

no separate peace

vol 1 no 2

SEATTLE

june 20, 1975



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¡ cuba,



que linda es cuba !

EDITORIAL:

WHERE WE'RE AT

If you look through this issue, you won't find a whole lot of news, that is, reports on current struggles in our communities. Instead, you'll find analysis, background, theory, together with articles on Vietnam and Cuba. This reflects the reality of where we've been at most recently. After a period of intense struggle earlier in the year focused on, but not limited to, the UCWA demand of "Meaningful Work For All", many people have felt a need to turn temporarily inward in order to evaluate the work we've been doing. Energy for this reflective process has also come from abroad, from our need to learn from the victory of the Indochinese people, and from our own comrades of the Venceremos Brigade, recently returned from socialist Cuba.

We have come to understand that without some long-range strategy for change, we will be acting in the dark. Without a systematic way of learning from our successes as well as our failures, we will be going around in a circle. And, without a way of telling our enemy from our friends, we will fuck around and kill our friends.

What we're talking about is the weapon of theory. It doesn't fall from the sky. Correct theory is the result of thinking very carefully about our actions and their results, then taking the conclusions we draw and testing them against further actions. This gives us a higher level of theory which again leads to more meaningful actions, and so on.

In the course of developing a theory to guide our practice, we have begun to realize the fundamental importance of the following terms:



6. ... THEN MAYBE WE COULD AFFORD AN AIRPORT LATER, USEFUL TO EVERYBODY...

5. ... I'M NO EXPERT, BUT IF ALL THE MONEY WE ARE SURVIVING HERE TO BUILD SOMETHING THAT IS GOING TO BE USED BY ONLY 0.2% OF MY COUNTRYMEN WAS PUT INTO SOMETHING THAT WOULD BENEFIT 99.8% INTO SOMETHING REALLY PRODUCTIVE...

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.

CLASS:

A group of people who stand in a certain relationship to the means of production. For example: in our capitalist society, the bourgeois class owns and controls the means of production and uses them in their interests -- the interest of making a buck. The vast majority of us, the working class, neither own or control the means of production. Our work goes to profit the bourgeois class.

CLASS STRUGGLE:

The ongoing conflict between classes over control of the means of production. The class struggle is the motivating force of history, the basis for change in all societies, including our own.

For example: Who set policy at the University of Washington? Who owns the land and buildings in the Cascade community? Who profits from fascism in the Philippines and why? But who owns the farms and factories in Cuba and China? Think about it.

Knowing who your enemy means knowing what class struggle is, and which class you stand and fight with. Peace can only come when the united working class finally seizes the means of production and uses them in their interests to set up a decent socialist society. Outside the class struggle, there can be No Separate Peace.

1.



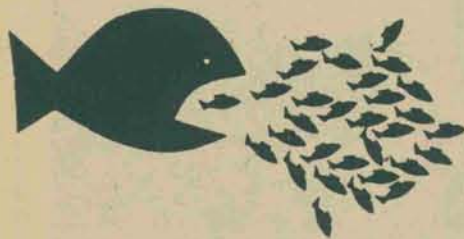
2. OF COURSE I'M PROUD TO BUILD THIS INTERCONTINENTAL AIRPORT FOR MY COUNTRY...

2.



4. OF COURSE I'M HAPPY TO HAVE A JOB, TO EARN A REGULAR SALARY... NEVERTHELESS...

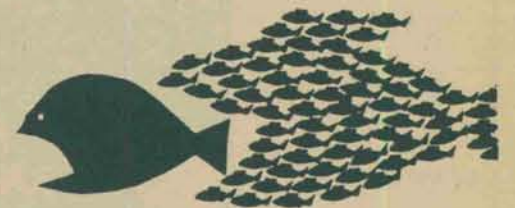
4.



One there was a school of small fish who were constantly attacked and terrorized by one big fish. The little fish were all white, except for one, who was Black.

One day the little fish got together and the Black one said, "Why don't we organize as one big fish so we can defend ourselves better against our enemy. After all, we're all just little fish."

The little fish thought about it, and decided to try it. They got together as one big fish, made the Black fish their eye, and drove the big fish that oppressed them out of their waters.



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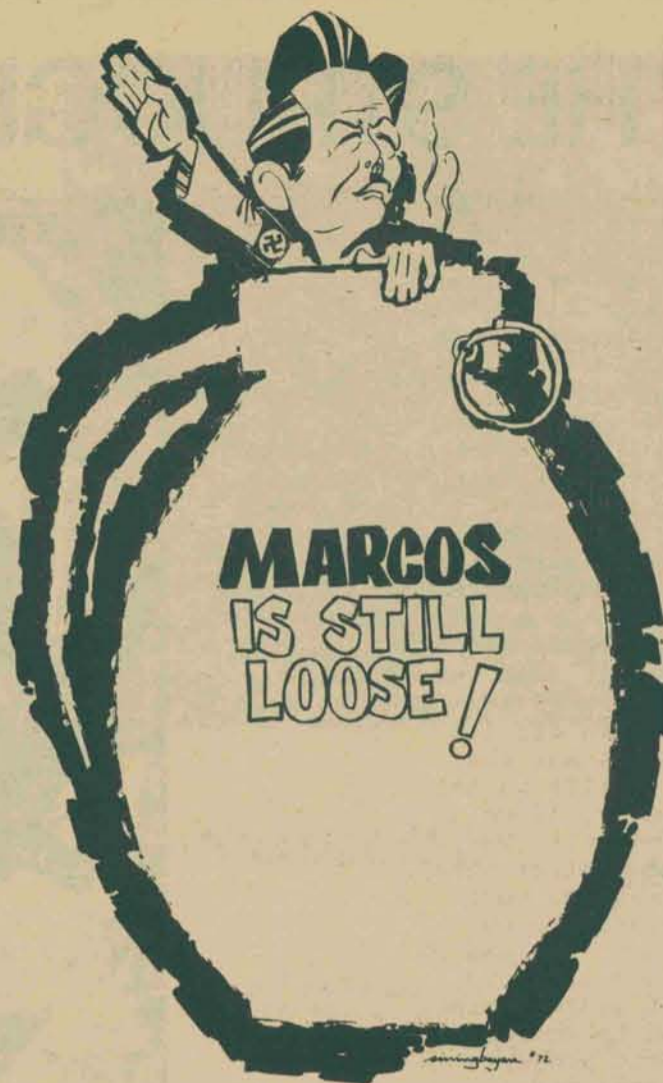
anti-martial law protest

On June 12, a mid-day march and picket in front of the building of the Philippine Consulate's office, and an evening rally at Hing Hay Park highlighted the demonstration against the fake Philippine independence. Both events were spirited and drew over 200 persons. The protest was sponsored by the "June 12 Committee" and was part of a series of demonstrations across the country.

