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NORTHWEST PASSAGE

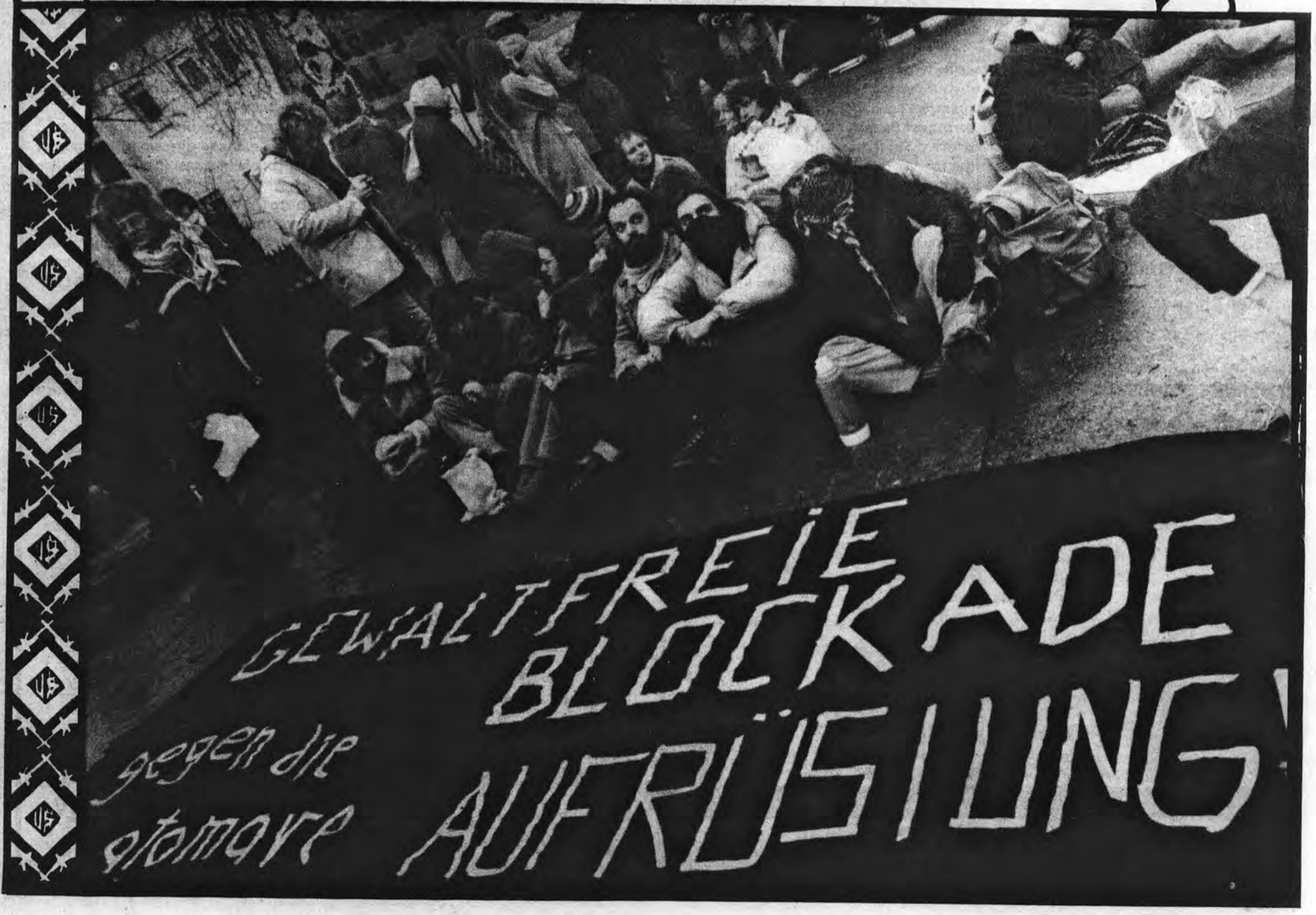
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July 1984 Volume 24 No. 12 Hot Summer Protests



When the War Starts



LETTERS

Labelled Subversive

Dear Terry (Zeila, % *Northwest Passage*),
I got your letter months ago and have only now had time and energy to write back. It's always good to know somebody received your written thoughts, and in this case it's good to know that those thoughts got to the person they were meant for. The "dupe" went over it for sure, but couldn't understand it a bit so passed it on to me. Generally the "dupe" only keeps things it can understand or use in some consumeristic sleazy way—all of our mail is just labeled "subversive" and passed quickly to the photocopier, where one copy is made for the RCMP and the original goes on to us. So eventually your letter will get to some higher-paid "dupe" that's at least got the brains to be offended by it.

I found your humor hilarious. I like cynical black humor above most things life has to offer me. I'd never been to prison before I was thrown in last Jan. '83 and I must admit—it's probably worse than I imagined when I was free. But there's another side to surviving it that takes a while to discover and that is "make the best of what you got." We manage in our funny little ways and before you know it—time has slipped by fairly quickly. The pain never leaves, you just get more used to dealing with it while you carry on. As for mail, newspapers, mags—we get a lot, but never too much, but as far as air, food, human rights go, it's very bad! You wouldn't believe that, here in 1984, in this privileged country, but "nothing for all prisoners" is how the place runs.

One major factor to our survival though is that we have never felt alone. In struggle within,

Julie Belmas, P.O.W.
25673
Oakalla Prison
Burnaby, BC

Belated Thanks

Dear *Northwest Passage*,

I've been putting-off subscribing 'cause money's been *real* critical. I live month to month, getting my *Passage* from the co-op. But the co-op just went under—lack of community support! (Come on, Spokane, get your shit together!!) I desperately need the *Passage* to survive in this conservative town. There is some life east of the mountains. You just have to look hard. But some U.S.-out-of-El-Salvador graffiti here, and a Reagan for ex-president button there, keep my heart strong. If there's anything I can do for you while I'm here, please let me know...And give my regards to Broadway.

Marie Soveroski
Spokane, WA



Brothers In Spirit

Dear *Northwest Passage*,

I am writing this letter in behalf of the Brotherhood of American Indians here at the Washington State Reformatory. We received a copy of your newspaper today and I felt I should write and tell you that we really enjoyed your paper.

The Brotherhood is a Native American group within the walls of the reformatory. We support all people struggling inside all prisons throughout the country.

The Indians Of All Tribes organization is made up mainly of Indian people inside the joint. We are a cultural and traditional club and we reach out to grow in these areas. We also know what it is like to have prison officials clamp down on people, because this place is doing it to us in a lot of ways.

I feel that your readers could help us in many ways, and your paper can give us the news on what's happening outside these walls. My prayers are sent to all people supporting us struggling to be human.

Brothers in Spirit,

J. Angel Morehead
Monroe, WA

News Coop of Seattle

Dear *Northwest Passage*,

We thought you'd be interested in seeing letters we received from some of your readers who heard about our Interpress newswire service in the *Northwest Passage*. We know that Stanford Smith has written some articles for *NWP* based on IPS stories, and that you have mentioned the International News Cooperative in past issues.

We very much appreciate your support and hope you can continue to write us up. As you know, this kind of ongoing news service requires constant promotion and subscriber support to keep it going, and for a small core (about five of us) of volunteers

it's a big job and we need all the help we can get.

Mitsu Sundvall
for INTERPRESS
Seattle, WA

Open Letter

Silence is Golden
In Memory of Robert Lewis Baldwin
1942-1984

In the course of his earthly life, Mr. Robert Lewis Baldwin (figuratively) had been enshrined with the gift to dig many callings and interests. Such as: engineering, machinery, music, reading, and a number of us tagged him as being a good listener. In order to hone his unique auditory skill, Robert, literally, had refined the clean habit of at times heeding to silences.

Yep, just as it is conceivable to see light and dark, to taste sweet and bitter, it appeared that Robert had happened upon the point that it was within his realm to hear sound as well as quietness. With mental self-training, his ears had somewhat become addicted to this. If spurts of noise attempted to come about during his periods of attending to calm, the racket deepened the stillness rather than seized it.

Our friend and good neighbor, Robert, is not here today, but his silence is. Robert Lewis Baldwin lives.

Perry Thomas
resident of Yesler Terrace
Seattle, WA

Lonesome and Remote

Dear *NWP*,

I'm a confined and lonely individual in need of someone to write to and someone to write to me. Due to the unusual circumstances I'm unable to establish a correspondence with anyone, without someone's help. If you're able to be of help your supportiveness would be highly appreciated and meaningful.

As for a little introduction to my-

self: I'm black, 26 years old, incarcerated in one of Florida's prisons; enjoy reading, exercising, listening to the radio, advancing and communicating. If only you could imagine how lonesome and remote it is not being able to share my feelings with someone and in return have someone share theirs.

Most tender thanks,

Gregory Newson, 058004
Box 221, 63-114
Raiford, FL 32083

To Vote Or Not To Vote

Dear *Northwest Passage*,

I'm writing this as a challenge to those people and organizations who are planning to have demonstrations at this year's Republican National Convention. As a concerned citizen and active member of the social change movement, I can share the deep sense of anger and rage at the policies of the Reagan administration. My basic thought is that we should use our energies to work for what we want, try to influence other people and join with those forces locally and nationally (and globally) which are working so hard for a just and peaceful world.

There are many opportunities for positive work: join with the Jesse Jackson Rainbow Coalition or Sonia Johnson Citizen's Party or Barbara Hubbard for a Positive Future, if you are into electoral politics, and attend the Democratic Convention and make sure the platform supports those issues you care about. Grassroots organizations exist which need extra help at this time, if you are not into electoral politics. Our goal must be to educate people about what we want and help them to become active.

We know how skillful Reagan and company are at manipulating the media and public influence. I'm afraid he'd have a field day if there are unruly demonstrations at the Republican Convention. It just might make Reagan seem the target of undemocratic (terrorist) actions and gain him sympathy; he'll be seen as the victim, rather than the perpetrator of horrors. He might rally people to the defense of the country and "freedom." We must not allow him to take away our issues. It might be better to isolate Reagan and show him to be the extreme rightist that he is; that he is not a serious representative of the people of this country.

It is up to us to bring before the people the issues and directions this country must go; we must act like sensitive guides. We have great responsibilities at this time in history. We can be powerful influences for the changes which must happen in order for this country to truly represent the needs and will of the people and in the interest of all the peoples of the world.

In peace and justice,

Michael Siptroth (Firefly)
Seattle, WA

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OUR OWN DAMN COLUMN

Creating A Future for the NWP

For the past year, *Passage* reporter Lamar Hoover has covered issues on war tax resistance, Kissinger's Central American report and the peace movement, among others. Lamar leaves us this month, heading to the sunnier climes of California. Read his final story in the *NWP*, an interview with bio-regionalist Catherine Burton, on page 6. Good luck to you in the future Lamar—drop us a line!

The opening of our GZ show, "Radical Seattle: Survivors," on June 7 was a success and a fun party. We're pleased with how the exhibit has been received—though we're disappointed more old-time Passagers haven't shown up (as of press time) to view it. Survivors, where are you?

Last month, the *Passage* took part in the Vancouver Alternative Media Fair on Granville Island in Vancouver, BC. We got to meet all sorts of neat Canadian alternative media folk and did some valuable networking. Thanks to Caroline Tate, organizer, for pulling off this event, and we hope to see it happen again next year. Though as to the *Passage* next year...

The NWP collective has scheduled a two-day, long-range planning retreat for the weekend of July 28-29. It's time for a change—1984 finds the *Passage* continually short of funds for rent,

printing, etc (last month we had to roll quarters to pay the rent—sob). And with an ever-dwindling number of people volunteering to put time and sweat into the paper. At the retreat two years ago we drew up 12 "essential" collective positions, and at the time only eight were filled. Since then, the collective dropped to six, and now we're down to three...

This year's retreat is divided into two parts: Saturday July 28 is for the current collective, active volunteers and interested alumni. It'll be an all-day session, probably a half hour out of town—maybe an overnight campout. Sunday July 29 is the day scheduled for general community involvement, for anyone interested in taking part in reshaping the paper to keep it alive. This will happen at the Monroe Center from 1 to 6pm, and childcare can be arranged by calling us at 323-0354. We'll be doing a mailing in a couple of weeks to announce the exact room and to provide you with a detailed agenda. We're hoping for a large turnout of concerned individuals with imaginative ideas regarding the reorganization or re-creation of the NWP—continuing it as a rejuvenated publication or perhaps simply as a community resource center. We have lots of ideas for some positive changes, and we want to hear yours.

Call or write before June 26 for input on the agenda, and join us at the Monroe Center on July 29. Now is the time! Erin Moore/NWP

DATES TO REMEMBER

- June 26 Collective mtg, 7pm
- June 28 "Radical Seattle: Survivors" at Ground Zero Gallery, 202 3rd S. 1-9pm.
- June 30 "Radical Seattle: Survivors" last day at GZ. 1-5pm.
- July 1 Dismantle show at GZ, 1-5pm.
- July 13 Editorial deadline, August issue
- July 14 Garage sale for NWP, 6534 15th NE. 10am-5pm. Rain or shine, great stuff!!
- July 15 Garage sale continues, 10am-5pm. Priced to sell!!
- July 18 Collective mtg, 7pm. Advertising deadline, August issue
- July 21 Calendar deadline, August Production weekend begins, August issue. Noon to ?
- July 22 Production continues.
- July 23 Production continues till wee hours.
- July 25 Mailing party, 7pm.
- July 28 Retreat for collective members, active volunteers and alumni. Place TBA. 10am-6pm and beyond.
- July 29 Retreat for the community. Monroe Center. 1-6pm.
- July 31 Collective mtg, 7pm.

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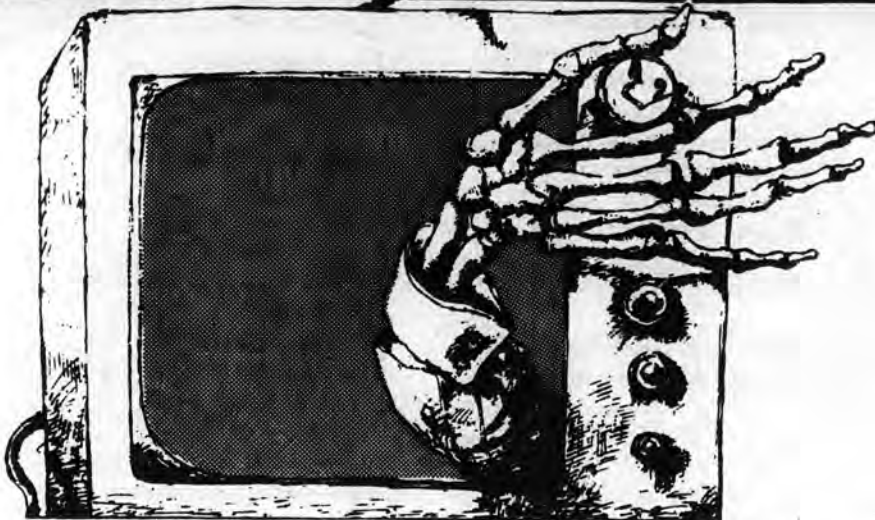
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PAPER RADIO



It Could Happen To You

Neighborhood House is continuing to seek donations for an Emergency Loan Fund to help low-income people facing evictions or other crises. The fund was started following the March eviction in Yesler Terrace that ended in the deaths of Officer Michael Raburn and resident Robert Baldwin.

