

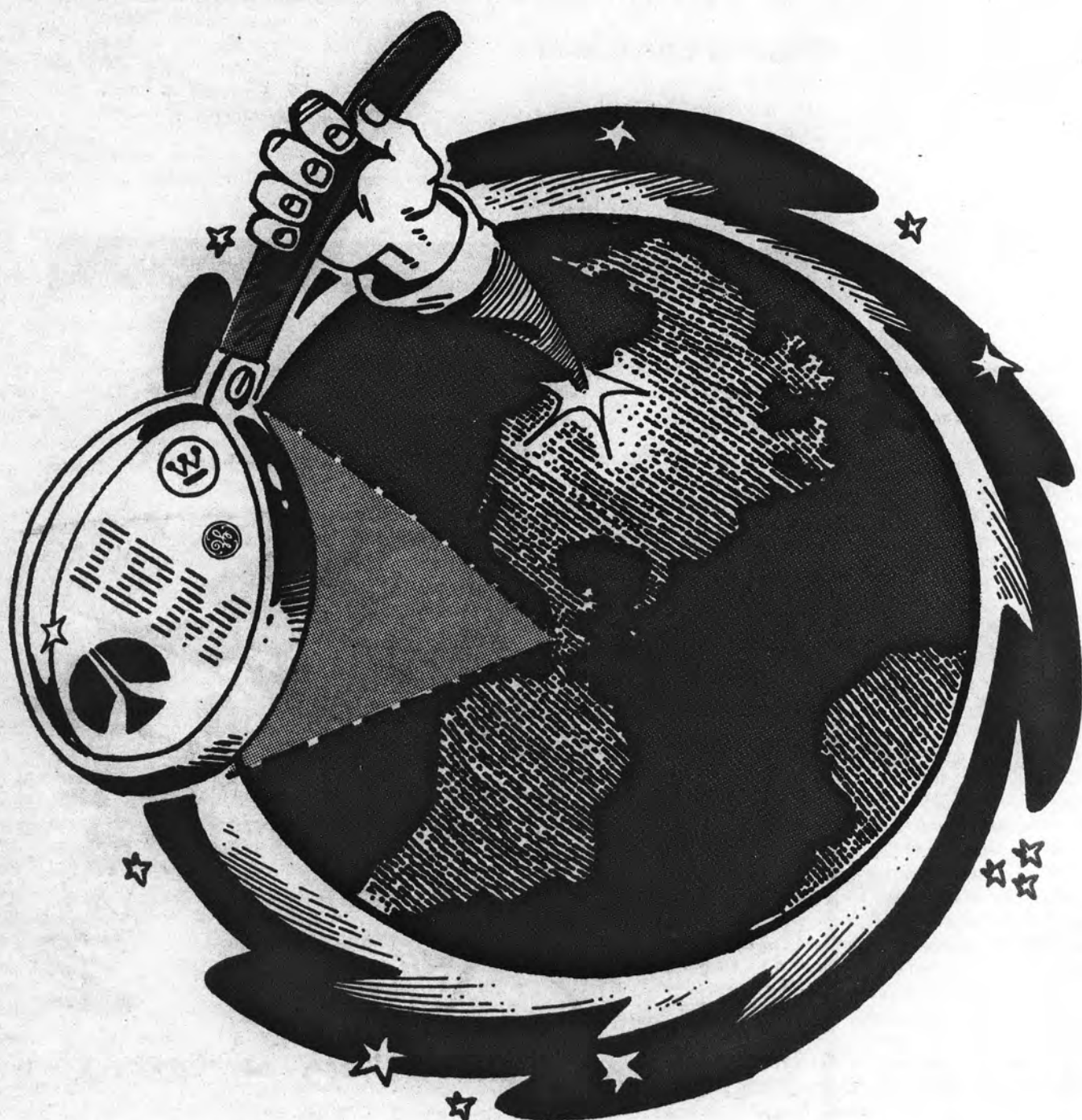
Passage

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SEATTLE = DO YOU KNOW WHERE OUR CORPORATIONS ARE?



**KURDS:
PARIAS OF
MIDDLE EAST**

Page 7

**SUPPORT FOR
SANCTUARY**

Page 6

**CHILE: IN
COLD BLOOD**

Page 6

**KAMPUCHEA
REVISITED**

Page 3

**CORPORATE
CONNECTIONS**

Page 10

**MEARES
ISLAND UPDATE**

Page 4

**PRISON
BREAKS**

Page 13

**NEW FICTION
BY CATHERINE
LORD**

Page 8

ART DOGS

Page 19

In This Issue:

INSIDES

- p. 3 **Kampuchea**—Jim Stack contrasts mass media fiction with some facts about Kampuchea.
- p. 4 **Kampuchea**—*Frontline* editor Irwin Silber on Kampuchea today.
- p. 5 **Meares Island**—Resistance to the destruction of this eco-paradise heats up.
- p. 6 **Sanctuary**—Statements from Barbara Mayer and Robert Ditzler on their involvement in the movement.
- p. 7 **Kurds**—Still fighting for a nation and besieged on all sides.
Poland/Eastern Europe—Panel discussion on Dissidence.
- p. 8 **Marjorie's Promotion**—Fiction by Catherine Lord.
- p. 9 **CALENDAR**

- p. 10 **Seattle: Do You Know Where Your Corporations Are?**
- p. 13 **SNAG**—Rich Wood on Non-violent action.
- p. 14 **world news**—Bushmen expelled; Mexicans want U.S. Ambassador out; Aruba in a panic; Big Mountain update.
- p. 15 **local shorts**—Women's protest; Human rights hearing; Central American Teachers' Tour; Northwest to Nicaragua Ambulance Fund drive; and more.
- p. 16 **Reviews**—White supremacist fiction; subversive music.
- p. 17 **And more**—*Falcon and the Snowman*; *Harvey Milk*.
- p. 18 **Poetry by Roburto Valenza.**
- p. 19 **Comics, classifieds, personals.**
- p. 20 **Of Burgers, Coke and Central American Ripoffs.**



South Africa Protest

Editor, *Passage*:

Does the *Passage* aim to promote nonsectarian politics and quality journalism? It can't be done with a strongly opinionated article about local people published with no attribution and a snide, inaccurate caption (captions are usually composed by editors)! [*"Seattle Forces for Change,"* February 1985]

Editors owe it to themselves and their readers to attribute everything they publish. Pseudonyms or the absence of any name at all should occur but rarely, and pseudonyms must be acknowledged.

The accuracy or fairness of articles and the fairness of the editors may be challenged by the subjects or by the public. Therefore, the editors must be able to reach the writer and should prove they know the writer's identity by supplying it.

Withholding true identity is fair in order to spare a writer physical harm or persecution (e.g., a homosexual), or to enable a reporter to gather a story without evidence being concealed. None of these three applies here.

Furthermore, when an article carries no attribution at all, the readership is entitled to assume the editors wrote it. (In this case, maybe they did!)

The *Passage's* other sin (unless some one else did it) regards the caption, "Step right up and get arrested," which I consider unfair to the consulate protest organizers, to judge by what a participant told me. They do not solicit on the spot, but ahead of time. One Saturday, it was planned that four local celebrities and civic leaders—and nobody else—would get themselves arrested. Such people usually do not challenge injustice, so the defiance of these four might more likely sway the uncommitted. As the four were led away, some jerk also got herself arrested. Her behavior gave the unsympathetic Seattle newspapers a chance to play down the planned event. The papers were nice about it: they didn't do that.

As for the article itself, I'm scandalized by the RCP-style purple polemic and the misattitude [sic] of "let go of those masses so they can duke it out with the cops" so to speak. Furthermore, the mystery writer tried to provoke defensiveness about one's loyalty by intruding the notion that "[the anti-apartheid coalition] does the cops' work for them by demanding discipline and respect for authority." That is, if it's good for the cops, it's wrong. On the contrary, the relevant consideration is not whether a tactic goes easy on the cops, but whether it helps the struggle.

So let us know who wrote the article and the caption.

Dale Chock
Seattle, Washington

The byline for Bill Clifford was typeset and pasted up, and evidently fell off between the *Passage* office and the printer's. The *Passage* does not as a rule purposefully leave by off controversial articles. Captions are usually composed by the editors, and are not credited as a rule.

The *Passage*—nonsectarian in its political make-up—invites response to articles. This is the purpose of our letters column, and often of other sections of the paper. This month, for example, we are publishing pieces that approach the issue of civil disobedience from different angles of those pieces we've previously published. This is not because we feel we must "atone" for our sins; we simply seek to inspire dialog among the alternative community.

Barbarians Among Us

Dear *Northwest Passage*,

Thought the article on sexual mutilation and clitoridectomy [January 1985] the day I read it, I had the feeling that there was more to the issue than mutilation in faraway places. Here in the West we have a counterpart to female circumcision and it is called episiotomy. This is the surgical cutting of the perineum, the area between the vagina and the anus.

Eighty percent of North American women who give birth vaginally have an episiotomy performed on them. This is the only surgery done to a woman without her consent—it is considered "routine". The incision cuts through many layers of muscle and tissue and is up to two inches long and two inches deep! Episiotomies are the main cause of blood loss in childbirth. Not only do they prolong post-delivery healing and recovery, but for almost half the women who receive episiotomies sex will be very painful when it is resumed.

Because episiotomy is so widely practiced in the West and considered a routine, necessary operation, many of us accept it without considering it to be a mutilating practice. Considering that 90 percent of all episiotomies are unnecessary, the fact that sexual mutilation against women is a wide practice becomes clearer.

Most obstetricians (in a field that is dominated by males) claim episiotomies are performed for three reasons: to prevent excessive stretching of the perineum; to save the baby's head from "possible neurological damage"; and to promote better healing (an incision is believed to heal better than a tear, according to this school of thought). However, most women are able to give birth without damage to the baby or the perineum, just as we have done since ever we were women.

Sexual mutilation is not limited to Africa and the Middle East as a barbaric practice of some "other culture." The barbarians are among us as well.

Kathleen Offenbacher

Pillar of Oppression

Dear *Northwest Passage*,

As a revolutionary male opposed to women's oppression, I take great exception to Jennifer Hall's so-called feminist article on "erotica" and pro-

nography [*"Porn Torn,"* February 1985]. What she, in effect, is advocating is the same voyeuristic, misogynist attitudes as are found in all pornography. The content of the men's responses (grunts, more accurately) to the bogus sex-therapy of a woman dancing nude in no way indicates that any learning is taking place other than the imperatives of sexism they have followed all their lives. Fools standing around with flashlights trained on a nude woman chanting nonsense about "nasty girls" is a pitiful excuse for the same old shit—that is, the excuse of it signifying something liberatory. Moreover, the spiel about "nasty girls" smacks of the all-too-familiar good/bad woman dichotomy that is patriarchal conventional wisdom applied to women's sexuality. The exclusion of overt violence does not negate the implicit attitudinal violence of "nonviolent" porn.

If this sort of spectacle (peep shows) is some kind of healthy force, then, with the \$7 billion porno industry, why is it that rape occurs every few seconds in this country? Surely, this disgusting fact is not a function of there not being enough of this type of "education" going on. It really boils down to Hall upholding a very serious pillar of women's oppression in this society, more successfully because it is under professional auspices. To ascribe opposition to these views on the part of feminists such as Dworkin to prudishness is an outworn straw-dog argument that you can hear any night from the nearest drunken male in any bar.

signed,
a revolutionary male
Seattle, Washington

Author's response: Maybe my writing style confused you. I had intended to describe, not necessarily advocate, what happens at the Amusement Center's Intimate Theater. My personal feeling about erotic dancers is that they themselves are not obscene. What I do find obscene are societal attitudes that punish women for their sexuality. As long as these attitudes are the order of the day, you're right: the "therapeutic" value of erotic dancing is negligible. Especially in a male-dominated voyeuristic context.—J.H.

Passage

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Astral Grandmothers on tour...



Khmer Rouge on the march

Photo: Atlantic Monthly

Kampuchea: Back to the Killing Fields?

Media calls for more arms

by Jim Stack

The recent successful dry season offensive by Vietnamese and Kampuchean troops against the strongholds of the Kampuchean insurgent coalition led by the Khmer Rouge, former Prime Minister Son Sann, and Prince Norodom Sihanouk has focused renewed attention on Indochina in the world press. World opinion has waxed critical of Vietnam since the 1979 invasion that ended a four-year reign of terror by Pol Pot and the Khmer Rouge.

The United Nations has become more strident in demanding the withdrawal of Vietnamese forces, and more than 100 governments voted last year to grant Kampuchea's seat at the U.N. to representatives of the Khmer Rouge-dominated coalition. Meanwhile, China and the U.S., through its allies in the Association of Southeast Asian Nations (ASEAN), continue to provide the insurgents with arms and money.

Meeting in Ho Chi Minh City January 17-18, the foreign ministers of Vietnam, Laos, and Kampuchea proposed withdrawing all Vietnamese troops from Kampuchea in exchange for the dismantling of the Khmer Rouge. They said these steps would be followed by elections witnessed by international observers. Their proposals included guarantees of Kampuchean self-determination, creation of conditions for peaceful co-existence in Southeast Asia, and the prevention of forces from using neighboring states for aggressive purposes. They also recommended the convening of an international conference to safeguard the implementation of the proposals.

China, ASEAN, and the U.S., however, by continuing to arm the insurgents, have made it clear that they have no intention of seeking a peaceful settlement in Indochina while the pro-Vietnamese Peoples Republic of Kampuchea (PRK) government remains in power. The standard reason given is that the PRK and its leader, Heng Samrin, have no mandate from the Kampuchean people.

Erroneous Notion

But the popular notion that the Vietnamese molded Heng Samrin and the PRK out of clay and that they have neither history nor constituency is an erroneous one. In reality, the PRK represents the mainstream of the Kampuchean Communist movement that dates back to the early 1950's and has always been pro-Vietnamese. The movement split in the early sixties when Pol Pot's faction adopted a pseudo-Maoist model of peasant-led communism which included a fiercely anti-Vietnamese chauvinism.

As Democratic Kampuchea developed under Pol Pot; semi-autonomous regional zones with varying political and social tendencies emerged, the two most distinct being Pol Pot's southwest region and the eastern region, a traditional stronghold of pro-Vietnamese communists.

Unlike most of the Khmer Rouge, the cadres of the eastern zone often wore green fatigues instead of the black worn by the rest of the population. Interviews conducted with survivors of the Pol Pot years consistently depict life in the eastern zone as having been far better than in the other zones; food was more plentiful, discipline lax, and executions rare after 1975.

Late in 1976, Pol Pot began to speak in shrill tones of war with Vietnam and the elimination of "class enemies." Purges of suspected pro-Vietnamese cadres followed in which dozens of top echelon party leaders were

eliminated, and the infamous massacres began in earnest. Fighting broke out between Pol Pot's forces and the eastern zone forces of So Phim, under whom Heng Samrin was a division commander. So Phim was killed in the fighting and most of the eastern zone staff fled to Vietnam, reappearing in 1979 as the Salvation Front and later the government of the Peoples Republic of Kampuchea, with Heng Samrin as president.

The argument is often heard that the top officials

The call by much of the press for increased hostilities and destabilization in Kampuchea is clearly not motivated by real concern for the welfare of the Kampuchean people.



Far Eastern Economic Review

in the Heng Samrin government are unfit to rule because they were mostly lower level cadres prior to 1979. Not surprisingly, these charges are most often repeated by the same Khmer Rouge leaders—Kieu Samphan, Ieng Sary, and Pol Pot—who were responsible for slaughtering nearly all of the "best and brightest" who might otherwise be leading Kampuchea today.

But if Heng Samrin and PRK aren't qualified to lead Kampuchea, then who is? The hated Khmer Rouge stand completely discredited in the eyes of the vast majority of Kampuchean, in spite of their "born again" liberalism. Son Sann, the Americans' favorite, has a following among refugees and the pre-1975 urban middle class and elites, most of whom now reside in France or the U.S. But he has little support or recog-

nition among the population at large. Prince Sihanouk's former popularity has dwindled dramatically since 1970 as a result of his numerous political flip-flops. The lack of leadership credentials in the PRK Government doesn't alter the fact that they preside over Kampuchea's only period of stability and progress, fragile though it is, in 15 years.

Media War Cries

Ironically, the Reagan Administration is coming under mounting pressure from much of the U.S. media to provide direct military support to the Son Sann and Sihanoukist factions of the rebel alliance. A recent editorial in the *Seattle Post-Intelligencer* titled "Tyranny Rules in Cambodia," sets the emotional tone for the call to arm the rebels.

"They (the Vietnamese) installed a regime of their own liking which has virtually no support among Cambodians, and that sorry little country is now a colony in the worst sense of the term." The author rounds out this tearful scenario by making the false claim that Hanoi is stonewalling negotiations, adding "... it might behoove Washington to re-examine its policy. A supply effort for the two anti-communist rebel factions ... could give Cambodians something they haven't had in a long time—an alternative to tyranny."

Conspicuously absent from this and other media exhortations to fuel the armed conflict, is any consideration of what the human costs might be to the seven million people who still live in Kampuchea and are striving to reconstruct their lives, families and culture from the ruins of Pol Pot's demented political experiment.

The call by much of the press for increased hostilities and destabilization in Kampuchea is clearly not motivated by real concern for the welfare of the Kampuchean people. Instead, it illustrates that the embers of bitterness and hatred toward the Vietnamese are still very much aglow in the American popular consciousness ten years after "the Debacle." Behind the self-serving rhetoric of liberation for Kampuchea, lies a deeper yearning to see the Vietnamese "get theirs;" to inflict on them a vengeance via Kampuchean surrogates.

Nowhere is this sentiment stated more plainly than in an article appearing in the January issue of *Atlantic Monthly* titled "Vietnam's Vietnam." In a florid piece of propaganda awash in contradictory statistics and unattributed sources of information, the author, Stephen J. Morris, attacks not only Vietnamese policy, but Vietnamese history, "expansionist" Vietnamese nationalism and Vietnamese culture in general as having "non-rational impulses."

Morris' shallow, pseudo-historical diatribe against the Vietnamese attempts to construct a case for vicarious U.S. intervention, even though he admits that the rebels have no chance of winning. But there's no need to worry--no American blood need be shed. "Aiding the non-Communists in Cambodia would not be the prelude to another Vietnam for the United States, because American troops, and perhaps no Americans at all, need be directly involved (ASEAN would gladly act as a conduit). It would instead lay the groundwork for "Vietnam's Vietnam."

continued on page 4

Kampuchea

continued from page 3

The article also restates and embellishes a litany of charges against the Vietnamese which appear repeatedly across a broad spectrum of the U.S. media. The more serious of these are claims that Vietnamese are colonizing Kampuchea, that the Vietnamese military is systematically brutalizing the Kampuchean population, that Kampuchean women are forced to marry Vietnamese men, that 'Vietnamization' of Kampuchean culture is occurring, that Vietnamese authorities confiscate rice for export to Vietnam, and, that during the first two years following the invasion, the Vietnamese intentionally allowed hundreds of thousands of Kampuchians to starve to death.

Where's the Famine?

Morris' version of the starvation story and his coverup of contradictory evidence is revealing. His use of statistics is interesting as well. For example, he claims that the Vietnamese were responsible for a famine in 1979/80 that killed 200,000 to 300,000 people. Further down the same page he claims that "tens of thousands if not hundreds of thousands died in the famine." On the following page he notes the CIA estimate of 350,000 dead. Finally, he allows that the extent of starvation has been challenged in a new book by William Shawcross, *The Quality of Mercy*. But without indicating why the author might challenge the starvation stats, he writes; "But Shawcross does not know how many thousands actually did die."

The fact is, foreign aid officials interviewed by Shawcross found little evidence to support the view that a famine of any kind was taking place or was about to. Malcolm Harper, an Oxfam worker, told Shawcross "We were looking everywhere for the famine. And yet we found no trace of it. Peo-

ple were poor, they were malnourished; they were badly clothed. But they were not dying of hunger."

A large scale relief effort was needed, Shawcross concluded, but he says, the real needs of the country were obscured by propaganda, sensationalism and by cliché.

Michael Vichery, in a carefully documented study *Cambodia 1975-1982*, develops a penetrating analysis of the period leading up to and following the Vietnamese invasion.

He asserts that the primary source of media information about Kampuchea has been and continues to be what he terms the "Sihanouk-Son Sann-Khmer Rouge propaganda apparatus" in the refugee camps along the Thai border. Typically, isolated incidents become generalized in the refugee rumor mill and are then seized upon by the anti-communist politicos in the camps and fed to sympathetic Western media. He cites several examples of rumors in Khmer Serei camps he visited in 1980/81.

In one case, he witnessed an outbreak of mass hysteria after a rumor of new Vietnamese atrocities was spread. The Vietnamese were said to be cutting off the ears and noses of all who were attempting to get to the Thai border. Some claimed that the victims could be found in the hospitals of three of the refugee camps.

Vichery paid a visit to one of the hospitals and questioned foreign medical personnel from the others and was told that no such case had ever been seen.

Vickery found the testimony of the refugees in the Khmer Serei border camps generally at variance with that of peasants whom he visited and interviewed inside Kampuchea in 1981. He notes that many refugees claimed the Vietnamese had prevented the rice harvest by mining the fields, shooting at farmers and stealing and hoarding surplus rice.

The peasants, however, tended to

blame the shortages of rice in 1979/80 on insufficient rainfall or delayed planting or lack of seed caused by the war. They much preferred the new government mainly for the personal freedom it allowed in letting them move about and the absence of physical oppression. Their attitude towards the Vietnamese was generally ambivalent, he reports, "although they would of course prefer in general that the Vietnamese not be there."

"Vietnamization?"

Vickery places the charge that the Vietnamese are systematically colonizing Kampuchea in a new light as well. He points out that prior to the beginning of the Lon Nol-Khmer Rouge war of 1970-1975, between 400,000 and 500,000 ethnic Vietnamese inhabited Kampuchea, most of them natives. They were expelled or forced to flee during the war and especially afterward, when they became objects of Pol Pot's purges.

Most of these Vietnamese were urban shopkeepers and artisans, or inhabitants of fishing villages on the Tonle Sap inland sea and the Mekong River. This is precisely where the Vietnamese "colonizers" are reported to be settling today. Many of the 150,000 to 200,000 Vietnamese that the U.S. State Department reports are settling in Kampuchea are very likely returning to their old homes. Others are being imported to perform reconstruction tasks for which there aren't enough skilled Kampuchians. At any rate, there is no evidence of a systematic effort to "Vietnamize" Kampuchea.

Vickery also states that in none of the many interviews he conducted with Kampuchians, was he told of Kampuchean women being forced to marry Vietnamese men. In general, he concludes "that the policies of the PRK regime and its Vietnamese backers have been humane, pragmatic, and unoppressive, with the Vietnamese gradually withdrawing and leaving administration

in the hands of the Cambodians themselves."

To be sure, a considerable percentage of refugees told cold, hard truths about brutality, rape, and theft on the part of the invading Vietnamese. In 1979/80, hungry, malnourished people were often compelled to work in the rice fields and the Vietnamese at times tried to prevent people from reaching the Thai border to receive aid. There are still reports of harsh treatment of civilians by Vietnamese troops in rebel-controlled territory, although these are not generally believed to be widespread.