The demonstrators made four demands: (1) Free the 20,000 Filipino political prisoners; (2) Stop U.S. military aid to the Marcos dictatorship; (3) Self-determination for the Filipino people; (4) Marcos -- Stop taxing overseas Filipinos.

While Marcos' regime has proclaimed June 12 "Freedom Day" and makes a big show of celebrating "independence," the Filipino people are struggling against his martial law dictatorship. The grim reality is that no freedom or independence exists under martial law. Instead, there is only misery and repression for the masses of the people in the Philippines.

Marcos is now holding 20,000 political prisoners in concentration camps where they are subjected to electric shocks, rape, beatings, and other abuses. Day to day, political prisoners have to suffer from rotten food, lack of medical attention, and primitive sanitary facilities, so that 500 detainees at a "model camp" staged a hunger strike to demand better treatment. Prisoners are also constantly under harassment such as experienced by Senator Benigno Aquino who has been in solitary confinement since 1972. Senator Aquino fasted nearly to the point of death to stop a military trial that could have taken him to a firing squad.



All the basic democratic rights of the people, such as freedom of speech, freedom of the press, and peaceful assembly have been denied. Workers are forbidden to strike and trade unions are repressed. Economically, wages have been frozen at the starvation level of 8 pesos a day (\$1.12), while prices have skyrocketed 57% last year. The amount of rice necessary to feed a family of four for one day now costs over 10 pesos, compared to 215 pesos in 1972. In addition, there are widespread shortages of such basic commodities as rice and sugar. Worse yet, Manila alone has over 100,000 unemployed people.

It is these kinds of conditions that are forcing Filipinos to leave their homeland in record numbers. Last year, over 30,000 came to the U.S. Once here, Filipinos face racial discrimination from the same American system that oppresses their homeland. They are often used as cheap, menial labor in sweatshops with no union. Professional people often are not able to practice due to discrimination. Marcos keeps on harassing them, even here, with a special tax on income earned abroad, a blacklist, and threats of deportation or retaliation against relatives in the Philippines.

More information about the oppression in the Philippines will be given in future issues of NSP.

by Doug Chin

poem

In time of the oprecion
Is when the people have to get
To make the revolucion together
To destroy the capitalist system
So we can have peace, solidarity and
Liveracion.

symbol

- I. Originally the red head band meant the symbol of oppression. My grandfather used to wear it when he was working for the landlord. They wore the head bands because the work was very hard and they sweated alot. They wore them on their necks or on their heads.
- II. Now the red head band is the symbol of liberation from the claws of the landlords. The people who wear it now are the sons of the sons of the people who wore it in time of Oppression.

David Silva

how to sue your boss

Much of the work done by the United Construction Workers Association (UCWA) and the Alaska Cannery Workers Association (ACWA) has grown out of the fight against employment discrimination. One of the methods used has been to file lawsuits against companies and unions for engaging in racially discriminatory practices.

For example, UCWA had a major victory in 1972 in *U.S. v. Local 86, Ironworkers* when the Federal District Court ordered that Blacks be admitted to Seattle building trade unions. As a result of this lawsuit some unions have greatly increased their Black membership. Currently, UCWA is involved in several other similar lawsuits.

The basis for these suits is the Equal Employment Opportunities Act which was passed as part of the Civil Rights Act of 1964. Its intent was to deal with widespread discrimination in employment due to race, sex, national origin and religion. This act applies to employers who hire more than 25 employees and the act makes it unlawful for an employer to fail to hire or promote, fire or pay persons based on race, religion, sex or national origin.

The law (42 USC Sec. 2000 (e) et seq, free copies are available from the Equal Employment Opportunities Commission, 414 Olive Way in Seattle,

phone: 442-0968) which is sometimes called Title VII established a federal agency, the Equal Employment Opportunities Commission, to handle complaints of discrimination. Frequently, states have their own agencies designed to deal with employment discrimination. In Washington, we have the State Human Rights Commission.

If a person feels that she or he has been discriminated against, there is a particular procedure that must be followed. A complaint or "charge" as it is technically called takes the following route:

- 1) One must fill out an EEOC charge form.
- 2) File it with the EEOC or the Human Rights Commission within 180 days of the discriminatory act. If it is filed with the EEOC, it will automatically be sent to the Human Rights Commission for consideration. Then, normally, it is sent back to the EEOC.
- 3) At the EEOC a determination is made on whether or not the employer violated the Act.
- 4) If the Commission finds that there has been discrimination it may try to reach a compromise or conciliation between the employer and the person filing the charge.
- 5) Regardless of the EEOC's determination of the merits it must issue a "right-to-sue" letter to the person bringing the charge.

This means that no matter what the EEOC finds or arranges, the individual may sue the employer in civil court.

Often Title VII suits are brought as class action. In other words, one or more workers (at least one must have a valid EEOC charge that has been processed as outlined above) may sue an employer on behalf of themselves and all other people who have similar situations. This kind of suit has its advantages in that the rights of many people may be defended at once instead of each person bringing their own suit.

Filing a Title VII charge against an employer takes a long time. Each step takes a long time. Each step takes a certain number of days. Due to insufficient staff, the Commission frequently uses the maximum allowable time for each step. It may wait up to 180 days to issue the "right-to-sue" letter. In spite of this, we do encourage people to file these charges. Because employment discrimination encourages divisions among working people and detracts from the primary struggle between the workers and the owners and is extremely profitable for the latter, we should try to combat it in every possible way. Furthermore, the right to make a living and earn a decent wage is basic and must be defended.

If you need help filing a charge of discrimination against employers and/or unions call UCWA at 324-3181.

by Diane Dickstein

WOMEN IN THE STRUGGLE

One issue which is often misunderstood is the role of women in the movement and their struggle for liberation.

First it is important that we recognize the oppression women endure daily and particularly in this country. Then we must understand the root of this oppression so that we can aggressively assert ourselves as leaders in the struggle for necessary change in this country.