The funding goal is to begin operation by August with \$7,500-\$1,500 for each of the five Neighborhood House centers in the public housing communities of Yesler Terrace, Holly Park, Rainier Vista, High Point and Park Lake. Nearly \$700 has been raised since April.

The purpose of the fund is to assist low-income people whose checks have been detained in the mail, for instance, or who have suffered sudden illness or unemployment. It is also designed so that those who benefit will be able to help others in similar situations by paying back the loan.

Neighborhood House is a 77-year-old agency providing social services, advocacy, community development, senior services and child care for people with low incomes. It is a United Way agency. Tax-deductible contributions can be sent to Neighborhood House, 905 Spruce St., Seattle, WA 98104.

Rebecca Sadinsky

Turn It Off With Jerry Mander

"Turn It Off!" Jerry Mander, author of *Four Arguments for the Elimination of Television*, will be speaking in Seattle on Friday, July 27 on the UW campus. In his book he "describes what is produced within a culture whose population sits glued to TV sets passively absorbing images of what was once part of a directly lived human experience," according to an article by E. B. Marple in the spring 1984 edition of *Fifth Estate*.

From Mander's book: "The very existence of a set within one's home expresses an acquiescence to power; mere

possession gives evidence of the owner's willingness to submit." You can "Turn It Off!" with Jerry Mander at Kane Hall, Rm. 120, at 7:30 pm on July 27 for \$4. Brought to you by Left Bank Books—not a United Way agency.

KF/NWP

BC Five Trial

The first trial of the BC Five, which began on January 3, is over. The original decision by all five was to proceed with the trials, plead 'not guilty' and hope to win acquittals. There was no illusion on their part that the trial would be "fair" or a presentation of "truth." By the conclusion of the trial, different approaches had developed and different outcomes anticipated.

On March 16, Gerry Hannah entered a guilty plea to charges reduced to conspiracy to rob a Brinks guard, attempted arson of the Port Coquitlam Red Hot Video, car theft, possession of stolen property, and possession of weapons dangerous to the public peace. On May 18 Gerry was sentenced to 10 years. Also on March 16, Julie Belmas pled guilty to the same charges, plus charges of possession of explosives and bombing of Litton Industries. She was given a near-maximum sentence of 20 years on May 18.

The strongest incentive for the guilty pleas was to put an end to the dead time—awaiting trial and sitting in court—get sentenced and begin serving time immediately. It seemed useless to go through the courtroom bullshit knowing that it was unlikely to bring light sentences.

On April 24, the judge ordered the jury to immediately acquit Doug Stewart on the charges of the Brinks conspiracy and possession of a stolen vehicle, for lack of evidence. Four days later the jury acquitted him of possession of stolen property and break and entry. He was convicted of possession of weapons, sentenced to one day in jail (having already been locked up for 16 months), and is still imprisoned awaiting all the upcoming trials.

On April 28, Ann Hansen and Brent Taylor were convicted of seven charges—among them the Brinks conspiracy, car theft, possession of stolen property and break and entry—and their sentencing was postponed indefinitely. Since then, Ann has pled guilty to the remaining charges against her—BC Hydro bombing, Litton bombing, arson of North Vancouver Red Hot Video, possession of explosives and possession of weapons dangerous to the public peace. These were added to her convictions from the first trial at her sentencing on June 4. Results of her sentencing were not known at press time.

Ann decided to plead guilty because of her awareness that there is no justice received through court trials, overwhelming evidence against her on most charges, and the sensibility of facing the expected long sentences now and working toward her release date without delay. But her primary objective was to use the sentencing as the only real opportunity to present

her politics straightforwardly.

This case is about guerrilla politics even though the BC Five have not had the freedom to speak about it. Never have any of the charges been denied by any of the accused, though they've pled 'not guilty' in court. The charges that the Vancouver Five face speak for themselves. It is the actions and the people that the Free the Vancouver Five Defense Group (FVFDG) stand behind, not arbitrary "rights" such as "the right to a fair trial."

This case was intended to serve as an example, with the selection of evidence controlled by the police, and the outcome of the trials predetermined. The Toronto Crown Attorney stated that, "Civil disobedience in Canada involving acts of violence and terrorism must be crushed in its infancy." The trial judge stated that "the crimes were not political but simply the work of common criminals," and that he would sentence based only on the principles of deterrence, and that the severity of the sentences was to ensure that no others would resort to acts of anarchy and terrorism against society. The FVFDG stated in its most recent newsletter, "... we know they are only successful in the sacrifice (of the BC Five) if there are no others to continue sabotaging the war machine. *Prove them wrong!*"

On June 11, the trial on the BC Hydro charges began, delaying the Red Hot Video trial. Testimony from environmental activists on the struggle against BC Hydro's projects was planned. Public forums have also been scheduled during this trial to bring to light the criminal acts of the Hydro energy corporation. For more information contact the FVFDG at the address below.

A 40-page pamphlet of political analysis, poetry and drawings by the BC Five was released in early June, and can be ordered by sending \$1 to the Free the Vancouver Five Defense Group, PO Box 48296, Bental Sta., Vancouver, BC V7X 1A1. You can write any of the Five at Oakalla Prison, Drawer "O" Burnaby, BC V5H 3M4.

Excerpted from *Free the Five Newsletter*, number 8, May 27, 1984.

Lysistrata

For the last several months a group of women calling themselves Lysistrata has waged a "45,000+" campaign in Bellingham to protest U.S. support of the military government of El Salvador. The name Lysistrata comes from a Greek play by Aristophanes in which women refused to serve men and practiced celibacy until men agreed to stop waging war. Lysistrata means "Women who disband the armies."

45,000+ is approximately the number of people who live in Bellingham. It is also how many people have been mutilated, tortured and killed in El Salvador since 1979.

Peltier Wins Evidentiary Hearing

On April 24, the U.S. Eighth Circuit Court of Appeals ordered an evidentiary hearing for Leonard Peltier in Fargo, North Dakota, before Judge Paul Benson. The hearing will determine whether Peltier should receive a new trial for a 1976 conviction of aiding and abetting in the killing of two FBI agents on the Pine Ridge Reservation in South Dakota in 1975.

The order for the evidentiary hearing was based on a 1975 FBI teletype that Peltier's lawyers obtained under the Freedom of Information Act. The documents cast serious doubts on the prosecution's "most important piece of evidence"—ballistics data that re-

continued on next page

LEFT FIELD

Slow Down

by Ron Mukat

Much has been written lately about "Type-A personalities"; that is, individuals who are frenetic, anxiety-ridden perfectionists. They can be characterized as follows: They drink too much; chain smoke; are tense; and are the group most likely to create a new form of profanity. Vocationally, Type-A's are often firemen, stock car drivers, computer analysts, movie producers and air-traffic controllers.

I am not a Type-A personality but, rather, fall into the category at the opposite end of the spectrum. Clinically, I am known as a "Malibu Paced Sloth." We do everything more slowly—a habit that has its benefits. We are more pensive and think deeper but—as in everything else—we think much more slowly. We often think of witty rejoinders long after everyone has left the room. We can stay in bed for up to three hours while we consider getting up, and the true Malibu Paced Sloth doesn't mind having to wait in an airport—it allows him or her a chance to rest, whether it was needed or not. We often find employment as lifeguards, environmentalists, movie reviewers, artists' models, hobos and Foto Mat clerks.

The difference between Type-A's and Malibu Paced Sloths is not just one of velocity but of style, manner and taste.

As an example, MPS's prefer having breakfast late in the morning. Type-A's eat breakfast at dawn—usually at a Seven-Eleven. Their morning meal consists of two glazed doughnuts and three dollars' worth of coffee—thick, black coffee saturated with sugar, having roughly the same energy potential as an equal amount of liquid hydrogen rocket fuel.

Due to the fact that we MPS's are not haunted by a sense of urgency, we never receive speeding tickets. Type-A's, on the other hand, know the local traffic court judge on a first-name basis.

MPS's are often baseball fans because if we doze off for a few innings, we aren't likely to miss anything. Our hyperactive counterparts prefer football and throughout the game are quite capable of taking

the life of another human being.

We of the testudinal persuasion enjoy taking refuge in dimly lit restaurants. Type-A's like fast food—the faster the better.

The true Malibu Paced Sloth is incapable of panic and, unbelievably, they are the only humans able to yawn during a major earthquake. The blood pressure of a Type-A will rise up to 40 points if it begins to rain unexpectedly.

A MPS has no trouble getting to sleep. A Type-A struggles a bit but eventually gets to sleep by counting anxieties.

Hobbies of the Malibu Paced Sloth include gardening, painting and jogging (slowly). The primary avocations of Type-A's are target shooting, hosting cocktail parties and developing duodenal ulcers.

I am biased, of course, but I think it's better to be a Malibu Paced Sloth rather than a Type-A: We live longer, have fewer headaches, drop fewer dishes, never need tranquilizers, or psychoanalysts, et cetera ad infinitum.

Now if you'll excuse me, I have a very busy day ahead. First I have to meditate, then I have to go to a tanning salon, then I'm going to float around in a deprivation chamber for a couple of hours, and finally I'm going to spend an exciting evening at the library.

In my last column I wrote that I hate it when people refuse to return their phone calls or answer their mail. Since then, it has come to my attention that fan mail has been pouring in. (At least two letters poured in last month.) But because these letters were opened by office managers and filed, or sent through channels, or reproduced on microfilm, or used to start someone's fire, or stolen by the FBI, or whatever, I am unable to respond.

The office managers responsible have been shot, and in the future I will try to respond to the disapproval, praise, suggestions or inquiries of nonpsychotic readers.

I don't have eight-by-ten glossies, but if you'd like to send photos of yourself, or family members, or famous individuals, or complete strangers, I'll be glad to autograph them or forge the name of any famous person.

PAPER RADIO

veals perjured testimonies and falsified "evidence" that led to Peltier's conviction.

A date for the hearing is expected to be set at any time; you can keep updated by calling Cate Gillis (303) 449-6720, or Faye Brown (612) 827-1797. Supporters are urged to write to Judge Benson and ask that he conduct a fair hearing or excuse himself: Judge Paul Benson, Old Federal Building Court House, Rm. 333, Fargo, ND 58102. Additional information and copies of *Crazy Horse Spirit* can be obtained from the Leonard Peltier Defense Committee, 2524 16th Ave. S., Seattle, WA 98144; (206) 322-6261.

KF/NWP

Sonia Johnson To Get Federal Money

On June 7, Sonia Johnson, Citizen for President, presented to the Federal Elections Commission records and documentation of more than \$135,000 in contributions to her campaign for election in 1984. The figure represents total donations in excess of \$5,000 from each of 20 states, with no individual contribution exceeding \$250. In the 21st state—Pennsylvania—donations as of June 7 amounted to just a few hundred dollars short of \$5,000.

This submission to the FEC is a noteworthy achievement—Sonia is the first woman candidate to run in 20 states or more and the first woman to obtain sufficient contributions to qualify for FEC matching funds. If sufficient signatories in each state attend the state's nominating convention and

sign their names as supporters, Sonia Johnson will be placed on the state ballot as the Citizens Party candidate for President of the United States.

Sonia Johnson's running mate will be Richard Walton of Rhode Island, one of the founding members of the Citizens Party, a teacher, writer and activist whose contributions can be read often in *The New Republic*, *The Nation*, *The Guardian* and other periodicals.

Saturday, July 28, the Washington State nominating convention of the Citizens Party will be held at 225 N. 70th Street, from 12 noon to 5pm. Based on the last national election's voter turnout, Sonia and Richard will need 178 registered voters in Washington state to visit the convention and sign the registry to enable the listing of the Citizens Party candidates on the November ballot in this state.

People who believe, as these two do, that military spending should be stopped, that human needs should be fully funded and the environment protected, and that a woman's viewpoint should figure in top-level deliberations in this watershed year, will be turning out in Seattle to sign their names in support of Sonia Johnson and Richard Walton on July 28.

Kay Lee

Summer Institute for Popular Economics

The Center for Popular Economics in Amherst, Massachusetts, is offering a week-long course in economics for activists in labor unions, women's and national minority organizations, reli-



gious and peace and anti-intervention groups, community organizations, the environmental movement, and other groups working for social change. There will be two one-week sessions of the Summer Institute for Popular Economics at Hampshire College in Amherst: July 29-August 4 and August 19-25.

Each week-long program provides intensive training in economic facts, analysis and research methods. Topics covered include unemployment and inflation, the U.S. and the Third World, the economics of racism and sexism, the impact of Reaganomics, military spending, occupational safety and health, and energy and the environment.

In the last five summers, the Center has conducted 17 one-week sessions. These were attended by more than 700 activists from all around the U.S. and Canada, including trade unionists, Hispanic and Black activists; environmentalists, church and community organizers, feminists, and others involved in a wide variety of progressive

movements.

The teaching staff of professional economists for the Summer Institute is drawn from the economics departments of the University of Massachusetts, Smith College, the New School for Social Research, Barnard College, and Hobart-William Smith College.

The cost for the seven-day session for room, board, tuition and the use of recreational facilities is \$250 for low-income or unemployed people and \$350 to \$450 for others. Scholarships are available on a limited basis. For additional information and an application form for the Summer Institute, write to the Center for Popular Economics, P.O. Box 785, Amherst, MA 01004.

Betsy Hamilton & Valerie LePere

Master Charge for the Holocaust

In mid 1983, national newspapers carried a wire service story stating that the current government of the United States is distributing registration cards to selected technocrats and political functionaries for use in the event of nuclear war. These number systems are really survival identification cards. They decide who will be given maximum security from initial attack and aftermath contamination.

The first priorities of intact survival are for precisely those individuals who make possible a nuclear society, a nuclear age, and a nuclear war. The rest of us are fairly negligible—something less than pawns on the chessboard of destruction.

David Sparenberg

SNAIL DARTER'S REVENGE

The Science of Torture

by Jeanne Wasserman

Animal experimentation exists because of our speciesist attitude. In an attempt to solve human problems, we experiment on 70 million animals a year in this country. The UW alone uses more than 60,000 animals annually.

Animals are burned with blow torches; starved; electrically shocked; injected with floor cleaner, alcohol and every chemical on the planet; cut apart; blinded; and brutalized in every conceivable way. These experiments are done in the name of medical science, psychology, war research and drug testing.

In the space of this column, I can not even begin to describe the living hell that the victims of animal experimentation go through every day. I can only illustrate a few typical examples.