And there is another disturbing development as well. In 1982, the central committee of the Peoples Revolutionary Party of Kampuchea issued Decree No. 240 which stipulates that Vietnamese who break Kampuchean laws will be prosecuted by the Vietnamese, not Kampuchians. Whether this is just an interim measure or not is unclear. But it smacks of European colonial law and has no place in the sovereign state that the Vietnamese claim they want to help Kampuchea become.

Dilemma For Left

Close scrutiny of the Vietnamese occupation and political developments in Kampuchea presents a dilemma for the left in the U.S. An open and critical dialogue with the Vietnamese is necessary, but it must be conducted outside of the political framework imposed by the government and the mass media. Unfortunately, some leftist critics of Vietnam choose to employ the same orthodox geo-political clichés about Vietnamese "expansionism" as their capitalist counterparts, although they stop short of advocating arms shipments to the insurgents.

For example, a recent article in *Unity*, published by the U.S. League of Revolutionary Struggle (Marxist-Leninist) warns that "if Vietnam can dominate Laos and Kampuchea, it would control one of the richest areas in the

continued on page 18

Kampuchea Reviving

by Jim Stack

Six years after the ouster of Pol Pot and the Khmer Rouge, Kampuchians have managed, with Vietnamese and Soviet aid, to restore civil society and economic vitality to their devastated land, according to Irwin Silber, co-editor of *Frontline*, a biweekly newspaper out of Oakland published by the Line of March.

Silber was in Seattle last month on a nationwide speaking tour to lecture on the current situation in Kampuchea. Silber and *Frontline* correspondent Ann Schwartz visited Vietnam and Kampuchea last September where they spoke with peasants, urban workers, shopkeepers, intellectuals and Kampuchean officials in the ministries of Planning, Agriculture and Foreign Affairs.

He described the staggering reconstruction tasks confronting the People's Republic of Kampuchea (PRK) government, the solutions that have been implemented to date, and he upbraided "anti-socialist" progressives and leftists in this country who oppose Vietnam's role in Kampuchea.

Overwhelming Obstacles

The obstacles facing the new Kampuchean government in 1979 were indeed overwhelming. After the Khmer Rouge victory in 1975, the new government of Democratic Kampuchea wasted no time in carrying out their ultra-leftist program of reengineering society. The cities were emptied and the population marched out to the countryside to become peasants. The idea was to create a classless society overnight by purging each individual of corrupt class values and remaking him/her in the image of the archetypal poor peasant: innocent, pure of heart, and unsullied by selfishness and materialism. Individuals found to harbor such traits (especially city people) were often executed. In the process, much of Kampuchea's educated and skilled class was eliminated.

After the evacuation of the cities, most of the industrial infrastructure was dismantled or abandoned. When the Vietnamese invaded in 1979, there were only about 20 to 30 tractors left in the entire country, and even those had no tires. The tires had been cut up to make shoes. Likewise, engines from cars were melted down in order to cast pots and pans.

Hospitals were closed and modern medicine spurned in favor of traditional peasant cures. Institutions of trade and commerce were shut down and the educational

Page 4/Northwest Passage/March 1985

structure was scrapped beyond the primary school level. Nearly all the country's books and documents were incinerated as well. No meteorological records had been kept to gauge the country's weather patterns which still constitutes a major hindrance to agricultural planning. In an interview with Silber, Kong-Som Ol, Kampuchea's Minister of Agriculture, bemoaned the loss of valuable meteorological data: "They (the Pol Pot regime) kept no records of the weather! They have been gone for five years, and if you had ten tons of gold you could not go out and get those documents."

The primary task for the PRK in 1979 was to get agricultural production back on track and the most vital sectors of industry reestablished as quickly as possible. To this end, they immediately began setting up "Solidar-



Irwin Silber: "Miracle Recovery"

ity Production Groups" in agriculture. Membership in the groups was and is voluntary, but preference for governmental assistance is given to members of Solidarity Groups over private farmers. The average Solidarity Group consists of ten to fifteen families. The food raised by the group is distributed within the group according to need and share of the workload performed. Surplus produce may be sold on the free market or to the government by either individuals or the whole group. It behooves individuals and groups to sell their surplus to both the government and on the free market, since basic items available from the government are much cheaper, and many necessities not available from the government can be found on the open market.

Silber said that the PRK is planning to furnish tractors and other machinery to those Solidarity Groups willing

to expand and organize into cooperatives with other groups. The goal is to increase output and accumulate surplus for export. At the moment, however, Kampuchea is barely self-sufficient in rice production and a serious shortfall is predicted for this year.

Elsewhere, the fishing and forestry industries have been restored, and the rubber plantations are functioning again. More than sixty different industrial enterprises have been put back into operation and small machine tool factories started up to make spare parts for the machines in industry, most of which are old and from the West.

The school system has been restored as well and a massive literacy campaign launched. The health care network is functioning again from the central level to the village level, with outreach into remote areas of the country.

The economy remains mixed. While all industrial activity, public services, and banking are owned and organized by the state, trade and commerce is mostly in private hands. Agriculture is a mixture of "mutual assistance," i.e. the Solidarity Groups, and private farming.

Lambasts "Maoist Sects"

Silber was eloquent in criticizing the attitude of some elements of the US left towards the Vietnamese presence in Kampuchea. He characterized as inexcusable, China's support of the Khmer Rouge and its collaboration with the US and the ASEAN states in backing the overthrow of the Kampuchean revolution. And he denounced "Maoist sects" and the "ultra-left" in the US for backing China's position and attempting to play down Pol Pot's excesses.

He was less convincing, however, on the issue of Kampuchean sovereignty and Vietnam's big brother role concerning the country's political structure. Line of March, for which Silber is a leading spokesman, is unflinchingly pro-Soviet and believes in the primacy of the USSR and the stronger socialist states in leading the charge against imperialism and "counterrevolution." The crucial question regarding Kampuchea's relationship to Vietnam is: will Kampuchea's national sovereignty be trampled underfoot in the battle against counterrevolution? Silber said only that the idea of an Indochina Federation hasn't been talked about since the 1950s. (An Indochinese federation of Soviet-style states with headquarters in Vietnam was an original goal of the short-lived Indochinese Communist Party which split into separate Vietnamese, Laotian and Kampuchean parties in the early 1950s).

Jim Stack

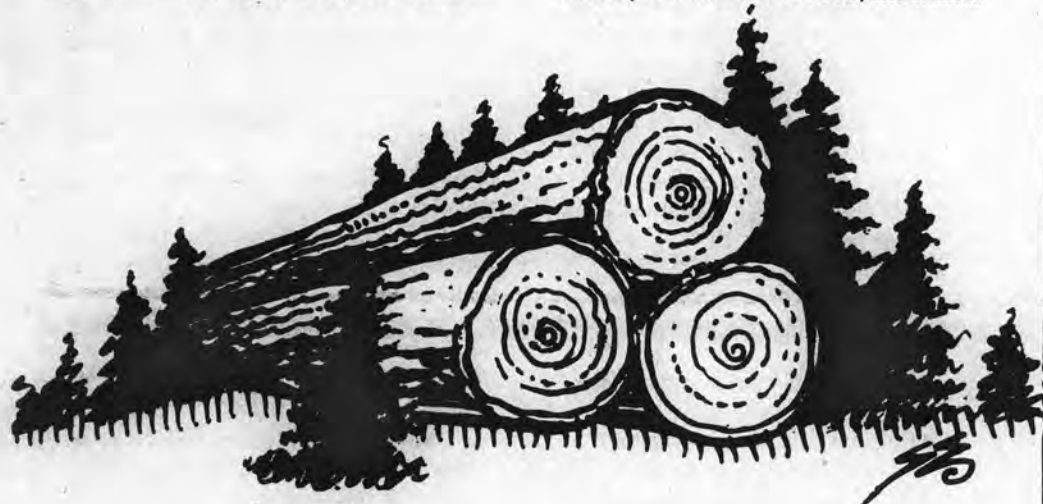
"Long-Life-Maker," Not Short-Term Profit

Meares Island is a small island on the Pacific Coast of Vancouver Island. It is the ancestral home of Clayquot and Ahouset Indians, and one of the last unlogged islands on the western coast of Vancouver Island. Meares is a rare example of old-growth rainforest in an area that is becoming increasingly developed and exploited for its natural resources. As of November 21, 1984, the Macmillan Bloedel Corp. of British Columbia intends to begin clearcutting on this land sacred to the traditional people of Clayquot Sound and essential to the environment and economy of the entire area.

The residents of the area, including the Village of Rofino located directly across the bay from Meares, have been overwhelmingly opposed to the clearcutting. Since the disclosure of Macmillan Bloedel's plans in 1980, resistance to the clearcutting has been led by The Friends of Clayquot Sound, a local environmental protection group, as well as by the Nuu-Chah-Nulth Tribal Council which represents both the Clayquot and Ahouset bands. Neither of these bands have ever made any settlement of their aboriginal title to the land. This title, however, has not been respected by Macmillan Bloedel

welcome figures, and ceremonial masks and staffs. The bark was used for clothing, baskets, fishing nets and rope. The roots and withes provided fibers for weavers of cradles, burden baskets, and rain shedding hats. Strips of bark are removed, but not a life-threatening amount, and only after a traditional thankful prayer is offered to the friend, the cedar. The cedar is still revered on Meares Island.

The Clayquot and Ahouset are not the only people for whom Meares Island is of vital importance. The local economy depends to a large degree on tourism, and the clearcutting of Meares threatens many tourist-oriented businesses. Beyond the obvious negative effect on the scenic beauty of the area, the logging could also have other detrimental effects on the local environment. The use of herbicides in the logging process and the increase in silt that results from logging poses a threat to the quality and needed quantity of domestic and commercial water for the Tofino water district. These same factors pose a threat to the local food supplies of oysters, clams, and fish. Along with this the clearcutting of Meares Island would destroy the sources of food, medicines



"The native people are prepared to share Meares Island with non-natives, providing that you adhere to the laws of our forefathers which were always there."

del nor by the government agencies involved in deciding the fate of Meares Island.

In response to this lack of recognition of the rights of the Clayquot and Ahouset people, on April 21, 1984, the Clayquot band declared Meares Island to be a Tribal Park. This step was taken to insure the "total preservation of Meares Island based on TITLE and survival of our Native way of life," and to "preserve Meares Island as the economic base of our people." In part the Declaration states: "The Native people are prepared to share Meares Island with non-Natives providing that you adhere to the Laws of our Forefathers which were always there. We recognize your needs for watershed . . . hunting of waterfowl . . . existing mariculture leases. We would permit access to the Island for recreational purposes—hiking, camping fishing, whale watching, gathering restricted amounts of seafoods and shellfish."

The native people call the cedar "long-life-maker." The red cedar and the yellow cedar have supported the culture of these people for centuries. The cedar wood is still used for dug-out canoes, longhouses, totem poles,

herbs, and materials for weaving and building that Meares Island has traditionally provided for the Clayquot and Ahouset people.

The people of Clayquot Sound continue to resist the plans of Macmillan Bloedel to begin the process of clearcutting Meares Island. The Friends of Clayquot Sound are requesting a moratorium on any logging activity on Meares until a cost-benefit analysis has been conducted by an impartial agency, while the Clayquot and Ahouset people are continuing to pursue the legal aspects of their claim. Meanwhile, you are welcome to camp in a primitive fashion on Meares Island. Your nonviolent presence can help deter Macmillan Bloedel from stepping ashore with their chainsaws. Your campfire can add to the magnificent warmth and spirit of these people who are drawing the line.

Contact: Friends of Clayquot Sound, Box 489, Tofino, B. C. VOR 2Z0. You can also write to: The Environmental Resource Center, The Evergreen State College, Olympia, WA 98505; or call (206) 866-6000 and ask for the ERC extension.

MEARES ISLAND Canada's Old Growth Struggle



The Friends of Clayquot Sound have joined with the Clayquot and Ahousets in opposing the planned logging of Meares Island, British Columbia. The fight began four years ago when Macmillan Bloedel first announced its intentions to clearcut, and Forestry Minister Tom Waterland announced that there would be a planning process. Looking back, some members of the community feel as though they had been duped by this so-called planning process, and that the outcome was already a foregone conclusion.

To start with, the board was heavily biased in favor of the timber industry. Two years into the planning process, Macmillan Bloedel chose to ceremoniously disassociate itself from the very conclusions it had so heavily influenced, and submitted its own timber harvesting plan to the Environment and Land Use Committee. This, it became painfully obvious to the local community, was a ploy to present the planning team's recommendations as one end of the stick and the plans of MacBlo as the other. Macmillan Bloedel would seek a "compromise" between the two, and present the image of unwavering generosity, while co-opting the entire planning process.

On September 28-30, the Nuu-Chah-Nulth Tribal Council, which represents 13 West Coast bands, held its Annual Assembly, and pledged its support to the fight to save Meares Island. They also pledged support for a rally to be held in the provincial capital of Victoria on October 20, and to physically resist any attempt by Macmillan Bloedel to unload equipment at Heelboom Bay, where the company was planning to build a log dump and a loading facility.

The rally in October drew some 1,200 people, two-thirds of whom were Vancouver Island Indians. One Ahouset said to those assembled, "The land does not belong to the people, the people belong to the land. It is time to say enough!"

By mid-November, the protesters had set up a campsite on the island. On November 21, they blockaded the MacBlo crewboat carrying workmen to the island with their aluminum workboats. After a brief meeting, they decided to let the crew land "for a visit."

The confrontation that followed went something like this: Bill Ohs, MacBlo's woodlands manager, stepped ashore from the crew boat. He was met by Chief Moses Martin, who welcomed him to the Tribal Park, and led the band in a tribal welcoming song. "Thank you, I appreciate that," said Ohs, who was accompanied by several armed RCMPs. The loggers then began unloading several chainsaws, some axes and a can of fuel. "We would like you to leave your chainsaws behind," said Martin, his smile disappearing. "We want to commence our logging operations," replied Ohs. "We have a legal right to be here." To which Martin replied, "We welcome you here as a visitor only, not as a logger."

At this point some of the protesters gathered about started shouting and accusing MacBlo of poor forestry practices. Ohs responded by saying, "I am proud of our company's record. We do an excellent job." Martin answered, "Make me proud of you by putting your saws back in the boat." Ohs then vowed to put the matter before the courts, and MacBlo employees circulated through the crowd taking names and addresses and snapping photographs of the demonstrators. The workmen then put their saws back in the boat and departed the island.

A hearing was set for December 17 to hear MacBlo's request for an injunction against the protests, and the Clayquot's request for an injunction against the logging. B.C. Supreme Court Justice Reginald Gibbs, after hearing arguments from both sides, barred MacBlo from conducting any logging activity other than surveying on the island until he released his decisions.

To help: Write to the provincial Minister of the Environment, Hon. A. Brummet, Parliament Bldg., Victoria, B. C. Canada; or send contributions to Friends of Clayquot Sound, Box 489, Tofino, B. C. VOR. 2Z0, Canada.

Reprinted from the Brigid edition of Earth First. Author: Mike Roselle, assisted by the Western Canada Wilderness Committee.

March 1985/Northwest Passage/Page 5

"Not an Illegal Act, But a Duty": Support for sanctuary



Rick Reinhard

Confessions of a Security Agent

Terror in Chile by Mónica González

"He was one of those men who were transformed, by eleven years of a military regime, first into jailers, next into torturers, and later into assassins."

In 1973, Chile's popularly-elected coalition government, under president Salvador Allende, was overthrown. The military coup was backed by the C.I.A., U.S. National Security Council, and a number of multinational interests (i.e. ITT and the World Bank). General Augusto Pinochet emerged to lead the ruling junta; a bloodbath was unleashed. Mass arrests, torture, and murder became the government's mandate to rule. The repression has continued and recently intensified. Still, popular resistance has grown. Pinochet reimposed a state of seige on November 6, 1984 which gives even freer rein to the various "intelligence" and "security" forces which weave their web of terror.

The following passages are excerpted from an interview of SIFA (Servicio de Inteligencia de la Fuerza Aérea de Chile) agent Valenzuela. The interview was conducted by Cauce journalist Mónica González and published in Venezuela's Caracas Daily in December of 1984. Translation by Gigi Peterson.

"Without any intention on my part, I was transformed," he whispered, "Hundreds of people had passed through his hands, past his eyes and ears. Many of them were savagely tortured to death. Others, stripped of all dignity, were forced—at the limits of their resistance—to inform upon their own compañeros. A different sort of murder. All of them left their mark upon Andres Antonio Valenzuela Morales, member of the intelligence branch of the Chilean Air Force (FACH).

LA PREPARACION

In 1974, I entered the military in the antiaircraft artillery division in Colina. There, personnel were selected for the FACH Academy of War... Half went to work in the Academy; the rest—we worked directly with the prisoners...in the basement of the Academy of War.

EL PRIMER PRISONERIO (Valenzuela describes his first experiences in the prisoners' quarters.)

The sight of some women prisoners had the most impact on me. They were standing with signs which said "(to be) Standing 24 Hours"—signed, Inspector Cabezas...he was Colonel Edgar Caballos, who is still in active duty...

One night the alarm went off. We had orders that in such a case, all prisoners were to lie, hands cuffed behind their heads, as they were...naked, wounded...If the officer gave the order, we had to fire upon the prisoners. I was in front of a room where an elderly woman, the wife of a communist, was being held with her sons...

(Another night) the officer on duty took a grenade and began to pace the hallway...we became nervous...he said "calm down, muchachos, if you want to save the prisoners...because they're all going to die—I'll throw this grenade." This didn't frighten us, because it happened every day. Thus began the process.

LA CAPTURA DEL MIR What happened to prisoners of the Academy?

I was only a guard. I saw how they beat them, punished them, and carried out their search and seizure practices... (punishments were) beatings and the application of electricity...we never saw anyone die; we were isolated...

(He was promoted to SIFA, Servicio Inteligencia de Fuerza Aero.) ...Our group succeeded in arresting all of the top leaders of MIR (a leftist group active through Allende's Popular Unity years)... we carried out search and seizure, took the people from their homes, detained people...

We knew that they were tortured...the first time I was present for such work it was with a woman...very young...they brought her into the bathroom and there she was brutally beaten...They applied electricity and

I became involved in work with refugees from Central America in the fall of 1982, when a group called Amparo asked the Friends Meeting to help them bail out refugees from El Salvador who had been arrested by immigration for being in the country illegally. Some of those deported have disappeared or been murdered after their return... Nearly every one had lost at least one family member. Dozens of people from diverse backgrounds told the same stories of kidnappings, torture, and murder by death squads. We began to feel we needed to do something more than offer housing and food to refugees something more than write letters and sign petitions. We joined with other Quakers in asking our Meeting to declare its willingness to assist those fleeing from persecution by declaring itself a public sanctuary.

Since sanctuary workers in Texas and Arizona have been arrested and indicted for aiding refugees from El Salvador and Guatemala, I wish to publicly state that I too have given such assistance. I feel that offering aid to those who flee persecution is not an illegal act, but a duty which is supported by international law and by the tradition of Quakers to offer assistance to those who have suffered from war.

I call upon the Justice Department to drop charges against Jack Elder, Stacy Merkt, and the other sanctuary workers. I call upon the Immigration and Naturalization Service to permit Salvadorans and Guatemalans to remain here with extended voluntary departure status until it is safe for them to return home. I call upon Senators Evans and Gorton to cut off military aid to El Salvador and Guatemala—aid which contributes to the violence in those countries.

—Barbara A. Morgan,

I have intensively studied conditions in Central America and travelled through the region from October to December 1984, and I have come to feel without a doubt that the U.S. has been and is on the wrong path there and supports evil and repressive activities. As a U.S. citizen I feel a deep sense of shame and through sanctuary I act out my repentance and feel retribution is necessary for the chain of horrors they have suffered. I am saddened that my government spends so much supporting corrupt and cruel military activities the purpose of which is not to defend borders but to hold down a suffering population and who actually work against beneficial development. And out of all this the vast majority of the people there hate us, and rightfully so.

The tragedy is that we could have helped create good and happy societies with health and education for much less money and effort than we have invested in the bottomless pit of war. By changing direction we can still do it.

Our aid to Central American regimes has made the rich richer, the poor poorer, and the military stronger; and when the poor have complained and organized into cooperatives to make life a little easier, they were called communists, and hunted down and eliminated. And when the military, carrying arms paid for by the U.S., quelled their dissatisfaction brutally, some fled to the U.S. for their lives; the immigration service has instructed us to say "No—you only came here for the money."

—Robert Ditzler

The Pledge of Resistance group has
—copies of the pledge
—speakers for groups of 10 or more
—information
Call 789-5563.

she was screaming. Her boyfriend was in MIR...

Another time, I was shocked to see a man whose skin was purple (bruises); he was completely purple...

They were conducting a test to see who could remain in the service...it seems that I reacted well because I have been in it for ten years.

EN HELICOPTERO

Working at the Air Force base in Colina were SICAR, the Navy, Carabineros (shock troops), and ourselves...in 1976 we began to tackle the Young Communist Party.

(They) took a helicopter to Colina and picked about ten or fifteen people...drugged them...one of them awakened during the flight and they beat him fiercely. Then they began to drop them into the sea... (before shooting them) they slit their stomachs...so they wouldn't float.

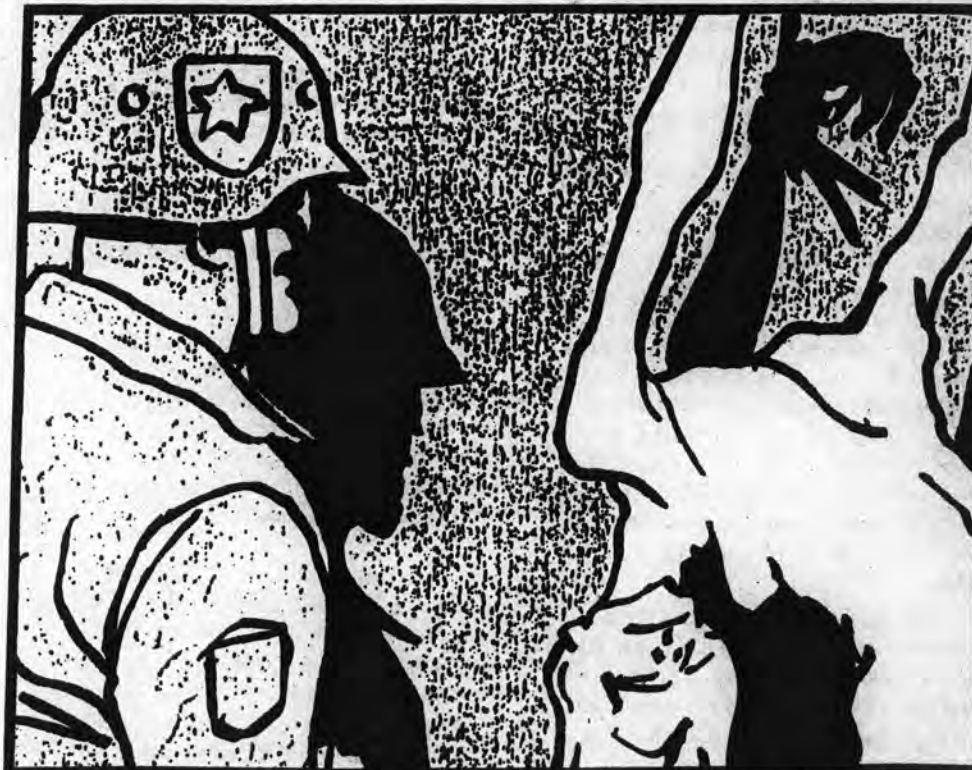
Do you know where the information about MIR came from?

