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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 the local and international struggles that people locally need to know about in order to see our own struggles in proper perspective.

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.

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. 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.

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 amnesia -- 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 common and harmonious 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.

ON THE ROAD:
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NO SEPARATE PEACE 2
URBAN INDIANS: LOST CULTURE

Being of native american descent (Mohawk, Blackfoot, Turarara & 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 adrift 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 homesteads away from the cities, and learn of our customs, dances, our religion and alcohol.

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 recasting of the creator, who along with mother earth will judge those who have lived according to the laws of nature existence and will mercilessly destroy those who choose greed and false power.

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

John Hill is an Attica Brother. Along with Charlie Joe Pernassaile, 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 #15, Erie County Holding Center, 10 Delaware Avenue, Buffalo, New York 14202.

===

Los Candillos

(The Masters)

Stifling
Crystal City
heat

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

Conflagrating flames
of socio-political awareness
Rich Dago vineyards
Chavez doing his pacifist thing
“lift that crate & pick them grapes”

stool labor’s bright---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 clout: invalid grants - unrecognized treaties
their tongues are forked.

Vijerinas
their deeds are marked
Indo-Hispano

Denver’s Corky boxers lacekys’ ears back
let them live in the Bottoms for awhile
see how they like a garbage dump

for a next-door neighbor
José Angel Gutierrez: 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
Portoro street gangs do

Humanity
Young Lords: (Cha-Cha, Fl & 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: (Matzi Váles & the rest)

if you’re doing social service
how can you be on

terrorizing sprees (with priest accompant)
in near Northside Chicago?
Ubiquitous? We’re everywhere!
Arise! Bronze people,
the wagon-wheels gather momentum...

railroadings
written from
aztlán de leavenworth
the album is Body Heat

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 Hodges’ warning against protesting.

Let me talk to you brothers and sisters today about something that is 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 -- "Get your mama never told you bout the Buffalo Soldier, dignified, sanctified, super-soldiers," 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-soldiers" 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 to 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 But 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.
Another song on that album, the name of it is "Everything Must Change." The song titles go from the word go, 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 aboutus 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 probably died there doing free, if you're Black. And if you love Latin America, how can you con- tinue to exploit a country, when the gas is coming from Vene- zuela at the exploitation of the Venezuelan people. You know? But if we can't love each other in this country, I mean I'm talk- ing about us kids and folks in this room here, if we can't trans- cend the fact that we're Black and Brown and Mexican and Puerto Rican, look, who are we?... This is our country. The question you got to raise here -- is this here, this is it, and you got to go to the wall. You got to do... It's been so in the past that you could just operate in the middle, in the fold 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 you fall, you're falling on your own side... I can't tell you, or nobody else. I can't tell you, or see nobody else. I can't tell you, or show you right now: I'm going to set an example with the Chicano stu- dents as an individual. Go to show y'all right now: I'm going to show up for the black students to follow, and I'm going to set one for the black students to follow, and for the white students to follow, and I'm going to set one for the white students to follow. So the Chicano students burned up a few tents, and they set Juan Sanchez, that's the scapegoat there. Now the issue is Juan Sanchez's incorporation. You don't y'all fool by that. The only issue at issue today is whether you fall all 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 a wrong line of thinking. 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, supported by US imperialism, he knew that. And that's why the folks in Guinea- Bissau are free now; they knew who their enemies were. Sam Kelly might be a Buffalo Soldier, and I say he's 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, that's the problem. First of all, y'all ought to check who he is, where he came from, what he's been his deeds. I see the kids are gathering up in here, y'all 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's going to be, he's going to 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 lea- ving, going to Chile next month. His name is Robert L, I forget to hear his position on the Junta. He said there's folks in Chile that like the Japanese, they want to understand who that is, what role this university is playing in Chile. That's who your enemy. Your enemy ain't some Black nigger down there, cause if he goes, they're going to replace him.