At the University of California Medical Center, San Francisco, a study was conducted on the effects of severe stress over long periods of time on the blood pressure of 23 monkeys. After tubes were surgically implanted in their arteries the monkeys were placed in restraining chairs inside isolation booths. Electrodes were taped to their tails to deliver shock. Four monkeys were used as controls, sitting in their chairs for five to 14 months after their training without any programmed stimuli. The other monkeys were trained to press a lever to avoid shock. Five had to press the lever every 20 seconds, 12 hours a day, for up to a year. Two others had to press levers every five or seven seconds, 16 hours a day, and one was forced to press the lever when a signal came on, at any time of the day or night. Another had to respond only during the last 10 seconds of each period of 20 seconds, responses being made earlier being punished with a shock.

All the experimental monkeys be-

came increasingly emotional and hyperactive. Their blood pressures rose. The changes observed were similar to previous measurements both in humans and other animals during acute stress. After the experiment ended all the monkeys were killed and autopsied, but no consistent major pathological abnormality was found. (Taken from *Animal Liberation* by Peter Singer, much of it being direct quotes from a research paper.)

A great deal of the experiments, especially those conducted by universities,

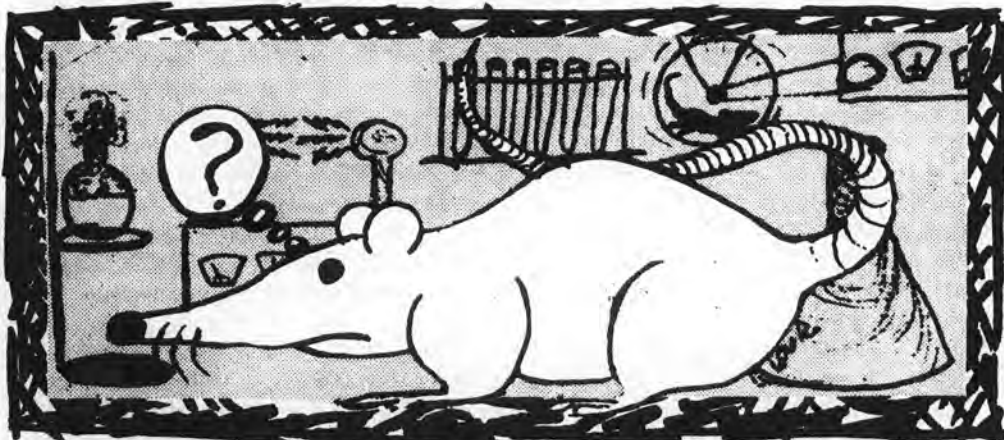


Illustration by Louise

are repetitive and useless. Many psychology experiments are nothing short of absurd. For example, beagles (well known for their mild and affectionate nature) were tortured until they started attacking each other. This was a study on juvenile delinquency.

The billion-dollar cosmetic industry is one of the main perpetrators of animal experimentation. Are the deaths of thousands of animals, whose organs are ruptured when cosmetics are pumped in by stomach tubes, justified by a new mascara on the market?

The most defended field of animal experimentation is medical research. This is also the area most clouded by emotionalism. Speciesists insist that the torture of animals is justified in order to make advances against human health problems. But again, it's the animals that pay for solving human

problems. And how many of these problems can even be solved by animal experimentation is unknown. Frequently the results of animal experimentation can only be precariously related to humans. Many substances, for example, although toxic to humans, are not harmful to other species.

In his book, *Alternatives to Pain in Experiments on Animals*, Dallas Pratt, MD, states "much of (animal experimentation) is not only inhumane but scientifically out of date." His book suggests numerous alternatives to ani-

mal experimentation: computers and other sophisticated technology; microorganisms; human material—from cell cultures to the whole person; gene splicing; and many others.

Alternatives to animal experimentation fall into three categories: methods that would 1) replace the use of laboratory animals altogether; 2) reduce the number of animals used; and 3) refine a procedure so as to diminish the amount and degree of pain, suffering and stress. While I happen to be for 1), I'm not naive enough to believe it will happen overnight. So in the meantime, anything in the realm of 2) or 3) is a step in the right direction.

Senate bill 657 is such a step. Intended to help alleviate animal suffering, SB 657 mandates pre- and post-surgical care; calls for the use of pain-relieving drugs; would establish an in-

formation service to prevent unintended duplication and to provide information on alternatives to animals; and requires that each institutional committee have an outside member who represents animal welfare concerns. SB 657 is sponsored by Sen. Robert Doyle (R-Kan.) and Sen. Slade Gorton (R-Wash.) is a co-sponsor. All senators may be addressed: Senate Office Bldg., Washington, DC 20510. Urge them to support SB 657.

During a World Day for Laboratory Animals symposium at UW on April 23, Dr. Wayne Johnson and Haley Lande of the Animal Rights Action Committee debated two UW animal experimenters. Dr. Sadoff and Dr. Hendrickson, representing the UW, repeatedly answered all questions with speciesist answers. "Humans will benefit from this research," "We need more information on human disease," etc. [emphasis added by author]. With the skill of politicians, they dodged a question from the audience asking what had led them to believe that they had more right to live on the planet than their lab animals.

When examined, our speciesist beliefs are inconsistent and full of contradictions. Is it because we are more intelligent or more aware that we justify our speciesist actions? If so, then the more intelligent humans would have a right to experiment on the less intelligent humans.

As philosopher Jeremy Bentham put it, "A full-grown horse or dog is beyond comparison a more rational, as well as a more conversable, animal than an infant of a day or a week or even a month old. But suppose they were otherwise, what would it avail? The question is not, 'Can they reason?' nor 'Can they talk?' but 'Can they suffer?'"

Like other forms of discrimination, speciesism is wrong. We must stop committing barbarous acts against other species—acts which we would not dream of committing against our fellows. Being homo sapiens does not give us the right to enslave other species.

Bioregionalism

An interview with bioregionalist Catherine Burton

by Lamar Hoover

Catherine Burton came to Seattle eight years ago after earning a Ph.D. in clinical psychology at Emory University in Atlanta, Georgia. Since completing a clinical internship at the University of Washington she has been in private practice, and has taught at the U.W., John Bastyr College of Naturopathic Medicine, and Antioch University. She is currently on sabbatical from Antioch, where she teaches family systems theory and therapy, in order to complete a book applying psychological principles to the current world situation.

Burton was a founder of the Earth-Bank Association (P.O. Box 87, Clinton, WA 98236), which is dedicated to promoting socially and ecologically responsible economics. She has completed a resource directory on ethical economics. Her major concern now is the translation of a bioregional perspective into specific economic strategies and structures.

Bioregionalism calls for self-reliance within natural areas while seeking to

with a society for very long before you get to economics. That only took about two days, at least on a structural level. We can talk about the kind of consciousness we have and the world view we have that creates the institutions but on the structural level you get to the economy pretty quickly.

I spent eight months in search of an economic model that I thought would satisfy the kinds of things that I saw worked for individuals, couples, families and organizations. Specifically, I knew that the economic model that would work had to be something that fostered self-reliance. It had to be something that empowered people to take responsibility in a way that fostered human potential in them. It ought to be something that also helped people to cooperate.

When I learned of the Mondragon cooperatives, in the Spanish Basque country, I recognized them as an economic model that fostered both self-reliance on an individual, community and regional level and cooperation—democracy—on a social level. Mondragon at this point is not very ecologically sustainable but I understand that they're making a few steps toward that. But this fact made me recognize that responsibility to the whole earth was a third component.

material being whose primary motivation was simply competition for survival and fulfillment of material well-being.

This industrial-material world view furthered many separations. I can't say it started it, but it accentuated the separation between homo sapiens and the environment. In many religious sects you have that separation. With the industrial revolution you had a justification for man to dominate, control and exploit his home, his environment. The land, which was once considered an alive, sacred heart of the web of life, was now simply an economic commodity for use for profit. Of course, we know that it was the enclosure of the land that was one of the major turning points creating capitalism.

The second separation was that of human being from human being. So with capitalism you had the separation of the owning class from the working class. That separation, along with the separation created by the mass market of producers from consumers, created further separations including, in the household, the breadwinner and the housewife, and the breaking up of extended families, which provided many supports, into their nuclear components to make job relocation

on the planet. So we are individual atoms coming together as molecules, if you will, in this larger self, the planet.

The most critical thing bioregionalism does is to restore the connection between the human species and the environment. It says that human species is one species among many in the web of life. This is the second Copernican revolution, as Willis Harman says, in the *Incomplete Guide to the Future*. The first Copernican revolution said that the sun didn't revolve around us, we were just part of the solar system revolving around the sun. The second Copernican revolution is that the earth is not simply here for human beings but that we are part of this larger ecological system. The world isn't here just for our little egos.

By helping to heal the separation between humans and the environment, bioregionalism also helps to heal the second separation, of people with each other. Part of this is the bioregional approach to economics, which is beyond capitalism, communism or socialism. With capitalism what you've got is the emphasis on the "freedom of the individual," but it's freedom that has no responsibility to the whole, and it's basically big business calling the tune. With socialism and communism you've got the emphasis on equity, and making sure that everybody's fed, but it's through large governmental bureaucracies, so big government is calling the tune. One of the problems that we're faced with is this centralization, and so bioregional economics says let people in their local places govern themselves and let this be the basis of the economics.

Bioregional economics, creating self-reliant regional economies through cooperative and democratic ownership of the means of production, fosters the healing of separations between people.

The third thing it does is to restore people to themselves by reempowering them, by giving them back their responsibility, the management and the control of their lives.

Recently, a North American Bioregional Congress was launched through the efforts of New Life Farm (Box 129, Drury, MO 65638), whose invitations drew nearly 200 participants to the first session of the congress, held May 20-25 at Camp Doniphan, near Kansas City. Burton, who on the local level is active in the Cascadian Bioregional Project (c/o David McCloskey, 2151 Seventh Avenue W., Seattle, WA 98119), was one of several from the Puget Sound area to attend the congress. Others included McCloskey, Forest Shomer, Pt. Townsend; and Betty Didcock, Langley.

Some of the results of the meeting included founding of an NABC newsletter, the first issue of which will be produced by the New Life Farm, and a decision to set up a Turtle Island computer network. The EarthBank newsletter was named to be the organ of the NABC economics committee.

Charlene Spretnak, co-author, with Fritjof Capra of the recently published *Green Politics*, spoke at the meeting. A founding committee for green political organizing in the United States was announced; for information contact Green Movement, c/o New Options, P.O. Box 19324, Washington, DC 20036.

The next session of the congress will be held in 1986, with the hope that individual regional congresses will be held in 1985 so that the next session will be held by regional representatives rather than merely respondents to an invitation.

serve the living earth and people everywhere. The concept is a familiar one to readers of such magazines as *Co-Evolution Quarterly*, *Rain*, *In Context*, *Planet Drum Review* and *Resurgence*. Burton is one of the most articulate spokespersons for bioregionalism in this area.

LH: How did you get interested in bioregionalism?

CB: I had been practicing as a clinical psychologist and family therapist, and doing a lot of teaching. My work gradually evolved from working with individuals to couples to families to groups to organizations, and I began to see that in order to understand any particular unit, you had to see that unit within its larger context. Particularly, my work with families led me to realize that you couldn't just look at the family as an isolated unit, you had to see it in the context of the social and cultural and historical forces that were affecting it.

One day while I was teaching a family therapy class at Antioch I remember going in and talking about conflict resolution. Instead of saying "mom" and "dad," I said "Russia" and "the United States" and that the Third World was like a child or adolescent caught in this fight between the parents. It was at that moment that I recognized that I was moving on to this next level of work beyond the family and was really beginning to apply principles that I had learned as a psychologist to social development.

I took a sabbatical to learn more about how these principles apply on other levels of society. You don't deal

Soon after that I was exposed to a lot of the work on bioregionalism, which had been there but didn't have meaning for me when I had been exposed to it earlier. I began to see that the bioregional perspective was the system for self-governance and self-regulation that fit hand-in-glove with the kind of economic models I was looking at.

LH: Your professional work has been in the healing arts. Do you see some direct connection between that and the bioregional concept?

CB: There's a direct connection. When people came to me as clients they would present problems and symptoms. But always underneath that were behaviors that were maintaining the problem and underneath those behaviors were certain assumptions about themselves, about other people, about the world. Usually, underneath that set of assumptions was a certain view of their identity.

It is the same thing within our society right now. We see an enormous number of symptoms, from the threat of nuclear annihilation, ecological destruction, gross inequities in our economic systems to social injustice. These symptoms are just the tip of the iceberg of problems which are being maintained by our institutional structures. However, underneath that, these structures are created through individual and collective choices and decisions that have largely been shaped by an industrial-material world view which got its start basically with Descartes and Newton in the 17th century. Underneath this world view was an identification of man as a

easier for, typically, the male.

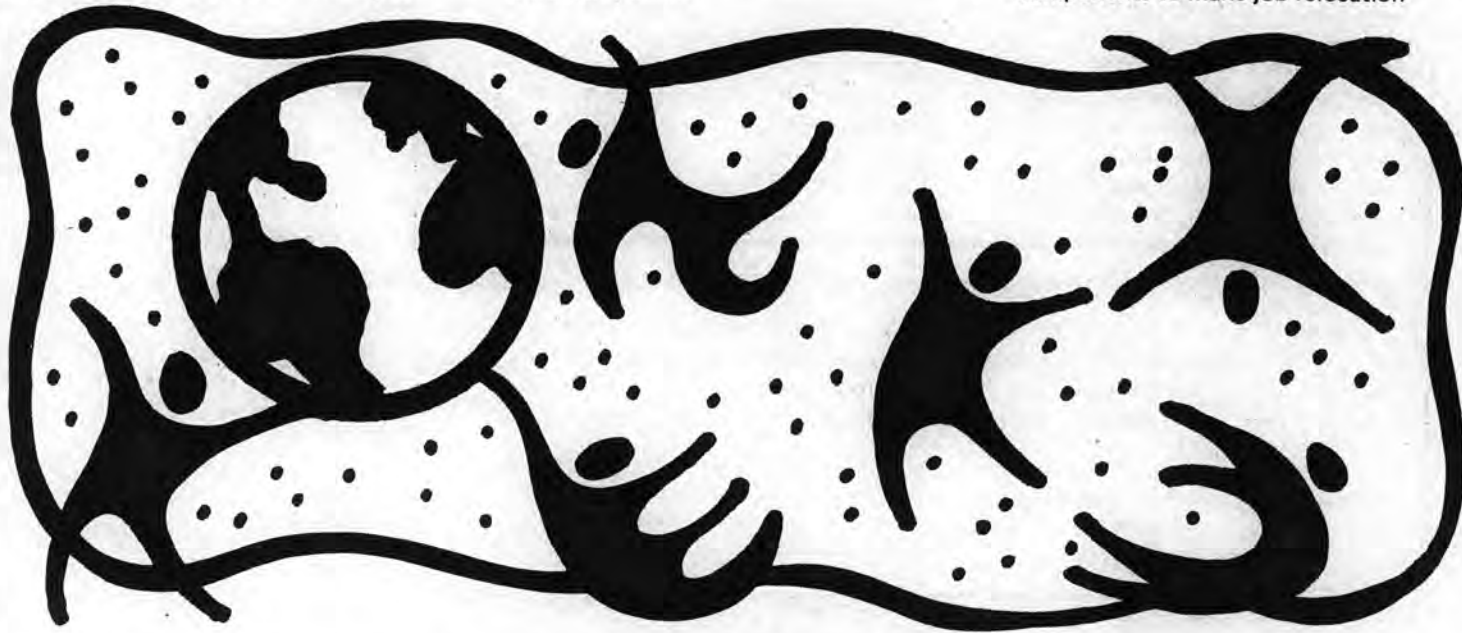
The third separation was that of people from themselves. People became separated from knowing who they were. In the Age of Reason and the Age of Specialization there developed this mystique of trusting the expert, and of going to someone else and letting them make your decisions for you. There was also the institutionalization and monetization of many services that people formerly did for themselves.