MIR and the Communist Party are infiltrated by the CNI (Central Nacional de Información)...they have operations, they kill people whenever they wish. They know where every fulano, sutano, perengano² is. Even the people in the Nuncio's³ office are being watched... We have a good reputation for our work against the resistance...

¹Allanamiento is loosely translated here as "search and seizure." Under Pinochet a warrant (or even "probable cause") is not needed to make an arrest. Also, prisoners can be detained, incommunicado, without charges indefinitely.

²Chilean equivalent of "Tom, Dick, and Harry."

³Ambassador to the Pope.



Kurdish Proverb: "Kurds Have No Friends" by Khadija F. Ashrafi

Last month at various university campuses throughout the world, the Iranian refugee community was inundated with Imam Khomeini's indignation, in these events marking another anniversary of the Iranian revolution. These chauvinistic presentations were organized under the auspices of the "Hezbollah" (referred to by most refugees as the agents of Khomeini's repressive regime) and by their counter-revolutionary supporters.

These "Soldiers of God" for the past 5 years have managed to destroy the structure of Iranian society (the "psyche of the nation") by harassing, torturing and murdering any dissident voices -- voices which are in the tens of thousands within and outside Iran. Of particular concern is the fact that the murderous Khomeini government has launched an all-out campaign of terror and genocide against the oppressed Kurdish people of Iran, as well as other minorities in Iran.

I was born in Baneh, Kurdistan, Iran, and never can I remember such an extensive campaign of terror waged against our population! In my opinion, even Adolph Hitler would have envied Khomeini's policies of displacement and annihilation of the Iranian Kurdish populace.

In order to continue his policy of total obliteration of the Kurdish people and their villages, Khomeini's regime encourages ignorance on the part of other Iranians concerning Kurds and Kurdish society, and makes a number of allegations about the Kurds: Kurds are traitors--agents of Saddam of Iraq; Kurds are barbarous and warlike; Kurds are riotous regarding autonomy (Khomeini promised us autonomy while he was in exile in France); Kurds will stick a knife in your back for no reason; Kurds are all bandits; the Kurdish religion is wrong (Kurds are Sunni Moslems, not Shi'ite Moslems).

The Kurdish people have lived within their particular area (surrounded by the Zagros mountains) for 4,000 years. They are in four major countries (separated by various mountain areas) -- Iran, Turkey, Iraq and the Soviet Union. There are also Kurds in Syria. In all these countries, Kurds are mistreated in some fashion. Attempts are made to rob them of their own languages (Persianization or Russianization). The wearing of native costumes is prohibited (today in Iran, Kurdish women

are forced to completely "hejab" -- to wear the three-piece black chador prescribed by Shi'ite fundamentalists and dictated by the Khomeini regime). In some countries, such as Turkey, it is illegal even to admit that you are Kurdish. There are many cases of Kurds being sentenced to 10 years or more for just saying the word "Kurdish." In Turkey, Kurds are referred to as "dogulu," an insulting term meaning "those barbarous mountain people in Eastern Turkey." Repressor nations refer to Kurds as "uneducated, illiterate, nomadic barbarians who slave



in the fields and raise their filthy sheep... they are like ignorant mountain people everywhere!" (Turkish General)

The struggle of the Kurdish people is similar to that of the Basques of Spain and the Palestinians of Israel and the occupied territories; they all have been divided and dispersed as a result of major colonial powers having created fictitious borders. Kurds have had to flee throughout the world.

Anti-Kurdish bigots for years have been claiming "there is no Kurdish language; therefore there is no Kurdish people, society or culture." The Kurdish people have, however, managed to maintain their own languages and culture despite imperialistic colonial and comprador repression. Prominent Kurdish linguists have gathered in France to combine the various languages and dialects into one Kurdish language. These scholars are creating dictionaries and grammar books and other educational materials, in order that Kurds might educate themselves as a "united people," and preserve their culture.

No one mentions that Kurdish lands are filled with riches such as oil, coal, copper, silver, gold, uranium and

vast resources of timber and ink-producing products, as well as the wheat, barley, rice and fruits. The countries that rule those lands exploit the resources and do not allow Kurds to govern themselves or develop their own economy. Instead, governments such as Iran, Turkey and Iraq fill Kurdish villages and mountains with military equipment, war machines, early-warning systems, and local listening devices. For instance, in Diyarbakr, Turkey (center of Kurdish life) there are U.S. military bases, U.S. intelligence facilities and a NATO Air Defense Ground Environment Station, and Turkey and the U.S. are discussing further installations!

Kurdish fighters (Pishmergan) try to control the border areas of Kurdish lands, but as a result of the Iran-Iraq war, various ultra-right Gendarmerie (rural police and paramilitary groups) and bandits from Iran, Turkey and Iraq control about 1/3 of the passes. These groups have been operating along the borders for over 15 years. They now have modern military equipment, such as advanced helicopters and armored vehicles with excellent communications equipment. The Kurdish Pishmergan have very little advanced equipment.

The Democratic Party of Iranian Kurdistan, allied with the Iranian Mojahedin and others fighting Khomeini, controls three large passes into Turkey (as of this writing), and has been assisting war-torn refugees out of Iran.

If Khomeini's regime is permitted to continue to ruthlessly exterminate Iranian Kurds, other oppressor nations who have historically exhibited anti-Kurdish bigotry will rise up in spasms of narrow nationalistic "patriotism" (or some other excuse) at Khomeini's "inspiration." They may adopt similar campaigns of undisguised genocide and the Kurdish people will be placed on humanities endangered species list.

Here in Seattle, progressive and left Iranian (perhaps American, if interested) individuals and groups are seriously discussing creating a "Kurdish Committee" to assist Kurds in this country and in Iran. If you are interested in contributing or attending an initiation meeting, please contact me at the following address:

Khadija F. Ashrafi
P.O. Box 85035
Seattle, WA 98145-1035

Panel: Revolution in Eastern Europe? by Michael Brunson

The occasion was the third anniversary of martial law in Poland, December 13, 1984. The place was a meeting room at University Friends Center, decked with signs such as "Down with the Junta" and "Free Political Prisoners in Poland" and "Protest and Survive: Poland, El Salvador, Disarmament." The topic was dialogue between peace and Left activists here, and a Polish activist in exile.

The first panelist was Stanislaw from Apole in southwest Poland, a university professor of sociology who became a leader in the independent and self-governing trade union Solidarnosc (Polish for Solidarity), spent time underground after martial law was declared, and then spent ten months in prison.

"Solidarity was the first movement in a communist country which moved all of society," Stan said. He attributed this to a combination of factors, including: the bad state of the economy; the political atmosphere created by the emergence of political opposition in 1976 or 1977, such as K.O.R. (the Committee for Workers' Defense) and the "flying universities" (unofficial alternative courses which "flew" from one university to another); and the religious awakening after the Polish Pope was chosen. Stan stressed repeatedly that the significance of the Catholic Church in Poland is not just spiritual, but primarily as a moral authority, and as a center of national values independent of state authority.

One strike would be quickly crushed, Stan said, but the combination of these three factors in August 1980 caused strikes to spread from Gdansk to factories all over Poland in just a few days. The moment the government hesitated, the movement won. The purpose of the strike was not to create an independent union, but that was the result, he added.

Stan narrated the stages in the attitude of the Polish government toward Solidarity. The first phase was marked by official silence about the strikes. In the second phase, Polish government propaganda denied the need for an independent union of workers, because "this is a socialist country," and accused the workers of anarchism for wanting an independent union. In the third phase the interpretation changed, and the government said the strike was really a fair strike, because we don't have enough socialism in Poland, so the workers were striking for more socialism. According to Stan, this was the only interpretation which could justify a peaceful solution and placate the Soviet Union. In the fourth phase the interpretation changed again, and the regime claimed that Solidarity had been turned into a "counter-revolutionary" movement by its leaders. This was the interpretation used to try to justify martial law.

Regarding the ideologies of Solidarnosc, Stan maintained that the group was not the prepackaged product

of any one ideology: "We tried to organize a movement democratically. We tried to solve very difficult problems such as working conditions, the economy, and bureaucracy, and we tried to exemplify these solutions within our own movement. Sometimes people told us that we were anarchic, that we were a too-democratic movement we respected every voice." There was great regional diversity in Solidarity. Stan said that, in general a democratic movement, "when you are against the government, democracy is your grave, because the government can find out and knows everything."

In response to a question Stan said that, in his experience, Polish Solidarity was too busy to think much about relations with democratic socialist or social democratic parties abroad.

The second panelist was Steve Leigh, active in International Socialist Organization (I.S.O.), who presented a Marxist viewpoint in support of Solidarnosc. He said that Solidarity's successes were unprecedented in the Eastern bloc and indeed in the West. Solidarity organized one unified union, unlike craft or industrial unions.



Solidarnosc's organizing on a class-wide basis, its democratic structure, and its open negotiations (no secret deals) are good examples for movements everywhere, he continued. It showed that workers are the most important constituency for social change, pulling students, intellectuals, and peasants along with them.

However, the economy was ruled by two different centers of power--the government and Solidarity. According to Steve, this dual power created intense conflict and dissatisfaction which were eventually turned against the movement. The ruling circles are not serious about compromise, although they may fake it.

The third panelist was Ginamarie Emanuel, a Seattle peace and feminist activist who walked across Czechoslovakia and Poland in summer 1983 with a peace group called "A Walk to Moscow." She also visited East Germany and Russia, spending most of her time in East Germany.

Ginamarie began by explaining that in every eastern European country there are two entirely separate things which can be referred to as "the peace movement" and

which are almost diametrically opposed to one another. Her thinking is that one of them, the official Peace Committees, have very little to do with peace.

Ginamarie described the unofficial independent (and persecuted) peace movement in eastern Europe, which in East Germany includes "Swords into Plowshares" (the largest group), "Jena Independent Peace Group" (more radical), and "East Berlin Wimmin for Peace" (feminist), and in Czechoslovakia includes "Charter 77" (originated as a human-rights group). This is the true peace movement, in Ginamarie's opinion; it differs from the official Peace Committee in saying that the Eastern bloc (along with the West) is partly to blame in the nuclear arms race. Ginamarie stressed that the East German dissenters are not pro-Western but independent, and share the line of the West German Green Party.

In Poland the movement covers the whole fabric of society, Ginamarie said, in contrast to the Soviet Union where the independent movement (called the "Moscow Group to Establish Trust Between the U.S. and the U.S.S.R.") exists but is much more isolated.

Following the initial presentations there was vigorous dialogue among the three panelists, which included an exchange over the definition of "socialism." Stan replied to Steve that "to speak of revolution in Poland--in the heart of Eastern Europe--is unrealistic. We spoke of a self-limiting revolution." Steve answered that revolution, to succeed, must be international, and said there was support for Solidarnosc in areas of the U.S.S.R. bordering on Poland.

Ginamarie said, "I went to the Soviet Union hoping to find that what I had heard about it was all untrue. It is not all untrue. It is a very oppressive place...In the Movement we should make a stand of independence of both superpowers. We should be against superpowers (not against people)."

This event was co-sponsored by the "December 13th Network--for Poland, El Salvador, and Disarmament" and the Social Concerns Committee of University Friends Meeting. The Network seeks to link struggles for justice and peace, both East and West. It has organized a public protest on each anniversary of martial law in Poland since its founding in 1982.

The December 13th Network also conducts informational and networking activities throughout the year. It is currently considering how to aid the Polish political prisoners who have been arrested in the last three months.

For information, contact: December 13th Network, Main P.O. Box 625, Seattle WA 98111, 542-3264.



Marjorie's Promotion

by Catherine Lord

Marjorie spit out the last bit of toothpaste and rinsed her mouth with a gulp of cold tap water. David kissed her as he pulled the cork from the champagne bottle. Marjorie put a new tube of Aqua-Fresh next to the box of tampons on the bathroom sink counter. She threw away the spent tube of Colgate, and took the glass of champagne David offered her. They celebrated because they had been married through an entire tube of toothpaste. It seemed momentous that they had endured each other that long—Marjorie, with her endless career talk and gossip about sexual harassment at the office; and David, who copulated with Marjorie after she had fallen asleep. Marjorie had asked her friend Sarah, a bank teller, if that was rape. "Does it bother you?" Sarah had asked. "Comme ci comme ca," Marjorie, who was trying to use more foreign expressions in her speech, said. "Then it's not rape," Sarah had answered. Marjorie was better able to sleep through it after that.

After the tube of toothpaste, David bought a new bottle of generic aspirin and a bottle of champagne. Then Marjorie said, "Do you realize we've gone through a jumbo pack of Safeway coffee filters, and here we are married to each other? Still married." She shook her head after that.

On their first anniversary, David said, "I think I need a new pair of shoes." He fumbled with the hole in the side of his Adidas high-topped tennis shoes, where the sole and the leather strip at the side no longer joined. He parted the shoe where the glue had worn through to show Marjorie that he needed a new pair of tennis shoes.

"I think it's time for me to get a new diaphragm," Marjorie said, though it was not a question of money, for Marjorie was an important career woman who worked as a banker at the same bank her friend Sarah worked as a teller. "Do you want to buy the champagne or shall I?"

David said, "I think I'm going to bed," and once inside the bedroom, he slammed the door firmly behind himself.

Marjorie had some important mail to answer. She had brought it home from her office at the bank. She answered her mail. After she was certain David was asleep, she tiptoed into the bedroom, stripped down to her slip, and fell asleep beside him.

Soon after Marjorie fell asleep, David made love to her and then when he was through he caressed one side of her face, which roused Marjorie a little. Marjorie, who was neither entirely awake nor entirely asleep, said, "Are you incoming or outgoing? I have so much mail to answer! She had incorporated David's lovemaking into her program, and he had become a pile of letters engulfing her. David understood this. Once, before he was married, he worked as a box-maker in a fruit cannery. He had gotten drunk and taken a woman home with him. He fell asleep, and she tugged at his penis, stirring him into a semi-conscious state. He had imagined she was a folded piece of cardboard on a conveyor belt. He must make her quickly, make her into a box!

In the morning, David decided he wanted to divorce Marjorie. He told her, and she said, "Are you sure?" because she had heard him say it before, but he had never sounded as certain as he did then. He nodded and the

next weekend Marjorie moved into an apartment two blocks from Cally, her closest friend. First Marjorie asked Sarah what she thought, and Sarah said, "Did he nod emphatically?" Marjorie nodded emphatically, and Sarah said, "Then I guess it's best. Anyway, Cally will be practically next door."

Marjorie started to hate men for a while, and Cally consoled her during this period of misanthropy. Once, soon after Marjorie moved into her apartment close to Cally's, Cally called Marjorie on the phone and asked her if she wanted to get stoned.



Illustrations by Melissa Adams

"I'm too lazy to walk over there and it's raining outside. Why don't you come over here?"

"I'm lazier than you are," Cally argued. "Light up at your end and I'll light up at mine."

They each sat in their own kitchens, rolling joints as they spoke to one another on the phone. They told horror stories to one another. Marjorie talked about the man who had tried to force her younger sister into a van one night, and Cally told Marjorie about her friend who was stopped by a local mass murderer. Each of them had friends who had been raped or brutalized by men. They

both had lots of friends who had friends who had been one or the other. Though Cally was thirty, and Marjorie would be in a couple of years, they were both children in some rudimentary ways; they both enjoyed frightening one another. Marjorie loved to see daggers out of the corner of one eye when she hung up the phone after talking to Cally. Cally loved to wail with fear like an epicene dandy.

Marjorie and Cally traded recipes and magazines. Marjorie subscribed to *Business Week* and Cally, an insurance broker, subscribed to *Fortune* and *Wall Street Journal*. It helped Marjorie forget her divorce, and soon she had forgotten it entirely.

They went dancing together. They went as far as the dance floor together, then they danced with men they didn't know. Cally danced with all the dreamboats, Marjorie with the duds. Marjorie said admiringly to Cally, "Men like you a lot. Lucky you, you get all the dates."

"No," said Cally coyly.

But Marjorie persisted, and told Cally she was the belle of the ball. "I'm trying to use more foreign expressions," she explained apologetically.

"There are two types of men in my life," Cally interjected. "Men who want to elevate themselves to my ethereal level, and men who want to pull me down with them, down through the gutter into the sewer holes where they belong with all the other low-life muck and slubber! Manholes, all of them!" Cally could be very dramatic.

But after she discovered she was irresistible to men, Cally started making designs. Soon she had patterns of men, she lined them up like marks on a bedpost outside her throbbing door.

Marjorie said one night to Cally, "I wish I could love men as you do. There are only two things which make me love a man. The first is when he lights my cigarette before I have a chance to reach for my matches. The second is when he dips me on the dance floor. After that I'm pudding in his arms. Instant, prepared pudding—sweet, malleable, easy to make."

"Well then," Cally said with a prudish gasp, "you're the promiscuous one, not me." It was while they were talking on the phone. Marjorie hung up without saying "good-bye."

Marjorie said to Sarah, the bank teller who worked at the bank where Marjorie had a more important job, "I feel terrible about what has happened between Cally and me. Cally was my best friend."

"Exactly what kind of friendship was this?" Sarah asked suspiciously, and Marjorie explained that it was only an *affaire de coeur*, not an *affaire d'amour*.

"You are very smart. You have an important job and you use foreign expressions just like a university professor," Sarah reassured Marjorie, but Marjorie still felt awful.

"Here," Marjorie said, handing Sarah a pile of limp papers. "Help me process these invoices." Lately, Sarah had seemed a better friend than Cally for Marjorie.

continued on page 18

LEFT BANK BOOKS

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MARCH

WEDNESDAY-6

INTERNATIONAL WOMEN'S DAY CELEBRATION (fifth annual), sponsored by SCCC Women's Programs and others. Events: a multi-cultural panel of students; a talk by Esther (Little Dove) John, founder of the New Seattle Peace Academy; a dramatic interpretation in American Sign Language by Judy Warchol; and "To Love, Honor and Obey," a documentary film focussing on women who have suffered physical abuse by men, followed by a discussion. Seattle Central Community College, Broadway and E. Pine, Room BE 1110, 10 a.m.-1:30 p.m. Free. 587-3854 (See also 3/7)

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ENVIRONMENTAL ACTIVISTS will meet to discuss areas of concern in Wash. State, and the formation of an Earth First! chapter in their area. Good Shepherd Center, 4649 Sunnyside Ave. N., Room 223, 7pm.

AROMATHERAPY workshop, conducted by Robert Seidel. Information on the uses of "essential oils;" exploration of various plants and the essences they yield; discussion of mystical and medical uses. The Herbalist, 6500-20th NE, 7-9:30 p.m. Fee: \$17.50. 523-2600.

MONDAY-18

"A DIFFERENT IMAGE," directed by Alile Sharon Larkin, USA (a discussion with Larkin will follow); with "Diary of an African Nun," dir. by Julia Dash, USA 1977. See "Feminist Film Series" in ON-GOING.

"THE GREEN WALL" (Peru 1970). Directed by Armando Robles Godoy, this film is the story of a young family that decides to escape the pressures of life in Lima for life in the overgrown Peruvian jungle—the green wall. (See "Hispanic Heritage" in ON-GOING)

"NEWS FROM HOME," dir. by Chantal Ackerman, Belgium 1977. See "Feminist Film Series" in ON-GOING.

APRIL FIRST

It's CORPORATE FOOLS DAY with a Warchest Tour of Seattle's Financial District. Learn the lowdown on corporate and banking institutions that supply war materiel around the world. Let the corps know what you think! Meet 12 noon at SeaFirst head office plaza, 4th and Spring.

★ NOTICE ★

From time to time you may notice some event missing from the Passage Calendar that you thought should have appeared there. There are reasons for this...

Some groups don't send us mailings of their events (or do so inconsistently). Problem is, we don't have a large enough staff at present to put the necessary extra effort into outreach. And often we receive material too late to get it in.

You can help, by sending in information on events you think should get into the Passage Calendar. Or call in and leave the information on our message machine. Remember that Calendar entries must be in by the 20th of the month preceding the event (i.e., March 20th is the deadline for the April issue Calendar).

Also, you may have picked up on mistakes in the Calendar (not to mention elsewhere in the paper). Sometimes this is due to material not being adequately re-checked. Sometimes it's a matter of insufficient communication between the people who compile, typeset and lay out the Calendar. Here again, more people working on production would lighten the work load and improve the organization of information.

Get the hint? We could really use a few more warm, breathing entities working on the Passage, to ensure the high standards to which we aspire. There's no money in it, of course, but there is something more valuable: the satisfaction of helping to maintain a source of alternative news and opinion in the Pacific Northwest.

Interested? Call the NWP at 323-0354 and leave us a message. We'll get back to you ASAP.

TUESDAY-5

MOISTURE PROBLEMS and Weeping Windows. How to reduce excess moisture in the home. Seattle Public Library Auditorium, 5th & Madison, noon-1 p.m. Free.

SOLAR WATER HEATING: Passive Systems. Batch and thermosiphon systems. Kirkland Public Library, 406 Kirkland Ave., Kirkland, 7-8:30 p.m. Free.

SEYMOUR HERSH Pulitzer Prize-winning journalist, begins his series of investigative reports on "Frontline." Due to the sensitive nature of the investigation, its subject will not be revealed until the date of air. Tuesdays, KCTS/channel 9, 9:00 p.m.

"RAINBOW SERPENT," France 1983, with "Drifting," Israel 1983. Part of International Gay Premiere Series, through tomorrow at the Neptune Theater, NE 45th and Brooklyn NE. "Serpent," 5:40 and 9:10 p.m., "Drifting," 7:30 p.m.

"PRECIOUS LEGACY," a film about Jewish artwork, religious objects, etc., stolen by the Nazis and now housed in the State Jewish Museum in Prague. KCTS/ch. 9, 10:30 p.m.

TUESDAY-12

"IN THE KINGDOM OF THE DOLPHINS" shows the unique rapport developed between a school of free-swimming dolphins and a group of marine scientists. KCTS/channel 9, 8:04 p.m.

CANTO general meeting. 911 E. Pine St., 7:30 p.m.

ANNOUNCEMENTS

THE DIRECTOR'S FESTIVAL, now in its fourth year, is an annual event which provides a director with complete artistic freedom and a professional environment in which to present his/her work. Applications are now available at the New City Theater, 1634-11th Ave. Deadline for proposal submission is Friday, March 8; all proposals accepted. Performances begin April 3 and run through the month. For further information call Gina Griffin, Festival Coordinator, 323-6800.

