of whether or not it's the Chicanos versus the Blacks is bullshit. And the only way you're going to get caught up in that question or not is not knowing who your enemy is. Yeah. Lucio Cabanas and Amilcar Cabral ain't never had no argument in their life. Arafat ain't spending his time arguing with Ho Chi Minh. Ho knew who his enemy was. He knew that US imperialism was his enemy, and that's who he fought. Amilcar Cabral knew that the Portuguese was his enemy, and they were supported by US imperialism, he knew that. And that's why the folks in Guinea-Bissau are free today -- they knew who their enemies were. Sam Kelly might be a Buffalo Soldier, and I say he is a Buffalo Soldier, by his actions not by his words, by his actions he's a Buffalo Soldier, but he ain't the enemy. He is not the problem.

The problem is Hogness over there, he's the problem. First of all, yall ought to check out who he is, where he came from, what's been his deeds. I see Third World women sitting up in here -- yall ought to check his record out, in terms of population control and sterilizing Third World

women all over the world. That's who you got on your hands. That's where he came from. Yeah. He didn't have to go to Mozambique to sterilize Black women. He did it. He didn't have to go to Chile to sterilize Chilean women. But he did it. That's what he's been doing. He's an agent of US imperialism. And right here on this campus, there's a professor leaving, going to Chile next month. His name is Robert Paine. You ought to hear his position on the junta. He said there's folks in Chile that like the junta. Yall ought to understand who that is, what role this university is playing in Chile. That's who your enemy is. Your enemy ain't some Black Sam Kelly over there, cause if he goes, they're going to replace him...

I'm glad Juan Sanchez got fired, I'm glad he got fired, cause now you're going to look and see who your enemy is. Black people didn't take the Southwest from Chicanos. US imperialism took it. That's who your enemy is. And if you want to fight with Black folks over the question of Juan Sanchez's job, go do that. The Man plannin on that. They already put their wheels into motion about it. They don't want me out here talking to Chicano students about Sam Kelly being a Buffalo Soldier and about Hogness being the problem. That's who the problem is.

The university administration is the problem. If yall go over there to burn his office down, and Sam Kelly gets in the way, then you tell Sam Kelly, "Get out of the way, nigger. We goin to the problem."

But you also ought to reclaim something that's rightfully yours, and that's the Office of Minority Affairs. That didn't grow up out of the ground. That got created because of student unrest. Enough students with enough sophistication raised enough hell, and they got the Office of Minority Affairs created. The Man hired Sam Kelly, and that's who he works for. But yall should be deciding who heads up the Office of Third World Affairs -- minority shit -- yall should be deciding that. Yall should decide who heads it up, and then yall should decide when somebody gets fired or not. Not Sam Kelly. Who was Juan Sanchez insubordinate to? Did the students want him fired?

Cause you see, this week it's Juan Sanchez, but next week it's going to be the first Black student that stands up, or the first Asian student to stand up. It ain't no race issue, so it ought not to be Chicano students marching up there to Hogness' office talking about burning it down. It ought to be Black students, it ought to be Indian students, it ought to be Asian students, it ought to be White students. That's what they're trying to keep quiet, and that's what's at issue today.



## MayDay Celebration 1975:

# SIGNS OF THE REVOLUCIÓN!



Today, May 1, 1975, hundreds of millions of people all over the world are celebrating May Day. In the streets of New York, Peking, San Francisco, Paris, Havana, Rome, and Chicago, people are marching and demonstrating. In Ho Chi Minh City, at long last, people are dancing in the streets. Today, as we have for almost ninety years, we dedicate ourselves to the victories and ongoing struggles of working and oppressed people the world over. We celebrate our past, our present, and our future.

We remember that May Day began in the United States when, on May 1, 1886, 340,000 workers marched for the eight-hour day. We remember the spirit of working people in Seattle in 1919 who shut this town down then reopened it under their own control.

We remember the Wobblies, and the Socialists, and the CIO, who fought the giant corporations and their government for the rights of working people to a decent life. May Day isn't Loyalty Day or Law Day, as President Kennedy decided in 1961. May Day is working people's day.