With the rise of the industrial world order, which was paralleled by the rise of nations and nationalism, came the destruction of the intermediate structures that served as supports for the individual, including community and regional ties. We see a global homogenization, a global monoculture. There was a gradual transfer of powers to state and national authorities.

As a psychologist, I know when you break up the cohesive support systems of people, you destroy the moral order, and this leads to symptoms of crime, violence, aberrant behavior. When you bring people back into community and restore their support systems, these symptoms begin to lessen greatly.

LH: How does bioregionalism heal the separations?

CB: An individual alone can't simply operate with a global consciousness. The only way that's going to be effective is rebuilding the community and regional cultural ties. The bioregional perspective is about knowing our planet is alive and sacred, and knowing who we are by knowing our home, and our home is where we are located



Companeras: They've Taken Back the Night

by Jennifer Hall

"The very existence of prostitution, a fact that covers the great cities of the capitalist world—is a direct result of economic discrimination against women, who in order to survive and feed their children, are forced to sell their bodies as if they were merchandise."

—Commandante Tomas Borge, Minister of the Interior, Nicaragua



I had several reasons for wanting to talk to women in the Centro De Capacitacion, a prostitution rehabilitation center in Leon, Nicaragua. I was anxious to find out whether the revolution had made life better for Nicaraguan prostitutes. In a country where catholicism is the prevailing religion, I wondered if women who'd worked as prostitutes were still discriminated against perhaps even more than in the United States.

We were directed to the center from the AMLAE office. AMLAE (Asociacion Mujeres 'Luisa Amanda Espinoza') is the national women's organization, named for the first woman to die in the revolution fighting for the FSLN.

At the AMLAE office, Ana Rosa Vargas told us that she was going to the Centro De Capacitacion for lunch and we might as well come along. As we walked with Ana Rosa, she told us the Centro De Capacitacion was started in 1980, one year after the Nicaraguan revolution. The women who came to the center learned to sew, read and write. They operated a clothing store and had just opened a comedor (restaurant). The center had been successful enough to open a sister center in Chinendega. Within the past couple of years women psychologists had started donating their time to the center, providing counseling and leading therapy groups for the women. They also held classes in birth control, V.D. prevention and alcoholism. Unfortunately, because of the poor economy in Nicaragua the women who work in the center couldn't be paid much—only 1,000 cordobas (around \$35 US a month).

We were soon in front of the Centro De Capacitacion. Ana Rosa smiled. "You see," she said, "this is a beautiful place. The women have worked hard here." She was right. I'd expected to see some sort of abysmal reformatory, but instead there was a clothing store, "The Tienda Lucila Matamoros" (named for another woman who'd died in the revolution) and a new restaurant, the Comedor Irdio Viejo.

We walked through the Tienda into a large courtyard filled with tropical plants, a colorful parrot and several sewing machines. Two women sat sewing at machines. Ana Rosa called to one of them, "Otilia! Come meet these companeras."

Otilia, a large robust woman with a wide smiling face, walked up to us wiping her hands on her apron. "Bienvenidas, Companeras! Are you

A conversation with Nicaraguan prostitutes

here to have lunch or buy dresses or both?"

We showed her our visitation permit. "Oh, of course," she laughed, "you want to talk. That's fine. I haven't talked enough today." Otilia asked us what we wanted to know. We asked her to tell us about the center and about herself.

"O K," she said, "that's easy." She lit a Royal cigarette, leaned back in her chair and began to speak.

"My name is Otilia Machado. I was a prostitute. Now I am not. I started this place with one other companera, Rosario. At the time of the revolution, Rosario and I were still prostitutes. It was a bad life, but we were poor and we didn't know another way to get money.

"After the Sandinistas were in power, we were not arrested and abused as much as we were by the National Guard, but still sometimes the Sandinista Police arrested us. We got the idea for this place one time when we were in jail for a month. The Sandinistas gave us a sewing machine and scraps of material. A companera came to the jail and taught us how to sew. We started out by making these little pillows." Otilia showed us a pillow in the shape of a horse. "The Sandinistas sold these pillows for 15 cordobas each and gave us a percentage. We also made wooden plaques that the Sandinistas sold.

"We felt good to make a little money from our work. When we got out of jail, we asked some companeros to help us set up a place for ourselves and other companeras so we wouldn't have to go back to prostitution. The government wanted to help us, but there was very little money. They found this place for us, and INE (the social security department) pays the rent.

"The companeras in AMLAE have helped us the most. When other prostitutes heard that we were starting

that the sometimes more privileged women looked down on them for being prostitutes?

Ana Rosa sat forward in her chair and addressed our question. "You have to realize," she said, "that with such massive social change as we have seen, there has had to be a resultant change in our attitudes. There are many people who still judge these women. Some men still abuse prostitutes. But now, mostly through the efforts of AMLAE, new laws have



Tienda Lucila Matamoros in Leon, Nicaragua

been enacted to protect women. Sexist advertising is illegal. We have the Nurture Law which makes men responsible for supporting their children. It has been common for men to abandon their families. That is why some of these women had to be prostitutes. In Somoza's time, the fine for killing a prostitute was eight days in jail. Usually men who abused prostitutes were never punished. We've made laws that provide for the protection of prostitutes. The death of a prostitute must be investigated. Killers and abusers are severely punished."

Otilia cut in. "We feel like we are accepted," she said. "Maybe people still judge us a little, but that's no

"The women who worked in houses would at least be registered, so there would be an investigation if they were killed, but life wasn't better for them. The owners of the houses were chibos (pimps) who took all the money they made. La Guardia (the National Guard) taxed them heavily. There was not enough food and no medical care for the women in houses and on the street. In the houses there were many illegal abortions. Many women died from them.

"Always, prostitutes were raped and beaten." Otilia grimaced and clenched her fist. "All the time La Guardia would come to the house where I worked. They wouldn't pay

for the women, they would just take those of us they wanted back to their commanding officers. They would keep us for as long as they like and perform many atrocities on us. Then they would just take us back to the houses."

Otilia stopped talking for a moment. "I don't want to talk anymore about before. I want to tell you why we're grateful to the revolution for integrating us into society. It has prepared us for society. We work voluntarily for the revolution. We go into the streets in teams to get food and free medical care for companeras who still work as prostitutes. We are part of the patriotic military service collecting cotton for the army. Men treat us as equals now. Commandante Tomas Borge is proud of us. He says we are his 'muchachas.'"

Juana, who had not said anything up to this point, raised her hand to speak. Otilia nodded to her. Juana lowered her eyes shyly and crossed her arms over her pregnant belly. Softly she said, "You know, I think we are accepted, because everyone comes to our restaurant. AMLAE companeras, students, the Sandinista Police... even the people who work in the bank come to eat at our restaurant. Our restaurant is new, but this center is four years old. We have the third group of women coming through here now. Many companeras from the first group have married. We have husbands and children, but we still come back here to work."

The women at the Centro De Capacitacion De La Mujer had a lot to be proud of. In four years they had gone from being a small pillows and plaques operation to learning how to sew and sell men's fancy dress shirts, baby diapers and ladies' finer fashions. They'd gone to crafts-fairs in Managua and Chinendega each year. Delegations from other countries took notice of them and made donations of clothing, sewing machine parts and money. Women from Holland had given them enough clothes to sell to finance their comedor.

"So you see," smiled Otilia, "things are better for us now. Of course our salaries of only 1,000 cordobas are horrible," she rolled her eyes, "but none of the women who've come through here have ever gone back to prostitution. We may be poor, but we have at least our self-respect. We say 'Gracias a Dios y a la revolucion.'"



Otilia and Ana Rosa with one of the author's traveling companions

this center, many came to us for help. AMLAE organized companeras to teach us sewing and how to read and write.

"You see our beautiful machines?" Otilia made a sweeping gesture towards the sewing machines. "Our AMLAE companeras got them for us." Otilia and Ana Rosa exchanged smiles.

We asked if the women at the center felt accepted by the mostly Catholic women in AMLAE. Did they ever feel

matter. Before the revolution everyone looked down on us. There were only certain streets we were allowed to walk on. There were two kinds of prostitutes. Some worked on the streets near the railway station, and some worked in houses. The women on the streets took the risk of being killed at any time. They were not registered with the police station, so there would be no investigation into their deaths.



Survival At Big Mountain

by Smoke Signal

Big Mountain is a concentration of the struggle in America today.

Big Mountain is where uranium ore is torn out of the earth to be processed into megadeath nuclear bombs, the fuel rods for Trident submarines and Three Mile Islands.

Big Mountain is genocide. Against the Indians who work in the mines, against the children who play in streams filled with uranium tailings, against the unborn poisoned by uranium wastes.

Big Mountain is the State using force to drive a people from their land.

Big Mountain is American Death Squads. It is the threat of federal marshals and the memory of Wounded Knee, where 200 Indians were murdered by the state between 1973 and 1975.

Big Mountain is resistance: 2,800 Indian families, growing numbers of environmentalists, anti-war workers,, women.

Neither the state nor the resistance can afford to lose the struggle at Big Mountain. There is no question of reform: the stakes are too high.

You can go to Big Mountain. You can circulate this article and support the struggle here. Or you can sit comfortable in your illusions, until the state comes to your door too, and says: "Move."-----JS/NWP.



I'd like to say greetings to all of you, my children. I also wish to thank all of you. I am from a land called Tees yaa toh. I left my home this morning to come here so I could be part of this meeting to talk about our land and our life. And so I tell you, my children, about the land and what is happening to it. And what it is, is that they come to me, the people from the outside, and they say that I am sitting on Hopi land, that I must move." These are the words of Irene Yazzie, Diné elder medicine woman, at Big Mountain.

Relocation is very real and will be carried through to its grimmest extent if we outsiders do not see the meaning of the government terrorism and corporate arm-twisting happening in the Indian country of northeastern Arizona. In late April a survival conference was held at Big Mountain. The elders of the Diné (Navajo) and other Indian leaders gathered with a group of about 250 people to air the issues and to educate people about their on-going struggle. At the conference a tribunal was held.

Diné people gave voice to their views of the relocation and the tricks of the U.S. government-controlled tribal bureaucrats and puppet tribal council members:

"The police come in like a raid to impound our livestock. Washington sends out the BIA to scare us, it seems just like a war. They are violating their own laws."

"The Elders were never informed about relocation, they are bewildered."

"Even assassins of presidents get due process of law. We have not even committed a crime, we have not done anything, yet we are refused due process."

"The Mormons are working through the Hopi to get us off this land. There is much despair, young people are committing suicide, old people are having strokes, unable to cope with the upheaval."

"We are being held prisoners of war in our own country. It has always been this way. It is a repetition of history. They are using the same military tactics as Kit Carson; a starve-out siege. There are empty corrals and hogans all over."

"Senator Goldwater and Morris Udall are after the coal and uranium. They are dividing the Hopi-Navajo house and causing it to crumble with all their zoning laws and tricks."

"The same thing is happening right now in Guatemala, Nicaragua, El Salvador, you name it! It's genocide, it's simple!"

"Whatever happens here, is allowed to happen here, will soon happen in your cities and towns, on your very streets! Do not doubt this."

"They want to take away these people, this way of life, so they can get the land so they can light up those gleaming cities like Phoenix, Los Angeles, even Flagstaff down here! Do you think those places mean anything to these people here?"

Although the relocation is being carried out under the guise of a land dispute between the Hopi and the Navajo, this is a lie. Hopi elders were at the conference and confirmed this. The traditional Hopi have no desire to exterminate the Navajo. This relocation affects all the Indians in the area, as well as making precedents that will hurt us all before long. This brutal uprooting is the product of wanton corporate speculation that has coal, uranium and other minerals, and ranching leases on currently settled land for 1987; one year after relocation is supposed to be completed. The only way this program would be able to meet its deadline (or ever be carried through) would be through all-out military invasion, as resistance to the policy is widespread.

This resistance is hampering the livestock impoundment/relocation machine. In a May 11 court decision in Phoenix it was decided that livestock impoundment should be postponed due to resistance. Obviously the government does not want to show its true colors yet. The Navajo elders who were present had travelled 400 miles to be there and were ignored. However, at the end of the session, they spoke and made it clear that they are not a "lawless band of people" as this judge had labeled them, but that they have many laws, spiritual laws, and this is why they cannot

because nobody is watching.

In my personal experience living with a family on the reservation I realized how inconceivable relocation really is. It is an insult to even think of such hospitable and honorable people being forced to come live in the insane cities and towns we have built. These people are still living in a traditional way. They all live together in one-room hogans, the elders are the backbone of the culture, the children are the vision of the future. To move them away from their homes and land is truly genocide, for they are inextricably rooted to



Irene Yazzie and other women at the Big Mountain Tribunal

Photo by Tanya

leave their land. The judge was sympathetic, saying, "I respect your way of life. At home I have a genuine Hopi kachina doll and also an authentic Navajo rug."

One tactic the government is using is making the relocation seem voluntary. One coercion I personally witnessed was a letter received by an elder woman telling her that her application for relocation 'benefits' had been accepted, and that she would now be eligible for "personal counseling, new home (second-hand mobile home in some racist off-reservation border town), search and move expense, voluntary transfer incentive bonus," and other such offensive trickery. She was furious. She had never even seen an application, let alone filled one out or signed one. She does not write. On that same day many other elders received such mail. The officials know that they can foist this trickery on these people,

their land. In their tongue there is no word for relocation. To move away means to simply vanish. They must stay or they will die.

Concerned people who want to help can do so in many ways. We as outsiders must not let our idealized preconceptions of Indians cloud our purpose. It is our cause as much as theirs. We are letting this atrocity happen in our own back yard.

"No financial security can match the security of the earth's fertility," said a Diné man named Darryl. It makes clear that this is a struggle for anyone who wishes to see the future.

There have been some extremely negative clashes between people at the survival camp at Big Mountain. This is due to ignorance and arrogance on the part of non-Indians as well as Indians. There also have been incidents of sexual harassment of women. This is detracting from the goals of the struggle.

We are putting up a survival camp, a Women's Survival Camp. Women's and children's lives are directly needed, we need to be an action force for our life, family and community. We focus an on-going struggle at Big Mountain, balancing out the productive energy of Women and children. We elucidate the nature of the struggle to protect our Mother and children. It is a struggle for freedom, for peace, for a planet. There will be no peace unless there is resistance and all life. This is the traditional way that children are the essential living force of the future.

This would be a deterioration of life at the camp. Please are interested in the struggle.