"SOMOS HERMANAS: EMBRACING OUR SISTERS IN SOLIDARITY"—the first West Coast Conference on Women in Central America—will be held on International Women's Day weekend, March 9-10, from 9 a.m.-5:30 p.m., at Mission High School, 3750-18th St. in San Francisco. There will be keynote speakers, panels and workshops with women activists from all over the West Coast as well as representatives from the women's organizations of Nicaragua and El Salvador. There will also be a cultural event Saturday evening, with music and readings. The conference and cultural event are sponsored by Somos Hermanas (a multi-

racial national delegation of women activists recently returned from Nicaragua), the Alliance Against Women's Oppression, and the San Francisco Women's Centers. Registration fee is \$25. Write to AAWO, The Women's Building, 3543-18th St., San Francisco, CA 94110; or call Linda Roman, (415) 532-0925.

ALASKA NATIVES CLAIM SETTLEMENT. Alaska Natives living in Seattle, and other interested parties, are invited to testify about the outcome of the Alaska Native Claims Settlement Act of 1971 (ANCSA). This will be the final community hearing of the Alaska Native Review Commission. The concern is that the corporate model established by the ANCSA is a risky way to hold traditional lands, and is alien to traditional Native cultures and values. Inuit and other Native peoples formed the Alaska Native Review Commission to clarify the land claims issues. Hearings will be held at the VFW Hall, 2812 NW Market (Ballard), Friday, March 8 10 a.m.-5 p.m. and 7:30 p.m.-10 p.m.; and Saturday, March 9, 10 a.m.-5 p.m. Local contact no.: 282-4090.

THURSDAY-7

"CELEBRATION OF WOMEN'S HISTORY." Co-sponsored by the Museum of History and Industry and the Women's History and Cultural Center. McEachern Auditorium and Thomas McCurdy Room, 2161 E. Hamlin, 5:30-8:30 p.m. Free. 324-1126

KIDSPACE PUBLIC HEARINGS. The six KidsPlace Action Agenda Task Forces will take testimony at a public hearing to help develop five-year goals to improve Seattle as a place for children and families. Please attend and provide some input. Pacific Arts Center, Seattle Center (near 2nd Ave. N and Thomas), 7-9:30 p.m. 625-2551 or 382-5013.

"THE DINNER PARTY" SLIDESHOW. Barbara Dunbar-Burke will show slides of Judy Chicago's art exhibit, "The Dinner Party." SCCC, Room BE4137, 7:00 p.m. (See "Int. Women's Day" in ON-GOING)

UNITED INDIANS OF ALL TRIBES Open House, at all United Indians program locations: Daybreak Star Arts Center, Discovery Park; 1945 Yale Place E.; 1308-2nd Ave.; and 607 First Ave., from noon to 5 p.m. This is the first in a series of events through Friday and Saturday to commemorate the March 8, 1970 invasion and occupation of Ft. Lawton—now Discovery Park—that established the United Indians of All Tribes Foundation. (See entries on 3/8, 3/9, 3/22.) 285-4425.

THURSDAY-21

HOUSING CHOICES FOR THE ELDERLY: a seminar presented by the Long-Term Care Subcommittee of the Seattle-King County Advisory Council on Aging. At the Auditorium of the Seattle Public Library, 1000-4th Ave., 9:30 a.m.-12:30 p.m. 625-4711

"PARLOR GAMES" OR "TENNIS ANY-DONE?"—a comedy written by Muuzze, a local playwright and presented by the Front Room Theater Guild. Today through Saturday at the Lincoln Arts Center, 66 Bell St., 8 p.m. Tickets, \$6, are on sale at Red & Black Books and the Chambered Nautilus. 322-2210

RADICAL WOMEN, a socialist feminist organization, meets at Freeway Hall, 3815-5th Ave. NE. Dinner is served at 6:30 p.m., meeting starts at 7:30 p.m. For childcare or transportation, call 632-1815 or 632-7449.

MORE ON GOING

ALTERED IMAGES: Photographs by Joyce Neimanas, Susan Rankaitis, and Kathy Fridstein. SAMP, through 3/31.

JODY ISAACSON woodcut assemblages and prints will be on display at Cunningham Gallery, Women's Information Center, on the U.W. campus. Mon-Fri, 9-6 p.m. Exhibit closes March 22.

(SAMP = Seattle Art Museum Pavilion, Seattle Center. 447-4710.)

FILM

HISPANIC HERITAGE. This series, presented by the Student Programs Board of Seattle Central Community College, began in January, but only recently came to our attention. The films run on Mondays (through the 18th) at SCCC, Broadway & E. Pine, Room BE1110 at 2 p.m. and at 7 p.m. Admission is \$2.50 for the general public, \$.50 for SCCC students and staff, and senior citizens. See Calendar entries for titles. For further information, call Herman Gilman, 587-4054.

FIRST ANNUAL FEMINIST FILM SERIES. Presented by the Women's information center, University of Washington. The films are shown Mondays at the HUB Auditorium, U.W. campus, at 7:30 p.m. Tickets, \$4. Series ticket, \$15 (the series started 2/25). These films are being shown in Seattle for the first time. See Calendar entries for titles. 545-1090.

FRIDAY-1

"A BABILNGEK EL MORMEI, A LETTER HOME." A locally-produced documentary on the Micronesian republic of Palau and the question of abandoning the world's only nuclear-free constitution. Produced by Origami Productions, in cooperation with the Northwest Network for a Nuclear Free and Independent Pacific; proceeds to benefit the work of the Network. 93 Pike St., Suite 307, 7:00 p.m. \$5. 343-7888.

TOSHI REAGAN, black singer/musician/songwriter from Washington, D.C., performs at the Museum of History & Industry, 2161 E. Hamlin, 8 p.m. Tickets \$5 in advance, \$6 at the door. 322-9247, 632-6038.

A WOMEN'S SHABBAT POTLUCK and Planning Session for an all-day workshop on Jewish Feminism. 820 NE 59th, 6:30 p.m. For more info, call 522-0955 or 524-1950.

PACIFIC NORTHWEST HISTORY '85. A conference on regional history, presented by Pacific Northwest Historians Guild, Friday and Saturday. At today's session, staff members of the National Archives—Seattle Branch will conduct an orientation to materials available to the researchers at the regional facility. 6125 Sandpoint Way NE, 1-4:30 p.m. Registration fee, \$4 (See also 3/2).

FRIDAY-8

"THE ROLE OF WOMEN IN EL SALVADOR" is the title of a talk given by Mireya Lucero, International Representative in Nicaragua of AMES (the Women's Association of El Salvador). The program will also feature a short film, "For a woman in El Salvador Speaking," the story of a disappeared Salvadoran mother, and a performance by the Seattle Women's Ensemble. This is a benefit for Friends of AMES' Children to Children Campaign, to assist the Luz Dilian Childcare Center for Salvadoran refugee children in Managua as well as centers in the liberated zones of El Salvador. The program will be bi-lingual; childcare will be provided. Central Lutheran Church, 1710-11th Ave., 7:30 p.m. Donation, \$4, or \$2-3 for people on low or fixed income. 329-0922

OCCUPATION OF FT. LAWTON: Fifteenth Anniversary re-enactment by United Indians of All Tribes. There will be a symbolic, police-escorted motorcade up 4th Ave. during the noon hour, on to Daybreak Star Center. Beginning at 1 p.m. there will be commemoration ceremonies followed a free salmon and buffalo bake. (See 3/7 for more info, and also events on Saturday, 3/8)

GIRL TALK will play at the East Room of the HUB, U.W. campus, 9:30 p.m.

THE RIGHTEOUS MOTHERS and the Total Experience Choir perform in the HUB Auditorium, U.W. campus, 8 p.m. 545-1090

FRIDAY-15

"IDES OF MARCH RALLY." Protest PL 93-531 which forces relocation of 14,000 Navajo and Hopi Indians. Noon-1:30 p.m. at the Federal Building, 2nd and Marion.

"MIKO AND HIS WORLD." A performance by Polish mime Bronislaw Machalski. Broadway Performance Hall, Broadway & E. Pine, thru Saturday, 8 p.m. Tickets: \$8.50/adults, \$7.50/students and seniors, \$6/groups of ten or more. 587-4166

FRIDAY-22

SPRING EQUINOX DANCE with music by Sundance. A benefit for Big Mountain. HUB Ballroom, U.W. campus, 8 p.m.

UNITED INDIANS OF ALL TRIBES 15th Anniversary banquet, at the Sheraton Hotel, 6th & Pike, 6:30-10:00 p.m. (see related items 3/7, 8, 9)

KODO Demon Drummers and Dancers from Japan; through Saturday at Meany Theater, U.W. campus, 8 p.m. Student discount tickets, \$7 and \$6. 543-4880

CONTRA AND SQUARE DANCE, sponsored by the Lincoln Arts Association; with guest caller Jim Rymysza and music by the Continental Drifters.

SATURDAY-2

PACIFIC NORTHWEST HISTORY '85, second session (see 3/1). Topics are: "Nineteenth Century Northwesters;" "Two Women of Principle," including a documentary film on Anna Louise Strong; "Northwest Lands and National Needs;" and "Making the Past Popular." Museum of History and Industry, 2161 E. Hamlin. 9-10:45 a.m. and 1:30-3:15 p.m., with registration at 8:30 a.m. For further info or reservations, call 323-8952.

HANDS-ON VIDEO PRODUCTION workshop with Alan Lande. FPMC (see On-Going), 1-5 p.m. Cost \$25.

BACKBONE READING. A poetry reading by authors on Backbone Women's Literary Journal; at the Douglas-Truth Library, 23rd & Yesler, 2-4 p.m. For further info, call 632-6283.

SATURDAY-9

WOMEN'S INTERNATIONAL LEAGUE for Peace and Freedom, Seattle Branch, celebrates its 70th anniversary at a banquet. Stephanie Coontz will discuss "The Myth of the Right-Wing Mandate." Libby Frank will present "An International Perspective." No-host cocktails at 6 p.m., dinner at 7 p.m. Advance registration only, \$20. 523-3685

INTERNATIONAL WOMEN'S DAY Political and Cultural Celebration. Speak out on international women's issues; open mike for your music, poetry, and ideas. Entertainment and food from around the world. Langston Hughes Cultural Center, 104-17th Ave. S., noon-4 p.m. For more info: 725-6077.

KATE WOLF & GINNY REILLY in concert. An IWD celebration sponsored by the Northwest Indian Women's Circle; a benefit to send local Native American representatives to the International Women's Conference to be held in Nairobi, Kenya, this summer. Museum of History and Industry, 2161 E. Hamlin, 7 p.m. \$7. 774-6487, 597-6384 (Tacoma).

INDIAN ART MART and salmon bake; a public market for Indian artists to display and sell their authentic Indian arts and crafts. Daybreak Star Center, Discovery Park, 10 a.m.-4 p.m. Admission is free, salmon bake \$7. 285-4425

POWWOW in honor of United Indians' 15th Anniversary. Indian Heritage High School, 5950 Delridge Way SW, 7:30-11:30 p.m.

"POETRY OF CENTRAL & SOUTH AMERICA." Reading: Tomorrow Triumphant; John Gilbert and Reuben Sierra. Little Theater, Shoreline Community College, 16101 Greenwood Ave. N., 8:00 p.m. \$4; students \$3. 546-4101

SATURDAY-16

REV. NORMAN BENT is a Miskito Indian and a native of the Atlantic Coast of Nicaragua. He is President of the Nicaraguan Synod of the Moravian Church, and President of the Nicaraguan Secretariat of Servicio Paz y Justicia en America Latina, a Latin America-wide network of groups active in non-violent struggle for peace and justice. Rev. Bent will speak at a public event this evening. For more information, call Esperanza Estevis at 329-2974.

A FESTIVAL OF KABUKI DANCE. A rousing program of folk dances, drums, and other aspects of festival life in traditional Japan. Nippon Kan Theater, 628 S. Washington, 7:30 p.m. Gen. adm., \$5; students and seniors, \$3 (but over 75, no charge). 624-8800

SATURDAY-23

CRIS WILLIAMSON, Tret Fure, Teresa Trull and Barbara Higbie in concert at the Moore Theater, 2nd & Virginia, 8:00 p.m. Tickets, \$9 and \$11. The show will be signed for the hearing impaired, and childcare will be available. 324-1878

RUMMAGE SALE & raffle, to benefit the Native people of Big Mountain in Arizona (see further info elsewhere in this issue). Woodland Park Presbyterian Church, 225 N. 70th St., 9:30-5:30 p.m. (Through Sunday—see 3/24)

SUNDAY-3

SANCTUARY. John Gilbert and Yvonne Yarbro-Bejarano, from the U.W. Romance Language Dept., will read Central American poets. Charlie Murphy and Jamie Sieber will play Central American music. A benefit for the sanctuary churches and Central American refugees. Piggot Auditorium, Seattle U. campus, 2-4 p.m. \$5 donation. Tickets available through St. Joseph's Church, 324-2522, and ASUW, 626-6815, and at the door.

CARLA BLEY, singer, keyboardist and bandleader, in concert; part of the Composers' and Improvisors' Orchestra concert series. Includes the world premiere of a new work composed especially for the C.I.O. Broadway Performance Hall, Broadway and E. Pine, 8 p.m. Gen. admission, \$7.50; students and seniors, \$5. 587-3806

IRIDODOLOGY AND HERBS; a workshop conducted by Tierney P. Salter. Analyzing the iris of the eye in order to determine the inherent strengths and weaknesses in a person's body; and discussion of herbal formulations that will build and strengthen these areas. (Second part of workshop is next Sunday.) At The Herbalist, 6500-20th NE, 7-9:30 p.m. Fee: \$40. 523-2600

JAPANESE ART & CULTURE. Three films: "From the Asian Continent—Chinese Characters and Buddhism in Japan," "Heritage of Stone Arts," and "The Miracle at Tsuobosaka Temple," a one-act play performed by the Yuki puppet troupe. (Also see 3/10.) Seattle Art Museum auditorium at Volunteer Park, 9 p.m. (Admission to the Museum is waived from noon to 1 p.m.) 447-4710

"EXOTIC POETRY & STRANGE MOVES," a multi-media performance by Patrick McCabe; a presentation of Red Sky Poetry Theater, with open mike. The Five-O Tavern, 507-15th Ave. E, 7 p.m. \$2 donation. 525-7947

"KOYAANISQATSI." No dialogue, narration or "plot;" but incredible cinematography, plus the music of Philip Glass, makes a point about modern, urban, technocratic life. KCTS/channel 9, 10 p.m.

SUNDAY-10

Iridology and Herbs. Second session of workshop (see 3/3).

PROTEST at Seattle's South African Consulate in commemoration of Harriet Tubman (March 10 is the 54th anniversary of her death) and in honor of International Women's Day (3/8). Organized by members of the Seattle Coalition Against Apartheid, Radical Women, and others. For more info, call 632-1815 or 722-3725 (eve's).

SUNDAY-24

Rummage sale & raffle to benefit Big Mountain (began yesterday, but today it runs from noon to 6 p.m.).



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MARCH

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RAY HOOKER, newly elected member of the Nicaraguan congress, speaks at Piggot Auditorium, Seattle U. campus, 7:30 p.m. 329-2974

"ONE WAY OR ANOTHER," directed by Sara Gomez; Cuba 1974. See "Feminist Film Series" in ON-GOING.

ENVIRONMENTAL ACTIVISTS will meet to discuss areas of concern in Wash. State, and the formation of an Earth First! chapter in their area. Good Shepherd Center, 4649 Sunnyside Ave. N., Room 223, 7pm.

AROMATHERAPY workshop, conducted by Robert Seidel. Information on the uses of "essential oils;" exploration of various plants and the essences they yield; discussion of mystical and medical uses. The Herbalist, 6500-20th NE, 7-9:30 p.m. Fee: \$17.50. 523-2600.

MONDAY - 18

"A DIFFERENT IMAGE," directed by Alile Sharon Larkin, USA (a discussion with Larkin will follow); with "Diary of an African Nun," dir. by Julia Dash, USA 1977. See "Feminist Film Series" in ON-GOING.

"THE GREEN WALL" (Peru 1970). Directed by Armando Robles Godoy, this film is the story of a young family that decides to escape the pressures of life in Lima for life in the overgrown Peruvian jungle—the green wall. (See "Hispanic Heritage" in ON-GOING)

"NEWS FROM HOME," dir. by Chantal Ackerman, Belgium 1977. See "Feminist Film Series" in ON-GOING.

APRIL FIRST

It's **CORPORATE FOOLS DAY** with a Warchest Tour of Seattle's Financial District. Learn the lowdown on corporate and banking institutions that supply war materiel around the world. Let the corps know what you think! Meet 12 noon at SeaFirst head office plaza, 4th and Spring

★ NOTICE ★

From time to time you may notice some event missing from the Passage Calendar that you thought should have appeared there. There are reasons for this...

Some groups don't send us mailings of their events (or do so inconsistently). Problem is, we don't have a large enough staff at present to put the necessary extra effort into outreach. And often we receive material too late to get it in.

You can help, by sending in information on events you think should get into the Passage Calendar. Or call in and leave the information on our message machine. Remember that Calendar entries must be in by the 20th of the month preceding the event (i.e., March 20th is the deadline for the April issue Calendar).

Also, you may have picked up on mistakes in the Calendar (not to mention elsewhere in the paper). Sometimes this is due to material not being adequately re-checked. Sometimes it's a matter of insufficient communication between the people who compile, typeset and lay out the Calendar. Here again, more people working on production would lighten the work load and improve the organization of information.

Get the hint? We could really use a few more warm, breathing entities working on the Passage, to ensure the high standards to which we aspire. There's no money in it, of course, but there is something more valuable: the satisfaction of helping to maintain a source of alternative news and opinion in the Pacific Northwest.

Interested? Call the NWP at 323-0354 and leave us a message. We'll get back to you ASAP.

TUESDAY-5

MOISTURE PROBLEMS and Weeping Windows. How to reduce excess moisture in the home. Seattle Public Library Auditorium, 5th & Madison, noon—1 p.m. Free.

SOLAR WATER HEATING: Passive Systems. Batch and thermosiphon systems. Kirkland Public Library, 406 Kirkland Ave., Kirkland, 7-8:30 p.m. Free.

SEYMOUR HERSH Pulitzer Prize-winning journalist, begins his series of investigative reports on "Frontline." Due to the sensitive nature of the investigation, its subject will not be revealed until the date of air. Tuesdays, KCTS/channel 9, 9:00 p.m.

"RAINBOW SERPENT," France 1983, with "Drifting," Israel 1983. Part of International Gay Premiere Series, through tomorrow at the Neptune Theater, NE 45th and Brooklyn NE. "Serpent," 5:40 and 9:10 p.m., "Drifting," 7:30 p.m.

"PRECIOUS LEGACY," a film about Jewish artwork, religious objects, etc., stolen by the Nazis and now housed in the State Jewish Museum in Prague. KCTS/ch. 9, 10:30 p.m.

TUESDAY - 12

"IN THE KINGDOM OF THE DOLPHINS" shows the unique rapport developed between a school of free-swimming dolphins and a group of marine scientists. KCTS/channel 9, 8:04 p.m.

CANTO general meeting. 911 E. Pine St., 7:30 p.m.

ANNOUNCEMENTS

THE DIRECTOR'S FESTIVAL, now in its fourth year, is an annual event which provides a director with complete artistic freedom and a professional environment in which to present his/her work. Applications are now available at the New City Theater, 1634-11th Ave. Deadline for proposal submission is Friday, March 8; all proposals accepted. Performances begin April 3 and run through the month. For further information call Gina Griffin, Festival Coordinator, 323-6800.

"SOMOS HERMANAS: EMBRACING OUR SISTERS IN SOLIDARITY"—the first West Coast Conference on Women in Central America—will be held on International Women's Day weekend, March 9-10, from 9 a.m.—5:30 p.m., at Mission High School, 3750-18th St. in San Francisco. There will be keynote speakers, panels and workshops with women activists from all over the West Coast as well as representatives from the women's organizations of Nicaragua and El Salvador. There will also be a cultural event Saturday evening, with music and readings. The conference and cultural event are sponsored by Somos Hermanas (a multi-

racial national delegation of women activists recently returned from Nicaragua), the Alliance Against Women's Oppression, and the San Francisco Women's Centers. Registration fee is \$25. Write to AAWO, The Women's Building, 3543-18th St., San Francisco, CA 94110; or call Linda Roman, (415) 532-0925.

ALASKA NATIVES CLAIM SETTLEMENT. Alaska Natives living in Seattle, and other interested parties, are invited to testify about the outcome of the Alaska Native Claims Settlement Act of 1971 (ANCSA). This will be the final community hearing of the Alaska Native Review Commission. The concern is that the corporate model established by the ANCSA is a risky way to hold traditional lands, and is alien to traditional Native cultures and values. Inuit and other Native peoples formed the Alaska Native Review Commission to clarify the land claims issues. Hearings will be held at the VFW Hall, 2812 NW Market (Ballard), Friday, March 8 10 a.m.—5 p.m. and 7:30 p.m.—10 p.m.; and Saturday, March 9, 10 a.m.—5 p.m. Local contact no.: 282-4090.

Seattle: Do You Know Where O

Downtown Seattle
Corporations
INDUSTRIES

Rockwell
Boeing
General Electric
IBM
Burlington Northern
Exxon
Standard Oil
SOCAL
ITT
BANKS
Citicorp
Bankamerica
Seafirst
Barclay's
**NEAR
DOWNTOWN**
General Motors
Westinghouse

 South Africa


- * S. African investor Chase Manhattan is a financier of Boeing projects. Two other investors in S. Africa--Caterpillar Tractor and Socal--have the chairs of their boards on Boeing's board. Socal also has four additional directors on Boeing's board.
- * Boeing supplies planes for the S. Af. gov't's commercial airlines (S Africa Airways).
- * One-third of IBM's business in S. Af. is with the S. Af. gov't, including the supply of computers for S. Africa's mandatory identification system for blacks, thus streamlining the gov't's arrest of 300,000 blacks annually for not carrying the ID.
- * Exxon, Caltex and Mobil (four outlets in Puget Sound); supply 44% of S. Africa's oil.
- * Socal invests \$135 million in S. Africa. Its subsidiary, Caltex, also is a S. Africa investor.

- * Citicorp's S. African investment is large enough to make it undaunted by the withdrawal of \$100 million in church accounts alone in protest of the investment. Its board of directors includes the chair of Socal's board.