SEXISM & CAPITALISM

Sexism, like racism, is an evil tool of capitalism which has been used to suppress the American people. Capitalism is the political and economic system which viciously puts profits before the needs and basic rights of all human beings for the benefit of the wealthy few. Capitalism purposely divides the millions of working people on the basis of sex and color in order to keep all of us oppressed and confused and unable to see the root of the problem. But in spite of this, more and more of us have come to realize there are only two classes in this capitalist system: the working class and the ruling class. Sexism has been seen historically as an obstacle to the liberation of women; however, if we understand the significance of there being only two classes of people in our society, and the reality that the ruling class exploits the working class, we must further understand that sexism is an obstacle to the liberation of the entire working class, both men and women.

History reveals that for thousands of years women have had to occupy a subordinate position in societies throughout the world. Women were considered property to be bought or discarded. Their worth was measured only in relation to the home and family, that is, by the number of sons they could produce, by the great effort they put into catering to the whims of their husbands and in running a smooth household, and, simply, by their ability to obey the "superior" sex. The sad thing is that in spite of the great passage of time during which the world has seen many wars, experimented with many systems of government and undergone a variety of changes, the position women hold in capitalist society today has changed very little. Under capitalism women are still restricted to the world of reproduction and childrearing, while men dominate the world of production.

SEXISM & SOCIALISM

On the other hand, those countries that have won a revolution, thrown off the bondage of capitalism, and begun building socialism, have also addressed themselves to integrating women into society on an equal basis. In socialist Cuba women participate in the Revolution at all levels of society -- they work as teachers, engineers and construction workers; they are organizers and policy-makers. Through the Cuban Women's Federation work is carried out extensively and continuously to reach the masses of women in order to increase their numbers in the labor force and in the schools. These same activities are going on in socialist China where the Cultural Revolution has had a great impact on changing the subordinate, passive role of women in Chinese society to one of equal responsibility and action in achieving the reconstruction of their country. Unlike in a capitalist system which penalizes working women by being totally unwilling to spend for the rearing and schooling of the masses of workers' children, in socialist Cuba as well as in China daycare facilities and schools are a high priority which has the effect of releasing women from their child-rearing duties in order to work. Unlike in a capitalist system where men and women compete for the few available jobs, in a socialist system, where unemployment is not a problem, women are needed to take part in production right alongside men.

THIRD WORLD WOMEN

History teaches us that every oppressed class which has gained liberation has done so only through its own efforts. No one can be given emancipation -- so we as women and members of the oppressed working class here in America must struggle for our liberation as have the women of Cuba and China before us. Female resistance must emerge as part of the greater struggle against capitalism, for we have suffered greatly under the yoke of this oppressive society. Women as a whole are exploited as a class and as a sex, but Third World women suffer a triple-pronged oppression: as a class, as a sex and as a race. In this capitalist society, most Third World women have no choice but to work outside of the home. They must make enough to pay for the care of their children, in addition to providing food, shelter, clothing and medical care for their families. They are forced to compete for the scraps of lower paying jobs with their Third World brothers. And our racist system



categorically doles them the lowest pay for equal effort of work. To do away with these awful conditions, feminism must interact with a revolutionary consciousness.

3 LEVELS OF WOMEN'S LIBERATION

However, women here in America have participated in three levels of women's liberation movements. The first level could be termed the traditional movement which has largely taken on a white, middle class character aimed at rooting out the inequalities of the sexes. This group of women merely wants a higher niche in the hierarchy of this capitalist system.

The second level could be called the radical feminists. They see the need for drastic change in the present system, but put forth the incorrect attitude that men are the enemy, and that the liberation of women can be accomplished separate from men.

The third and highest level are the revolutionary women who understand that liberation cannot come about under this capitalist system. They also understand that liberation can be won only through common struggle with men, sharing common aims and work, which will bring about a much stronger sense of unity between the sexes against our common oppressor.

A COMMON STRUGGLE

Revolutionary women must begin to struggle with our revolutionary brothers to achieve radical change from a capitalist system to the socialist ownership of the means of production. But for women to achieve liberation there must be a revolution within a revolution. Our struggle is for more than just economic equality. Our struggle is a process of personal realization and a transformation of our attitudes towards life on many fronts: personal, political, and economical. The emergence of women will come about only through a total cultural recreation in which we link our struggle with our brothers' to redefine our social roles in relation to the family and to the community.

Only through this process will there be true liberation of all women and men. Sisters make up one-half of the struggle for liberation and therefore should assume leadership roles in bringing about the necessary conditions for a decent society -- one which fosters cooperation and love rather than competition and exploitation.

For our struggle here in the US we can find hope, inspiration and courage in the 30-year liberation struggle of Vietnam, fought for and deservedly won by the Vietnamese men and women too!

In concluding this article we leave you with a simple but profound idea: the liberation of women necessitates the liberation of all human beings for there truly can be NO SEPARATE PEACE.

by
ELAINE KO
and
BEVERLY SIMS

women in struggle

For all women in prison on International Women's Day, 8 March 1975, from a song by Daniel Viglietti, Uruguayan, and a police photo of Jessie Macchi, a leader of the Tupamaros.

the woman with clipped hair
the woman with the steel gaze
the woman with the resolute mouth
staring from the paper
she is wanted
by the uruguayan police
by the argentine police
by the chilean police
by the paraguayan police
by the brazilian police
by the seattle police/
what is her name

i don't know
i never knew her name
i called her companera

she was a student
who cut class and went
to learn from the streets
from electricians
from secretaries
from drivers
from key punch operators
from sweepers
from machinists/
what was her name

i don't know
i never knew her name
i called her guerrillera

a woman who knows each alley
and intersection
behind the facade of buildings
a woman whose path
is a narrow fire escape
a woman known to those
in slums
in campamentos
in poblaciones
in cantegrilles
in ghettos
in conventillos
in callampas
in the modern concentration camps/
what is her name

they don't know
they never knew her name
they called her la primavera

she walks erasing her steps
she will tell nothing
but her eyes will torment
her tormentors
who learn from her only
the courage of women
in struggle/
what was her name

they don't know
they will never know
they will call her mujer entera

her work is a product
of burning hate
and the burning love
she commits every day
which is her crime
which is her hope
which is her people
which is her name

primavera
companera
mujer entera
guerrillera

by
MARK RABINE
seattle, wa.



women's guerrilla song

Women comrades, do you remember the bitterness
of not being able to bloom the red flower of youth
under the capitalist society which deprived us of our rights?