There will be a Mountain on August 19th. Resistance and courage inherent in the people of Earth. If you want to please contact in Olympia and we are organizing.

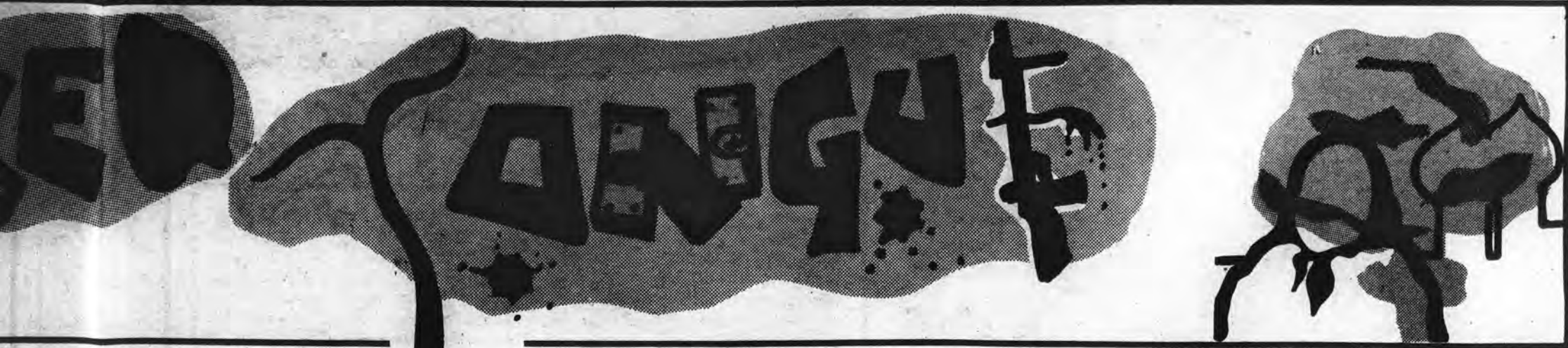
Drop a card in the Mountain Network, Olympia, WA 98501 to Big Mountain, Mountain Solidarity, 124 N. San Francisco, Flagstaff, AZ 86001.

Victory Is

Supporters of the struggle are trying to obtain an investigation of the Indian Relocation cut-off of funds. Several Congressmen have oversight of its appropriation. Congress (DeConcini, Melcher) are pivoting on their inclinations. The goal of causing the relocation to end up on the grimmest terms.

If you live in the four targeted areas, obtain hundreds of signatures, a letter and have people in your community sign them. Send them to that letter. Follow up and relay any resistance. Stay in Support Group, Berkeley, CA 94704.





We are putting together a separate camp, a Women's Survival Camp. Women's and children's input is direly needed, as we perceive this to be an action for the continuity of life, family and the earth. We wish to focus an on-going presence of sister energy at Big Mountain, in this way balancing out the negative and non-productive energy breeding there. Women and children present would elucidate the nature of this struggle to protect our Mother Earth and her children. It would educate those who struggle for freedom yet still feel they can abuse women, children and the planet. There will be no freedom unless there is respect for all people and all life. This is not a new idea, it is the traditional way. Let it be stressed that children are welcome! They are the essential living connections to the future.

This would encourage the Elders, who are very concerned about the deterioration of respect and discipline at the camp. Please contact us if you are interested in this women's resistance.

There will be a Sundance at Big Mountain on August 20, to consolidate resistance and celebrate the spirituality inherent in the protection of Mother Earth. If you wish to go to Big Mountain please contact the support group in Olympia and find out what we are organizing.

Drop a card in the mail to Big Mountain Network, P.O. Box 2193, Olympia, WA 98507. When you go to Big Mountain, check in with Big Mountain Solidarity Committee, 124 N. San Francisco St., Suite B, Flagstaff, AZ 86001; (602)774-6923.

Victory Is the Solution

Supporters of Big Mountain are trying to obtain a Congressional investigation of the Navajo-Hopi Indian Relocation Commission and cut-off of funds for the Commission. Several Congressional committees have oversight of the Commission or its appropriation. Four members of Congress (DeConcini, Yates, Markey, Melcher) are pivotal due to their position and their general political inclinations. This initiative has the goal of causing several thousand letters to end up on the desks of these Congressmen.

If you live in the District of any of the four targeted people, you should obtain hundreds of copies of the form letter and have people from your community sign them, bundle them up and send them to that person with a cover letter. Follow up as much as you are able, and relay any responses to Big Mountain Support Group, 1412 Cypress, Berkeley, CA 94703.

When the War Starts

by Jack Straw

illustration by gigi

When the war starts, within hours blitzkrieg-style formations of American troops and armor will penetrate into East Germany, if the war develops as AirLand Battle strategists hope. Using electronic surveillance, smart weapons and probably nuclear weapons, the advancing troops will be aiming to cut off frontline Warsaw Pact troops from supplies and reinforcements, and will encourage Polish troops to defect or remain neutral. Quietly put into effect with bipartisan support during a time when the public's attention was focused on peace talks and counting nuclear warheads, AirLand Battle represents U.S. determination to wage and win world war.

AirLand Battle seeks to concentrate forces to break through the enemy's front lines. Then it destroys the weakly defended logistical support in the enemy's rear, hopefully making forward positions untenable. Since American troops will be in enemy territory they must be able to move quickly to exploit enemy weaknesses. This requires electronic surveillance and light but deadly weapons.

Even before ground forces arrive, deep air strikes will be made against key targets such as bridges, command centers and tank formations. Expensive new weapons systems have been developed such as the "deep interdiction" system for wiping out tank formations. The system relies on a new airborne radar called JSTARS that peers into Soviet block territory from behind allied lines. It guides a land-launched missile, JTACMS, having a range of over 100 kilometers, that releases several dozen small warheads as it approaches the target areas. Each warhead is guided by a heat-seeking sensor to insure its direct guidance to an enemy tank.

In case military brilliance and smart weapons do not suffice, Field Manual FM100-5 on AirLand Battle recommends: "By extending the battlefield and integrating conventional, nuclear, chemical and electronic means, forces can exploit enemy vulnerabilities anywhere." [Emphasis added]

The pretense that the public can control U.S. policies through elections, or that a Freeze will somehow prevent world war, is in itself an important part of the war preparations. The figleaf of defense for AirLand Battle is that by strengthening the conventional war option it lessens the risk of nuclear war. But during House Appropriations Committee hearings on the Pershing II forces Norm Dicks said: "We recently saw the AirLand

Battle 2000 presentation. Repeatedly in that presentation members of Congress were told that the Army would prefer to have the authority [to launch nuclear weapons] upfront." The question with nuclear weapons is not if, but when and how far.

AirLand Battle is not a creation of the Reagan administration. According to the *New York Times*, Edward C. Meyer, now Chief of Staff of the Army, lost a wargame in Germany in 1975 because he did not receive permission to attack behind enemy lines. FM100-5, calling for a shift to aggressive warplay,

Congressional Military Reform Movement, was a key figure in winning support for AirLand Battle. In 1980 the Movement actively advocated adopting the fighting techniques of the German panzer divisions, the blitzkriegers of WWII, for the U.S. army.

By 1982 government leaders and the military had reached unity on this issue. In May 1982 General G. K. Otis published a statement in *Military Review* officially announcing that AirLand Battle is the doctrine of the United States Army. He called for discussion of tactics in military journals. Since then those journals have been filled with such articles.

Discussion by the public is, of course, verboten. In 1982 *U.S. News and World Report* summed up: "The entire AirLand Battle concept is regarded as highly sensitive politically, because it seems so aggressive as to hold out the possibility of a U.S. attack." And that is bad for the U.S.'s image; after all, everyone knows that we only annihilate nations after we are attacked, as with the Gulf of Tonkin, Pearl Harbor, the *Lusitania*, and the *Maine*.

One of the key elements of AirLand Battle is surprise. It helps to catch both the enemy and the public off guard, as was shown in the Grenada invasion. According to *Military Review*, to achieve this, "Designated strike forces should, from the outset, be in attack positions." The West German anti-war movement has reported that American troops have already been repositioned for this purpose along the East German border.

According to testimony before the House Appropriations Committee in 1982, the U.S. and West Germany signed an agreement to create a group of 93,000 West German reserves to provide logistical support for American troops in the war. Equipment purchased for these reserves includes decontamination equipment. In addition, under the Master Restationing Plan, 20,000 U.S. troops were moved to forward positions, with construction costs estimated at \$1.2 billion.

AirLand Battle is not a game. The support it has been given by both leading contenders for the Democratic presidential nomination is not an accident. The anti-war movement has a difficult task: mobilizing enough people to take direct action to halt the war preparations. We do not have a government that is subject to reason, begging, or even pressure. And we have already lost the elections: telling people to vote for a liar for peace only gives support to the system.



Graffiti

was first published in 1976, but was not then official policy. It fit in well, however, with shifting U.S. economic and military needs. In 1976 it was apparent to more than a few American leaders that the empire was in decline, and that in particular the export of capital to the oppressed nations was becoming less and less profitable.

In 1978 the shift to preparing to fight a world war against the Soviet Union began in earnest. Despite their election pledge to reduce military spending, Carter and Mondale began the biggest military buildup in world history. Destroying the Soviets would require strategy and tactics, including winning on the European front. AirLand Battle fit the bill. The year 1978 also marked agreement to the NATO Long-Term Defense Plan for "accelerating the rate at which NATO can project combat forces into the theater." In 1979 Carter and Mondale approved the Pershing II missile deployments.

According to the *New York Times*, Gary Hart, one of the leaders of the





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SOUNDING OFF

An Imperfect Revolution

by Deran Ludd

Whether because of the buttons I wear, or because of my verbal interventions into others' conversations, I regularly defend Nicaragua and the ongoing results of their 1979 revolution. I explain how post-1979 Nicaragua is a unique experiment in our hemisphere. I contrast Nicaragua to the Stalinist dictatorships in Cuba, USSR, Angola, China, etc. The evidence is easy and pleasing to present: Nicaragua's populace has greater freedoms, prosperity, control over their lives, and more room exists for creativity, than ever in their history.

So it came as a discomfort and irritation to me to read in the May 14, 1984 issue of *Intercontinental Press (I.P.)*—the Trotskyist Fourth International's English-language news magazine—that a delegation of high level Sandinist officials traveled to Iran to seek allies. Led by members of the Junta of the Government of National Reconstruction—His Excellency and I quote Dr. Sergio Ramirez Mercado and the Minister of Foreign Relations, His Excellency Father Miguel Angel Saldaña—the delegation traveled to Tehran for a five-day "official" appointment with the bureaucrats of the Islamic Republic.

The contents of this nifty little communique are not so amazing, or shocking. What is, is the fact that a delegation of Sandinists—a delegation from a country of new possibilities for decency, freedom and pleasures—went with open arms to a regime that is one of the most maniacally barbaric on our planet. The Sandinists sat down to dinner with these theocrats in their capitol; a few miles from prisons filled with people who have not fit into the rigid moral laws of Iran; near mass graves stinking of the corpses of thousands of victims of religious excess.

The world is more or less aware of what is going on in Iran since Khomeini took over in 1979. Iranian allies' organizations have plenty of documentation of the gross details of the Mullahs' terror. The Mullahs are trying to get Iran around their interpretation of "God's Law" as written in the Koran. The Mullahs believe that they have God's authorization to kill all persons who refuse to strictly obey that theocracy. Imagine what life would be like in the USA if Reaganism were overthrown by even more right-wing Christians like Pat Robertson or Jerry Falwell.

In Iran women are reduced to chattel slavery to their husbands, as the Koran prescribes. When in public, women must wear the "Chadrah," cumbersome black clothing that conceals the entire body; only the eyes are allowed unveiled. Women accused of adultery or insubordination to their husbands, or his family, are imprisoned or stoned to death. People caught stealing are punished by having their right hand cut off at the wrist. Persons accused of homosexuality receive the same punishment as "adulterous" women. Dancing and most arts are "out-favored by God," as are watching foreign TV broadcasts and reading foreign magazines. Workplace and peasant self-organizing has been wiped out by the Mullahs and their spies. No political life is allowed in Iran outside of Khomeini's Islamic Republican Party and the milieu of the Mullahs. The opposite is true in Nicaragua, where upcoming parliamentary and presidential elections will in many ways broaden and strengthen grassroots social power.

The point is that the internal and

international designs of the Mullahs' theocracy have very little in common with the Sandinists. The only place where they do cross is in their mutual fear and hate of U.S. imperialism. Is that really grounds for alliance?

I don't believe the Sandinist leaders have not been informed, or don't have access to, information that shows Iran in the grips of a feudalistic dictatorship that is more akin to Somocismo and Nazism than to post-1979 Nicaragua. Nor can I believe that Nicaragua is so in need of allies or oil that they must stick their arms up to their elbows in ideological shit and rotting flesh to shake hands with the likes of Iran's leading bureaucrats.

The joint communique announces they oppose the USA's global imperialism, apartheid in South Africa and U.S. and Israeli intervention in Lebanon, and they support national liberation in Africa and Latin America. But how can the Sandinists ignore the nationalist chauvinism of the Shi'ite Farsi majority in Iran? Including genocidal wars against the Arab, Baluchi and Kurdish minorities. Such ethnic discrimination and persecution is the opposite of the internal and international policies of the Sandinists. Look at the way the FSLN, which began predominantly among Hispanics, has attempted (after a few years) to facilitate racial equality between the whites, Afro-Nicaraguans, and the majority. While the Mullahs publicly denounced the Mullahs' expansionist policies, the laws guaranteeing the laws and religion of Iran's laws say otherwise. The ongoing oppression of the Shia and other minorities is a stark contrast to the Sandinist policies.

So, the Mullahs' "realpolitik" things to do in the USA's grip. I would tell that this is an incident of "realpolitik," of which I supposedly can know nothing. This article is not an attack on the current integrity of Sandinist-led Nicaragua. Consequently I am not afraid to confront the Sandinists about their inconsistencies, nor is anyone who is not involved in a psychological game of fear and guilt abatement via hero worship. Those who fear open discussion do a severe disservice to the North-South solidarity movement.

The past mistakes of Sandinist foreign policy (like their denunciation of Solidarnosc in Poland) do not greatly diminish the Sandinists' revolutionary and humane integrity. But the joint communique in *I.P.* ends by saying that the Sandinists have "... extended an invitation to His Excellency Mir Hussein Musavi..." the Iranian Prime Minister "... to pay an official visit to Nicaragua. The invitation was accepted with pleasure by His Excellency Mr. Musavi." A visit by such a thug would be a grotesque travesty of the Sandinist theories and practice. Perhaps our comrades in the FMLN and FSLN are unaware that it is ugly for revolutionaries to be embracing tyrants, war criminals and reactionaries.

This logic of "My enemy's enemy is my ally" is not just dangerous, but shortsighted. For Nicaragua to ally themselves with Iran to oppose U.S. imperialism is like housing squatters allying with heroin dealer syndicates to defend the squats from the police. Such alliances "out of necessity" will, over time, turn back against Nicaragua. Every time the Iranian government massacres and abuses the populace of that country, the Sandinists will have to grin and bear it, and say, "Yup, that's our ally, good ole Khomeini."