This May Day, in particular, we rejoice with our brothers and sisters, the people of Vietnam and Cambodia. For thirty-five long years they have fought with incredible courage against all those who would turn a profit from their land and people.

If a single struggle has guided us and inspired us, it has been that of the Indochinese people, united at last and free. They are the true heroes and heroines of our time.



Finally, this May Day, we rededicate ourselves to struggling for justice and the human rights of working and oppressed people in our own country and our own communities.

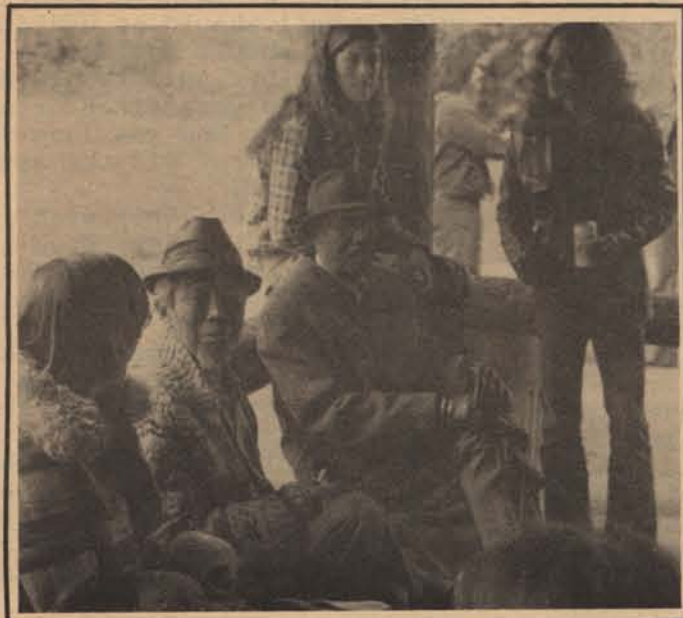
The corporate profiteers who tried to turn Vietnam into a wasteland are still alive and well. While over 150,000 people in Washington State are unemployed, Northwest bank profits are rising sharply, and lumber corporations continue to pay little or no taxes. While our citizens protest against an unfair tax burden by rejecting the school levy, Washington State banks and industry are hoarding annual profits of \$2.5 billion. As the crisis in this country deepens, it becomes increasingly clear that a tiny minority of power-hungry corporate bosses are making their profits out of the misery of the vast majority of working and oppressed people.

In the months and years ahead, we will be part of a growing movement of working and oppressed people fighting for our human rights. We are through talking with the corrupt legislators in Olympia and Washington. From now on we will be talking to and relying on each other. We are learning to break down the racial and sexual barriers that divide us, and acquiring respect for one another's needs. We will find a way to take the billions of dollars Sea-First, Boeing, and Weyerhaeuser make at our expense, and use these profits to meet our needs.



***"America is like a house with a bad foundation. The solution is not to patch it up or reform it but to tear it down and rebuild it!"***

and at Seward Park





# Union Station: The Highest Stage of Colonialism

The Port of Seattle, following the path of the County, has been scheming to develop an expanded transportation terminal at Union Station, on the western boundary of the International District and next to the infamous King County domed stadium. To describe the project, the bureaucrats call it "intermodal" which is a \$10 word meaning many kinds of transportation.

The scheme goes like this:

The Port would purchase the Union Station and the property next to it, and develop and operate a central terminal for intercity (METRO) buses, Greyhound, Trailways, as well as for Amtrak which would move from King Street Station across 4th Avenue.

The Union Station would be renovated and offer direct bus connections with Sea-Tac, provide METRO bus connections and taxi service. The project could also accommodate any future rapid transit intercity rail system, as well as provide office space for the Port.

In addition, the plans call for building a privately financed 300-room hotel, some slick new stores, and a 2,400-stall parking garage on the three-block long tract just south of the stadium. The garage is expected to serve downtown commuters as well as stadium traffic. The total cost of the project, not including expenses for outside work such as road improvements and freeway completion, is nearly \$40 million and, according to the Port, depends on receiving a \$13 million federal grant.

