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june 20, 1975

¡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 UCWU demand of “Meaningful Work For All”, many people have felt, as 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 Indocheinese 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:

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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NO SEPARATE PEACE 2
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 Marcos and his rule. Both events were spirited and drew over 200 persons. The protesters were honored 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. The 400 detainees at a "model camp" staged a hunger strike to demand better treatment. Political prisoners are routinely under harassment such as experienced by Senator Benigno Aquino who has been in jail since 1972. Senator Aquino reached nearly to the point of death to stop a military trial that could have taken him to a firing squad.

It is these kinds of conditions that are forcing Filipinos to leave their homeland in record numbers. Last year, over 30,000 come 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 retribution against relatives left in the Philippines.

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

by Doug Chin

how to sue your boss

Much of the work done by the United Construction Workers Association (UCWA) in Alaska and Nevada, and Workers Association (ACWA) has grown out of the fight against employment discrimination. 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 36. 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 basic suit against companies which are guilty of such practices is the Equal Employment Opportunity Act. This 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, color, national origin, or ancestry. It extends to employers who hire more than 25 employees. The purpose is to make it unlawful for an employer to fail to hire or promote, fire or pay persons because of sex, color, national origin, or ancestry.

The law (42 USC Sec. 2000e et seq.) gives workers the right to bring a suit to the Equal Employment Opportunities Commission, 415 Olive Way in Seattle, telephone 422-09678) which is sometimes called Title VII of the Civil Rights Act. It was 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. If Washington, the state of Human Rights Commission. If a person feels that he or she 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. If it is filed with the state commission, it will be considered for a determination. 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 literature and the person filing the charge.
5) Regardless of the EEOC's determination, 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 person may sue the employer in civil court. Often Title VII suits are brought as this action is a most important one. (at least one must have a valid EEOC or state of EEOC.)

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 the duration of time, the fee of $100 a year, it is necessary to encourage people to file these charges. Because employment discrimination encourages divisions among working people, and detracts from the primary struggle between the working class and the bourgeoisie, we encourage people to file these charges.

If you need help filing a charge of discrimination against employers and/or unions call UCWA at 326-3181.

by Diane Dickstein

poem

In time of the opression
Is when the people have to get
To make the revolution
To destroy the capitalist system
So we can have peace, solidarity and liberation.

symbol

I. Originally the red head band
The symbol of liberation
The head band the people wore when they were working for the landlord
They tied the head bands because the work was very hard and they sweat a lot. They wore them on their necks or on their heads.

II. Now the head band is the symbol of liberation
The head band is the symbol of the workers and the landlords.
The people who wear it now are the sons and daughters of the people who wore it in time of oppression.

David Silva
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 which 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 purposely 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 others 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 that there are only two classes in the 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 sexism as the thing being only one of the 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 sold and 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, experiments with many systems of government and undergone a variety of changes, the position women hold in capitalist society has remained 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 party members. Under Cuba's Federca (women's Federica) movement is carried out extensively and continuously to reach the masses of women in order to increase their numbers in the labor forces 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 subservient role of women in Chinese society to one of equal responsibility and action in achieving the reconstruction of their country. Unlike in capitalist Cuba as well as in China's collective facilities and schools, women compete for the few available jobs, in a socialist system, where unemployment is not a problem, women are needed to take part in productive work 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 men must participate in the struggle and work to achieve liberation for ourselves. In America we must struggle for our liberation as have the women of Cuba and China before us. Female resistance must emerge as one of the greater struggles against capitalism, for we have suffered greatly under the yoke of this oppressive society. Women as a whole are exploited as a sex as well as a race. Third World women suffer a triple-pronged oppression - as a sex, as a class, and as a race. In this capitalist society, most Third World women are not able 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 does 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 and 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 U.S. we can find hope, inspiration and courage in the 10-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

NO SEPARATE PEACE 4
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 Jesse 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 cantegrillos
in ghettos
in conventillos
in callampos
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

March 16, 1975

Man, we discovered "Mango Lane" today. It's a lane of mango and lime trees where the Cubans have placed tables and chairs so we can have our meetings here and suck on ices straight from the trees around us! Sadie is on her job as leader of our brigade and she's keeping us on ours. (Forgot to mention: yesterday evening the Seattle Brigade had a little cultural event - Improv -- all read some of the bad poetry and I read Terry's "Signs of Life." We were on for 90 minutes! I don't know if I should brag but our group is together.)