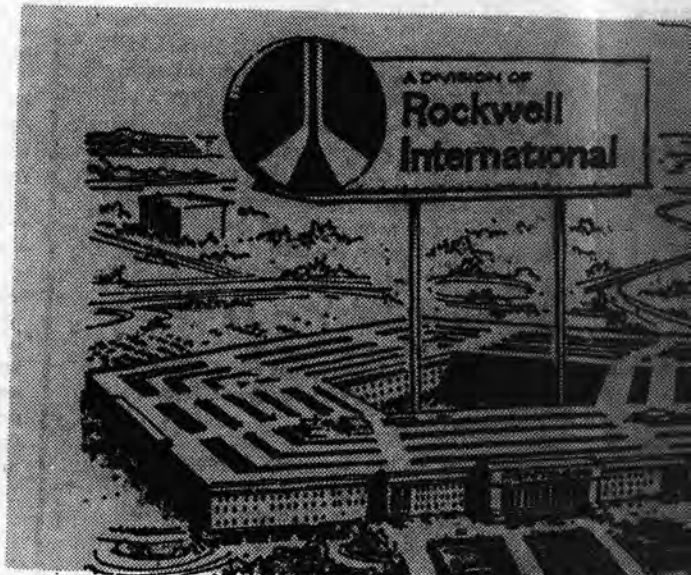
- * Barclay is one of 350 U.S. companies that get black labor in S. Africa for a tenth of what they'd have to pay whites.

 Latin America

- * On Boeing's board of directors sits one of the directors of the DuPont Company, which outfitted Cessna planes with guns and bombs to supply air power to the Honduran contras in a secret project funded by the CIA.
- * Exxon and IBM both took huge profits from Nicaraguan resources and labor under Somoza. Exxon is one of the 15 largest U.S. companies in Central America; it now has operations in all six countries there: Nicaragua, El Salvador, Guatemala, Honduras, Costa Rica and Panama.
- * Socal is one of the 15 largest U.S. companies in C. America; has operations in all six C. American countries.
- * ITT recently closed two plants in the U.S. to open one in El Salvador. ITT engineered the '73 coup that overthrew Chile's democratically elected President Allende, with the assistance of Nixon, Kissinger and the U.S. National Security Council.
- * Citicorp is one of the 15 largest U.S. companies in C. America, along with Coca Cola, Texaco, Dole, Borden, Nabisco, United Brands and others listed in this column. Citicorp has operations in all six C. American countries.

 Nukes and More

- * Rockwell is the BIGGEST nuclear weapons contractor in the world. It makes preparations for limited nuclear war. Runs all Hanford and Rocky Mountain plants. Builds B-1B planes (cruise missile carriers) and electronics for ICBMs.
- * Boeing is the 2nd largest nuclear weapons contractor in the world. It makes 1,500 first-strike cruise missiles. Was recently awarded \$335 million to make hardened silos. Is producing electronics for cruise-carrying B-52 aircraft and anti-submarine warfare weapons. Is principal contractor for 15 B-1B's.
- * General Electric is the 3rd largest nuclear weapons contractor in the world. It is the largest U.S. producer of nuclear power hardware.
- * IBM does research on computer operations and electronic instruments. Does Star Wars research. Does electronics for missiles and B-1B and most other Air Force and Navy planes. Builds combination helicopter and submarine. Makes computerized weapons sonar for attacking submarines.
- * Burlington Northern transports warheads from Texas to Bangor Tri-State assembly. Is connected to defense contractors Boeing, GE and Honeywell. Has former King County Prosecutor on board of directors.
- * Exxon Mines, sells and exports nuclear fuel, and makes nuclear hardware.
- * Socal was the 19th top defense contractor in 1981. Its subsidiary, Westinghouse, was the 10th largest defense contractor in 1983.



* Westinghouse is one of the two largest U.S. producers of nuclear power.

"THE NAME OF THE GAME IN THIS COUNTRY IS POWER," as unionist William Winpisinger has said of multinational corporations, "AND (THE CORPORATIONS) HAVE GOT IT." The multinationals in downtown Seattle, detailed here, are typical of multinationals all over the world, and there are as many again in Bellevue and the rest of Puget Sound.

Their power is the flip side of the profit coin, and by controlling the flow and direction of money, they make decisions which flow through and move the entire world economy. Through the 'judicious' use of profits, they modestly direct the political economy of both the U.S. government (through lobbying and quasi-legal bribes) and Third World governments (through coups, collusions, and buy-offs) to ensure a smooth flow of business as Usual.

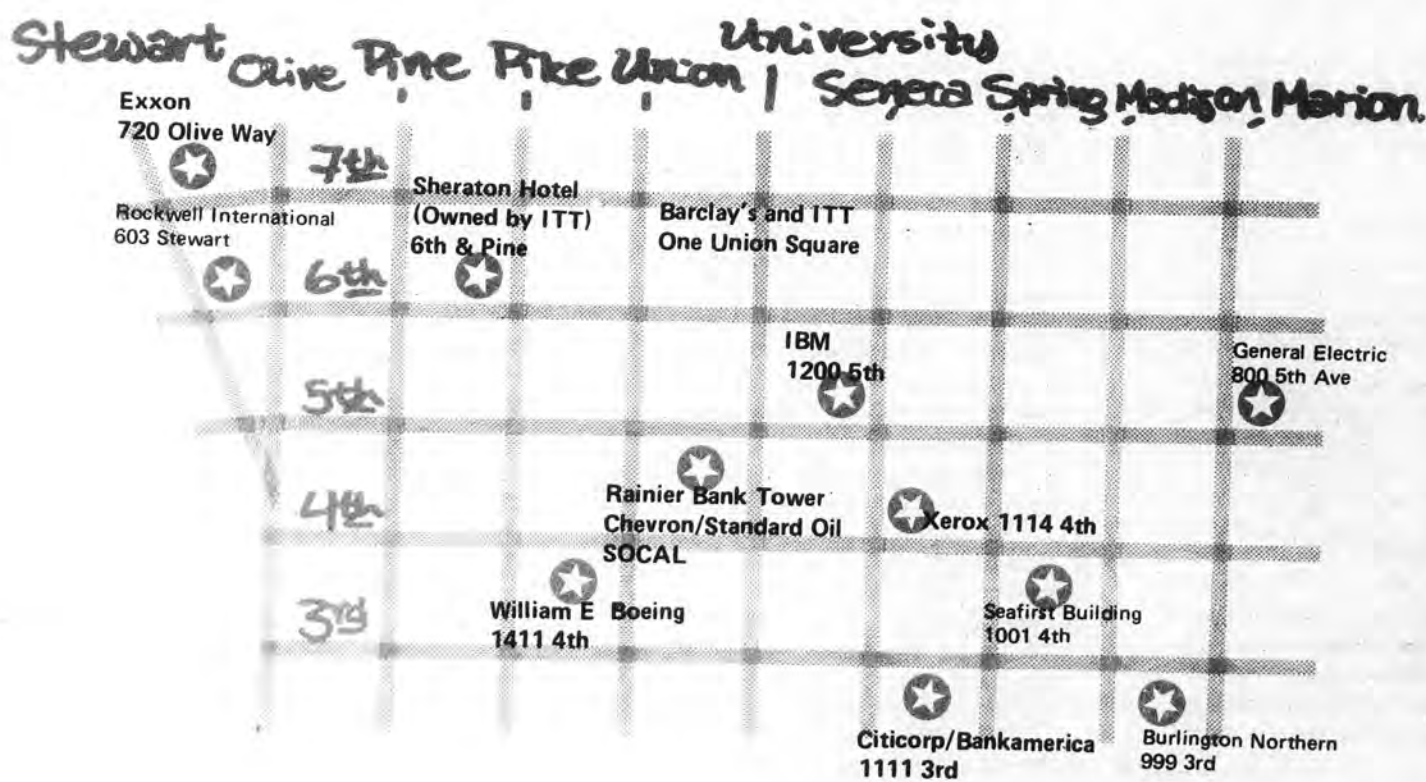
The role of government as a rather prostituted handmaiden to business is especially clear in the U.S. securities and Exchange Commission's white-wash of Seattle's Citicorp in response to Citicorp's violation of foreign exchange laws. The SEC pointed out, quite truthfully, that since the motivation was to increase profit, the action constituted 'standard business judgement.' Besides that, the SEC held, Citicorp never claimed that its officials operated with 'honesty and integrity.'

Such 'standard business judgement' among our ambassadors of democracy to the 'ignorant and illiterate' of the Third World creates a rather overwhelming perception that the day-to-day realities of capitalism destroy rather than create democracy.

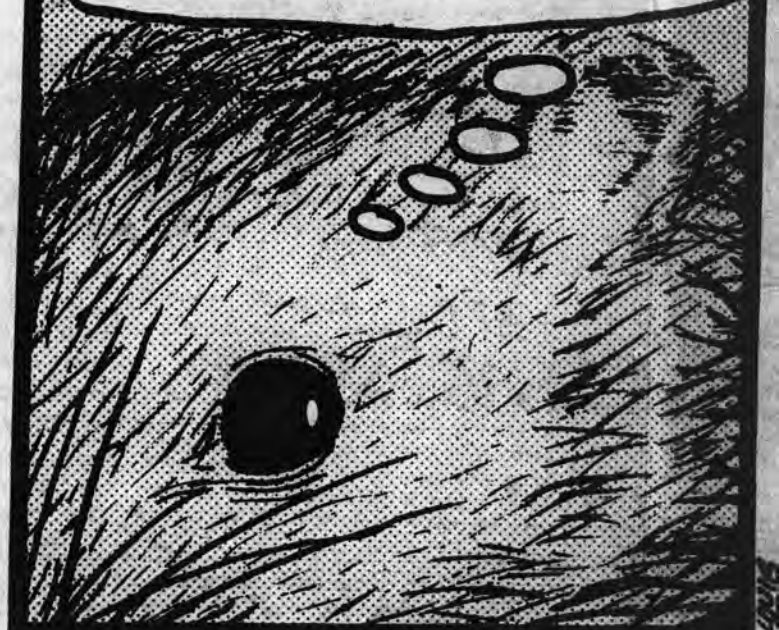
The fact that these companies are local as well as international is an augur that the repressiveness we create for other countries will eventually come home to roost here. In some ways it already has, even the pro-business Wall St. Journal called Seattle a "company town" (because of Boeing layoffs) as early as 1949.

Since corporations thrive on public apathy, no new (from us) is good news to them, while they interpret our silence as support. April First will be the day to let them know otherwise, by talking with your feet on a tour of downtown corporate Seattle. Organized by a coalition of groups, the tour will start from the SeaFirst building (see map) at 12 noon and include further information on all the companies detailed here.

—Carey Catherine



**They won't listen to reason,
They won't be bound by votes,
The governments must be stopped
from launching World War III.
No matter what it takes!**



Who Our Corporations Are?

Nukes, Nukes, and More Nukes

Boeing is the world's largest defense contractor in the world. Does Star Wars research and designs all Hanford and Rocky Flats nuclear operations. Designs and electronics for ICBM nuclear-powered attack subs.

Boeing is the world's largest defense contractor in the world. Has continuing contract to build B-52 bombers. Was recently awarded \$335 million in Star Wars contract to build nuclear warfare (command planes and super cruise-carrying B-52 and B-1B planes. Is producing principal contractor for ISBMs.

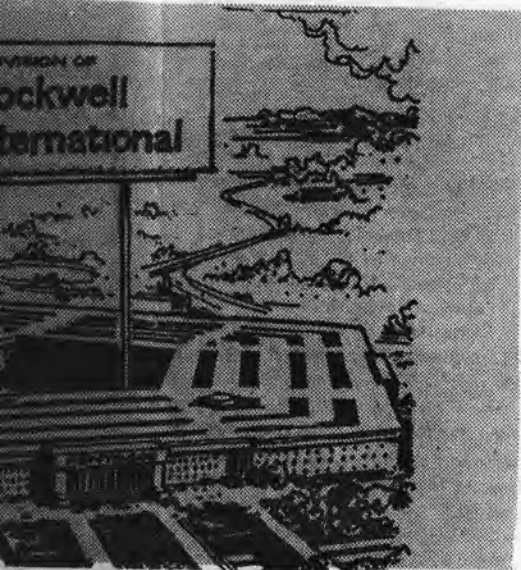
Boeing is the world's largest defense contractor in the world. Is one of the two largest defense contractors in the world.

Boeing designs and electronic instruments for limited nuclear war. Designs for missiles and B-1B and B-52 planes, as well as builds combination helicopter and surface ships for the navy. Designs sonar for attack submarines.

Boeing designs from Texas to Bangor Trident missile sub base for defense contractors Boeing, GE and Honeywell through its board of directors.

Boeing designs fuel, and makes nuclear hardware.

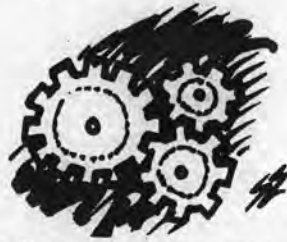
Boeing was founded in 1917. Its subsidiary, Chevron, received \$26 billion in 1981.



Boeing is one of the largest U.S. producers of nuclear power hardware.



- * Boeing is financed by Chase Manhattan, a major investor in S. Korea. A former executive of S. Korea investor General Motors is president of Boeing.



- * Social's subsidiary, Caltex, made available some \$4 billion to S. Korea president Park, notoriously corrupt.



- * Citicorp, with Zenith at 4th and University—and all others in this column—are some of the 2,000 U.S. companies provided onto S. Korea's tiny land mass, comparable in size to the state of Virginia.



- * General Motors is another company enjoying business in a country in which unions and strikes are banned, and where pollution laws are noticeably unenforced.

- * Westinghouse has sold six nuclear reactors to S. Korea, essential for the 35 or so crude bombs the S. Korean gov't. is reportedly constructing.

The Rich Get Richer...



- * Boeing uses heavily-interlocked Citicorp as its main agent for the 37 other banks it does business with. One of them, South African investor Chase Manhattan, paid NO income taxes in 1981. Boeing is one of several defense companies found to wildly overcharge the taxpayer for simple machine parts.

- * A toxic spill from one of IBM's California plants produced the largest known contamination site in the U.S. Workers in a N.Y. plant have formed a union to protest lack of grievance procedure, mandatory overtime, and no voice in working conditions.

- * Exxon was created by the Rockefeller empire; the world's largest industrial corporation. Actual income tax bracket in 1981: 1.3%. Ranks, in wealth and resource control, as the 23rd largest country in the world, more powerful than Austria, Turkey, Saudi Arabia, and 16 more of the world's 40 wealthiest countries. Made manipulating money contributions, amounting to millions, to political candidates in Italy and Canada. Has direct interlocks (on Boards of Directors) with its six leading oil competitors.

- * ITT paid NO income taxes in 1981, as did nine other multinationals in the U.S. Made a secret cartel agreement in the 1920s with AT&T to split the world market in communications equipment; still holds. Also owns Wonder Bread, Hostess Twinkies, Morton frozen foods, C&C Cola, the Sheraton Hotel, Hartford Insurance, Bobbs-Merrill books, and more...

- * Citicorp was created by the Rockefeller empire; it is the world's 2nd largest bank, and the largest U.S. bank operating outside the U.S. Trades directors on its Board of Directors with Exxon. Has direct interlocks with 100 other corporations. Paid no income taxes in 1981.

- * Bankamerica's actual income tax bracket in 1981: 3.1%. Is a Top Five Shareholder of Westinghouse, nuclear technology producer, and of Union Carbide (on Airport Way S. and in Bellevue and Tacoma).

- * Seafirst finances Boeing projects; has three Boeing directors on its Board of Directors. Was sold to Bankamerica in 1983. Got a \$42.5 million dollar tax write-off in 1984.

...ies are local as well as the repressiveness we eventually come home already has, even the called Seattle a "company offs) as early as 1949. n public apathy, no news n, while they interpret first will be the day to let ing with your feet on a Seattle. Organized by a will start from the 12 noon and include r companies detailed here. Catherine

...ason, by votes, t be stopped War III kes!

A CALL TO ACT

The threat of world war is increasingly real and pressing. The recent past has witnessed an unprecedented increase in international tension and war preparations. The great powers stand toe to toe, openly building and boasting of their increased armaments. They intervene against popular struggles around the world, while at the same time a series of confrontation points between the great powers (and their proxies) burn like fuses capable of igniting a greater conflagration.

The military forces of the major powers are equipped with nuclear weapons at all levels, making it all but certain that any global conflict would be fought with these weapons of mass destruction. Target lists to annihilate whole nations have been drawn up and are continually revised. Beyond the hundreds of millions of deaths their use would cause, lies a future scarred by global climatic, ecological, and economic effects. Worldwide, many millions more who might have escaped the immediate effects of nuclear weapons will die of starvation and disease.

In this season of peril, all the governments continue to proclaim their peaceful intents and declare global nuclear war to be unthinkable. Yet their actions (and with increasing frequency their words as well) speak differently. The major powers continuously hone their war plans with new weapons tests and ever more realistic war games. New disarmament proposals are cynically designed to elicit rejection. Jingoistic appeals to national pride abound. Military-political moves and counter-moves force the situation to ever more dangerous heights. The U.S. government stands belligerently on the front lines of these moves to war. Crisis follows crisis in a spiral that cannot go on without resulting in the gravest of consequences.

Such an extraordinary situation requires an extraordinary response. Mass opposition

and resistance to war must achieve new heights, and with the greatest urgency. Only the independent action of millions stepping onto the stage of history to resist can realistically speak to the enormity that looms before us. It is in this spirit of practical politics that we now call for a coordinated day of national action against war, a concerted day of "No Business As Usual" on April 29, 1985. A day that deliberately disrupts and shuts down as much as possible of the daily routine through which we are lurching toward global war. A day of diverse events across the country which include the activities of people of many nationalities and social backgrounds: the anti-nuclear and anti-interventionist movements, the rebellious youth, the women's movement, religious activists, immigrants and political exiles, academics, workers, those involved in the war machine itself, and others. With activities ranging from teach-ins and forums to civil disobedience and other creative forms of direct action, our joint actions will focus the attention of large sectors of society on this critical question and on the necessity to act, and will deliver a powerful message that we will not go along with the rulers down the road to World War III.

We who issue this call have taken part in many different ways in the movements against injustice, exploitation, and war. Among us we hold different political and philosophical analyses of the configurations of world power, the sources of wars through history, and the many fronts of struggle and tactics we must employ for social change. But we share the recognition that now it is time to unite to say NO. Precisely because:

*They won't listen to reason,
They won't be bound by votes,
The governments must be stopped from launching World War III,
No matter what it takes!*

Individuals' organization listed for identification purpose only

Anti-War Action Coalition (AWAC), Cleveland
Emile de Antonio, film director and writer

Karl Bissinger, anti-war activist, NY

Robert McAfee Brown, Professor of Theology and Ethics, Pacific School of Religion, Berkeley

Kate Champa, artist, resister and mother, Providence

Jack and Felice Cohen-Joppa, editors, The Nuclear Resister

Grace Copperhead, Kalirose, Ann Lewis, Cathy Hope,

Joyce Land & Carlyle Casal, of the Women's Encampment for Peace and Justice, Serrano River Plant, 1983-84

Carl Dix, Revolutionary Communist Party, Black G.I. member of the Fort Lewis 6 who served 2 years in Leavenworth for refusing to go to Vietnam

Patrick S. Diehl, Livermore Action Group staff member

Gary Floyd, singer, The Dicks

Lillian Ford and Therese Forte, Seattle Non-Violent Group

Kris Fulsaa, Northwest Passage

Teri Galvin, N.Y. Mobilization for Survival (MOBE)

John Gerassi, author, The Great Fear in Latin America, leader in the San Francisco State takeover in the 60s

Ed Gehrman, Livermore Action Group staff member

Norman Gottwald, Professor of Biblical Studies, New York Theological Seminary

Greenpeace Pacific Southwest

Robert Hernandez, member National Lawyers Guild Military and Draft Task Force, defense attorney Plowshare AVCO 8 and the Boston 18

Abbie Hoffman, activist and author

Rich Hutchinson, Disarm Now Action Group member, Chicago

C. Clark Kissinger, organized first March on Washington against Vietnam War, 1965; contributing writer, Revolutionary Worker

Sherry Klink, former regional disarmament coordinator, Greenpeace Northwest

Joel Kovel, Professor of Psychiatry, Albert Einstein College of Medicine, author of Against the State of Nuclear Terror

Sidney Lens, activist and author of The Day Before Doomsday

Francisco 'Kiko' Martinez, attorney & activist, Colorado

Erin Moore, Northwest Passage, Editorial Board

Richard Navies, Department Chairman of African-American Studies, Berkeley High School, Berkeley

William Oandasan, Senior Publication Coordinator and Editor, UCLA

Leonard Post, Litigation Director, Western States Legal Foundation, member Legal Collectives of Livermore Action Group and Abalone Alliance

Tim Quinn, Trident Nein Plowshares, anarchist, member Lyander Spooner Society

Steve Rabinowitz, Libertarian Workers Group, N.Y. MOBE

Diana Russell, author, Rape in Marriage

Ben Sasway, draft resister

Laurel Sercombe, Northwest Nuclear Xchange board member

Jim Squatter, organizer of Democratic and Republican War Chest Tours

Silence One Silo and Species Life House, Missoula, MT

Squatters Anonymous, San Francisco

Alan Thompson, Rock Against Reagan Tour, San Francisco

Bob Townley, Coalition for a Nuclear Free Harbor, N.Y. MOBE

George W. Webber, Prof. of Urban Ministry, New York Theological Seminary

Len Weinglass, attorney

Geoff Yippiel, Abalone Alliance, People's Law School, San Francisco

Joe Zone, organizer, Republican War Chest Tour

8 Democratic War Chest Tourists

and 3 Republican War Chest Tourists

To sign this call, to contribute urgently needed funds, and for information about participating, write:
No Business As Usual
3309 1/2 Mission St. #127, San Francisco, CA 94110
Phone (415) 550-8506

THURSDAY - 7

"CELEBRATION OF WOMEN'S HISTORY." Co-sponsored by the Museum of History and Industry and the Women's History and Cultural Center. McEachern Auditorium and Thomas McCurdy Room, 2161 E. Hamlin, 5:30-8:30 p.m. Free. 324-1126

KIDSPACE PUBLIC HEARINGS. The six KidsPlace Action Agenda Task Forces will take testimony at a public hearing to help develop five-year goals to improve Seattle as a place for children and families. Please attend and provide some input. Pacific Arts Center, Seattle Center (near 2nd Ave. N and Thomas), 7-9:30 p.m. 625-2551 or 382-5013.

"THE DINNER PARTY" SLIDESHOW. Barbara Dunbar-Burke will show slides of Judy Chicago's art exhibit, "The Dinner Party." SCCC, Room BE4137, 7:00 p.m. (See "Int. Women's Day" in ON-GOING)

UNITED INDIANS OF ALL TRIBES Open House, at all United Indians program locations: Daybreak Star Arts Center, Discovery Park; 1945 Yale Place E.; 1308-2nd Ave.; and 607 First Ave., from noon to 5 p.m. This is the first in a series of events through Friday and Saturday to commemorate the March 8, 1970 invasion and occupation of Ft. Lawton—now Discovery Park—that established the United Indians of All Tribes Foundation. (see entries on 3/8, 3/9, 3/22.) 285-4425.