The scheme began in late 1973 when METRO was looking for a new office building and bus maintenance center. In January, 1974 METRO and the Port of Seattle entered into a joint study of the Union Station. The study was to cost \$140,000 with the City of Seattle contributing \$15,000 and a transportation museum. The Port Commission authorized up to \$32,400 for this first study which was completed in July 1974, and naturally concluded that "an intermodal terminal was feasible," that is, some bucks could be made. Soon after, the Port of Seattle staff conducted an "economic feasibility study" which convinced the Port that the project could support itself if the initial capital cost could be reduced. At the same time, they got Senators Magnuson and Jackson, and Congressman Brock Adams to co-sponsor an amendment to the Amtrak Improvement Act of 1974 which provides money specifically to turn railroad stations on the National Register of Historic Buildings into Intermodal Transportation Terminals. Needless to say, the Port has since gotten the Union Station on that register.

The Port insists that the intermodal terminal is desirable because it "would put to its intended use a building which has been placed on the National Register of Historic Buildings. It would assist in solving the future transportation and traffic problems which the domed stadium will create. It will promote the use of transit at a time when the conservation of energy is becoming increasingly important. The project will continue the current redevelopment of the unique Interna-

tional and Pioneer Square areas, while making them more accessible to the residents of the entire Port District." According to Robert Wagner, Senior Project Planner for the Port, "this may be one of the most significant and popular projects the Port has ever become involved with."

The response from most of the organizations and residents in the International District, however, has generally been one of fear, anger, and disgust. At a community meeting requested by the Port to explain the project, nearly all of the community people who spoke expressed their lack of support and discontent with the project. It was clear that most of the 50 persons at the meeting were against the project site being next to the District. On April 29, five days after the meeting, 80 protesters picketed the Port of Seattle to raise some serious questions about the proposed terminal.

But it is not only the concerned residents of the District who are opposed to this Union Station plan. Local Third World and progressive White people are also against the project, and justifiably so.



Generalissimo Chiang Kai-Shek

The Port of Seattle is attempting to railroad another project next to the ID just as it did with the domed stadium. The plans and the decision to build the domed stadium at the King Street site were made within a six-month period with little community input or even community awareness of what was going on. Similarly, the Port has been working on plans for the Union Station for nearly a year and a half, but it has been only recently that they have even attempted to inform the community of the project. Meanwhile they have already pumped over \$100,000 worth of studies into this project, with an additional \$85,000 in the near future, and have gotten U.S. Senators and Congressmen working for them in Washington, D.C. Obviously the Port intends to follow through with their scheme to complete the project, while showing nothing but contempt for the people of the ID.

If the Port is successful, the Union Station project will continue the destruction of the International District. Just like the domed stadium, such a project will intensify the social problems in the area, encourage a new population mix, and promote commercialization, in addition to causing a whole lot of traffic problems for District residents and users.

The worst problems which would be created by the Union Station center around commercialism and land speculation. The project would attract outside businesses and would force an increase in land values. This would force the residents -- most of whom are poor and Asian -- out of the area. It would stop attempts to provide adequate low-income housing in the area. It would also force many small businesses and social organizations to move or close. The poor residents, organizations, and businesses would not be able to afford the higher rents resulting from increased land values.

A greater number of retail businesses would appear in the District to cater to the tourist and transit users, rather than the people who now live in the ID. If any new housing went up, it would be moderate to high income. This would bring in a new income and perhaps racial population and culture.

The continuous traffic going through and around the District would create constant traffic problems and isolate the area from the rest of the city. There would be more noise and pollution in the area. And, finally, the increased number of people using or walking through the District would mean less privacy for the residents and loss of the "sense of community."