We desire no longer the life of tears shed in secret,
of creases on the beautiful face of youth,
of bodies maimed through beating.

Even in our dreams we hate the prisoner's life
in the inner chambers of the house,
hoping against hope that the slavery would end.
The persecution by in-laws was so severe.

Father, Mother, my Brother...
Please do not sell me to pay for the debt of the landlord.
Please instead snuff out my life.

Rise up women, our comrades.
Pick up the gun to overthrow the bourgeois system
to gain our equal rights.

Cast off the yoke of forced marriages.
Break out boldly from restrictions.
Let us all together claim our equal rights.

--Composed by the Korean women guerrillas
during the anti-Japanese armed struggle.

by
the KOREAN WOMEN GUERRILLAS
during the
anti-Japanese Armed Struggle



cuba

First report from the Seattle Contingent of the Venceremos Brigade, eight local activists just back from nine weeks of living and working in socialist Cuba.

March 16, 1975

Man, we discovered "Mango Lane" today. It's a lane of mango and lime trees where the Cubanos have placed tables and chairs so we can have our meetings here and suck on limes straight from the trees around us! Raúl is on his job as leader of our brigade and he's keepin' us on ours. (Forgot to mention: Yesterday evening the Seattle Brigade had a little cultural event - impromptu - Raul read some of his bad poetry and I read Tyree's "Signs of the Revolución". People really got off on it. I shouldn't brag but our group is together!)

We had an official meeting today when the Cubanos expressed their solidarity with progressive Norte Americanos. At this time we were assigned to our work brigade: we're with Atlanta and some of New York and Nidia is our leader. While this was going on photographers were taking pictures and it made me flash on the fact that as part of the Venceremos Brigade we are now a part of Cuban History. Just think about it: we've put our foot into the Revolución! Already I want to come back to Cuba! Socialism is a trip - to any event, work, movie or dinner all you have to bring is yourself. You don't have to worry about funds or whether or not you're welcome or if there will be enough or whatever. All you have to concentrate on is enjoying every minute.



March 23, 1975

Work was really bad - all day long I worked with the red rich dirt that clings to you and penetrates down to your underwear. You find it deep in your ears and nose so I hate to think of what my lungs are like...What we are doing is laying out yards around the apartments, landscaping so to speak. In the afternoon Nidia assigned me to the crew that uses the jackhammer 'cause I got really sluggish in the dirt (I could hardly breathe). It's so bad that Todd prefers the jackhammer to the red dirt landscaping. I tried the jackhammer for approximately 60 seconds - we were told that women shouldn't operate the jack hammer 'cause it might jiggle our ovaries around, and who wants jiggled ovaries?!

Beverly Sims



socialista

Somewhere
amid collages
of factories & schools
i saw an outline
of my people's
FUTURE.

i read a poem/
glimpsed at a heritage/
heard songs of struggle/
and
some pieces fell
TOGETHER.

One day...
by a Cuban river...
after
yet
another
joyous celebration. ★

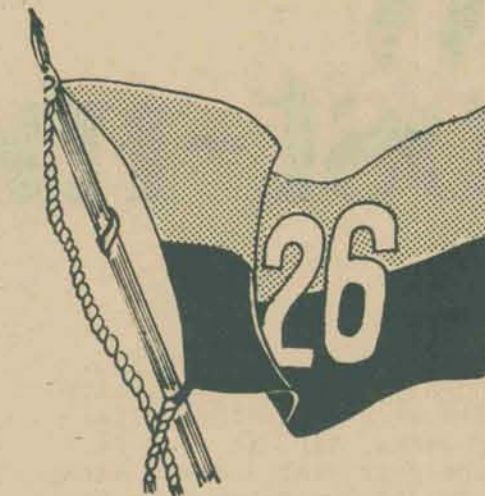
Sue Salget
Rio Ariguanabo
La Habana, Cuba
May '75



Photos: Janet Duecy

Sueños fantasmas/
Fantasmas en sueños
que se hacen dueños
de mi mendiga mente...
mientras gente querida
se volca en volcanes
(huracanes sexuales)
eruptando iguales
que los horrores
(estadounidenses)
dolores del alma
que en esta tierra
de la palma
no dan calma
hasta que haya pasado
la hora
de
la aurora
y
El Sol
picando los ojos
(rojos)...
trae la salvación.

raúrsalinas
campamento julio antonio mellé
guayabal, la habana, cuba
5/10/75



Just off the coast of imperialism
Just 90 miles away
Lies a socialist country of Cuba
Just off Atlantic Bay
With green grass and rolling hills
In a land of tall palm trees
Where people sing of happiness
And Revolution most vigorously.

Just a country where people of all races
Live in love and harmony
Where women are viewed as equal
And share responsibilities
Just a land with national integrity
Where wealth's distribution is fair
Where liberty and love are the spearheads
Just a land where people care.

Tell all the countries of the world
Especially the non-aligned nations
That Cuba serves as the example
For Humanity's creation
Just a society that functions independent
From aggression and awful might
Just a society built as a collective
With everyone in sight.

Todd Hawkins

humanista

UW post-mortem



Students at UW do not have a clear picture of the "Chicano Controversy" which went on at the UW for about four weeks. Yet, it is a fact that for the past year a clear struggle has been developing between the students and the administration. First it was the case of Joe Brazil, terminated by the Music Department; then it was Calvin Goines, messed over by the Dental School. It began to be clear to us, the students, that the "University Institution", in particular, the administrators, were intentionally implementing policies directed not only against Blacks and Chicanos, but against all students.

In the context of instituting discriminatory policy directed against people of color (and rooted in socio-economic class lines) at the University, the question of tenure really became the power of leverage to "rid" the University of any "progressive elements," especially minority students and faculty. The "goose-stepping" administrator of UW, "Col." Samuel E. Kelly, would act out the perfect "Buffalo Soldier" (middle person) role, and say "I'm taking care of this, I'm meeting with the UW administration," and interestingly enough, many of the students and faculty fell to believing such "promises." Can we, the progressive students and faculty, believe that "Student Control" of the University will ever come about because Kelly, Hogness, Beckmann, and Cartright step down so that we can decide what the University should be like?...OF COURSE NOT!