WRITTEN BY MICHAEL SECOR/INDEF. ILLUSTRATED BY REBOZO/3/1984

Children At Heart

by Derek Running Colors

The Rainbow Gatherings have hopped across this nation over the last decade like a trans-continental comet landing in the back-wood wilds of rural America. Touch-down time has always been the first week of July for the curious who attend by the thousands and recreate an instant village in the tradition of this land's ancient nomads. This migrating and merging from the cities to the country in search of a site to call home has given birth to an influence and influx now known as the Rainbow Family.

The event itself centers around the July 4 noon peace prayer held in silence apart from the bustling camp-site. But for this prayer to be possible the participants must first establish a functional self-sufficient 'society' that feeds, shelters and safeguards their well-being.

Though 'officially' a week-long celebration, the actual on-site occupation, preparation, governmental clarification and garbage separation (e.g. camp clean-up) goes on for more than a month, stretching from early June to late July. It's an intensive process creating a cooperative village based in harmonious group abundance. And for some people, it becomes addictive, staying for the complete event, coming back year after year, expanding upon the lessons learned in the name of the "Rainbow Family" and new-age earth politics.

The event is free in that there is no charge at the "Welcome Center" when you arrive. But when the nearest store can be 70 miles away... it's not just the boy scouts who will tell you to be prepared. Because membership is ambiguous to say the least—requirements being possession of a belly button and the ability to transcend the unexpected—the stage is set for a wild array of colors, character and karma that boogies to the beat of pre-dawn drums and all-night acid. The cross section of cultures that arrive, from Krishna dancers to rasta musicians, fulfill the 'rainbow' religion. . . that all colors come from the One light, as do all peoples come from the One God Source of Life.

The event has been held over the

years from the drizzle of Oregon ('77) to the sizzle of Arizona ('78), from the lush Ozark jungles of Arkansas ('75) to the chilly snow melt mountains of Montana ('76). For the most part the western states have held sway, having the bulk of this country's wilderness regions. Even when held in the East, it was still 'West' Virginia ('80). Two Rainbow Gatherings occurred back to back a few hundred miles from one another. The eastern Washington '81 Gathering near Spokane was followed by a smaller Gathering in Idaho in the summer of '82. Last year the lake shores of Upper Michigan played host to a modest Gathering. And this year California, 1984. The land that launched Ronald Reagan. The home of Haight-Ashbury.

For an update, this year's Gathering will be in the shadow of Mt. Shasta among the slopes and meadows of northern California. But this is a generalization. In regards to the actual site, let me give some advice. Nobody knows. Especially not the government. In fact one of the ploys of the game with the government is to keep 'em guessing. The government is told that thousands of people are coming, a site with clean water and open space will be needed, we want to look over your maps, and we'll tell you when we've found it. By the time the government is told, hundreds of early workers and roadies have arrived and dug in. Latrines and kitchens have been set up and the site has been grape-vined about the country.

This is the way it usually works. An area is chosen at one of the last decision-making councils as the Gathering site for next year's celebration. A group of dedicated pioneers and site scouts converge on the region in the following spring and begin setting up shop, renting a post office box for communication and talking to local officials in hopes of heading off any slanderous rumors and vigilante energy. Local newspaper editorials are often blunt and simple. An invasion... hide your daughters.

Using the protection of the U.S. Constitution First Amendment rights to peacefully assemble and express religious feelings, the scouts enter into negotiations with regional National Forest representatives. The U.S. Forest Service has played host to the dozen past Gatherings. They are stewards



Wavy Gravy in Kid City, 1982 gathering

C.S. Berry

of the public forest and as a federal agency are bound to the words of the Constitution.

Even if you look askance at the dance act of the Rainbow experience, it's legally on the fringe of those guaranteed freedoms we take for granted. Though the First Amendment is an open door to explore the actual gut meaning of freedom, like any muscle, to remain strong it needs to be exercised. We've got to stretch those magic words 'religious freedom' and 'peaceful assemble.' And the Rainbow Gatherings stretch those possibilities like silly putty.

The event is a spiritual and therefore personal experience. What you give is what you get. It's a 'nation' of amateurs volunteering their enthusiasm. There is no need for leaders in a land where everyone follows their best judgement with respect towards others. For the questing professional 'politicians' of the movement who have a desire to direct others, it can be an ego-death or a comedy of errors. And yet without a chain of command, all actions for the group are legal until someone disagrees.

Conflict resolution is the name of the game. Sometimes it takes shouting and pouting and pushing. . . all in the name of peace to release the egos and come up with a consensus solution.

And now down to the details. If you're interested in going to this year's Gathering, come prepared. Don't assume anything. Get your own act together first. Start out by creating your own caravan with people you know. Camp with your friends. This helps to guard your common wealth.

In '81, we pitched our tents in a circle and people respected the presence of our camp.

Bring tools you'd take to the woods if it was up to you to make camp, and keep it working. Shovels for digging fire pits, axes for cutting wood, plastic 5-gallon buckets for hauling water and washing clothes. And rolls of thick plastic for shelter, and covering the food in case it rains. Cargo parachutes aren't waterproof. . . we found out the wet way.

Dress warm for the nights and be ready for sudden cloud bursts and surprise sunburns. Bring food. There will be major kitchens serving basic grains and donations are appreciated. Fruits and nuts are a wise stash to take. And remember to watch the water. . . boil it. The distress of diarrhea can be avoided. Use your own bowl and cup. Dig fly-tight latrines. Wash your hands.

One extra thought. Swami Mommi, the recycling guru of the Rainbow Tribe, will be organizing a camp again this year to tackle the garbage that mounts up, yes, even at a new-age Rainbow Gathering. When we spoke recently she invited her friends to come down and help sort the metal from the glass, the compost from the plastic, all of which is buried, burned or recycled at the end of the event. It's Swami's hope to inspire her helpers to take her tradition back into the cities and liberate the wasted wealth of the world.

For further information on the site, write: Rainbow Family Tribal Council, PO Box 2156, Chico, CA 95927, and send along some stamps.

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PRISON BREAKS

Iron Cages of the White Man's World

Steve Layton was born 40% Lakota (Sioux) in South Dakota. He has lived most of his life in the Rapid City area and has roamed the Paha Sapa (Black Hills) for most of his youth. As with most urban Indians, he was unexposed to the cultural and spiritual forces that help combat transformation into the white society and such things as alcohol, drugs, forced christianity, racism, public schools, unnatural laws and institutions of one kind or another. Ironically, it was being placed in one institution that caused the transformation back to the side of his life he never really knew.

Imprisoned in 1977, Steve joined the Native American Council of tribes (inside the South Dakota Penitentiary) where he worked to further his awareness of his Lakota culture and to further the rights of Natives and others being oppressed by the iron cages of the white man's world. Released from prison in 1979, Steve fled the state to avoid being haunted by his prison record. After short stays in Texas, Arizona and California, he returned home to visit his family. Because poverty is prevalent in Rapid City, he soon found himself in jail awaiting return to prison. While there, he and a group of other men challenged the conditions of the jail and, with the help of the Black Hills Clients Council, authorities were held to answer to the charges. Subsequent action caused the sheriff, Mel Larson of Pennington County Jail, to admit most charges were in fact valid. Further action proved favorable as the general conditions/jail itself were renovated.



Upon his return to the South Dakota Penitentiary, Steve and other progressive prisoners organized the Revolutionary Evaluation Coterie Class to educate prisoners regarding the political relation between prisons, prisoners' rights and the oppressiveness of capitalism. In action subsequent to a takeover in April 1980, Steve and five others took hostages at the prison in November 1981 to draw attention to and change prison policies and general conditions. Through the use of force, prison lackeys (inmates) took the hostages to safety and thereby indirectly quelled the riot. Charges of attempted murder were then levelled at the participants.

After a miscarriage of justice called a trial, Steve was convicted of two assaults and given 60 years for his efforts to improve the criminal justice system, and was then exiled to the Federal Penitentiary at Lewisburg, Pennsylvania.

In July 1982 the Spiritual/Cultural Council of Native Nations and Lewis-

burg was preparing to file suit against the prison for depriving Indians of their sacred Sweat Lodge and other religious rights. Steve was the secretary of S/CCNN at this time. Supporters of the lawsuit were the Piscataway Indian Nation; Art Woolsey, Outside Sponsor of the S/CCNN; and the International Indian Treaty Council (at the UN Building in New York) who were generating a lot of pressure on prison administration to correct such abuses. After stealing a copy of the suit, the administration agreed to negotiate out of court. Chief Billy Tayac of the Piscataway Indian Nation met with prison officials, who agreed to see a slide presentation outlining the cultural/spiritual significance of the Sweat Lodge and its historical role in the Indian religions. After review of the slides, the administration agreed to permit Indian prisoners to have a Sweat Lodge and other religious artifacts within Lewisburg.

Throughout 1983 Steve served the S/CCNN by attending to the Sacred

Pipe Ceremony and other religious tasks. Through his close association with such ceremonies, he thought it proper to draw a closer identity to that of his people. Part of such identity being his Lakota name, he undertook in prayer with the Sacred Pipe and the Great Spirit to seek a name. It is his belief that Taku-Skan-Skan (Great Spirit) let it be known that henceforth his name would be Melak-Lutak, or Red Knife.

Since being exiled from South Dakota, Melak-Lutak has been trying to establish a legal defense organization and support network to attack his unjust convictions of assault stemming from the riot at the South Dakota State Penitentiary. He has published statements/articles with *Bayou La Rose*, *Bulldozer*, *Crazy Horse Spirit*, *Piscataway News* and the *Revolutionary Worker*. He is presently awaiting publication in papers in Canada, England, Ireland and Switzerland to help facilitate awareness and support for his case.

Those who wish to aid in his struggle, that of prisoners' rights, and that of Indian people, may do so through personal involvement and/or financial contributions to him. Write to Steve Layton, 80663-011-ADDT UNIT, P.O. Box 1000, Lewisburg, PA 17837.

Staff at NWP: I received the above from a prisoner at the Lewisburg Federal Penitentiary. The letter also stated that "On Monday May 14 all 1,100 prisoners went on work strike. Today May 15 they transferred two busloads of prisoners to Marion (Federal prison in Illinois), about 60 of em..."

The man who wrote me didn't know the demands, as he was already locked in segregation and hadn't received that news. In struggle, Beth Harris, Seattle.

MILITARY MADNESS

Build Up in Afrika

by Chris Robinson

Continuing a policy originated by former president Carter after his election in 1976, President Reagan has further increased the number of U.S. troops in Africa. In 1984 the number of U.S. troops in Africa stands at 1,711—a 45% increase over the 1,176 that Carter started with seven years ago.

There are three kinds of armed forces participating in the U.S. Afrika Corps. The most visible presence throughout the continent is that of U.S. Marines standing guard at embassies and other installations. Less conspicuous—but more threatening to the independence of host nations—are the U.S. military attaches and other military advisors. The third kind of military personnel are combat troops and engineers—the thin edge of the intervention wedge.

The awakening of the Third World has increased the threat to U.S. imperial power and required a higher level of military preparedness than previously. While only 13 nations hosted Marines when Carter was elected in 1976, the number increased to 24 by the time of Reagan's election in 1980. Reagan then added Algerian and Zimbabwe to the

list, doubling the number of nations with Marine guards.

U.S. military personnel in Africa (excluding Marine guards) has increased by 61% since 1976, bringing the total to 1,490 in 1983. This includes the other two kinds of Afrika Corps personnel: military representatives and combat troops or engineers.

U.S. MILITARY REPRESENTATIVES

Carter introduced U.S. military attaches and advisors into Ethiopia's neighbors—Kenya, Somalia and Sudan—after the overthrow of U.S.-supported dictator Haile Selassie in 1974. These people serve many functions: salesmen for U.S. arms manufacturers, advisors to the local military establishment, spies on the opposition, and players on the local political scene. The number of U.S. military representatives is a clear indication of the importance of that nation to U.S. interests and also an indication of that nation's openness to U.S. policy.

Prior to Carter, Ethiopia's neighbors had purchased no U.S. military equipment and had no professional soldiers trained by the Pentagon. With the decision to surround Ethiopia, Carter began to sell military equipment to all three nations, and he also began to train their soldiers. While continuing Carter's policies, Reagan added the outright gift of military equipment under the Mili-



tary Assistance Program (MAP).

COMBAT TROOPS AND TECHNICIANS

The third category of military personnel in the U.S. Afrika Corps are combat troops and technicians. This kind of presence will probably increase in Morocco as the U.S.'s air base at Sidi Slimane becomes operational in support of Centcom (Central Command). Currently this kind of presence has been centered in Egypt. Part of the 1,298 U.S. troops in Egypt are located in the Sinai, participating in the Multinational Force and Observers (MFO) which guarantees the

military stalemate between Israel and Egypt. The number of U.S. troops in the MFO is variously estimated at between 800 and 1,000. The rest of the troops are either military representatives or are engineers preparing new bases for Centcom.

Since it was founded in January 1983 as an outgrowth of Carter's Rapid Intervention Taskforce, Centcom has insisted that it needs bases on location. It now has two bases under construction in Egypt. The largest is located at the port of Ras Banas on the Red Sea. It is being enlarged for storage of equipment and munitions and will be able to supply more than 175,000 U.S. troops should their presence be needed. The second, and much more secret, base is the one used in 1979 for the raid on Iran. It is smaller and is located inland. The best guess is that it is located at an unused British air base near Qena, 300 miles south of Cairo.

This 45% increase in troops, along with the new bases being modernized for support of an even larger intervention force, will make the U.S. Afrika Corps a force to be reckoned with. This buildup goes hand in hand with Reagan's program of "economic aid" packages to draught-ridden African nations, and with multinational investments in South Africa and other repressive African governments.

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EYE TO THE WORLD

Death Squads: Coffee Kills by Stanford Smith

Revolutionary Consumption

Purchases of standard brands of coffee, e.g. Folgers and MJB, as well as those from such countries as Indonesia, Kenya, Brazil, Guatemala, El Salvador and Zaire, indirectly finance the operation of secret government death squads. However, people can buy politically responsible coffees and at the same time support experiments in democratic revolution. Cooperative Trading at 611 W. Wayne St., Fort Wayne, Indiana 46802 (219-422-6821) now sells both Nicaraguan and Tanzanian coffees in 17½-ounce packages. The Nicaraguan coffee comes in drip/filter grind for \$7.25, including shipping. The Tanzanian coffee comes in percolator grind, also for \$7.25. Tell your local food co-op about this source of "politically correct" coffees.