THURSDAY - 21

HOUSING CHOICES FOR THE ELDERLY: a seminar presented by the Long-Term Care Subcommittee of the Seattle-King County Advisory Council on Aging. At the Auditorium of the Seattle Public Library, 1000-4th Ave., 9:30 a.m.-12:30 p.m. 625-4711

"PARLOR GAMES" OR "TENNIS ANY-DNE?"—a comedy written by Muuzze, a local playwright and presented by the Front Room Theater Guild. Today through Saturday at the Lincoln Arts Center, 66 Bell St., 8 p.m. Tickets, \$6, are on sale at Red & Black Books and the Chambered Nautilus. 322-2210

RADICAL WOMEN, a socialist feminist organization, meets at Freeway Hall, 3815-5th Ave. NE. Dinner is served at 6:30 p.m., meeting starts at 7:30 p.m. For childcare or transportation, call 632-1815 or 632-7449.

MORE ON GOING

ALTERED IMAGES: Photographs by Joyce Neimanas, Susan Rankaitis, and Kathy Fridstein. SAMP, through 3/31.

JODY ISAACSON woodcut assemblages and prints will be on display at Cunningham Gallery, Women's Information Center, on the U.W. campus. Mon-Fri, 9-6 p.m. Exhibit closes March 22.

(SAMP = Seattle Art Museum Pavilion, Seattle Center. 447-4710.)

FILM

HISPANIC HERITAGE. This series, presented by the Student Programs Board of Seattle Central Community College, began in January, but only recently came to our attention. The films run on Mondays (through the 18th) at SCCC, Broadway & E. Pine, Room BE1110 at 2 p.m. and at 7 p.m. Admission is \$2.50 for the general public, \$.50 for SCCC students and staff, and senior citizens. See Calendar entries for titles. For further information, call Herman Gilman, 587-4054.

FIRST ANNUAL FEMINIST FILM SERIES. Presented by the Women's information center, University of Washington. The films are shown Mondays at the HUB Auditorium, U.W. campus, at 7:30 p.m. Tickets, \$4. Series ticket, \$15 (the series started 2/25). These films are being shown in Seattle for the first time. See Calendar entries for titles. 545-1090.

FRIDAY - 1

"A BABILNGEK EL MORMEI, A LETTER HOME." A locally-produced documentary on the Micronesia republic of Palau and the question of abandoning the world's only nuclear-free constitution. Produced by Origami Productions, in cooperation with the Northwest Network for a Nuclear Free and Independent Pacific; proceeds to benefit the work of the Network. 93 Pike St., Suite 307, 7:00 p.m. \$5. 343-7888.

TOSHI REAGAN, black singer/musician/songwriter from Washington, D.C., performs at the Museum of History & Industry, 2161 E. Hamlin, 8 p.m. Tickets \$5 in advance, \$6 at the door. 322-9247, 632-6038.

A WOMEN'S SHABBAT POTLUCK and Planning Session for an all-day workshop on Jewish Feminism. 820 NE 59th, 6:30 p.m. For more info, call 522-0955 or 524-1950.

PACIFIC NORTHWEST HISTORY '85. A conference on regional history, presented by Pacific Northwest Historians Guild, Friday and Saturday. At today's session, staff members of the National Archives—Seattle Branch will conduct an orientation to materials available to the researchers at the regional facility. 6125 Sandpoint Way NE, 1-4:30 p.m. Registration fee, \$4 (See also 3/2).

FRIDAY - 8

"THE ROLE OF WOMEN IN EL SALVADOR" is the title of a talk given by Mireya Lucero, International Representative in Nicaragua of AMES (the Women's Association of El Salvador). The program will also feature a short film, "For a woman in El Salvador Speaking," the story of a disappeared Salvadoran mother, and a performance by the Seattle Women's Ensemble. This is a benefit for Friends of AMES' Children to Children Campaign, to assist the Luz Dilian Childcare Center for Salvadoran refugee children in Managua as well as centers in the liberated zones of El Salvador. The program will be bi-lingual; childcare will be provided. Central Lutheran Church, 1710-11th Ave., 7:30 p.m. Donation, \$4, or \$2-3 for people on low or fixed income. 329-0922

OCCUPATION OF FT. LAWTON: Fifteenth Anniversary re-enactment by United Indians of All Tribes. There will be a symbolic, police-escorted motorcade up 4th Ave. during the noon hour, on to Daybreak Star Center. Beginning at 1 p.m. there will be commemoration ceremonies followed a free salmon and buffalo bake. (See 3/7 for more info, and also events on Saturday, 3/8)

GIRL TALK will play at the East Room of the HUB, U.W. campus, 9:30 p.m.

THE RIGHTEOUS MOTHERS and the Total Experience Choir perform in the HUB Auditorium, U.W. campus, 8 p.m. 545-1090

FRIDAY - 15

"IDES OF MARCH RALLY." Protest PL 93-531 which forces relocation of 14,000 Navajo and Hopi Indians. Noon-1:30 p.m. at the Federal Building, 2nd and Marion.

"MIKO AND HIS WORLD." A performance by Polish mime Bronislaw Machalski. Broadway Performance Hall, Broadway & E. Pine, thru Saturday, 8 p.m. Tickets: \$8.50/adults, \$7.50/students and seniors, \$6/groups of ten or more. 587-4166

FRIDAY - 22

SPRING EQUINOX DANCE with music by Sundance. A benefit for Big Mountain. HUB Ballroom, U.W. campus, 8 p.m.

UNITED INDIANS OF ALL TRIBES 15th Anniversary banquet, at the Sheraton Hotel, 6th & Pike, 6:30-10:00 p.m. (see related items 3/7, 8, 9)

KODO Demon Drummers and Dancers from Japan; through Saturday at Meany Theater, U.W. campus, 8 p.m. Student discount tickets, \$7 and \$6. 543-4880

CONTRA AND SQUARE DANCE, sponsored by the Lincoln Arts Association; with guest caller Jim Rymysz and music by the Continental Defters.

SATURDAY - 2

PACIFIC NORTHWEST HISTORY '85, second session (see 3/1). Topics are: "Nineteenth Century Northwesters;" "Two Women of Principle," including a documentary film on Anna Louise Strong; "Northwest Lands and National Needs;" and "Making the Past Popular." Museum of History and Industry, 2161 E Hamlin, 9-10:45 a.m. and 1:30-3:15 p.m., with registration at 8:30 a.m. For further info or reservations, call 323-8952.

HANDS-ON VIDEO PRODUCTION workshop with Alan Lande. FPMP (see On-Going), 1-5 p.m. Cost \$25.

BACKBONE READING. A poetry reading by authors on Backbone Women's Literary Journal; at the Douglas-Truth Library, 23rd & Yesler, 2-4 p.m. For further info, call 632-6283.

SATURDAY - 9

WOMEN'S INTERNATIONAL LEAGUE for Peace and Freedom, Seattle Branch, celebrates its 70th anniversary at a banquet. Stephanie Coontz will discuss "The Myth of the Right-Wing Mandate." Libby Frank will present "An International Perspective." No-host cocktails at 6 p.m., dinner at 7 p.m. Advance registration only, \$20. 523-3685

INTERNATIONAL WOMEN'S DAY Political and Cultural Celebration. Speak out on international women's issues; open mike for your music, poetry, and ideas. Entertainment and food from around the world. Langston Hughes Cultural Center, 104-17th Ave. S., noon-4 p.m. For more info: 725-6077.

KATE WOLF & GINNY REILLY in concert. An IWD celebration sponsored by the Northwest Indian Women's Circle; a benefit to send local Native American representatives to the International Women's Conference to be held in Nairobi, Kenya, this summer. Museum of History and Industry, 2161 E. Hamlin, 7 p.m. \$7. 774-6487, 597-6384 (Tacoma).

INDIAN ART MART and salmon bake; a public market for Indian artists to display and sell their authentic Indian arts and crafts. Daybreak Star Center, Discovery Park, 10 a.m.-4 p.m. Admission is free, salmon bake \$7. 285-4425

POWWOW in honor of United Indians' 15th Anniversary. Indian Heritage High School, 5950 Delridge Way SW, 7:30-11:30 p.m.

"POETRY OF CENTRAL & SOUTH AMERICA." Reading: Tomorrow Triumphant; John Gilbert and Reuben Sierra. Little Theater, Shoreline Community College, 16101 Greenwood Ave. N., 8:00 p.m. \$4; students \$3. 546-4101

SATURDAY - 16

REV. NORMAN BENT is a Miskito Indian and a native of the Atlantic Coast of Nicaragua. He is President of the Nicaraguan Synod of the Moravian Church, and President of the Nicaraguan Secretariat of Servicio Paz y Justicia en America Latina, a Latin America-wide network of groups active in non-violent struggle for peace and justice. Rev. Bent will speak at a public event this evening. For more information, call Esperanza Estevis at 329-2974.

A FESTIVAL OF KABUKI DANCE. A rousing program of folk dances, drums, and other aspects of festival life in traditional Japan. Nippon Kan Theater, 628 S. Washington, 7:30 p.m. Gen. adm., \$5; students and seniors, \$3 (but over 75, no charge). 624-8800

SATURDAY - 23

CRIS WILLIAMSON, Tret Fure, Teresa Trull and Barbara Higbie in concert at the Moore Theater, 2nd & Virginia, 8:00 p.m. Tickets, \$9 and \$11. The show will be signed for the hearing impaired, and childcare will be available. 324-1878

RUMMAGE SALE & raffle, to benefit the Native people of Big Mountain in Arizona (see further info elsewhere in this issue). Woodland Park Presbyterian Church, 225 N. 70th St., 9:30-5:30 p.m. (Through Sunday—see 3/24)

SUNDAY - 3

SANCTUARY. John Gilbert and Yvonne Yarbro-Bejarano, from the U.W. Romance Language Dept., will read Central American poets. Charlie Murphy and Jamie Sieber will play Central American music. A benefit for the sanctuary churches and Central American refugees. Piggott Auditorium, Seattle U. campus, 2-4 p.m. \$5 donation. Tickets available through St. Joseph's Church, 324-2522, and ASUW, 626-6815, and at the door.

CARLA BLEY, singer, keyboardist and bandleader, in concert; part of the Composers' and Improvisors' Orchestra concert series. Includes the world premiere of a new work composed especially for the C.I.O. Broadway Performance Hall, Broadway and E. Pine, 8 p.m. Gen. admission, \$7.50; students and seniors, \$5. 587-3806

IRIDODOLOGY AND HERBS; a workshop conducted by Tierney P. Salter. Analyzing the iris of the eye in order to determine the inherent strengths and weaknesses in a person's body; and discussion of herbal formulations that will build and strengthen these areas. (Second part of workshop is next Sunday.) At The Herbalist, 6500-20th NE, 7-9:30 p.m. Fee: \$40. 523-2600

JAPANESE ART & CULTURE. Three films: "From the Asian Continent—Chinese Characters and Buddhism in Japan," "Heritage of Stone Arts," and "The Miracle at Tsobosaka Temple," a one-act play performed by the Yuki puppet troupe. (Also see 3/10.) Seattle Art Museum auditorium at Volunteer Park. 9 p.m. (Admission to the Museum is waived from noon to 1 p.m.) 447-4710

"EXOTIC POETRY & STRANGE MOVES" a multi-media performance by Patrick McCabe; a presentation of Red Sky Poetry Theater, with open mike. The Five-O Tavern, 507-15th Ave. E., 7 p.m. \$2 donation. 525-7947

"KOYAANISOATSU." No dialogue, narration or "plot;" but incredible cinematography, plus the music of Philip Glass, makes a point about modern, urban, technocratic life. KCTS/channel 9, 10 p.m.

SUNDAY - 10

Iridology and Herbs. Second session of workshop (see 3/3).

PROTEST at Seattle's South African Consulate in commemoration of Harriet Tubman (March 10 is the 54th anniversary of her death) and in honor of International Women's Day (3/8). Organized by members of the Seattle Coalition Against Apartheid, Radical Women, and others. For more info, call 632-1815 or 722-3725 (eve's).

SUNDAY - 24

Rummage sale & raffle to benefit Big Mountain (began yesterday, but today it runs from noon to 6 p.m.).



SNAG: History Will Bear Us Out

by Rich Wood

The history of social movements in the U.S. shows that concerted mass protest, often involving the violation of law, is (the) critical element in creating social change. The more directly this protest interferes with or alters the conditions which cause it, the more effective it is. In the major progressive movements of this century: labor, feminist, civil rights, anti-war, lesbian-gay, and environmentalist, the most rapid mobilization and the most significant accomplishments correspond directly to the use of sustained public confrontation.

Dramatic, symbolic protest leading to effective direct action, free of violence, can galvanize the support of communities, introduce controversial issues into judicial and legislative institutions, and force concessions from authorities and the media, who so often cover-up or ignore events and questions which threaten their own interests.

Industrial workers in the 1930s won the right to bargain collectively with employers only after shutting down mills and plants and occupying them. Milder forms of petition, legislative efforts, and strikes proved ineffective until the property and social control of industry bosses were directly challenged. In Wyhl, West Germany in the mid-1970s, several thousand citizens occupied a future nuclear power construction site for eighteen months until the plans for development were cancelled. Native Americans on Meares Island, British Columbia and at Big Mountain, in Arizona are currently resisting logging,



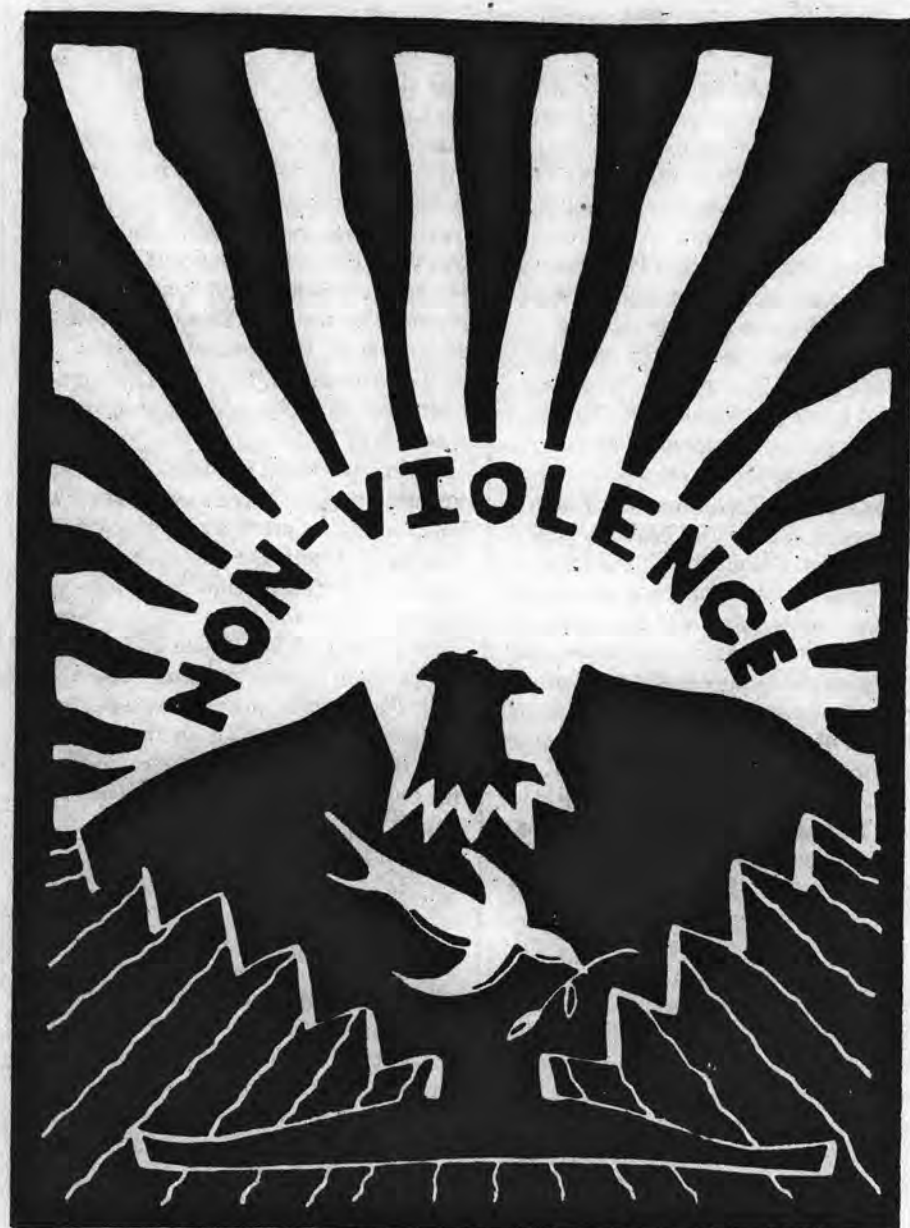
SNAG has helped organize similar actions in Tacoma, to protest American military intervention by Ft. Lewis troops in Grenada and Central America, and at Bangor, where 400 people temporarily stopped the White Train's shipment of 144 thermo-nuclear warheads into the Trident Base.

With varying degrees of political experience and diverse backgrounds, we share a commitment of radical action to stop war, nuclear technology, and intervention in the Third World. While we do peace work primarily, it is clear to us that a variety of urgent issues demand the attention and commitment of activist organizations. The right to legal abortion, gay rights legislation, and nuclear-free zone initiatives are all essential steps in humanizing our culture and consolidating our political power. Nevertheless, it is important that our efforts at institutional fine-tuning do not short-circuit our potential for fundamental, structural change.

The long-range objective of SNAG will continue to be the fostering of a nonviolent mass movement to transform the hyper-industrial patriarchy and to cultivate instead a decentralized "common-wealth," peacefully cooperating with its neighbors, and in harmony with the natural world. To these ends, SNAG works with several local and national coalitions: the Mobilization for Survival, the April 20th Coalition for multi-issue actions this spring, the Central American Network and Pledge of Resistance, the Coalition on South Africa, and the weekly defense of Seattle abortion clinics.

In addition, SNAG helped organize the Northwest Direct Action Network, which includes groups from Vancouver and Vancouver Island, B.C., Bellingham, Tacoma, Portland, Eugene, and Ashland, Oregon. The Network plans a peace camp and week-long CD at the Hanford Nuclear Complex during the Hiroshima-Nagasaki week, August 4-10. (SNAG's latest action, as we go to press, was to participate in a spontaneous coalition which temporarily halted Burlington Northern's transportation of nuclear warheads on their way through Vancouver, WA to the Bangor Navy base, to be loaded onto Trident missiles aboard nuclear-powered submarines.)

We recognize and appreciate many perspectives in our strategy and tactics: radical feminist, Native American, pacifist, anarchist, Marxist, the West German Greens, deep ecology, and the Talking Heads. In celebration of our lives and our movement, we share a deep love of the Earth, the spirits, and each other. Join us!



uranium mining, and forced relocation through nonviolent blockades and non-cooperation with workers and government officials.

The risks in direct action strategies should not be minimized, however. Without sufficient groundwork and support, activists who violate social norms and heighten tensions between opposing interest groups may find themselves isolated and held responsible for polarization and stalemate by conservative allies. Violence by the police, other militia, or militants of the right and left is the greatest danger, yet the courage to confront hostility for an end to war or to protect basic human rights often propels non-violent resistance to the forefront of national debate (e.g. Gandhi's campaigns, and the civil rights movement).

The local campaign to prevent construction of the Trident Nuclear Submarine Base highlights another major difficulty: years of effort and long jail terms do not necessarily bring immediate results, or enough to satisfy those undergoing the hardships required. Such is the challenge of taking on the Pentagon and contending with a workforce dependent on military contracts for their livelihood.

During the Euromissile protests in 1983, a group of Seattle activists sought to renew the local tradition of direct action by nonviolently blockading Boeing's cruise missile workers at the main entrance of the Boeing Space Center in Kent. Choosing the name, the Seattle Nonviolent Action Group, we climbed the corporate ladder to Boeing's Headquarters in April, '84 for a "Citizens' Arrest" of the Board of Directors for violations of international law.

Oddly enough, we and another SNAG group from Vancouver, B.C. (Sunday Night Action Group) wound up in the King County Jail for criminal trespass. Boeing, meanwhile, continues its nuclear weapons production (second in nuclear weapons contracts nationally), conducts space weapons research, and amasses profits without taxes, supplying airplanes for South Africa and Central American reconnaissance missions. SNAG will pay Boeing a few more visits in 1985.

WE STAND EACH ONE
for Jeremy Rifkin

We stand each one
in the path of a phenomenal wind
and we are that wind.
The ego in the Venetian glass mirror
cries out, "Touch me! Love me!
We have lost our original faces.
When the glass shatters the wind,
lightning hits the transformers,
spewing terror and poisons.
Ambulances scream through
the streets
bearing the bandage of dreams
and the iodine of dreams.
Come, it is time to join hands
in the trampled grasses.

-William Witherup

Bushmen Expelled from Homeland

NAMIBIA: Bushmen Displaced by Park
South African officials are planning to force Namibian Bushmen off most of their remaining homelands in north-eastern Namibia in order to create a huge Safari-Park to attract tourists from Europe and the U.S.

The Bushmen, or San people, are the original inhabitants of southern Africa and have lived there for thousands of years. The 30,000 San in Namibia, the largest remaining group of Bushmen in Southern Africa, are hunters and gatherers and depend on game, berries and roots for their livelihood. The 12,000 square kilometer eastern part of their homeland is mostly steppe and supports a wide variety of animals. Hence its attraction for foreign sightseers. The San will be forced into the much smaller, western portion of their homeland, which is a bleak, empty desert devoid of game.

Anthropologists are forecasting the extinction of the San, many of whom have already been forced to give up their nomadic lifestyle and settle in rural slums next to army or police outposts, where they live off garbage and handouts. San, who are forced out of their way of life have an extremely high rate of alcoholism and a life expectancy about half that of whites.

Several thousand of the more fortunate work for a monthly wage of three to five dollars on the giant farms of Namibia. The landowners say that the San have an uncanny ability to control herds of thousands, even tens of thousands, of sheep and cattle. They claim that a single man can effortlessly drive a hundred cows into an enclosure for milking using only whistles and nasal clucking sounds.

White landowners aren't the only ones to have found ways to exploit the talents of the San. Several years ago, the government of Botswana, the home of several groups of San, attempted to harness their superlative long-distance running abilities for the Olympic games. The attempt failed because the San thought it silly that anyone should run along distance without having some prey to chase. They also found running shoes painful.

The San's latest and most dangerous exploiter, however, is the South

African military. The South Africans use the San for their tracking and wilderness skills in their war of aggression against the Southwest Africa People's Organization (SWAPO). The South Africans praise the San for their keen sensitivity to danger and their ability to spot the tiniest thing out of place on a sandy path or slope where land mines might be buried. The South Africans claim that without the use of maps or compass, the San have consistently led them into the rear flanks of groups of SWAPO fighters.

As many as 2,000 San now serve as scouts in the South African army and they are paid around \$500 a month—a fortune for a San. But they are despised as traitors by SWAPO, and they have placed the rest of the San in jeopardy of possible reprisals from SWAPO.