The policy of the University also became clear with the question of minority faculty hiring -- the Munoz case. What were the reasons that the reactionary Faculty Senate did not vote to hire Munoz? Could it have been because the Chicano students wanted him, or that he was against all the petrified racist Anglo-Saxon faculty that works only in the interest of the administrators and maintains the "High Standards" of the old elitist school of Horace Mann? This petrified faculty can only be dislodged with jack-hammers; so let the students be clear on this, and on the fact that the administration doesn't work for their interests at all!

This year the University administrative hierarchy has planned to pull more tricks (remember Tricky Dicky?) out of their Pandora's Box -- a tuition increase.

At a time when the whole economic foundation based on over-production of the ruling class in the US and other capitalist countries is threatening the very existence of the ruling class as the owners and governors of society, it is expedient that our rulers do two things -- conquer new markets, or exploit the old ones better. In this case the students are a market for the business of education. Hence the tuition increase is but a means to exploit the market better.

As for the faculty, control over them increases too because they are wage-slaves who are in competition with a great number of other professors who are increasingly unemployed. It is for this reason that the Institution selects who they will hire, who will be dominated to think as an individualist, and who will protect and defend the administration policies that the bureaucrats of the ruling class put forth for the domination of the University and its backbone, the student.

We can follow the pattern of these bureaucrats most clearly by studying what the "No demonstration policy" means. It means anyone hired at the University and the students cannot in any way struggle to democratize and reform the present state of affairs at the UW. If they do protest, demonstrate, have sit-ins, they will be fired, as was the case with Juan Sanchez.

It seems Col. Samuel E. Kelly is used to running a "tight company" and any insubordination will not be tolerated and will be punished.

It is here where the most blatant contradiction comes to light. Students are to enter a "gentleman's agreement" to the effect that there will be no demonstrations, and the administrators "promise to see to it," to "study it," to "negotiate," what the students want for themselves at the UW. How is it that the bureaucrats at UW from the beginning are dictating to the students, telling not to do that which has been the only means for the students to ever be heard.

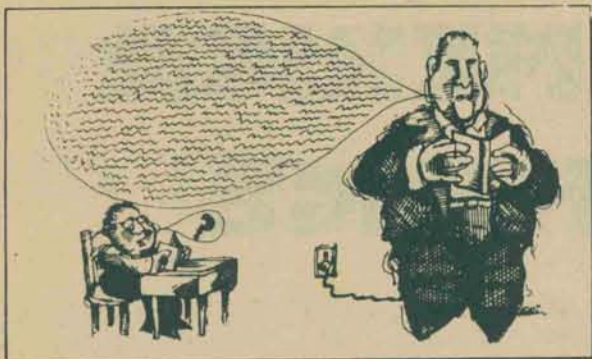
It is clear that the present pattern of policy implementation at UW by the bureaucrats who protect the interest of the government (HEW) and the ruling class of this country, is directed at all students, at all faculty who are conscious of the fact that it is they who pay. It is the students who are the real backbone of the University just as the workers are the real backbone of social production. Consequently, it's not a Black, Brown issue, or simply an issue of the minorities even when united, but it is the issue of Students versus Administration.

Unfortunately, most students at UW didn't see things this way. Rather than thinking about their class interest as students (the only real interests they have), students decided to see the issues much more narrowly. So that when Juan Sanchez, Gary Padilla, and Rosa Morales got fired, Chicano students decided this was their problem alone -- a problem involving La Raza and no one else.

Enter the petty bourgeois Chicano faculty and staff, racing to the rescue of their Brown brothers and sisters. What a bunch of crap! What the MECHA students didn't understand -- or refused to understand -- is that the interests of faculty and staff are based on economics, not race, color or creed. These professors and administrators act out of an escapist mentality. They feel they "made it on their own," that they "pulled themselves up by their own bootstraps." Roberto Garfias gets to believing that one Chicano like him, the only tenured Chicano faculty at UW, is a gain for all Chicanos. But who gets the paycheck? Not all Chicanos -- just Garfias.

Reactionary nationalism breeds petty bourgeois opportunism. That is to say -- under the guise of being for their people and no one else, the Chicano faculty and staff, far from acting in the interests of the students, or even of La Raza, acted in defense of their own class interests. They interpreted the administrative firings as an attack on themselves, on their own jobs and their own carefully built up careers.

on a warm spring day,
3,000 pissed-off students
got nothing more than
a sun tan
out of all their righteous energy.



The politically naive MECHA leadership was content to let these supposed representatives of La Raza steal the focus of the entire struggle. Concern shifted from the needs and interests of the students to "What's going to happen to the resigned Chicano faculty?" Thus the stage was set for the faculty and staff making their own separate peace with Hogness, while burned-out MECHA students wandered around depressed asking whatever happened to La Raza?

The answer is -- it was a victim of the class struggle.

Given the reactionary trend set by the MECHA leadership, it shouldn't surprise anyone that confusion reigned supreme among non-Chicano students as well. As just one example, consider the Black students. In the face of the "Chicano controversy," Joe Brazil and Calvin Goines were all but forgotten, as was the issue of University racism (except, of course, for the "insult" to Chicanos). Instead, Black brothers and sisters found themselves debating the burning question of "Are you for or against Samuel E. Kelly?" while somewhere in the Big House, Massa Hogness smiled.

Enough! A lot of people who should have known better fucked up. With the result that on a warm spring day, 3,000 Chicano, Asian, Black, Native American, and White students, sincerely pissed-off at the oppression they suffer daily but can't quite articulate, marched across the sterile UW campus to so-called "Red Square", and got nothing more than a sun tan out of all their righteous energy.

Mistakes have meaning only if we learn from them. Next time, maybe we'll understand who the enemy is. Maybe we'll understand that the way to win is to unite students around concrete demands that reflect our interests. And that these demands won't be met because a few "leaders" wheel and deal behind closed administrative doors. Let's bring things out into the open -- because there is only one issue, and that is control over our own lives, whether we're students at the U or workers in the plants.

Finally, to get people thinking we'd like to reprint the following statement of the United Front Committee, a group of Third World and progressive White students who tried their best to bring some meaning to the madness at the UW:



"It's time we thought about making some real concrete demands on the administration as a way of mobilizing more people to support our struggle. What we want to establish is that we cannot sit back and wait for the administration to solve our problems. "A slave can never expect that his master will set him free out of pity, or if he waits patiently -- the slave has got to take the initiative himself, and so it is with us!" We need to build a strong mass movement to fight for our democratic rights in this situation. Consider what tremendous gains the student anti-war movement of the 60's achieved!