Those who are against the Union Station project are not against having an "intermodal transportation terminal." They are against building it next to the International District. They see it as another example of the continual and systematic attacks on Third World and poor White communities. Such projects as the Union Station, the domed stadium, the building of freeways, traditional urban renewal projects, usually go up in the midst of oppressed communities who have little say in the matter. The Union Station will not benefit the residents of the District or the small marginal businesses. The only ones who will benefit will be the larger businesses in the area, the transit industry, and downtown businesses who will have more customers to purchase their products or services. It's the same old story, but with a new twist. This time people are going to stop the rip-off of their community. If you want to help, call 682 - 0690, or come by the office at 416 Eighth Avenue South.

by Douglas Chin

## Definitions:

### MEANS OF PRODUCTION

To live we must produce to meet our basic needs. The resources, machinery, factories, technology, and knowledge used to produce are the means of production.

### COLONIALISM

The system where one nation's ruling class dominates and exploits the natural resources and means of production of other nations or communities in the interest of profits.



# The Great Baby Rip-Off

Opposition politicians yesterday made public a letter from a top government official which quotes U.S. Ambassador Graham Martin as saying the evacuation of orphans "will help create a shift in America's public opinion in favor" of South Vietnam... (Seattle P-I)

"I'm not going to let the Communists have these children." -- Betty Tisdale (Seattle Times)

A blind 11 year old Vietnamese girl.. is the 18th child of Robert and Dorothy Debolt of Piedmont... The couple are awaiting their 19th child, Lee, 13, a Vietnamese girl. (Seattle Times)

"I will be a pilot when I grow up and fly back to Vietnam and kill all the Communists." -- Le Quoc Tuan, a 9 year old Vietnamese orphan (Seattle P-I)

The United States government in cooperation with adoption agencies and the former South Vietnamese government, began "Operation Baby-lift," in which government-chartered planes have brought to the US thousands of Vietnamese orphans. Most of the children come from Saigon orphanages. A number of them are of mixed parentages, children of American troops both Black and White who served in South Vietnam. All of the children have been brought into the US and most have been adopted by white American couples and families. The major issue over "Operation Baby-lift" involves the fundamental question of whether or not the airlift is necessary at all.

Those who favored the airlift were the US government, adoption agencies, many uninformed Americans, and former South Vietnamese officials. They tried to lie to the people by telling them that many of the orphans were in danger. Vietnam, they claimed, was war-ravaged and Saigon would eventually become a battle zone and in all probability fall into the hands of the communists. Once that occurred, a "blood-bath" would begin, endangering the lives of Vietnamese orphans, especially those of mixed parentages. It was also felt that the US could

provide the ultimate security for these orphans. It has the highest living conditions and would maximize the potentials of the children, thus giving them greater opportunities.

Finally, they patted themselves on the shoulder and kidded themselves by telling the people that for "humanitarian reasons" the US has always come to the rescue of those in greatest need. A recent editorial by the Seattle P-I best reflects this argument:

...one upon which our reputation for humanitarianism rests.

Americans have never failed to respond to the cry of hunger, to the plight of the homeless and to a call to succor the weak.

..Now we are at it again. We have taken the orphans figuratively to our hearts, cuddling them against terror, suckling them against more hunger.

Opposition to the airlift of the orphans is supported by diverse groups including Third World groups, progressive Whites, religious groups such as American Friends Service Committee, the Catholic Church, and many Vietnamese.

Indeed, to begin with, Vietnamese children belong in Vietnam and should be raised within its culture and traditions. In fact, the children are Vietnam's wealth and resources of the future and will play a crucial role in its rebuilding. Furthermore, the concept of adoption of orphans is Western in origin, and because of the extended family system in Asia, the concept of orphans does not exist. As long as there are relatives, the children will always have a family and a home. Subsequently, the massive airlifting only represents "robbing and kidnapping" of Vietnam's future.

Another point about the airlift is that it resulted only from fear of Communist domination rather than concern for the welfare of orphans. Many of the children will grow up to be minorities in the US. And as history has shown, the racial conflict in America would perhaps be a worse alternative. It is only an assumption that the American lifestyle is better than the Vietnamese.

In fact, the airlifts merely reflected a propaganda effort by the US. Hopefully this could obtain sympathy domestically and internationally for South Vietnam and uplift US prestige. The statement attributed to US Ambassador Martin seems to partially confirm this issue.