Meanwhile, South Africa has decided to go ahead with evaluation and exploratory drilling on a sizable gas field 75 miles off the coast of Namibia. In December, Pretoria approved a complete "appraisal" of the field, meaning the government is willing to shell out the \$30 to \$40 million necessary to test drill for confirmation of the field's potential. A decision to proceed with the appraisal signals the further entrenchment of the South African presence in Namibia, in spite of ongoing diplomatic discussions about a settlement.

On the military front, the South Africans in January staged a large training exercise in northern Namibia, the first in the area since last February. At that time South Africa agreed to withdraw its forces from Angola, which they invaded in pursuit of SWAPO guerrillas and in support of UNITA, an Angolan rebel movement.

Charging continued border violations by SWAPO, South Africa has refused to complete its pullout and had maintained a sizable battle group at the southern Angolan town of Oshakati.

In an on-the-scene report on the military exercise, code-named "Iron Fist," the London Daily Telegraph said on January 19 that "most senior officers accept that sooner or later they will again have to deploy deep into Angola."

Sources: *Der Spiegel, Africa News*

MEXICO: Labor Leaders, Opposition Want U.S. Ambassador Out

Pro-government labor leaders and two opposition parties last month called for the expulsion of U.S. ambassador John Gavin, whom they accused of interfering in domestic matters and making offensive statements about Mexico.

Mateo de Regil, president of the 11 million-member Congress of Labor, as well as legislators of the opposition Socialist Popular Party (PPS) and the Unified Socialist Party of Mexico (PSUM), demanded that the government expel Gavin, a former film actor and close friend of President Reagan.

The U.S. ambassador has become an increasingly controversial figure recently, primarily because of his alleged links with the right-wing National Action Party (PAN), the main opposition group.

Some leaders of the ruling institutional Revolutionary Party (PRI) are angered by what they see as too close relations between PAN and the Republican Party. They maintain that Gavin holds too many meetings with PAN leaders and is thus interfering in Mexican politics.

The protests followed a speech Gavin gave January 30 before the U.S. Chamber of Commerce in Mexico, in which he reportedly scoffed at Mexican press reports predicting that he will be removed from his post.

Reports that the U.S. ambassador acted out a telephone call from President Reagan asking him to remain in Mexico, before an audience of smiling U.S. business executives, have reactivated hostility toward Gavin in political and trade union circles.

Source: *Interpress*



ARUBA: Exxon Bids Farewell

The 70,000 people on the tiny Caribbean island of Aruba are in a panic after an announcement by Exxon in January that it plans to close the huge oil refinery that has existed on the island for 60 years. Aruba is part of the Netherland Antilles and is located off the northern coast of Venezuela.

The refinery is virtually the only source of employment on the island, which possesses few natural resources and lacks even the most elementary traces of development in its economy or its backward agriculture.

Estimates by Caribbean economists indicate that at least 40 percent of Aruba's population depends directly on the refinery and virtually everyone else depends on it indirectly.

The hopes generated 60 years ago when the refinery was built, and the fact that it provided jobs not only for people of Aruba, but also of other islands, acted as a key brake on the development of other branches of the economy, including tourism.

For various reasons, such as production cutbacks by Venezuela (the source of the refinery's oil), Exxon has lost interest in the refinery and has decided to close it down in spite of the fact that the closure means total ruin for the island's fragile economy and severe food shortages, if not starvation for the people who must import virtually all of their food with money earned from the refinery.

Source: *Granma*

Big Mountain

Support Persecuted People

Big Mountain, located in northeastern Arizona, is the ancestral homeland of the independent Dine nation. (Dine is the Navajo word for "the people".) A 3,000-square-mile area is the ongoing site of a forced relocation of approximately 14,000 Navajo and Hopi people. These people are required, by Public Law 93-531, to relocate by July 1986 or they will be forcibly removed from their sacred land. The 1974 Navajo-Hopi Land Settlement Act (PL 93-531) was passed by Congress as a result of heavy lobbying efforts on the part of Kerr-McGee (remember Karen Silkwood?), Exxon and Peabody Coal Corporation. Relocation of the Dine means giant profits for the multi-national corporations, who've already begun environmentally destructive large-scale mining on the land. For the U.S. government, it means more uranium, an essential element in the continuing production of deadly nuclear bombs. For the Dine and Hopi, relocation would mean pulling up ancient roots, moving to cities such as Phoenix or even Los Angeles, and the further desecration of our Mother Earth. For these traditional people, relocation is genocide.

Resistance is widespread and absolute. The Hopi and Dine Indians know they must resist or they will perish as independent, spiritual communities. They know that this is more than a struggle for their sovereignty. It is a struggle for planetary survival. Hopi elder David Monongye sent an appeal to all Indian People: "we who believe in the sacred instructions of the Great Spirit must resist and protest, for the sake of all life, both present and future."

On April 10, a caravan to Big Mountain is being planned by the Freedom Fund (for international human rights) and the Big Mountain Support Group. The purposes of the caravan are to bring relief supplies to the Navajo and Hopi Indians, raise funds for the Big Mountain community, and increase public awareness of this important issue. The media (with the exception of alternative publications) have chosen to ignore the accounts of the Dine people,

who are struggling to preserve their land and lives. Of utmost concern is planning the caravan with respect for the Indian people and their traditions. A Dine elder may join us on our journey, acting as spokeswoman for her people. We hope to build support of Big Mountain in Seattle and in other communities on the West Coast where we stop enroute. The caravan will arrive at Big Mountain in time for a Spring Gathering of Elders and Youth from April 25 to 28.

"Whatever happens here . . . is allowed to happen here . . . will soon happen in your cities and towns, on your very streets. Do not doubt this," warns Irene Yazzie, Dine Elder and medicine-woman.

Help resist this injustice by joining the caravan, raising consciousness in your community or donating supplies, money or some of your energy in support of the Dine. (check the calendar for benefit events). Contact: The Freedom Fund, 1205 - 16 Ave. E, Seattle, 98112, 325-5663.

—Joanne Wagner

On March 23 and 24, The Freedom Fund will hold a rummage sale and auction to benefit the Native People of Big Mountain in Arizona. It will be held at the Woodland Park Presbyterian Church, 225 North 70th on Phinney Ridge. Donations are needed: you can drop off contributions of clothing, tools, furniture, appliances, etc. at either 1205 16th East on Capitol Hill (323-5338) or at 5018 17th Northeast in the University District (526-0710.) Or you can call 323-5338 for pick-up. All proceeds will be used to fund the "Freedom Express," a caravan bringing supplies of food and clothing to Big Mountain, leaving Seattle in early April. The Freedom Fund is a seven-month-old nonprofit Seattle-based group that raises funds and consciousness on human rights issues, as well as sponsoring projects such as the Freedom Express.

—Alfredo Quarto

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Local Shorts



A women's protest is being planned for Sunday March 10 at Seattle's South African Consulate in Madison Park. The protest will serve to commemorate the 54th anniversary of abolitionist Harriet Tubman's death, and to honor International Women's Day, celebrated worldwide on March 8.

The protest will also be part of the ongoing protests against the South African Consulate. The organizers of this protest—members of the Seattle Coalition Against Apartheid, Radical Women and others—intend the demonstration to send a message to Seattle's public officials to close the consulate; divest all US money from South Africa; stop the prosecution of demonstrators at the consulate; and work to end poverty and racism here in Seattle.

Planning meetings have been organized and more information on the protest should be available after the *Northwest Passage* has gone to press. Contact Maryamu Eltayeb at 722-3725 or Muffy Sunde at 632-1815.



Hearing Set on Human Rights Ordinance

On March 14 the City Operations Committee of the Seattle City Council will hold a public hearing on amendments to the Fair Employment Practices and Open Housing Ordinances. The amendments are being proposed by the Ad Hoc Committee for Fair Employment and Open Housing (AHCFOH). The AHC formed in April 1984 to oppose weakening the city's anti-discrimination ordinances.

The amendments were first proposed to the City Operations Committee last August. Committee Chair Jeanette Williams, rather than adopt the amendments, convened the Human Rights Ordinance Review Panel in September to review the proposed amendments. The review was completed in December, and virtually all of the AHCFOH original amendments were endorsed and supported by a majority of the panel.

The public hearing on March 14 will be held at 7:30 pm in the City Council Chambers of the Municipal Building. After the hearing, Jeanette Williams and the City Operations Committee will go into work sessions on the legislation until the end of April. The AHCFOH recommends 1) participating at the hearing, 2) writing and/or calling Jeanette Williams in support of the legislation and 3) donating money to the AHCFOH: 2822 31st Av S, Seattle, WA 98144.

Band Recruiting Instrumentalists

A new walking band is emerging from the ashes of the Aunti Fascist Marching Band. Organizer and saxophonist Russell Puschak says he is looking for "closet Sousas with a desire to have some fun. We may not be able to change the world but we can live up demonstrations here in Seattle."

The nucleus of the band is asking interested parties to meet at the Comet Tavern at 7:30 on the evening of March 6. Prospective repertoire includes old Wobbly tunes, Sousa and movement standards, TV theme songs and rock and soul faves. This and other matters such as insignia or uniforms and practice sessions are open for discussion. Band organizers believe they have located tolerant and centrally located practice areas.

The band hopes to play venues such as the marches for International Women's Day, Gay Pride Day, May Day and annual anti-intervention and anti-nuclear demonstrations. They also hope to establish a presence on downtown street corners, the Seattle Center, assorted shopping malls, and at Bumbershoot, the Folklife Festival and (?) Seafair. The possibilities are only as limited as the rhythm section. For further info call Russell at 329-6624 or memo at 325-0508 (after 7pm).

Central American Teachers' Tour in April

Representatives of the Federation of Central American Teachers' Organizations (FOMCA) will be traveling in the US in April and May. The five educators representing FOMCA will be in Washington state between April 6 and 14, with visits scheduled for Seattle, Bellingham and Olympia.

Organizations interested in participating in the tour are encouraged to send a Letter of Invitation to FOMCA asking the representatives to speak to your members. Guidelines for the Letter of Invitation—which must be sent in soon and follow a formal format in order to secure visas—can be obtained from Seattle Committee of Teachers in Solidarity with ANDES (Salvadoran Teachers' Association), PO Box 22673, Seattle, WA 98122.

The FOMCA spring tour will also visit Oregon (April 15 to 21, including Portland and Eugene) and California (April 22 to May 6, including San Francisco Bay Area and Los Angeles.)

Support the Northwest to Nicaragua Ambulance Fund

Local veterans of the Spanish Civil War—the Abraham Lincoln Brigade—have initiated a \$25,000 fundraising campaign to buy an ambulance for Nicaragua. The ambulance, which will be a gift to Nicaragua's freely elected government, is intended as a humanitarian gesture to Nicaragua from US citizens opposed to Reagan's "covert" war against the sovereign nation.

Funds are being raised through the sale of \$10 shares in the ambulance, as well as through solicitation of larger donations from corporate and private donors. Any excess funds raised will be used to fill the ambulance with medical supplies.

The Veterans of the Abraham Lincoln Brigade (VALB) is working on the Ambulance Fund with the Church Council Task Force on Central America, El Centro de la Raza, the Seattle-Mangua Sister City Association, CANTO, the Group Health Partners for Health, Committee for Health Rights in Central America (CHRICA), CISPES and other groups. Send donations to Ambulance Fund—Church Council, Church Council of Greater Seattle, 4759 15th Av NE, 3rd floor, Seattle, WA 98105.

Free Help With Your Income Taxes

The volunteer Income Tax Assistance (VITA) program and Tax Counseling for the Elderly (TCE), both sponsored by the IRS (boo, hiss), offer free help with filing basic income tax returns. VITA is designed for low-income, elderly, nonEnglish speaking and/or handicapped taxpayers who file 1040EZ, Form 1040A, or a basic 1040. TCE is designed for individuals age 60 or over.

There are 10 VITA sites and 49 TCE sites throughout the Seattle area, all with varying hours for varying dates. For information about the sites for either program call 441-1040 or tollfree 1-800-442-1040.

The Latest From the Leonard Peltier Defense Committee

Russell Means, long-time AIM activist and member of the International Treaty Council, was slated for a visit to the Northwest in early February. The Northwest Tour of Russell Means had to be rescheduled for April 8-16, so mark your calendar and call the LPDC for more info. (322-6261).

Leonard Peltier's initial evidentiary hearings for a new trial took place October 1-3 in Bismark, North Dakota, with Judge Paul Benson presiding. Benson ordered deposition hearings regarding prosecution testimony which were held on January 7. Attorneys presented their briefs to Benson on February 15, and a wait of 30 to 60 days is expected before Benson either sets a date for further evidentiary hearings or makes his recommendation regarding Peltier's appeal for a new trial.

Peltier's life may be in danger once again this time at the lovely Springfield Prison Medical Facility. (Peltier succeeded in being transferred from even lovelier Marion Federal Prison in Illinois.) It seems that the new inmate nearest to Peltier's cell has stated that he hates Peltier and he is going to kill him, Peltier supporters are very concerned, since documentation exists for a previous assassination attempt engineered by the FBI. The LPDC urges you to participate in their campaign for Leonard's safety.

Crazy Horse Spirit, the publication of the LPDC, is in need of contributions, both monetary and informational. Deadline for the next issue is March 15. Send copy and money to LPDC, 2524 16th Ave. S., Seattle, WA 98122. Donations will also be used for the LPDC Public Awareness Project, which will attempt to raise \$50,000 for publicity on the Peltier case.

Phone Info/Referral Service for Sex Questions

Confidential, accurate information on reproductive health and sexuality is available over the telephone Mondays through Thursdays from 2 to 8 pm. The Sex Information Line (SIL) of Planned Parenthood does not counsel callers, it simply gives them information and referrals in a problem-solving context.

Approximately 500 callers a month contact SIL for information on birth control, pregnancy, abortion, sexually transmitted diseases and sexual behavior, terms, problems and decisions. People of all ages are encouraged to call, to ask questions with any language that is comfortable for them.

Even the simplest questions about sexual health can trigger strong emotional conflict in communication with family members or sexual partners. SIL tries to help people demystify not only the exoteric knowledge of medicine but also the fantasy images of popular or pornographic sex.

The number for the Sex Information Line is 328-7711, Mondays through Thursdays from 2 to 8pm.

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The Turner Diaries: Racist Fantasies

BOOKS

by S.J. Bernstein

The Turner Diaries is a fictional account of an Aryan revolution in America in the 1990s. It is diary of one of the heroes of what is referred to in the twenty-first century as "The Great Revolution." The book is just adequately written and is barely plausible, structurally, yet because of its authenticity and detail this work of Nazi fantasy makes engrossing reading. It was almost certainly written by a bonafide white supremacist (there is of course the possibility that the book is a nihilist prank), and was published by the National Alliance, a known Nazi-type organization. While the stated author is Andrew MacDonald, *The Turner Diaries* is copyright by William L. Pierce, head of the National Alliance. In spite of the fact that it's a fascinating book that provides a rare insight into the fascist imagination, there is the problem of obtaining a copy without benefitting either

the author or the publisher.

The book opens in a decayed world manipulated by the sinister guile of Jews, and terrorized by the mindless, disgusting bestiality of Black hordes. All but a tiny handful of Whites are cowed, duped, asleep — they are latently superior. Besides the Blacks and Jews, other non-White people play minor supporting roles, mere extensions of the Black/Jewish miasma. The book's hero, and fictional author of the diaries, is part of a small band of enlightened Aryans doing the bidding of a mysterious, almost arcane command called "The Organization". They endeavor to topple the corrupt, mongrel "System," and awaken the slumbering White race. In this book the fascists are presented as underdogs fighting evil against the odds, heroic guerrillas picking away at the towering monolith. In the end they win out against "The System" and begin the long bloody task of exterminating most of the human species — purifying the planet. The diaries end at the beginning of "The New Era." The hero makes his last entry in the book as he goes off on a suicide mission. There is an epilogue by a twenty-first century historian eulogizing the author.

A few years ago *The Turner Diaries* was of no particular importance. It



was interesting, perversely funny, and somewhat disgusting, but it wasn't an influential work, so it was of little consequence. To date, however, the book has gathered a large following and is considered by some to have become a blueprint for Aryan revolution. It is available through at least one major book distributor and bookstores have been getting a lot of requests for it. Its new popularity lends this book

a chilling importance.

Copies of *The Turner Diaries* can be ordered for \$4.95 + 60¢ postage from The Thunderbolt, Inc., P.O. Box 1211, Marietta, Georgia 30061. It is recommended that you use a phony name and a post office box when buying this book. Actually, it is not recommended that you buy this book, at all — wait till you find a copy on the sidewalk to read it.

MUSIC

Music to Subvert By

by Jennifer Hall

When you're talking about our local folk heroes and heroines, you've got to put the names Charlie Murphy and Jami Sieber at the top of the list. They're a couple of Seattle's foremost progressive music pioneers, and it's been great to watch them come up through the years. . . .

A little over five years ago, Charlie was one of the more colorful shift workers at Central Co-op. He was just beginning to come into his own as a spiritual/political gay singer/songwriter. Jami, a gifted cellist, was working as a nurse at Group Health Hospital and undergoing heavy duty personal/political awakenings. The two met and started playing together, and the rest is musical history. . . .

I'll always remember those uplifting concerts at the now demolished (thanks to the *Seattle Times*) Seattle Concert Theater. The progressive community would turn out en masse to hear Charlie singing of a "gay spirit in our hearts, leading us through these troubled times". His "Healing Song" warmed us, inspired us and left us believing that "in struggle and freedom we are one".

"Catch the Fire", Charlie's first album, was released in 1980. It bought him national recognition. The Murphy/Sieber team flourished. Jami's masterful cello riffs added needed depth to Charlie's music and the more she performed the more experimental she became.

When I heard that Jami and Charlie were going to be performing with a bunch of other talented Seattle musicians (Feb. 8-10 at the Seattle Mime Theater), I felt that I had to go. I had two tickets and I wondered who I would ask to accompany me. I thought about asking one of my politically aware friends, but then I thought, "No, I want to bring someone who's never heard these guys before. Someone whose course in life might be changed by hearing the songs of Charlie Murphy."

Overcome by a sense of missionary zeal, I realized I had to invite a young conservative. I found him at my bank in a teller's cage. Fortunately, he didn't have a date for Friday night either.

My well groomed and clipped, con-

servatively attired concert companion met me at the Mime Theater. As we waited to be seated, I thanked him for coming and told him that I hoped he'd learn something from the show. He shyly crossed his argyle sweated arms and stared down at his immaculate hush puppies. "Is this Murphy guy a mime or something?" he asked. I quickly clued him in on Charlie and Jami. I told him that that night they'd be playing with a hot rock band composed of people like conga player June Hoffman (from Girl Talk), guitarist Jim Raglund, trap drum player Bob Conger, and Nora Conger, singer.

I told him that Charlie and Jami had gone to Nicaragua last July. They'd be playing a couple songs inspired by

The first song—featuring Jami on cello and Charlie's voice and guitar—was a mite uneventful. It seemed to be about an afternoon in Volunteer Park. Charlie sang of "men in cars with muscular bodies and a boy looking through a cigarette haze. Will he think that I'm a predator if I attempt to meet his gaze?"

But the second number set the pace for the rest of the show. Charlie and Jami were joined by Nora Conger for a rousing a capella tune, "Calling on the Spirits of the Future". Jami was very impressive. Her eyes shone as she moved to the music and her voice was honeyed, deep with a rich vibrato. It struck me that I'd hardly heard her sing before. I was glad to see that she's

know how to respond. I hadn't figured on this guy being a fashion expert. I wondered what he thought of Nora Conger's black mini-skirt and Charlie's Michael Jackson jacket that he wore to inspire the only stilted repartee of the evening. "Oh Charlie, I wanna wear one!" pouted spritely Nora. That was the closest I came to being embarrassed that night. I thought, "Boy, they'd better watch it. They're coming off like a new age, politically correct, sex role reversed Partridge Family!" The conservative chuckled appreciatively.

And the band played on. . . . Charlie introduced another new composition, "Behind Enemy Lines" by saying that it had been inspired by being "trapped in a party with a bunch of young Republicans." My Republican looked aghast. Nora Conger asked everybody to dance. I grabbed him by the hand. "C'mon, let's dance!" "B-but I look like a young conservative!" "Oh, that's all right. You're with me."

We danced through most of the rest of the concert. I was glad that the new Murphy/Sieber Band could rock out as well as they did. The kid was obviously loosening up. When the band played "Shakin' and a' Quakin'", he was shakin' and grinnin' and sayin' over and over again, "This is hot! This is hot!"

By the time the show was over, progressive music had a convert. "God, that woman was great with that cello!" enthused the shy guy turned extrovert, "How did she get into hitting it around like that and making it electric? The rest of the band was great too, especially that Murphy guy. He's gay, right?" "Uh, huh," I confirmed "and proud." "Well, that's OK, I guess. I think he'd appeal to a lot of my friends anyway. But you've gotta tell him to change his pants and shoes!"

So Charlie, I'm not sure how to tell you this, but if what my favorite teller keeps telling me is true, if you dressed a little differently, you could start infecting rightist masses with your message. I see nothing wrong with wearing baggy army pants with pink shirts and black ties myself, but if more tapered tailoring could subvert an entire Seattle Center Coliseum crowd it might be worth it. At any rate, Keep rockin' Jami, Charlie and friends! You'll always have a hold on me!



the trip. "What do you think of Reagan's covert war on Nicaragua?" I asked him. "Uh, well, I can't say as I know what you mean," he replied. "But one thing for sure, we can't let the Russians take over down there." And I don't think I think that President Reagan is as bad as you think he is."

By this time we were seated in the front row of the theater. I said, "Brother, look around you. How does it feel to be a minority group?" My friend glanced back at the political-buttoned, typical Murphy/Sieber audience and blanched crimson.

In the few minutes that followed I attempted to educate and indoctrinate the poor 23-year-old Republican further, but then the lights went down and the show began. I let the music speak for itself.

found her voice.

After a couple more slow acoustic tunes, "Look to Nicaragua" and "Streetwise" (a song Charlie wrote after seeing the movie, which basically told the story of the movie, and showed his lyrical brilliance), the band cut loose with "Mean Spirit", a song about American pettiness. The several band members were all at their best here. Arturo Peo put down a thumping bass line that blended well with lead guitarist Jim Raglund's hot licks. June Hoffman's congas were cohesive with Steve Jones' timbales and Bob Conger's traps were terrific.

I nudged my companion and asked "What do you think?" He was staring at Charlie Murphy. "Well, I really like his music and he seems to have an OK message," he shrugged, but his pants and shoes don't make it." I didn't

But Will It Play in Peoria?

by Ira Gruber

The verbiage and missives of the late Robert Welch, founder of the John Birch Society galvanized the American public with their unique brand of communist phobia. One wonders if that inveterate curmudgeon would have been vexed by the sympathetic treatment accorded Christopher Boyce (Timothy Hutton) and Dalton Lee (Sean Penn).

Nevertheless, a fateful friendship, ambiguous alliances, complex—and rather amorphous—motives, drug-running and international espionage are the fascinating stuff from which Orion Pictures' *The Falcon and the Snowman* is made.