We need to establish that students will not be intimidated from exercising our democratic rights to

assemble, voice dissent, and demonstrate against the racist practices of the UW administration, and for an educational system that truly serves the needs of the great majority of people.

In order to start students thinking about our needs, we would like to offer the following recommendations for consideration:

1) Hogness must retract his statement attacking the democratic rights of students.

2) Juan Sanchez, Joe Brazil, and Calvin Goines must be re-instated.

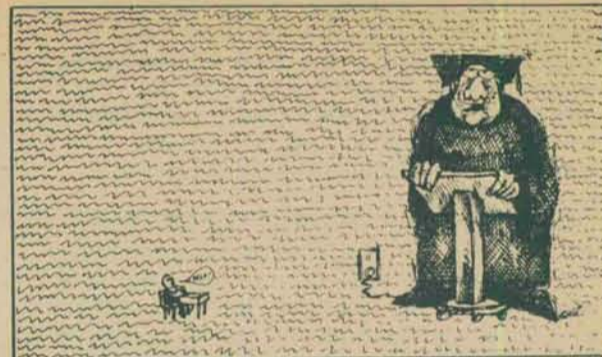
3) Third World people -- students, faculty, and staff -- must control the Office of Minority Affairs, and restructure the Office to give self-determination to each Division.

4) We as students must see it as our responsibility to join with faculty, staff, and community members to win people's control of A) hiring, firing, and promotion of faculty and staff; B) curriculum and research programs; and C) community programs which we can make truly serve the needs of Third World, poor, and working people.

5) Tuition must be lowered to \$120 so that Third World, poor, and working people can enjoy their democratic right to a decent education. This could be done by cutting funds for such anti-people programs as military research, ROTC, and free technological research for corporations.

We want to get together with everyone concerned to talk about these proposals and how we can build a strong mass movement for democratic rights around this situation."

That's the United Front Committee. And who are we? We're **P.I.S.S.E.D.** (People In Struggle Since Early Days).



black people wake up!

The unemployment rate in the Black community is getting progressively worse with each day that passes. Some figures show that four out of every ten Black women and men in Seattle able to work are presently unemployed. This drastic state of affairs will not be getting better anytime soon. Primarily, because the small group of men, mostly white, who control the big businesses in this city do not need our labor.

We were first recruited to this city in large numbers by private employers during and after World War II. At that time, Seattle faced a severe labor shortage. Thus, Blacks were recruited to fill the unskilled and semi-skilled jobs created by the war industry or vacated by white enlistees into the Army.

From the beginning white employers confined us to low paying, unskilled and semi-skilled occupations. There was little, if any,

upward mobility afforded to us. We became Seattle's cheap, expendable labor force.

When we were no longer needed, we were laid off and discarded. The cliché "last hired, first fired" became a part of our life style. We have only been called back to work or offered any sort of mobility when there has been a labor shortage or threat from the Black community.

Business in this city has profited greatly from this neglect and abuse of Black labor. They have profited from unequal and low wages paid to us, and have used Black labor as a buffer between them and white workers demanding better wages.

These are the factors that have led to such a high rate of joblessness amongst Black people in Seattle. Now, there are no more "entry level jobs" for us and unskilled and semi-skilled jobs are disappearing at a fantastic rate.

We need to come together and stop this madness! I've been running into too many brothers and sisters who feel that it is their fault that they don't have a job. And I tell them, "it is not your fault, it is the fault of this corrupt capitalistic and racist system that we live under...to have a job

is a right, not a privilege reserved for a select number of people." And I'm glad that "No Separate Peace" newspaper allows me the opportunity to reach a wider audience.

There are entirely too many of y'all walking around the Central Area in a dream world acting like you don't have any problems at all. We got to begin confronting our problems. And the biggest problem we have in our community is unemployment.

We can't expect different programs and agencies to find us a job, because they can't. We must be our own affirmative action agents. Don't you know that if 1,000 of us marched downtown demanding "jobs now" that this "man" would be so frightened he would come up with a couple of hundred jobs the next day.

But this won't happen if we don't begin to unify and struggle for change. We got to do as brother Big Black, an inmate active in the Attica State prison uprising said, and that is, "Wake up and realize brothers and sisters that nothing comes to a sleeper but a dream!"

If you want to rap about this some more, get in touch with Larry Gossett at 325-2701.

by Larry Gossett

VIETNAM -- NORTH AMERICA SOLIDARITY CONFERENCE

This is a greatly shortened version of several people's notes on the conference. For anyone interested in knowing more about it, NSP has access to 30 pages of notes, as well as an edited tape suitable for broadcasting. Get in touch with us at 324-3181.

In an historic meeting -- the first since the liberation of all South Vietnam by the National Liberation Front (NLF) and the Provisional Revolutionary Government (PRG) -- representatives of the PRG of South Vietnam and two women leaders from the Democratic Republic of (North) Vietnam (DRV) gathered with some four hundred members of the North American anti-imperialist movement in Vancouver, British Columbia on May 17.

There were a number of "firsts" involved in this gathering, in addition to being the first such meeting since the liberation of Saigon. It was the first time so many movement activists had direct contact with the people who have had such a huge impact on the course of American history; the first time Vietnam veterans met with representatives of the people they once fought against; the first time the American Indian Movement (AIM) played a major role in an activity with a broad anti-imperialist focus; and the first time in recent memory that so many political and community organizations (about 50) met together with such complete absence of divisiveness, competitiveness or sectarian squabbles. The theme that Fern Mathias of AIM expressed in her welcoming address to the Vietnamese seemed to be taken to heart by everyone there: "See that we have a common struggle and a common enemy -- let us unite to liberate our continent."

Representing North Vietnam were Pham Thi An, International Secretary of the Women's Union of the DRV and Duong Thi Thoa, editor of the Philosophy Review in Hanoi. Vo Than Phat and Do Chi Dung, members of the PRG delegation to the Paris peace talks, represented South Vietnam.

The morning session of the conference consisted of the reading of a multitude of solidarity statements from US and Canadian groups, ranging from a two-sentence communique from the Symbionese Federation and Symbionese Liberation Army to a speech in Vietnamese and English from the Union of Vietnamese in the US. In the afternoon the Vietnamese addressed the gathering, then answered many questions asked by the North Americans.