It should also be recognized that the US has killed more Vietnamese than anyone else. My Lai and Lt. Calley were only the tip of an iceberg. Millions have been killed under the heaviest bombing in the history of the war. Concepts such as saturation bombing, defoliation, napalm attack, gooks, are part of the atrocities committed and brought into the American vernacular. This obviously does not in any sense represent a humanitarian view of the US. In fact, the airlift may only represent an attempt by many Americans to absolve themselves from the guilt emanating from the war. Psychologists and adoption experts



seem to agree with this view. Currently in the US, the Department of Health, Education and Welfare estimates that there are at least 120,000 children available in this country for adoption. Most of these children are minorities and considered hard to place.

In retrospect, the airlifting of even several thousand orphans at most indicates only a token gesture by the US. Especially since approximately 1.3 million refugees have been uprooted and displaced in Vietnam mostly through US intervention. The tremendous dramatization of several thousand children by the media and the government does not reflect any real sense of concern for the Vietnamese people.

Even the widespread concern and attention brought by emotionality over the orphans plight may soon disappear. Although it has reached fad-like proportions, some adoption officials feel that the interest will drop in a few weeks after South Vietnam is out of the news.

The point made that any Vietnamese "orphan" actually has a family and relatives is important. If the child could be raised in his own culture with its traditions even if they are primitive by Western standards, it should be done. All too often our culture is regarded as the best. This notion that the US best serves the children's interests is arguable and in fact can be construed as paternalistic.

A small number of the orphans are indeed children of US servicemen. To these children the US does owe some assistance. To these children, perhaps adoption in the US is a partial solution. But to attempt any massive airlift is a mistake. Vietnam needs its children for its future.

Finally there is no doubt that the US has emerged from Southeast Asia with an extremely tarnished and negative image. The use of the plight of the orphans and the rescue mission by the United States as propaganda efforts does seem obvious. If there was widespread concern, only massive aid to the refugees will get beyond the superficial issue and to the real problem. Our concern should be for the millions back in Vietnam who will begin the tremendous task of rebuilding their country.

by Davis Ying Ja





# Seattle School Crisis:

what you see is  
what you get....

The Seattle School District is facing a crisis in funding due to a double levy failure this year. Only 52% of those voting in April approved a levy of \$53 million (from property taxes), which would have provided about 40% of the School District budget for the 1975-6 school year. (The remainder of the funds are from state and federal sources, though some federal grants are in question now because the levy failure will make it difficult for the District to match outside funding.)

The School District is responding to the levy failure by cutting back on expenses -- laying off over 1000 teachers and other employees, trimming or eliminating programs, increasing class size, planning for split-session attendance. Notably, the teachers (the younger ones) and the programs (the newer, alternative ones) that are to be removed are those most responsive to the needs and concerns of young people.

The School District administration, parents, and students are all looking to Olympia to "save" the situation by allocating state funds to the districts where levies have failed. People are looking for a long-range solution (that is, identifying some other tax base than the property tax that special levies pertain to). But for the moment, most attention is going to a short-range remedy (that is, finding funds for the next school year) so things can go "back to normal."

As we view the situation, things can never go "back to normal." The school levy failure is part of an economic and social crisis facing the US, and must be understood in that broader context. Solutions to problems in the educational system must be put in that context too.

One of the reasons people defeated the levy is that they are angry about the way current economic conditions are affecting them -- inflation and unemployment. The school levy vote is one of the rare opportunities that voters have to take a direct stand on a tax. Most other taxes

are decided by legislators, and voters have some small say about who represents them only once in two years. In defeating the levy, voters were saying that they don't want to tax themselves any longer for school expenses.

We should keep in mind the imbalance of wealth and tax-paying burden in the US when we analyze the school funding crisis. We should also remember that while working people are suffering the effects of inflation and unemployment, corporate profits continue to rise. Nevertheless, the proposals before the State Legislature will force the very same people to support school expenses as defeated the levy in April. In fact, the sales tax being proposed is even more regressive since it hits hardest those who can least manage to pay -- poor people and older people on fixed incomes. A flat-rate personal income tax has the same effect as a sales tax. An increase in the flat-rate Business and Occupation tax will be passed on to consumers through increased prices. The cost of a flat-rate corporate profits tax can also be passed on to consumers. (A graduated corporate profits tax would be more progressive since it could not be passed on -- the more a corporation makes, the higher its rate of taxes.)