I'm glad Juan Sanchez got fired, I'm glad another one's on the way. Cause you're going to look and see who your enemy is. Black people didn't take the bullets. What the Chicano, US imperialism took it. That's who your enemy is. And if you want to fight with Black folks, you got to ask the question of Juan Sanchez's job, go do that. The Man plannin on that. Then they can put their wheels into motion about it. They don't want me out here talking to Chicano students about Sam Kelly being a Buffalo Sol- dier and about Hogness being the problem. That's who the problem is.

The university administration is the problem. If y'all 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 go on the problem."

But you also ought to reclaim something that's your own, and that's the Office of Minority Affairs. That didn't grow up out of the University. We created that. And that's the Office of Minority Affairs created. The Man hired Sam Kelly, and that's who he works for. 

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 room for self interest if we Chicano students march up there to Hogness' office talking about burning Southwes It from Charles to Black students, it ought to be In- dian students, it ought to be Asian students, it ought to be all 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, Seattle, 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 to demonstrate the spirit of working people in Seattle in 1894 who shut this town down then reorganized it under their own control.

We remember the Wobblies, and the Socialists, and the CIO, who fought for the rights of working people and for government for the rights of working people in a decade 1930. May Day is the Loyalty Day or Law Day, for President Kennedy declared in 1961, May Day is working people's day.

This May Day, in particular, we resolve 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 or last and true. They are the true hero's and heroines of our time.

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

The corporate profit-seekers who tried to turn Vietnam into a wasteland are still alive and well. While over 120,000 people in the United States are unemployed, Northwest bank profits are rising sharply, and lumber corporations continue to pay little or no taxes. While our citizens protest against this unfair tax burden by rejecting the school levy, Washington State banks and industry are booking annual profits of $1.5 billion. As the crisis in this country deepens, it becomes increasingly clear that a tiny minority of power-hungry corporate bosses are making a mockery of the hopes and efforts 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 one human right. We are through talking with the corrupt legislators in Olympia and Washington, and now on we will be talking to and fighting to make legislation that goes beyond the racial, and sexual barriers that divide us, and securing respect for one another. Now we will be spending, using, and taking the billions of dollars that exist in this country, putting an end to the war effort, and making our own 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!"

"The workers united will never be defeated!"

and at Seward Park
The Port of Seattle, following the lead of other major ports, now is seeking to develop an expanded transportation terminal at Union Station on the eastern boundary of the International District and next to the infamous King County dome stadium. Senior Project Planner for the Port, according to Robert Wagner, "this may be one of the most significant and popular projects the Port has ever attempted." The Port and residents support the project, the bureaucrats call it "intermodal," which is a $10 word meaning anything having to do with transportation.

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

The Port would also renovate and offer direct bus connections with the rest of the city's public bus network, while building a variety of new buildings, as well as provide office space for the Port staff. The project would also 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 would qualify for funding under the 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 site. The Port contributed $13,000, and a transportation museum was constructed on the site at $32,400 for this first study which was completed in July 1974. An intermodal terminal was feasible," that is, some bucks could be made. So the Port and the 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, the directors of the Washington State Department of Transportation and the Metropolitan Area Planning Council (MAPC) were looking into the future and saw the need for intermodal transportation terminals. The Port obtained a federal grant to study the construction of such terminals and received a $1.9 million grant.

The Port of Seattle is attempting to railroad another project next to the 16th Avenue site. The plans and the decision to build the domed stadium at the King Street Station site is within a six-month period with little community input or 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 $94,000 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, the Port will intensify the social problems in the area, encourage a new population mix, and promote gentrification 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 Korean 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 Port project would not only drive businesses out, but residents as well, because White people are also against the project, and justifiably so.

Generalissimo Chiang Kai-Shek

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Greater number of rail passenger 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 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 Deboit 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 parentage, children of American and Vietnamese parents. The major issue over "Operation Baby-Lift" involves the fundamental question of whether or not the airlift is necessary or not. The airlift was 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 parentage. 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 potential of these children, thus giving them greater opportunities.

Finally, they patted themselves on the back and kidded themselves by telling the people that for "humanitarian reasons" the US has always gone out of its way to help 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.

... we are not at fault again.

We have taken the orphans figuratively to our hearts, cuddling them against terror, sucking them till and to feed the hungry.