Throughout the day, energy in the hall reached incredible peaks. Often in the course of the day and night, people erupted into spontaneous ovations and roof-shaking chants of "Ho, Ho, Ho Chi Minh -- the NLF has won!" For minutes at a time the Vietnamese and the North Americans were on their feet, cheering and applauding each other.

Finally, just as the Vietnamese were about to leave the hall, folks noticed that a group of American and Canadian Indians had formed a line across the stage. With the Vietnamese standing alongside, Ed Burnstick of Canadian AIM explained the history and meaning of the peace pipe. He compared the peace pipe to the olive branch which Palestinian leader Yassir Arafat had told the United Nations



is held in one hand by the Palestinians, "while the freedom fighter's rifle is clasped in the other." He told the Vietnamese that the peace pipe represented the solidarity of all Native Americans of both continents with the Vietnamese people. Then the pipe was solemnly passed from hand to hand, until it reached the Vietnamese delegation.

Vo Than Phat, upon receiving it, raised it in his right hand, clasping the hand of the Indian brother beside him. Walking to the microphone, he seemed for the first time in the day to be overcome with emotion. He paused, searching for words, then said: "I am so deeply moved that I cannot find words to express what I feel. This act shows something which we as combatants can comprehend ourselves. You are struggling," he added, "and will continue to struggle. And I am very hopeful that some day your victory will come."



Madame Pham Thi An:

We have come to thank our American friends who helped us carry out our struggle. We know that many American men are now exiled because they refused to go to Vietnam. We know that many Americans demonstrated against the war. We know that many American mothers' sons didn't come home or came home maimed or disturbed...

Inflation and unemployment are also fruits of this war. Many men came home addicted to heroin, another result of this war...

We are happy to see this victory. It is the victory of Vietnam and of many Americans. Both our peoples have to be united and heal the wounds of this war...

As women from Vietnam to women in the United States we send our deepest profound love. And the men of Vietnam send messages of solidarity to the men of the US. More than ever our peoples have to be united. The purpose of your struggle is the purpose of our struggle and the purpose of our struggle is the purpose of yours.

Q: What will reconstruction be like?
A (Mr. Vo Than Phat): The first priority of reconstruction will be to heal the war wounds, economic, social, and cultural. The US and their puppet regime have sown division and enmity among people, in families and in villages. There are 500,000 prostitutes and 500,000 orphans as a result of this war. We need to develop our economy and normalize the living conditions for our people.

We must bring peasants back to their lands from the city and make it possible for them to work the land. The government will have to feed and clothe these people for 5 or 6 months until they can be supporting themselves.

We must reorganize the economy of the South. When we have concrete data of our plans we will inform you. We suggest if you want to help us now, help us in money. With money we can buy equipment and things we need cheaper than we could buy them in the US or Europe.

Q: How long will reunification take and when will it begin?

A (Mr. Vo Than Phat): After the liberation of Saigon City the first steps of reunification began. Communication between Saigon and Hanoi has been restored. Travel by train and bus between Saigon and Hanoi has been restored. A freighter arrived in the South from the North bringing aid. At the May 15-17 celebration in Saigon, Ton Duc Thang, the President of the DRV; Le Duc Tho, delegate to the Paris Peace Conference of the DRV; and General Van Tien Dung of the DRV were all in attendance.

Reunification depends on the developments in Vietnam, but it is the profound goal of all people of Vietnam.

Q: We have received a number of questions relating to the Women's Union and women in North Vietnam. We will try to answer those questions now.

A (Madame Pham Thi An): The purposes of the Women's Union are -- 1) the liberation of the nation, 2) the liberation of women, and 3) the building of socialism.

We have fulfilled all three during the struggle against US imperialism. To accomplish this, we have: participated in rice production, made clothes for soldiers at the front, taken care of households and children so husbands can be at the front. Some of the most important tasks we fulfilled were taking care of wounded soldiers, bringing ammunition to the front, and shooting down American planes.

Pilots who were downed were captured by women and taken to hospitals by women.

Women are equal in every task with men. In the Parliament women are 32% of the members. Women are 12% of the ministers of government and 65% of the heads and deputy heads of departments, 42% of the civil servants, and 31% of the skilled workers, as of 1972 statistics.

"See that we have a common struggle & a common enemy - let us unite to liberate our continent!"



Q: What are the conditions by which a small country can defeat a large and powerful country?

A (Mr. Vo Than Phat): For a small country to win over a big one it must have 1) a party with the correct political line, 2) the firm unity of a people unafraid of hardships and difficulty, and 3) the support of the peace and justice-loving people of the world, including the American people, like yourselves. Some US friends said to us "Our contribution is very modest." But it is a great contribution, because you are struggling in the center of imperialism.

My Dearest and Most Courageous Brothers and Sisters:

There are no words to express my profound happiness regarding your final victory in your march into Ho Chi Minh City.

Of all the great revolutionary lessons this century has brought to struggling people all over the world, yours is the most profoundly painful and therefore the most significant.

Your victory over the most powerful enemy in the history of mankind is consequently the turning point for mankind.

We have worked, fought, worried, hoped, feared, marched, run, hurt, cried and now finally rejoice with you.

Your wounded but beautiful little country is truly the shining star of my life, the hope of my children's future and the inspiration for generations to come.

The evil forces of the world have been dealt a massive death blow by you, my brothers and sisters, and now you have made us stronger than we ever dreamed we could be.

We, because of you, will now be able to fight more fiercely to the death for our freedom.

To all the Freedom Fighters of Vietnam, I humbly send my undying love.

Hasta La Victoria Siempre!

Roberto Maestas

Q: Do you practice criticism/self-criticism in your work?

A (Madame Duong Thi Thoa): Criticism and self-criticism are very common to us. Self-criticism means we have to see if we are doing something right or wrong. Criticism is your friends telling you if you are doing something wrong. Self-criticism and criticism are helping each other to make more progress. It is democratic; everybody can practice criticism, not just the leaders. Criticism and self-criticism are usually based on the spirit of love between people. Criticism is not bringing out something bad, but helping people to be more progressive. People in all activities participate in criticism and self-criticism. It's getting better and better.