We have come to the conclusion that we should not focus on any of these tax proposals. It is time for people to confront the corporations directly rather than attempt to use the legislative process. The people should take corporate profits -- and ultimately the corporations themselves -- and apply these resources to meet our needs. The tactics for this process need to be developed.

Another question that we have to deal with is whether we even want to maintain the school system as it now exists. Do we want to fight for funds that will continue a top-heavy and high-salaried administration, repressive teachers, racist and sexist materials, irrelevant curriculum, competition, punitive rules and regulations? Or do we want to figure out what meaningful education means for us, and then figure out what we have to do to set up the kinds of educational programs that we think ought to exist.

Education in the US is mainly education for corporate and governmental employment (or, in times of

economic crisis, for unemployment). We're trained in school to follow directions, solve narrow problems, compete, and aim toward jobs that keep corporations and government going -- and keep corporate profits in the hands of owners. We are not taught our own political or economic history, how capitalism functions, alternative social-economic systems, current class struggles, and the struggles of our ancestors. We're not taught to understand and solve our own real-life problems. That's why everyone is so confused about how to respond to this present crisis -- because we don't see where it's coming from. We experience the

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## So we have to start by demanding control over our education--

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crunch in isolation from one another, and we have no experience working together over a long haul to develop a solution.

So, we have to start by demanding control over our education -- younger people and older people -- because education is a life-long process. We have to think together about what kinds of programs, methods, materials will meet our needs, and what kinds of strategies will get us to where we want to be. Students, parents, and teachers need to start talking. The question is not: "How can we get the Legislature to fund the Seattle School District for next year?" We should be asking: "How can we work together on our own educational needs, and, furthermore, on all our needs?" Answering this question will require much thought, talk, sweat, time, cooperation, and courage. It may appear overwhelming and intimidating. But unless we get down to the basics -- identifying the real source of our problems, seeing how our problems are interconnected, and working for substantial alternatives -- we'll forever be trying to deal with one crisis after another.

**susan, cindy, robby**

If you want to get together to talk some more about our schools and our society, and see what we can do, call Robbie at 324 - 8134.

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## confessions of a dropout 1970

start with a circle  
color it bright orange and yellow  
sketch in the mountains  
rugged and distant  
then roll a number  
turn over the record  
color in the trees  
dark green  
vague  
towards the bottom  
a two lane hiway  
a filling station  
a Dennys  
and we're back to nothin again.

it's dripping  
burning  
but it's  
the only orgasm i know  
nowadays.

i guess  
i should turn the lite up  
and stand in the middle  
of the room and criticize  
myself.

I couldn't find my head today,  
so I talked to Sartre  
who showed me Dali  
who referred me to Mao  
who pointed to Maimonides  
who called Sam.  
So now I'm heading south on 57  
sharing a quart of beer with Paul  
Sweezy  
off to see snowwhite.

by  
**bruce seidel**



# SCHOOL HOUSE COMIX!

SCHOOL IS SUCH A WASTE OF TIME THESE DAYS

YEAH, REALLY CLASSES ARE A DRAG

MY TEACHERS SO PREJUDICED I CAN'T SIT THRU HER CLASS.

YEAH, THEY'RE ALWAYS GETTING RID OF THE GOOD ONES, THEY KEEP THE ONES THAT TRY AND TEACH US TO GROOVE TO THE SYSTEM

NOT ONLY THAT, BUT CLASSES WILL BE SO HUGE, WE'LL LEARN LESS THAN WE DO ALREADY, AND THAT'S PRETTY BAD!

HEY... IF YOU THINK THINGS ARE A DRAG NOW, NEXT YEAR IS GONNA BE WORSE

WITH THE LEVY FAILURE THEY'LL FIRE MOST OF THE TEACHERS WE CAN RELATE TO, AND WE'LL BE STUCK WITH MOST OF THE UNTOGETHER ONES.