We had an official meeting today when the Cubans expressed their solidarity with progressive North Americans. At this time we were assigned to our work brigade; we're with Atlantes and some of New York and Miami are our leaders. While this was going our 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 feet into the Revolution! Already I want to come back to Cuba! Socialism is a trip -- to any event, work, service, or dinner all you have to bring is yourself. Whether it be to help those who are in need or to enjoy the fun and joy of being here. I talked to everyone, whether or not you're welcome or if there will be enough for everyone. 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 cloth dirt that clings to your shoes and penetrates down to your underwear. You find it deep in your ears and nose so I have to think of what my lungs are like. What we are doing is laying our yards around the apartments, landscaping so to speak. In the afternoon Millie assigned me to the crew that uses the jackhammer cause I got really strangled 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 40 sec. I couldn't operate the jack hammer 'cause it might jiggle our muscles around, and she was jigglid ovals!!

Beverly Sims

socialista

Somewhere amid colleges of factories & schools I saw an outline of my people's history.

I read a poem/ glimpse at a heritage/ heard songs of struggle/ some places fell together.

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

Sue Salget
Nic Artiguacu
La Havana, Cuba
May '75

humanista

Photos: Janet Duncy

Just off the coast of imperialism
Just 90 miles away
Lies a socialist country of Cuba
Just off Atlantic sea
With green grass and rolling hills
Where people laugh in trees
Where people sing of happiness
And Revolution must 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 is distributed in fall
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 an example
For humanity's creation
Can become independent
From aggression and slavery
Just a society built on a collective
With everyone in sight

Todd Hawkins
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 Coles, rejected by the Dental School. It began to be clear to us, the students, that the "University administration" in particular, the administrators, were intentionally implementing policies directed not only against blacks and Chicano's but against all students.

In the context of instituting discriminatory policies directed against people of color, and in the socio-economic classes at the University, the question of tenure really became the power of leverage for the University of any "progressive elements," especially minority students and faculty. The "good-guys," as administrators of UW, "Col." Samuel E. Kelly, would act out the perfect "Buffalo Soldier" (middle class person) role, and say "I'm taking care of this, I'm meeting with the UW administration," and interestingly, many of the students and faculty fall to believing such "promises." Can we, the progressive students and faculty believe that "Student Conrol" of the University will ever come about because Kelly, Hogness, Beckmann, and Garright step down so that we can forgive 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 minority 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 administration has planned to pull more tricks, (remember Tricky Dick?) 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 of tenure 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 those who will hire, who will be dominated to think "outside the box," 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 students.

We can follow the pattern of these bureaucrats most clearly by studying the "No demonstration policy" means. It means anyone hired at the University and the students cannot act without 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. 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. The university and the 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.
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 faced thirty-three charges, all stemming from the nonviolence at the UW:

"It's time we thought about making some realistic demands of the administration as a way of mobilizing more people to support our struggle. What we want to establish is that 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 how 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 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 cliche "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 which has profited greatly from this neglect and abuse of Black labor. They have profited from the state's indifference 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 among 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 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...assemble, vote, dissent, and demonstrate against the racist practices of the universities, 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) Hogshead must re-trace 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 achieve self-determination to each Division.

4) We as students must see it as our responsibility to join with the campus community, 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, NITC, and chemical 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 are the United Front Committee (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 black people who control the business 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 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, employment for black workers. They were denied the job opportunities that were available to white workers. The black worker was forced to accept jobs that were lower paying and less desirable.

As the war ended, the demand for black labor decreased. This meant that black workers were laid off and replaced by other workers. This pattern continued throughout the 1950s and 1960s.