Today Saigon, tomorrow San Juan!
--A Puerto Rican brother

Notes by

Les Hoffman

Jackie Mertz

Jan Riemer

Michael Steinlauf

Carl Stromsness

Karen Wald

Photos: **Teresa Mendoza**

notes & announcements

***Last month, an office of Adult Corrections, Washington State Department of Social and Health Services, in Olympia was bombed by the George Jackson Brigade. The bombing was the result of the failure of the State Corrections Division and State Penitentiary to meet the demands of the prisoners at Walla Walla. The prisoners demands included a stop to the forced transfer of prisoners and the behavioral modification program, and the resignations of a few super repressive administrators and staff at the prison. The George Jackson Brigade believes that revolutionary terror is an appropriate response to fascist terror.

***The "Resistencia Bookstore" at El Centro de la Raza, 2524 Beacon Avenue South, stocks progressive and Third World books, posters, and records for everybody. If they do not have the book you want, they can order it for you. The bookstore is open 9 to 5 during the weekdays. Phone 324-5775 or 329-9442. Drop by even if you just want to look at what the bookstore has.

***The National Anti-Martial Law Coalition (Philippines) has put out a booklet on political prisoners in the Philippines. Proceeds will be channeled to political prisoners' families. Booklets can be purchased by calling 329-9904.

***A national socialist feminist conference is being called for July 4, 5 & 6 in Yellow Springs, Ohio. The Seattle Women's Union sees this conference as an important opportunity for women all over the country to share their practice and develop their theory, and possibly move towards the creation of a national socialist feminist organization and journal. We are excited about the potential of revolutionary women getting together and we would like as many women in Seattle as possible to participate or benefit. The conference organizers have started sending us written material about the conference, which is available at Left Bank Books and It's About Time Bookstore. A group of women from the Union who are hoping to attend the conference are now trying to raise money to cover traveling expenses and locate a car that we could use for the trip. If you are interested in going or can help in any way, call Brenda at 322 - 4058.

★★★

***The Union of Democratic Pilipinos (KDP) will be having a series of fundraisers during June and July. All proceeds will be utilized to help send KDP delegates and supporters to the KDP National Congress in San Francisco July 26-27. For more information, call 329-9904.

***Michelle Hill, sister of Attica Brother John Hill (Dacajeweah), will be in Seattle July 7-14. John Hill, a Native American, was recently sentenced to 20 years to life after being found guilty of the death of the only Attica guard who didn't die by police bullets in the Attica Massacre. Michelle will be bringing with her a new film called Teach Our Children from the Attica Now Committee in Buffalo. She will be doing fundraising toward John Hill's \$100,000 appeal bond to the State of New York. For more information, call Beverly at 324-3181.

***The Vencremos Brigade is holding a planning meeting at 11 AM, Saturday, June 21, at El Centro de la Raza. Everyone is encouraged to attend and participate. The main purpose of the meeting is to develop plans for a celebration centered around the theme, "A People's Tribute to Cuba." The celebration will be held at a place to be announced on July 25 and 26. It will include films, a slide show, speakers and cultural presentations to inform people of the achievements of the Cuban Revolution.

On Friday, July 11, there will be a fundraising dance for the celebration at El Centro de la Raza, 2524 16th Avenue South, from 9 PM to 1 AM. There will be live music.

Cascade Community:

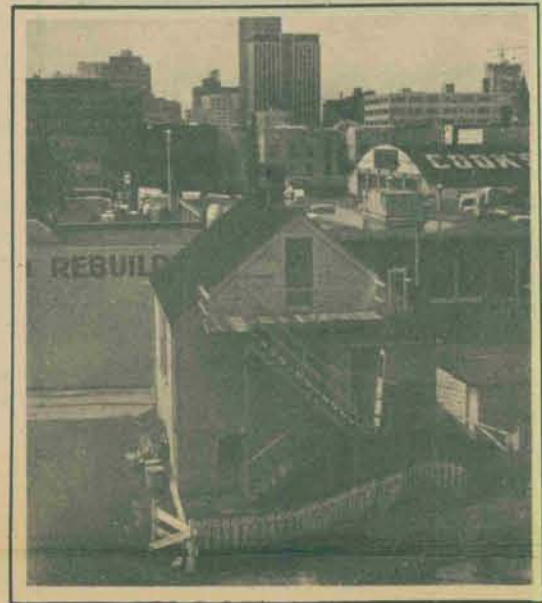


** Many people may have heard of the Cascade Community, or have met people from the neighborhood, but do not have a real understanding of what the neighborhood is about.

First of all, the boundaries of the neighborhood are Lake Union on the North, Olive Way on the South, Eastlake Avenue of the East, and Westlake Avenue on the West. There are some 1,000 people who live in this area, mostly in apartments with some older wood-frame single family houses and duplexes. The rents average \$75 per bedroom (3-room apartments).

Cascade is the second poorest census tract in the city, only Skid Row being poorer. Half the population is on a fixed income (social security, welfare, union benefits, etc.) and among the work force we have about 25% unemployment. Over 25% of the population is over 65 years of age (twice that of Seattle), and the median income is half that of Seattle. Over 2/3 of the population do not own an automobile or have access to one.

Since 1950, we have lost over half our housing to freeways, parking lots, office buildings and land speculators of all kinds. Land speculation eats away at our community just North of downtown, just as it chews up the International District just South of downtown.



people working together

In 1969, threatened by another freeway being pushed through our neighborhood, people began to organize themselves, and with the aid of other people throughout the city, the Bay Freeway project was brought to a vote of the people. The city lost and Cascade survived. Now the people were organized, but what were they to do?

Projects were begun, apartments redeveloped, a community center and free health clinic started, the community council started fighting for re-zoning to protect the remaining housing.

Here we are six years into organizing with an expanded health clinic, a community-owned food store, a community center, a senior citizens' center, a meals project for older people, a youth recreation program, free legal aid, people working on city-wide tenant organizing, the beginnings of an on-going theater group-- more and more. Most of the funds are self-generated (small grants), with some Program For Local Service (PLS) workers from the neighborhood.

But the most important part of what Cascade is about is in the diversity of the people involved. People of all ages and lifestyles, people of different sexual preferences, people working together as a neighborhood for survival.

by Glenn Young



Cascade Community Center & Council
 224 Minor Avenue North
 Phone: 622-6684
 or
Cascade Food Co-op
 624-3160
 603 Eastlake East

as a neighborhood for survival.