ALL THE HALF-WAY DECENT PROGRAMS WILL BE CUT, TOO.

YEAH THEY WANT US TO GO TALK TO THE LEGISLATORS, THEY WON'T DO ANYTHING FOR US.

HOW ABOUT TAKING CONTROL OF OUR SCHOOLS AND RUNNING OUR OWN EDUCATION?

WE'VE GOTTA DO SOMETHING ABOUT THIS!

YEAH HOW ABOUT THAT

THERE'S SO MANY OF US, WE SHOULD GET TOGETHER AND CHANGE OUR SCHOOLS

WHO'S GONNA PAY FOR THIS GOOD EDUCATION + GOOD PROGRAMS? MY FOLKS DON'T HAVE THE CASH FOR HIGHER TAXES. BESIDES THE PEOPLE SHOULDN'T HAVE TO PAY.

THE RICH BUSINESSES HAVE LOTS OF \$\$ - THEY OUGHT TO BE PAYING, NOT THE PEOPLE

YEAH, BESIDES MOST OF THE TRAINING WE GET IN SCHOOL, IS TO WORK FOR BIG BUSINESS.

RICH FOLKS

THE ROCKEFELLERS CONTROL 40% OF ALL OUR INDUSTRY. THEY HAVE MORE MONEY THAN ALL THE BLACKS, CHICANOS, INDIANS, PUERTO RICANS, AND 40 MILLION POOR WHITES IN AMERICA HAVE ALL TOGETHER.

BIG BUSINESS PROFITS IN WASHINGTON ARE 2 BILLION DOLLARS A YEAR.

WHAT'S GONNA HAPPEN WHEN WE TRY TO GET JOBS?

YEAH!

THE UNEMPLOYMENT RATE IS SO HIGH FOR STUDENTS AND PEOPLE IN GENERAL.

LET'S HAVE A MEETING!

AND FIGURE OUT SOME SOLUTIONS TO THIS MESS







## TO BE OF USE by Marge Piercy

The people I love the best  
jump into work head first  
without dallying in the shallows  
and swim off with sure strokes almost out of sight.  
They seem to become natives of that element,  
the black sleek heads of seals  
bouncing like half-submerged balls.

I love people who harness themselves, an ox to a heavy cart,  
who pull like water buffalo, with massive patience,  
who strain in the mud and the muck to move things forward,  
who do what has to be done, again and again.

I want to be with people who submerge  
in the task, who go into the field to harvest  
and work in a row and pass the bags along,  
who stand in the line and haul in their places,  
who are not parlor generals and field deserters  
but move in a common rhythm  
when the food must come in or the fire be put out.

The work of the world in common as mud.  
Botched, it smears the hands, crumbles to dust.  
But the thing worth doing well done  
has a shape that satisfies, clean and evident.  
Greek amphoras for wine or oil,  
Hopi vases that held corn, are put in museums  
but you know they were made to be used.  
The pitcher cries for water to carry  
and a person for work that is real.

# Sisterhood is Blooming

## SAIGON, GOODBYE

A long war won, the city sleeps.  
Stars alone shoot through the night.  
No noise is louder than a cricket.  
Breezes ripple ancient oyster beds.  
Dreams begin at the beginning.

Dawn brings a million pearls  
And the name of Ho Chi Minh.

eaf  
4/30/75

For all the moments and hours we  
have spent and shared together, there  
is a sadness in the desperateness of  
my struggle to love myself enough -

How comfortable to forget my  
struggle, my concerns and help my-  
self to you alone.

My life --- it is my life ---  
I am my life --- I am...  
Such a foolish fear to think I was  
not enough for you when really, I  
was not enough for me.

from "Womansong"  
a collection of poems  
by Sue Isaacs

tall  
skinny  
plain

tall  
skinny  
plain i am  
ericka, 22,  
fuzzy hair  
droopy eyes  
long feet

i love people  
love nature  
love love  
i am a revolutionary  
nothing special  
one soul  
one life willing  
to give it  
ready to die...

Ericka Huggins