Opposition to the airlift of the orphans is supported by diverse groups including Third World groups, progressive whites, religious groups such as the National 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 key role in its rebuilding. Furthermore, the concept of adoption orphans is Western born. 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 concept of adoption only represents "robbing and kidnapping" of Vietnam's future.

Another aspect of the airlift is that it resulted only from fear of Communist domination rather than concern for the orphans. Many of the children will grow up to be minorities in the US. And as history has shown, both racial and cultural 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 l.t. Calley were at the tip of an iceberg. Millions have been killed under the heaviest bombing of the war. Concepts such as saturation bombing, defoliation, napalm attack, gooks, atrocities committed and brought into the American vernacular. This obviously does not represent a humanitarian view of the US. In fact, the airlift may only represent an attempt by many Americans to absolve themselves from 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 airlift 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. On the other hand, the widespread concern and attention brought by emotional over the orphans plight may soon disappear. Although it has reached far-fetched proportions, some adoption officials feel that the interest will drop in a few weeks after some Vietnamese laws.

The point made that any Vietnamese "orphans" 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 and backward 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 soldiers. To these children the US owes 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 South Vietnam with an extremely tarnished and negative image. The use of the plight of the orphans and the rescue mission by the US 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

NO SEPARATE PEACE 9
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 27% voting in April approved a levy of $53 million (from property taxes), which would have provided 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 students are most responsible to the needs and concerns of young people.

The School District administration, parents, and students are all looking for a "quick fix" to "save" the situation by allocating state funds to the districts where levies have failed. But such a solution is necessary in the long run. The long-run solution to the education crisis facing the US is to be found in that broader context. Solutions to problems in the educational system must be put in that context too.

One of the reasons people are so angry about the way current economic conditions are affecting them -- inflation and unemployment -- 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 deciding the levy, the voters were saying that they don't want to tax themselves any longer for schools.

We should keep in mind the imbalance of wealth and tax-paying burden in the US, an essential fact that helps explain 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 -- it increases 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 through increased prices. The corporate profits tax would be more progressive since it could be passed on to consumers if a corporation makes, the higher its rate of taxes.

We have come to the conclusion that we should be wary of any of these tax proposals. It is time for people to confront the alternatives directly rather than attempt to use the legislative process. The people should take corporate profits tax 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, 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 is mainly 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 respond to economic crisis -- because we don't see where it's coming from. We experience the crunch in isolation from one another, and the haves have everything 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, life-destroying process. We have to think together about what kinds of programs, methods, materials are needed and solve 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, roby

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

confessions of a dropout 1970

start with a circle

what color is bright and yellow

sketch in the mountains

rugged and distant

then roll a number

turn over the record

color in the trees

brown green

towards the bottom

two lane highway

pensive station

Denny's

and we're back to nothing again.

it's dripping

burning

but it's

the only orgasm I know

today.

I guess

I should turn the light up

and stand in the middle

of the room and criticize

myself.

by bruce seidel

I couldn't find my head today,

so I talked to Stu

who showed me Dale

who referred me to Max

who pointed to Max

who called Sam.

Since then I'm heading south on 57

sharing a quater of beer with Paul

Sweezy

off to see snow white.
SCHOOL HOUSE COMIX!

Yeah, really classes are a drag.

School is such a waste of time these days.

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 mostly incompetents.

Yeah, they want us to do their homework, they won't do anything for us.

What's gonna happen when we try to get into college?

Yeah, besides most of the training we get in school is to work for big business.

The rockefellers control 40% of all our industry. They have more money than all the blacks, hispanics, indians, puerto ricans, and 40 million poor whites in america have all together.

Big business profits in Washington are 2 billion dollars a year.

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.

Who's gonna pay for this good education? Good programs? My folks don't have the cash for higher times, besides the people we want to help have to pay.

There's so many of us, we should get together and change our world.
TO BE OF USE
by Marge Piercy

The people I love the best
jump into work headfirst
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 bag 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.

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.

sdf
4/30/75

Sisterhood is Blooming

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 myself
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 "Women's Song"
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

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