In the 1970s, the black community faced a new challenge: unemployment. The black unemployment rate was consistently higher than the white unemployment rate. This was partly due to the discrimination and segregation that black workers faced in the job market.

Despite these challenges, black workers continued to face discrimination in the labor market. They were denied the same opportunities and benefits as white workers. This led to a sense of frustration and anger within the black community.

The United Front Committee was formed in 1968 as a response to these issues. The committee was comprised of black students, faculty, and staff at the University of Washington. They worked together to raise awareness about the struggles faced by black people in the city.

That's the United Front Committee. And who are we? We are the United Front Committee (People In Struggle Since Early Days).

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, SSP has access to 30 pages of notes, as well as an edited tape suitable for broadcasting. Get in touch with us at 744-181.

In an historic meeting -- the first since the liberation of South Vietnam by the National Liberation Front (NLF) and the Provisional Revolutionary Government (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 movement activists had direct contact with the people who have had such a huge impact on American history: the first time Vietnam veterans met with representatives of the people they fought against; the first time the American Indian Movement (AIM) played a major role in organizing the conference; and the first time the delegates fought for the first time in recent memory that so many people from both the United States and Canada met together with such complete absence of divisiveness. The atmosphere was that of a united squabble. The theme that Fern Mathias of AIM expressed in her welcoming words was that the Vietnamese seemed to be taken to heart by everyone there: "That we have 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 Dang Thi Van, editor of The Philosophy Review in Hanoi. Vo Thanh 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 one-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 ova-

tions and roof-shaking chants of "Bo, Ho, Ho Chi Minh -- the NLF has won!" or 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 began realizing that a group of American and Canadian Indians had formed a line across the stage. With the Vietnamese standing on the stage and the Canadian AIM explained the history and meaning of the peace pipe. He compared it to a branch which Palestinian leader Yassir Arafat had told the United Nations.

Q: What will reconstruction be like? (Mr. Vo Thanh Phat). The first primary priority of reconstruction will be to heal the war wounds, economic, social, and cultural. The US and their puppet regimes have sown division and envy among people, in families and in villages. There are 500,000 prostitutes and 500,000 children in the United States alone. We will have a revolution that will be a result of this war. We need to develop our economy and normalize the living conditions for the poor.

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 months with the plan that they can be supporting themselves. We must reorganize the economy of the South. When we have complete data of our plans we will inform you. We suggest if you want to help us now, help us in money, in which ways 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? (Mr. Vo Thanh Phat). After the liberation of Saigon and the restoration of the regime, the process of reunification began. Communication between Saigon and Hanoi has been restored and the bus between Saigon and Hanoi has been restored. A freighter arrived in Saigon during the first whip-aiding aid. At the May 15-17 celebration in Saigon, Ton Duc Dang, the President of the DRV, Leonard Tailet 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 these 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 and 12% of the ministers of government and 65% of the heads and deputy heads of departments, and 31% of the skilled workers, as of 1972 statistics.

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NO SEPARATE PEACE 10
“See that we have a common struggle & a common enemy – let us unite to liberate our continent!”

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 that the peoples fought 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, trembled, 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 dealt a massive death blow by you, my brothers and sisters, and now you have made us stronger than 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 Phong): 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 is 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 Merz
Jan Riemaker
Michael Steinlauf
Carl Stromness
Karen Wald

Photos by Teresa Mendoza

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notes & announcements

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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 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 the 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 324-5773 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. Proceedings 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 our struggles 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. We are currently organizing a 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 to use for the trip. If you are interested in going or can help in any way, call Brenda at 322-4058.

Michelle Hill, sister of Attica Brother John Hill (Mahajawab), will be in Seattle July 7-14. Michelle has been sentenced to 20 years to life after being found guilty of the death of the only Attica guard who didn’t desert his post in the Attica Massacre. Michelle will be bringing with here a film called Teach Our Children from the Attica Now Committee in Buffalo. She will be doing fund-raising to keep 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 23 and 26. It will include films, a slide show, 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.
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.

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.