Sean Penn gives his best dramatic performance yet as a restive, sleazy drug dealer who becomes Timothy Hutton's gofer and conduit to the Russians. Based on a true story, chronicled in New York Times reporter Robert Lindsey's best-seller, the movie is pulsating, has a terrific storyline, a suavely mysterious look, and precision directing by the indomitable John Schlesinger of *Midnight Cowboy* fame. So what's the rub? The movie never really explores either the character or motivation of the protagonist. You can only assume Boyce is involved in selling secrets to the KGB because he is disillusioned with the system that his father, an ex-FBI agent, exemplifies and that as a product of the early '70s he absorbed some elements of the counterculture. Certainly the war in Vietnam, Watergate, and CIA destabilization of the Allende regime may have soured him but Boyce is no comrade. There are some interesting scenes where we see Boyce focusing on his hobby, falconry. We can only gather that this is an individual obsessed by authority. A rebel with a cause.

Despite all the distortions and nebulousness, this is a film that rises above its discolorations, and the chimerical planning of Boyce is a sight to behold. How Boyce lands a job with an electronic plant with a CIA contract and handles coded messages coming in from the agency's spy satellite seems incredulous! And portraying Boyce as a moral principled naïf is not going to play well in Peoria. Lee is obviously in it for the sucre and subliminally, the exhilaration. This is a guy who loves to get high. And to think that they were altar boy buddies once upon a time!

Harvey Milk Lives

by Jennifer Hall

As we go to press *The Times of Harvey Milk* has two weeks left to run at the Grand Illusion Theater. So hurry everyone, go see it now if you haven't seen it already. This mighty documentary moves many people to tears. Hopefully it will move some to action.

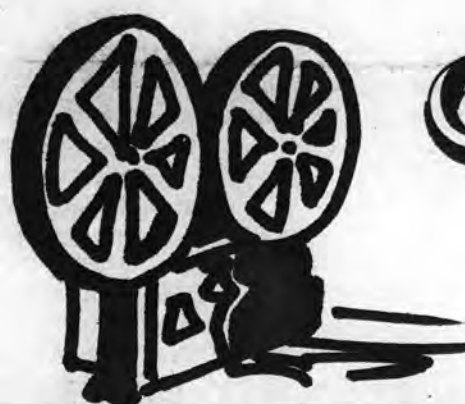
The story of Marvey Milk's rise to power as San Francisco's first openly gay elected official (supervisor), his attainment of national fame as a spokesperson for gay rights, his assassination (by fellow supervisor Dan White) and the assassination's aftermath is told through old photographs, film clips, television news footage and interviews with people who knew and worked with Milk. The interviews, conducted by filmmakers Robert Epstein and Richard Schmiechen, are the body of the film. But the soul of this film is Harvey Milk himself.

The film begins with then-President of the San Francisco Board of Supervisors Dianne Feinstein announcing that both Major George Moscone and Supervisor Harvey Milk had been shot and killed in their offices in City Hall (November 27, 1978). A portion of Milk's taperecorded will ("to be played only in the event of my assassination") is played. Milk says in the will that he is fully aware that a gay activist "can become the target of someone who is insecure and afraid. I want people to know that I consider myself to be part of something larger. Almost everything I've done was done in the eyes of the gay movement."

The entirety of Milk's story substantiates this claim. And Epstein and Schmiechen present the story masterfully. Narration by actor Harvey Fierstein and beautiful music composed by Mark Isham tie together the interviews and film clips.

You will swear that Harvey Milk is alive on that celluloid. He's certainly alive in the hearts of the people being interviewed. His election to the Board of Supervisors (on his fourth bid for the office) is still inspirational to anyone who has ever been involved with a political campaign. With a jubilant crowd surrounding him on his victory night, Milk tells a television reporter that he's not going to just work for gay rights, but for the rights of all minority groups.

The interviews with the nongay people who were involved with Harvey Milk were the most telling. Jim Elliot, a crusty Archie Bunker-type union



CINEMA

activist, had felt pretty uncomfortable when he first visited Milk's dingy campaign headquarters. "At first I thought, 'Jesus Christ, what's labor coming to, endorsing a fruit!'" But then he heard Milk talk and saw how he handled people. He found out that Milk was responsible for getting the gay bars in San Francisco to stop selling Coors beer. He realized that, "This was a guy who wasn't just talking about gay rights. He was talking about senior citizens, disabled people. This was a guy who was gonna be talking about you."



During his one year in office, Harvey Milk sponsored a gay rights bill, a pooper scooper ordinance and votomatic machines for non-English speaking San Franciscans. He fought to keep the rights of California's gay teachers by debating State Senator John Briggs, the sponsor of Proposition 6, a bill which would have outlawed "the advocacy of homosexuality by public school teachers."

Milk's outrageous sense of humor is at its best during the debates with Briggs, a right-wing demagogue who called San Francisco the "moral garbage dump of the nation." "I was raised by straight parents and schooled in a passionately heterosexual environment by heterosexual teachers," says Milk. "Yet I am a homosexual. No offense, but if teachers were going to affect you as role models, there'd

be a lot more nuns running around on the streets today."

Proposition 6 was defeated on November 7, 1978. On November 10, Supervisor Dan White unexpectedly resigned his post.

The film clips of White are downright scary. Where Milk was open, smiling, friendly, White is dour and glum. He's shown walking through his neighborhood with a newsman, pulling a hairdresser out of her shop to "thank" her for her support, talking about implementing neighborhood athletic programs. Later he tries to stop San Francisco's annual Gay Day Celebration. And when he announces his resignation, he punches his microphone.

Dan White decided that he wanted his job back on the Board of Supervisors. Harvey Milk lobbied hard against his re-appointment. Moscone decided not to re-appoint Dan White. Before the mayor could announce his decision, White murdered both Moscone and Milk in their offices.

Six months later, White was tried by jury, some of whom wept openly when his taped confession was played. His lawyers argued in the famous "Twinkie defense" that he'd been temporarily insane from eating junk food. White served five years for voluntary manslaughter, and is a free man today.

The people's reactions to the slayings and White's subsequent light sentencing were as different as night and day.

The night of the assassinations, 45,000 people filled the streets in a silent candlelight vigil. The night of the sentencing a riot ensued with angry crowds chanting "He got away with murder." Police cars were set afire and many people were injured.

I am grateful that a film record of these events has finally come before us. Harvey Milk must be remembered. I've heard his martyrization criticized, but personally, I don't see anything wrong with it. Harvey Milk stood for the very things that must happen in order for our civilization to survive: an end to polarization and the unity of all oppressed peoples. We need our heroes. Harvey Milk comes off in the film as a kind of gay Gandhi. A modern-day mahatma. Another "great soul" whose body was put down by an assassin's bullet.

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Kampuchea

continued from page 4

world astride strategic Western sea lanes," but to China as well: "In various border skirmishes with Vietnam, China has acted with restraint. China does not have any troops stationed on Vietnamese soil." In light of the fact that the Chinese have consistently been the aggressors, they're hardly to be commended for their "restraint"!

The basic political reality that all anti-Vietnamese groups, left and right, must accept, is that the Vietnamese are firmly in the driver's seat in Indochina. They are not going to allow a hostile force like the Khmer Rouge to control Kampuchea and there is no reason why they should. The rap-

proachment process with the insurgents can only begin once the world recognizes the fact that they are not the legitimate government of Kampuchea.

The focus of concern for the left should be on the nature of the development of the Kampuchean revolution. Will Kampuchean socialism evolve along democratic, culturally autonomous lines? Or will Kampuchean society become more stratified into classes of depoliticized peasants, workers and bureaucrats in the constant company of Vietnamese troops?

There is reason for optimism as long as progressive forces unite to demand an end to support for war against Kampuchea.



continued from page 8

That night Cally called Marjorie to apologize for calling her promiscuous, and to invite her to a party. Marjorie wore her princess party dress, the turquoise one with the silver embroidery on the chest and the taffeta petticoat lining. She felt like Barbie or Marilyn Monroe or the woman she had seen on the cover of *Cosmopolitan* that afternoon at Safeway. She decided not to tell people she was an important banker, up for a promotion. Cally was busy entertaining her boyfriends, so Marjorie went to the table of food and drinks and poured herself a glass of whiskey and club soda. A man who had just finished pouring himself a glass of chablis said to her, "Excuse me, but is that silver embroidery running across your breasts?"

"Why yes," she told him, because of course it was.

"Well then, why don't you go and catch it?" he asked, barely able to control his laughter. He began to pull at the embroidery, tickling her breasts. Marjorie was certain after that that the man wanted to sleep with her. She asked him his name and found out it was Greg; he was the first Greg she had met who was not blond.

Before Greg and Marjorie left the party together, Marjorie caught Cally alone and said, "Thank you for a wonderful party. What was the occasion?"

"President Reagan is 10 dog years old," Cally said. He had just turned 70.

"Oh no," Marjorie differed. "He would be 490 dog years old." They both agreed that there are seven dog years in a people-year, but could not agree whether to divide or multiply.

"It seems to me it depends on whether you think life is more relative to humans or dogs," Greg said, hoping to settle the argument, but Cally and Marjorie continued to argue.

"I can see this discussion will not lead to a *denouement*," Marjorie said, pulling Greg out the door with her. "Bon soir and bon riddance."

Marjorie and Greg had sex at Marjorie's place, and afterward, Marjorie lay next to Greg and worried about the new bank which was being built across the street from the bank where she had a very important job. She watched Greg sleep and thought sadly to herself, I think I don't enjoy lovemaking as much as I do listening to men tell me their deep dark secrets afterward, which they used to do with me. That is when I became insatiable. It seemed like forever since she had done that. Greg snored.

Look for Part II of Marjorie's Promotion in next month's April issue of the Northwest Passage.

Catherine Lord is a Seattle fiction writer and poet. She has performed at Red Sky Poetry Theatre. A short story by Lord is upcoming in the spring issue of the Clinton Street Quarterly.

BIRTHDAY POLITICO

to tweak the nose of a tired blowhard
on his exalted day of being born
to help recognize the gross national product
as a large bowl of uncooked noodles
with the promise of butter in the far
off future,
is a hallmark card in the post office
of sky,

a large scream from a small mouse,
who says up yours to an old fat eagle
carnivour,
pure carnivour.

snow falls on the ground
like the confetti daily thrown from wall street
for the birthday child has a full grown mind
no longer making believe he's a cowboy.
so light the candles on the cake of woe.
pray for rain to fall on africa,
erosion to corrupt the berlin wall,
may the wheat grow high in america
and russia
and feed their conquered tribes.

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CAPITELS

THE ENCOURAGEMENT LINE is a positive support phone service that serves anyone who is at a point where they need reassurance and inspiration. This community service is sponsored by a group of Seattle psychotherapists. It provides an immediate message of encouragement; a follow-up phone conversation with a therapist within four hours of the caller's request; and subsequent referral as needed. The service is free, and operates 24 hours a day, 7 days a week.

AUDITIONS are being held by Front Room Theatre Guild for a musical comedy entitled "The Return of the Hammer" (the Hammer is a symbol of women's power). Auditions will be held by appointment on March 5, 7, 9 and 10, at Seattle Mime Theatre, 915 E. Pine, 4th floor. Be prepared to sing and wear loose-fitting clothes and shoes for movement/dance. Also seeking musicians, a Musical Director, technical and production volunteers. Call 328-2475 or 322-2210.

All new marching band seeks members to serenade rallies, marches, etc. Brass (esp. Sousaphone), reeds, percussion, kuzoos, pennywhistles meet March 6, 7:30 at the Comet Tavern, or call Russell 329-6624 or memo 325-0508.

Copies of the Library of Congress copyright kit are now available, free of charge, from Nine One One Contemporary Arts & Resource Center, 911 E. Pine St. The kit includes basic info about copyright regulations, application forms, registration procedures, what works are protected, the copyright of printed, recorded and visual materials, etc. An invaluable resource for anyone creating original works. Kits may be picked up at 911 Tues-Fri, 10-5pm; Sat, noon to 4pm. Call 324-5880.

Searching for materials on women in Central America, Southern Africa and other parts of the Third World? WIRE has produced materials designed for classroom use that include women's personal experiences and interpretations of their struggles illustrated in testimonies and poetry; as well as analyses of women's political, economic and social position in their respective countries. Free catalog of other WIRE materials on request. Write or call: Women's International Resource Exchange, 2700 Broadway no.7, New York, NY 10025; (212)666-4622.

VISITING NURSE SERVICES is looking for caring volunteers to visit patients in their homes. Volunteers befriend persons who are ill and offer companionship, help with reading and letter writing, transportation, and shopping or running errands. A March training program includes instruction in communication skills, understanding the effects of illness on patient and family, and issues of grief and loss. People who would like to help but not commit time on a regular basis can also call. Help is needed in driving patients to doctor's appointments, doing handiwork, sewing or running errands. Placements are available throughout King CO. Call Barbara Cunningham, Volunteer Program Mgr. at 382-9700 ext. 317.

ARE YOU a Lesbian or Gay person with kids, also Oriental, Adot HaMizrach, and/or Sephardi Jew? If so, then come be part of a new Havurah. Pass the word along and for more info call Leah Moussaioff, 723-2089 after 5pm.

SITUATION WANTED—Cheap labor; Experience: Postal agent, janitor, printer's ass't, columnist. Salary: cheap as dirt. Prefer Central/South Seattle. References available. Call Ron eves, 725-9246.

ACTIVISTS—What is an Activist? Activists work to fight toxic wastes. Activists work to fight corporate greed. Educate yourself and the community. Raise funds and politicize. Hours 1:30-10pm, M-F; \$9,000-\$13,000/year, + bens. 329-9764.

U-DISTRICT STREETFAIR POSTER Contest. Artists of all 2-dimensional media are invited to submit entries for a four-color, 17 X 22" poster reflecting the theme "Peace and Community." Submissions must be camera ready and ready to hand. Submission deadline is April 1. There will be a \$200 cash prize. A "juror's choice" of other entries will be hung during the Streetfair. Entrants should include the words "University District Streetfair, May 18-19, 1985 Seattle" somewhere on the poster. For more info call 523-4272 or 842-8479 eves.

A young kid trapped in the American Gulag would like to correspond with cool people to share thoughts and help me through this nightmare. Write Scott S. Anderson, 245 Whalley Ave., New Haven, CT 06511.

PERSONALS

To reply to a Passage Personal, write to the Passage Personals Box of your dreams c/o the Northwest Passage, 1017B E. Pike Seattle, WA 98122.

Black Male, 33 years old and hold a masters degree from a southern university. Wish to meet a well educated or intelligent white female for companionship and fun times. I'm left 180 lbs, very attractive and will send photo on receipt of yours. I love art, writing, beach strolls and dancing. Will be moving to Seattle later this year. Write to Nathan Rt. 1 Box 119/Sunflower, Mississippi 38778.

Norwegian moody artist type seeks relationship with anything or entity that has any orifice whatsoever. Philosophy, angst and own transportation a must. Reply Passage Box Orifice.

Rubenesque Blonde would like to thank all who responded to her ad during the winter months. (Some of whom have not yet received my reply). It has been truly reassuring to find there are many creative, unique, honest people right here in river city. May the moons of primavera bring you fresh life. Passage Box 34.

Choose me. Would like to meet a woman who has everything going for her. I have everything going for me! Tall, slender, good looking, 32 and I even have my own disability. Wanna meet and be eclectic together? Send one page poem to: Eclectic P.O. Box 85249, Seattle, WA 98145-1249.

Socially Active 31 year old male. I enjoy all kinds of music, dancing, skiing, learning and sharing of intimate feelings. Seeking relationship with a woman who is a feminist, active and enjoys sharing. Reply Pa Passage Box Friend.

Woman wanted to fulfill prisoner's desires by mail. Write Passage Box desires.

Looking for a good time with a politically aware man who's not all rhetoric and no direct action. I'm a motivated, active, caring woman who is out there doing good things in this world. Reply Passage Box Rhetoric.

Caring Lesbian—thirty-ish, mellow, playful creative, ethical. Seeks friendship and possibly romance with sincere, nice, interesting egalitarian lesbians. Write Passage Box Lavenderite.

Male, 37, looking for female companion that's physically fit, enjoys long walks, movies, rambling talks in bed on Sunday mornings and supports left/internationalist struggles. I'm open to trying new things and continuing to learn about life and people. Please write Bob at: POB 20331, Seattle, WA 98102.

Closet Sousaphile seeks horny instrumentalists for disciplined fun in public. Meet at the Comet, 7:30 March 6.

Radical Female(s) interested in coresponding w/incarcerated Radical Male(s) of college level and better intelligence, who can relate to the frustrations of prison while providing psychological solace and hope, contact: Douglas L. Garner, Jr. Drawer N/56435, Trenton, NJ 08625.

Radical Monogamy, oh how I yearn to achieve it! I can no longer subscribe to the myth that you have to be promiscuous to be politically active. Really lovely woman with her heart (and everything else) in the right place is feeling her oats. Any committed radical men out there in the same position? Reply Passage Box Monogamous.

Are there any conscientious, healthy, 50ish men out there who have somehow escaped the negative-istic programing of their generation. This young, gorgeous, creative, intelligent 50-ish woman would like to meet you. Reply Passage Box 50-ish.

Coke is It

When it comes to the exploitation of workers by multinational giants, many companies could be labeled as "guilty." As "inhuman." As "it." The Coca-Cola Company is no different. In fact, in Guatemala, Coke has been "it" for years.

Since February 17, 1984, workers for the soft drink manufacturer in that country have been occupying their workplace in Guatemala City. This was done in response to their dismissal when the franchise there declared bankruptcy, a notion even the *Financial Times of London* found "absurd." The supposed bankruptcy was, in fact, just the latest attempt by the management of Coca-Cola to break the back of the union which represents the plant workers.

Such tactics are not new to the workers. Between 1978 and 1980, when the union was first being organized, the former franchise management went to great lengths to stop the union from being formed. Their actions included the murder of eight union activists. Regarding actions such as these, Coca-Cola's head office in Atlanta, Georgia, said that it had no control and was not responsible in any way for what was taking place. But this opinion was not shared by everyone involved in the struggle.

The IUF (International Union of Food and Allied Workers), the international body of which the local union is a part, organized an international campaign in support of the fledgling Guatemalan union. The campaign's actions included consumer boycotts and plant stoppages in 17 countries, and their efforts helped to force the unwilling Coca-Cola company to the bargaining table in 1980. It was at that time that the company took responsibility for the actions which were happening in its name. While they transferred ownership of the franchise and agreed to recognize the local union, they also agreed to retain management control of the plant for the next five years. Guatemalan workers heralded this move as a major victory.

This agreement was all but destroyed by the shutdown of the plant in 1984. Once again Coca-Cola claimed that, even though they finance the

operations in Guatemala City and own the mortgage on the plant, they had no control over the events which were taking place there. In response to this attitude and in defense of their livelihoods the workers began their occupation of the plant. To show support



for the workers, a second international campaign was organized by the IUF.

Three months after the new campaign was started, Coca-Cola was forced back to the bargaining table with its workers.

Now, according to NISGUA (Network in Solidarity with the People of Guatemala), the struggle may be coming to an end. The workers in Guatemala have signed a new contract with Coca-Cola which guarantees an opening date of March 1 for the plant. The agreement also gives job security to 265 workers while revamping the company's entire structure in Guatemala. For their part, the workers have agreed to a reorganization of their union.

NISGUA reports that while the workers who are still occupying the plant until it is reopened are hopeful that their ordeal is finally reaching a conclusion, the lessons they have learned from the past will not be forgotten. Until the workers and their union see otherwise, Coke will still be "it."

Burger Republics

U.S. involvement in Central America is deeper than it appears at first glance. Recent revelations tie the U.S. fast-food industry to Central America's disappearing forest and seed varieties.

Most Central American countries could now accurately be called "Hamburger Republics," and there is strong evidence that cattle ranching is ser-

iously damaging the land—much of it steep hillside or cleared tropical forest.

The damage to Central America's rich forest lands is tied to its history: first came the road builders, then the logging companies, then settlers who cleared the land and planted it for a year or two until its limited fertility was exhausted. Finally the ranchers arrived. In some places, ranchers have simply paid peasants to clear the forests. Once the land is cleared, however, it begins to erode. With grazing (or, commonly, overgrazing), the stubble-covered hills are scored by cattle trails, and whatever topsoil remains is rapidly washed away.

Some of the beef thus produced is consumed in the steakhouses of the region's capital cities, but most is for export. In fact, the increase in beef production in Central America appears closely related to reduced meat consumption by the local population, since the export trade tends to drive up prices. In Costa Rica, for example, beef production doubled between 1959 and 1972 while per capita beef consumption dropped from 30 pounds to less than 19. In Honduras, beef production increased by nearly 300 percent between 1965 and 1975, while national per capita consumption went down from 12 to 10 pounds.

The largest importer of Central American beef is the United States. Meat is usually frozen and then flown to Miami, where it enters the U.S. pipeline and usually ends up in fast-food enterprises.

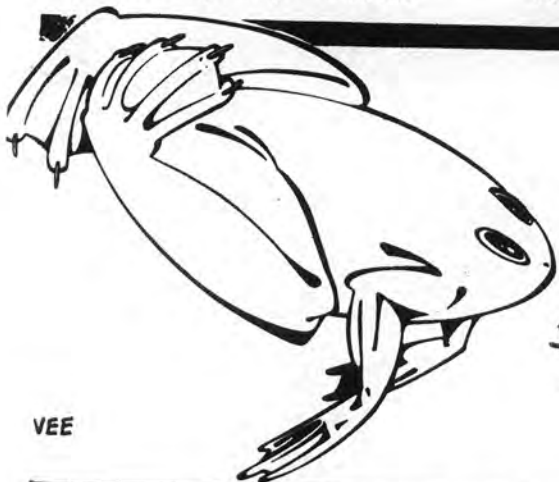
Some U.S. government programs directly encourage cattle-raising in Central America. The Agency for International Development, for example, has made various aid programs available to help the industry become profitable. In fact, it is not unfair to say that U.S. eating habits and U.S. policy are the most important forces behind the spread of the region's cattle grazing.

Environmentalists and ecologists agree that cattle grazing is one of the worst possible uses of land. It not only brings about erosion and deforestation, but causes the extinction of species whose habitat is hacked down in the clearing process. Furthermore, many agricultural economists argue that cattle raising delivers little food for local consumption. Protein can be produced much more cheaply and quickly by growing grains.



Developed countries maintain seed banks from which to develop new varieties. Because the Third World is the source of most of these seeds, leaders in some poor countries are now suggesting that a country should be paid for the seeds taken from it. The developed nations reply that genetic material is "the common heritage of humankind" and should be freely available. Having gotten the seeds from the Third World, however, companies frequently patent new varieties and then sell them back to Third World farmers. And while the world's largest seed storage bank at Fort Collins, Colorado regularly makes seeds available to overseas scientists, it refuses to provide material to some nations, including the Soviet Union, Cuba, and Nicaragua.

Third World delegates to the United Nations' Food and Agriculture Organization have been pushing for an international agreement that would ensure open and full exchange of plant material. The U.S. government has been the leading opponent of this proposal.



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