Support Nuclear Power, Whether You Like It Or Not

The Environmental Action Foundation has released a study outlining the hidden "tax" ripoffs that electric utilities enjoy under federal law. In 1982 the U.S.'s 150 largest electric utilities ripped off \$5.1 billion in federal taxes collected from their customers. This essentially stolen money is used to finance up to 40% of the costs of nuclear power and to launch a new propaganda effort by the Committee for Energy Awareness (an industry front group) to sell and resell nuclear power to the North American consumers. Source: *Whole Life Times*

Nicaragua: Jesuits Step Out

On April 22, Nicaraguan Roman Catholic bishops issued a pastoral letter on reconciliation which called for a nonconditional dialogue with the Somocistas or Contras who, with U.S. leadership and financial/military support, are continuing to attack civilian and economic targets in Nicaragua. The bishops, allies of the country's economic elite, said the Somocistas should be welcomed "with a spirit of generosity." In their first public position, in an analysis of the pastoral letter, the Jesuits said, "We feel that a true road toward reconciliation lies in our people's just self-defense against U.S. aggression, the diplomatic efforts to halt that aggression, the amnesty decreed—with few exceptions—for counter-revolutionaries who lay down their arms, and the clamor for peace in the prayers of the majority of our people of faith." Source: *Barricada Internacional*

Freedom of the Press: A Win and a Loss

In Nicaragua, under pressure from opposition and some Sandinista representatives to the council of state, the Sandinista National Liberation Front (FSLN) has withdrawn a proposed law that would have required journalists to reveal their sources of information. The Sandinistas hold 40 of the council's 51 seats.

In Mauritius, the pro-western government of prime minister Jugnauth has passed a law requiring every printer and publisher to post a "security" deposit as a condition of issuing a newspaper or periodical. Of 20 or more newspapers and periodicals, all

but four will have to close when the law takes effect this month. The deposit amounts to about \$20,000. Three of the four newspapers that will survive this drastic cut view the law as a death sentence should they fail to support the government. Sources: *Manchester Guardian, New York Times*

Saudi Arabia: The Pakistan Connection

Pakistan has 15,000 men on military standby in Saudi Arabia. The U.S. is now pressuring Pakistani dictator general Zia ul-Haq to commit these troops to combat against Iran should the Gulf war escalate. George Bush pressed this issue on his recent trip to Islamabad. The troops' present role is to protect the Saudi royalist regime from its own people and "unrest" among guest workers. Pakistan's long border with Iran and a large Shia minority are thought to be keeping Zia from yielding, thus far, to the pressure. Source: *Observer of London*

India and Burma: Let's Fight Together

India, itself hard pressed by regional revolts, has offered Burma direct military assistance in dealing with rebellions that straddle the two countries' border. The Indian states involved are Nagaland and Manipur, where indigenous revolts have been underway for at least two decades. India's military has also offered the Burmese training and help in setting up defense industries. The Burmese have faced ethnic and political revolts since the country's independence from British rule in 1948. Peoples in revolt against Burman domination include the Karen, Kachin, Laku and Shan. Political revolt is led by the Communist Party of Burma. Source: *Far Eastern Economic Review*

South Africa: Might Makes Pliant Neighbors

In the wake of the humiliating Nkomo accord forced on Mozambique by the racist South African regime, it has been revealed that a similar pact was forced on Swaziland in February 1982. A principle aim of these accords is removal of the African National Congress (ANC) cadres from states bordering South Africa. The ANC is the leading political/military force operating against the apartheid regime both inside and outside the country.

Mozambique has reduced the ANC presence to a 10-member diplomatic mission. However, South Africa's side of the agreement—to suppress its puppet anti-government terrorists in Mozambique, the Mozambique Resistance Movement (MNR)—isn't being upheld. MNR sabotage of electric works and rail lines accelerated before the accord and continues. Mozambique says it continues "moral and political and diplomatic support for the ANC."

Meanwhile, Mozambique president Machel has sacked three ministers in a move unexplained so far. Removed were the ministers of security, interior and mineral resources.

With *Katherine Dunsmore, Sources: African Resource Bulletin, BBC*

Nigeria: Update on the World's Most Popular Military Regime

Having come to power with the

support of industrial and academic circles as well as foreign banks and investors, the Nigerian military dictatorship continues its repression. The regime has published a decree requiring the press to publish only the truth—as spelled out by the boys from the barracks, of course. One military state governor said, "They (a newspaper) did not appear to realize that there had been a change of government." Source: *New African*

West Irian (Western New Guinea): Refugees and Murder

Indonesia's colonial and military dictatorship is demanding the forced return of up to 8,000 indigenous West Irians who fled east into Papua New Guinea (PNG) in the face of Indonesian military and colonial repression. Indonesia, which is essentially a Javanese empire-state, continues to settle colonists from overcrowded Java. With PNG prime minister Somare reportedly ready to give in to repatriation demands, Tapol (a London-based group that studies the treatment of ethnic and

political minorities by Indonesia) has appealed to the British Commonwealth Secretary-General, asking that member countries try to block repatriation.

In Australia, several prominent academics have forcefully protested the death in Indonesian detention of Arnold Arp, an Irianese anthropologist, academecian and curator. Arp died "attempting to escape" from jail in Jayapura, West Irian's capital. He was accused of belonging to the Free Papua Movement, an indigenous group fighting Indonesian colonialism. Sources: *Far Eastern Economic Review, Observer of London*

West Germany: The Hidden Strike

Do you know that 400,000 workers are on strike/lockout in West Germany, demanding a 35-hour work week? Neither does the *Seattle Times* or *P-I*. The principal union involved, the I.G. Metal—the metal workers—has agreed to mediation in the dispute. Sources: *Various, including Voice of America*

ACCORDING TO CARP

Officer Friendly Does Not Exist

by Janine Carpenter

Well, another piece of "pro-gay" legislation has become city law, and I suppose we're to perceive it as another victory, another step forward. I don't.

The new law makes it a crime, punishable by \$500, to threaten another person. It comes out of the "gay bashings" last summer, when gay men and, at least a few times, lesbians were attacked by gangs of young people using sticks, rocks, tire irons and other weapons. Hysteria over AIDS seemed to be the motivator. There was a great deal of publicity in the gay press about how responsive the police were to two of the attacks—both involving white men. Given that this system runs on white male supremacy, and that the role of the police is to cancel out threats to society, I wasn't real surprised. We are, in spite of Reaganism, still a liberal city. The mayor regularly endorses gay pride events, gay groups that do not threaten the system are written up in the newspaper, and gay capitalism is given bureaucratic approval.

We are not all white, male, or businessmen. The response that women—especially dykey-looking women—and people of color get from the police is decidedly different from the response to white men. One more law on the books will not stop sexist or racist attacks, nor will it change police attitudes towards those considered a threat.

I'm sure the cops see now as a great time to get more support from the gay business community for the planned police precinct on Capitol Hill, a neighborhood with a large gay population. A precinct the black community refused in the Central Area, a refusal marked by a strong and stubborn fight that the neighborhood won. Let's

face it—gay capitalists are just like any other capitalists—profit comes first. And police protect profit-makers. It's their job.

The only change this law makes is to allow white men to feel a bit safer—they may still get threatened or attacked but now they can bring in that wonderful old tool of oppression, the criminal justice system. At the same time, the rest of us know that we're in the same place we always were—if we do get attacked, the police are likely to respond with another attack!

What we need to realize is that Officer Friendly does not exist—not for the gay community, not for anyone who stands apart from the small ruling class or who challenges that rule. The police force in Seattle, like in most places, has an ugly record of sexism and racism: keeping known rapists on the force; killing black prisoners in jail; beating women, Indians, blacks, lesbians, anyone who gets in the way.

It was two cops who introduced Initiative 13 several years back. If passed, it would have denied civil rights to lesbians and gays. It didn't pass because the community fought like hell to defeat it. It was a militant fight that showed strength in numbers, did massive public education, and showed people's spunk in refusing to bow to police tactics.

The spunk was gone by the time the bashings started. The community, especially the gay men's community, could have mobilized, showed their strength, refused to be kept off the streets. They could have realized the connections between the attacks and attacks against women and people of color, including police attacks. It could've been a hell of a coalition and an excellent chance to build understanding between gays and other people victimized by the system. But it didn't happen, and now we have a law. Well, but I'm not sleeping any easier tonight.

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REVIEWS

Ferron Sings

by Ira Gruber



Gayle Scott

Clap your hands and sing along! *Laissez les bon temps rouler* (let the good times roll) and roll they did for more than 600 of the faithful at the Museum of History and Industry who attended the Ferron concert produced by local Genevieve Productions.

Critics have described Ferron as "a boisterous, indulgent pioneer," "a renegade feminist," "a devastatingly effective songwriter," "one of the best folkies around," "the future of rock and roll."

Along with being an amazing singer-songwriter, Ferron has turned her performance to spell-binding heights. She is an artist whose intimacy with her audience is unequivocally the mainstay of her live performance. A bit too much overkill, perhaps, but this is part of her uniqueness and the Seattle crowd ate it up. Nevertheless, she is a right-on performer, an irrepressible individual and, as Geoffrey Hines of the *Washington Post* has said, is women's music's most creative and innovative performer. It is obvious that if any woman in the women's music industry has the opportunity to hit paydirt and achieve mainstream acceptance, this Canadian is the one.

Part cultural hero, part cause celebre, her desire is to break the confining shackles of the women's music movement and open it up to the larger culture. Absorption into the mainstream past music industry gnomes will be no mean feat even if the advocates of the ghettoization of women's music relent. Ferron's mission is not to hector the women's music establishment but rather to help it deal with its fears of insecurity and usurpation. It's a tough balancing act but this lovesick street poet could be the biggest boon to women's music ever.

"It Won't Take Long" plays like the lesbian national anthem. "We are children in the rafters, we are babies

in the park. We are lovers at the movies, we are candles in the dark. We are changes in the weather, we are snowflakes in July. We are women grown together, we are not afraid of why... And it won't take long, it won't take long at all." Ferron's phrasing has been compared to Dylan's and her song structures to Joni Mitchell's, but her sound is contemporary.

The highlight of the concert was listening to a tape from Ferron's latest album, *Shadows of a Dime*. It costs beaucoup dollars to travel the country with a band, and according to Ferron's partner and manager, Gayle Scott, it was only by the skin of their teeth and some luck that they were able to put this album together. Scott also spoke about a large discrepancy that exists in the women's movement, where feminist writers are congratulated for being published in the straight press but assailed for getting radio time. It's time for women's music to stop being so insular and, if anybody is going to axe that label for women's music, it may be this renegade prodigal daughter.

To stay in touch with what's happening in the women's music movement in the Northwest, subscribe to Genevieve Production's new (as yet unnamed) newsletter for \$5 a year for six bimonthly issues. They've just started it up, to defray the costs of promotional mailings, and can use your support. Write to Genevieve Productions, 2616 S. Judkins, Seattle, WA 98144, or call 324-1878.--Ed.

HERSTORY

Wanted: Women Labor Activists

by Leora Province

I'm trying like hell to propose better maternity leave and child-care language in the contracts we negotiate. But when I raise these issues, many of our women members don't seem to think they're paramount," says a Northwest labor leader bitterly.

Women now comprise more than 50% of the workforce in this country. Their activism on behalf of social concerns often runs the gamut from Nuclear Freeze to PAWS, but the actual facts of life regarding their rights as workers, and the stress engendered by the lack of adequate social structure to support them, often goes unheeded and ignored by women themselves.

The growth of activist women in the labor movement is constantly hindered by the hierarchy of "business unionism." Conservative men, graduates of the "bread and butter" school of thought (wages and seniority), far outnumber the progressive or radical union leader quoted above. Women in key leadership positions are almost nonexistent. Women are hampered by this school of thought when they are the majority of the union membership, yet their basic survival needs are not even addressed.

With the economic impoverishment

of women as a class becoming a reality all too vivid for the single mother, the woman returning to the workforce, and the many women forced into the job market due to a spouse or partner's lay-off, the single most important issue that a union can address for its membership is the right of working women to a social network of services on which they can depend.

Unfortunately, it is often easier to make gains in areas where there is not such a strong bias against women than in trying to educate co-workers and union officials on the merits of "women's issues." A beginning can be made by looking for women to run for union offices—or run yourself.

The point is, when a milestone is achieved in the labor movement, it becomes a precedent that can spread like wildfire, often affecting both organized and unorganized women. (Child labor legislation and the Fair Labor Standards Act are two examples of labor victories for women that affected the entire country.)

The bottom line is that women workers and the traditionally held women's jobs are the fastest growing segments of the organized labor force. Labor leaders, whether they like it or not, are going to have to begin addressing women's concerns.

It is our job as women activists in the labor movement to ensure that we are directing the efforts, not having them directed for us.

EMERALD CITY

Life Outside

by Ira Gruber

While the Democrats were mired in the mudfest of spring, I attended Pow Wow, the biggest event in the travel industry and a fete that has put the Emerald City on the international circuit. Many of the paparazzi that I encountered, as well as international honcho tour operators, had thought Washington was only a city on the east coast. They were blown away by the superlatives of the Emerald City, but Barbara Brooner from the State Department of Tourism and her colleague, Carl Wolfe from the Idaho Department of Tourism, decided to let our group, from such diverse places as Amsterdam, Manila, Tel Aviv and Orlando, see that there is life beyond the Emerald City. Here's a blow-by-blow account of our tour:

Snoqualmie Falls Lodge—Just going to take a peek at Snoqualmie Falls is always delightful but when Aunt Ida comes in from Detroit, spoil her here. You may get written up in her will. The Lodge is one of the few remaining authentic country inns left in America, and taking Aunt Ida there may be the best investment that you'll ever make. You can even get there by Metro.

Alpena and Snoqualmie Summit—This is mecca for Puget Sound ski enthusiasts. They even have instituted a daycare center. The 24-hour Seattle



Yakima Indian Pow Wow in Toppenish—yes, that's in Washington!

hotline is 236-1600.

Ellensburg—Welcome to Stuart Anderson country! The main event is the world-famous Ellensburg Rodeo (tickets from P.O. Box 777, Ellensburg, WA 98926). Cheap housing can be found at Central Washington University dorms, (509) 963-1141. It's a page out of the Old West, from May 25 through Memorial Day. We got a sample of calf roping, steer wrestling and team roping, and saw plenty of gutsy cowgirls from the national rodeo champion high school.

Toppenish—Here we saw the educational dioramas and exhibits of the Yakima Indian Nation Cultural Center. Open daily, the museum has a restau-

rant that serves an inexpensive buffet luncheon and has a full-service library specializing in books on Native Americans, the only library of its kind in the country. They even carry the *NWP*. At the Winter Lodge, known for its award-winning design, we feasted on buffalo steak while we watched Native American dancing. If you're into seeing a real Pow Wow, rodeo and pioneer fair, it all happens here during the first week of July.

Tri-Cities—We stayed at Cavanaugh's Motor Inn in Kennewick, the residential community for employees at Hanford. The sun comes out 300+ days a year here, making it a place excellent for wine growing. There are a dozen

wineries and on August 3 and 4, enologists go wild at the Northwest Wine Festival. During the next decade, Washington is expected to be second only to California as a wine-producing region. We dined at Preston Wine Cellars, especially noted for its chardonnays and late-harvest wines.

Spokane—This is not the hick town many might think it is. We got there during the Lilac Festival, their version of Seafair, and you could feel the hoopla in the air. Recently, the *Seattle Times/P-I* "Pacific Magazine" called Spokane the Pacific Northwest's best-kept secret. It has a thriving downtown. It has a black mayor and probably the best gay disco in the state (Emperor's Disco, W. 425 First). It has the second largest skybridge system in the country, an exceptional Native American museum, and Riverfront Park, site of the 1974 World's Fair. Don't miss the gondola ride over Spokane Falls.

The showcase Manito Park includes the 18th-century-style clipped formality of Duncan Gardens and a four-star Japanese Gardens. The city's Opera House can rival any in the country for its spectacular setting on the banks of the Spokane River.

Local Seattle soul singer Sam Smith was performing at Ahab's Whale, a favorite watering hole. Our evening in Spokane culminated in dinner at the Northwest's most elegant restaurant, Patsy Clark's, a mansion designed for mining magnate Patsy Clark in 1898. It was an experience. You betcha, Virginia, there is life outside the Emerald City.

CLASSIFIED

OPPORTUNITIES

The **WORLD AFFAIRS COUNCIL** seeks individuals to fill 3 American Association of Retired Persons jobs, 20 hours a week at no less than minimum wage. Enrollees must be 55 years or older; meet income guidelines (for 1, less than \$4980 and for 2, less than \$6720); and be in employable health. Positions include Bookkeeper/Front Desk Assistant; Receptionist/Front Desk Assistant; and Int'l Visitors Program Officer. Bette Russell, 624-6698.

WOMEN MUSICIANS: Theatre group seeks combo (electric piano, electric guitar, percussion) to accompany anti-Reagan cabaret. Rehearse July, perform Aug-Oct. Limited stipend. Must have own equipment. Call Peggy 527-4941, or Chris 632-1527.

CAREERS IN building construction, utilities, equipment repair, public safety and highway maintenance are topics in a FREE nontraditional career information series, sponsored by Apprenticeship and Nontraditional Employment for Women. Wednesday daytime series from June through August, at 315 Garden Ave. N., Renton. To register, call ANEW, 235-2212.

KING COUNTY OFFERS a new Rental Housing Rehabilitation Loan Program for low and moderate-income tenants. The

program will make loans for repairing one-to four-unit dwellings currently rented to low and moderate-income tenants outside of Seattle and Bellevue. The landlord must agree to keep the property as a rental for seven years, during which time rent increases will be regulated. Call James Impett in King County's Division of Housing and Community Development, 344-7641.

ANNOUNCEMENTS

RADIO FREE Montlake... KCMU is now accepting calendar announcements to be aired as part of a special Political Calendar!! A new public service to inform listeners about marches, dances, lectures, benefits and rallies of a political nature. Submissions may be subject to editing as required. Send event announcements to: KCMU Public Affairs, Communications Building, DS55, University of Washington, 98195.

FOR 8 YEARS Alternatives to Violence Project has been transforming conflict into understanding, working in the community at large and in prisons. AVP needs donations to continue. To become a "Friend of AVP" send \$20 or more to AVP, 15 Rutherford Place, New York, NY 10003; (212)477-1067.

COPIES of the new proposed Downtown Plan are available at the Land Use and Transportation Project Office, 200 Municipal Bldg, (625-4591). Costs \$3 to individuals; free to community groups and organizations for the first copy. Copies are available for review at the main and all branch libraries, community service centers and the Univ of Wash urban planning and law libraries.

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PUBLICATIONS

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SUBSCRIBE to the Center for Third World Organizing newsletter, **THIRD FORCE**. 4 issue/year/\$9 income, \$15 individual, \$25 organization. CTWO, 4228 Telegraph Ave., Oakland, CA 94609.

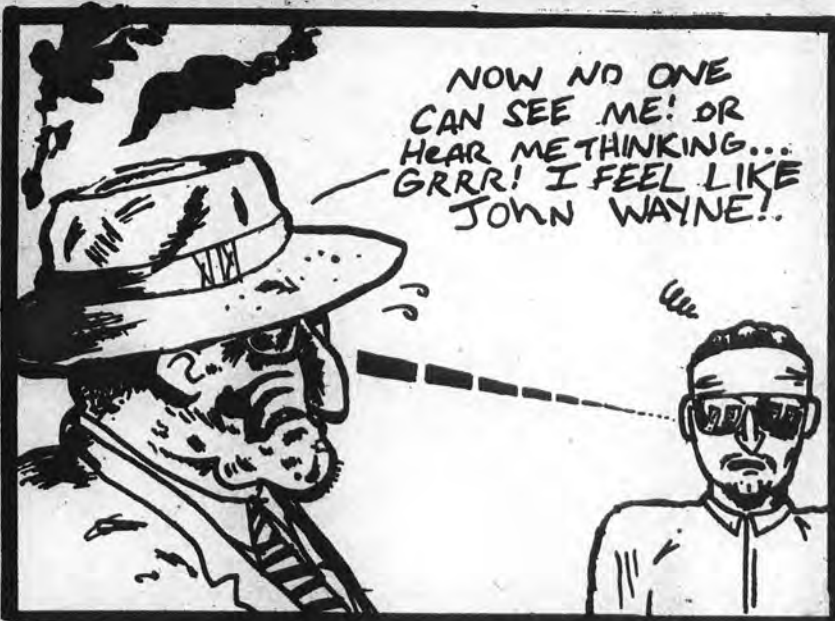
HOT OFF THE PRESS! Two new publications from the League of Women Voters of the United States Education Fund. "Choosing the President: A Complete Guide to Understanding the Presidential Election Process," \$5.95 plus \$1 postage and handling. And "The Women's Vote: Beyond the Nineteenth Amendment," \$1.75 plus 50 cents postage. League of Women Voters of Seattle, 1402 18th Ave., Seattle, WA 98122; 329-4848.

APPLICATIONS for participants in the Bumbershoot Small Press Book Fair are due July 2, 1984. All book-related businesses are invited to exhibit and sell. Awards will be given for design in offset publication and letterpress. Bumbershoot runs Aug. 31 through Sep 3 at the Seattle Center; Bumbershoot 1984, PO Box 21134, Seattle, WA 98111; 625-4275.

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"Made in a Row Pretty as a Picture," window installation at Art In Form, by Gloria Borstein in response to the Green River Murders of 24 to 33 women ages 16 to 36; symbolizes the outrage of child abuse, rape and murder. 2237 2nd. May 30 through July 30.

WEDNESDAY JUNE 27

"Articus and the Angel" opens, the final show in The Group Theatre Company's '83-'84 season. Written and directed by Ruben Sierra. The Glenn Hughes Playhouse, 4045 University May NE. 8pm. \$7/\$6 students, seniors, food bank contributors. Preview June 25 and 26 for \$3. 543-4327.

THURSDAY JUNE 28

Have you seen "Radical Seattle: Survivors" yet? I hear it's a really great exhibit at the really cool Ground Zero Gallery in Pioneer Square. I wouldn't miss it if I were you, and there's only two more days! GZ, 202 3rd S. 1-9pm. FREE. 323-0354.

FRIDAY JUNE 29

International Conference for Freedom. "The Flame of Freedom Speaks," an address by Elizabeth Clare-Prophet on techniques for self-mastery. Summit University retreat at Royal Teton Ranch next to Yellowstone National Park, through July 8. It's way cool but I bet it costs plenty. Box A, Cowin Springs, MT 59021; (406) 848-7381.

SATURDAY JUNE 30

White House plays loud music for your listening pleasure at Ground Zero Gallery, in conjunction with the International Mail Art Show and "Radical Seattle Survivors"—LAST DAY of the exhibit. 202 3rd S. Gallery hours: 1-5pm; music, 9pm. Gallery free, music cost to be announced. 323-0354.

SUNDAY JULY 1

Seattle Lesbian and Gay Nurses Alliance, personal/professional support and networking for male and female nurses, students, aides. Potluck dinner meetings first Sunday monthly. Write SLGNA, 801 E. Harrison, No. 105, Seattle, WA 98102; or call 324-6131. Help dismantle the NWP exhibit at Ground Zero Gallery. 202 3rd S. 1-5pm. 323-0354.

MONDAY JULY 2

Discover Dance at Madrona Dance Center. Classes through August 25. Pre-registration required. 626-4303.

TUESDAY JULY 3

1969: Rent strike in Turin, Italy in first coordinated effort with factory struggles.

WEDNESDAY JULY 4

Starts of the Vancouver Folk Festival. KCTS-9. 3pm.

THURSDAY JULY 5

Carrie Pester of Greenham Women Against the Cruise will speak at CAMP Firehouse, 722 18th. 7:30pm preceded by potluck. 328-4402. Opening of "Naked Ladies." Lynda Barry exhibit through July 29 at the Linda Ferris Gallery, 322 2nd S. Opening from 5-9pm. 623-1110.

FRIDAY JULY 6

Northwest Jazz Singers Festival begins, continues Friday and Saturday nights through August 11. Presented by Ron Holdridge and Joni Mercell. Sponsored by the Lincoln Arts Association. Merchants Cafe, 109 Yesler. 9-midnight. \$2.50. 622-0886.

SATURDAY JULY 7

Gathering Ground Readings. New writing and art by Northwest women of color. Features Julia Boyd, Jo Cochran, Doris Harris, JT Stewart, Charlotte Watson Sherman and Carletha Wilson. Douglas Truth Branch of Seattle Public Library, 23rd and Yesler. 2-4pm. Opening for "The Church for All Purposes, with a Purification Ritual." At Ground Zero Gallery, 202 3rd S. 8pm.

SUNDAY JULY 8

Lifecycle: Bicyclists from Seattle and across the country begin a cross-country ride to Washington, DC, to raise money for the Nuclear Weapons Freeze Campaign; ride to last through August 26. Kicks off at Drumheller Fountain, UW campus. Noon. \$10 donation/\$1 per mile pledge. Call Congdon, 632-6206w/322-9327h. Preach-off at The Church for All Purposes, featuring Elliott Night, Deran Ludd and others; with an open mic for preachers, and Lindsay Ellison reading from major religious works. Ground Zero Gallery. 7pm.

SUNDAY JULY 15

Vancouver Folk Festival. See July 14. NWP GARAGE SALE continues! See July 14 for details, and come with cash. Conversation Day: Test your faith. Come to spread the word of hear the word at the Church for All Purposes, Ground Zero Gallery. 1-6pm. NWP Collective meeting, among other items for discussion will be retreat agenda. NWP office, 1017B E. Pike St. 7pm. 323-0354.

MONDAY JULY 16

1877: Start of the Great Upheaval, first American mass strike wave. 1945: National Atomic Bomb Day. First atomic bomb exploded at Alamogordo, NM.

TUESDAY JULY 17

Indian Treaties Yesterday and Today, final in a series of forums sponsored by National Coalition to Support Indian Treaties. Oregon State U, Corvallis, OR. 7:30pm. Gail Chehak, (503) 238-0667.

WEDNESDAY JULY 18

Articus and the Angel, by Ruben Sierra, performed by the Group. Performance sponsored by Seattle Arts Commission for \$3 with free childcare. 542-4327. See June 27. A Well Ordered Room. See July 10.

THURSDAY JULY 19

Women Judges of Washington state. Pioneer women who chose law, their struggles and successes. Sponsored by the League of Women Voters. League office, 1402 18th. 7:30pm. 329-4848. 1848: First women's rights convention in the U.S. at Seneca Falls, NY. A Well Ordered Room. See July 10.

FRIDAY JULY 20

Gathering Ground Readings. New writing and art by Northwest women of color. Featuring Sue Chin, Dorothy Cordova, Lisa Futromoto, Sharon Hashimoto, Nancy Lee Kennel, Bee Bee Tan and Mayumi Tsutakawa. Co-sponsored by the Asian Pacific Women's Caucus. Wing Luke Memorial Museum, 414 8th S. 7:30-9:30pm. See July 7.

SATURDAY JULY 21

Seattle Tenants Union annual meeting and barbeque. Location to be announced. 323-0706. Beasts Through a Blender go Christian, Ground Zero Gallery. All day. See July 7. Troll: Nordic festival with food, drink, music, dancing, games, entertainment and outdoor merry-making. Sponsored by the Nordic Heritage Museum. Starts with Swedish pancakes, 9am-noon. 3014 NW 67th. 789-5707. Calendar deadline for August issue of NWP. 323-0354. NWP Production of August issue, from noon to midnight! 1017B E. Pike St. All welcome. 323-0354.

SUNDAY JULY 22

Devotional to Sun Ra, Ground Zero Gallery. Dawn July 22 to dawn July 23. See July 7. NWP Production, noon to midnight. See July 21. 1877: First general strike in the U.S. in St. Louis.

MONDAY JULY 23

NWP Production, noon to midnight and beyond. See July 21.

TUESDAY JULY 24

Beginning Poetry classes sponsored by Stepping Stone Classes, every Tuesday through August 28. 7-10pm. See July 11. August issue of NWP ready for Seattle distribution after 2pm (bearing vehicle breakdown). DO YOUR ROUTE!!!

WEDNESDAY JULY 25

Mailing Party for August issue of NWP, loads of fun, free beer, rousing conversation while you get your hands dirty on fresh newsprint. NWP office, 1017B E. Pike St. 7pm. 323-0354. 1963: First nuclear test ban treaty between USSR, US and Britain.

THURSDAY JULY 26

The Murder of Christ, inspired by Wilhelm Reich, performed by Sharon Gannon and Greg Jamrock. Also the Violent Vegetarians. Ground Zero Gallery. 8pm. See July 7.

FRIDAY JULY 27

Turn It Off! Jerry Mander, author of "Four Arguments for the Elimination of Television," speaks in Seattle. Sponsored by Left Bank Books. Kane Hall, Rm. 120, UW campus. 7:30pm \$4. A Dance: A multimedia ritual with a major revelation at midnight. Ground Zero Gallery. 8pm-2am. See July 7.

SATURDAY JULY 28

Citizens Party state nominating convention. 225 N. 70th. Noon-5pm. 784-9961, 547-1463, 623-3826, 634-3447. NWP Retreat for collective members, active volunteers and alumni. The Passage needs drastic reorganization, and all ideas are open for discussion, so please join us and make it happen. 10am-6pm and beyond. Possible overnight camping 1/2-hour from Seattle; place to be announced. 323-0354. Anniqwe 10-harp ensemble from Japan featuring young harpists. Meany Hall, UW campus. 8pm. FREE. 632-8915. Separating the Beginning from the End, Ground Zero Gallery. 8pm. See July 7.

SUNDAY JULY 29

NWP Community Retreat. Become involved in reorganizing the Passage—help save a community resource! At Monroe Center, 1810 NW 65th. 1-6pm. Childcare available by calling 323-0354. The Last Supper, final event at The Church for All Purposes, Ground Zero Gallery. 7pm. See July 7. "American Art in the Sixties," 57-min. film at SAMV/Volunteer Park. 3pm. FREE.

MONDAY JULY 30

"American Art in the Sixties," Seattle Public Library. Noon. FREE.

TUESDAY JULY 31

NWP Collective meeting, NWP office, 1017B E. Pike. 7pm. 323-0354.

