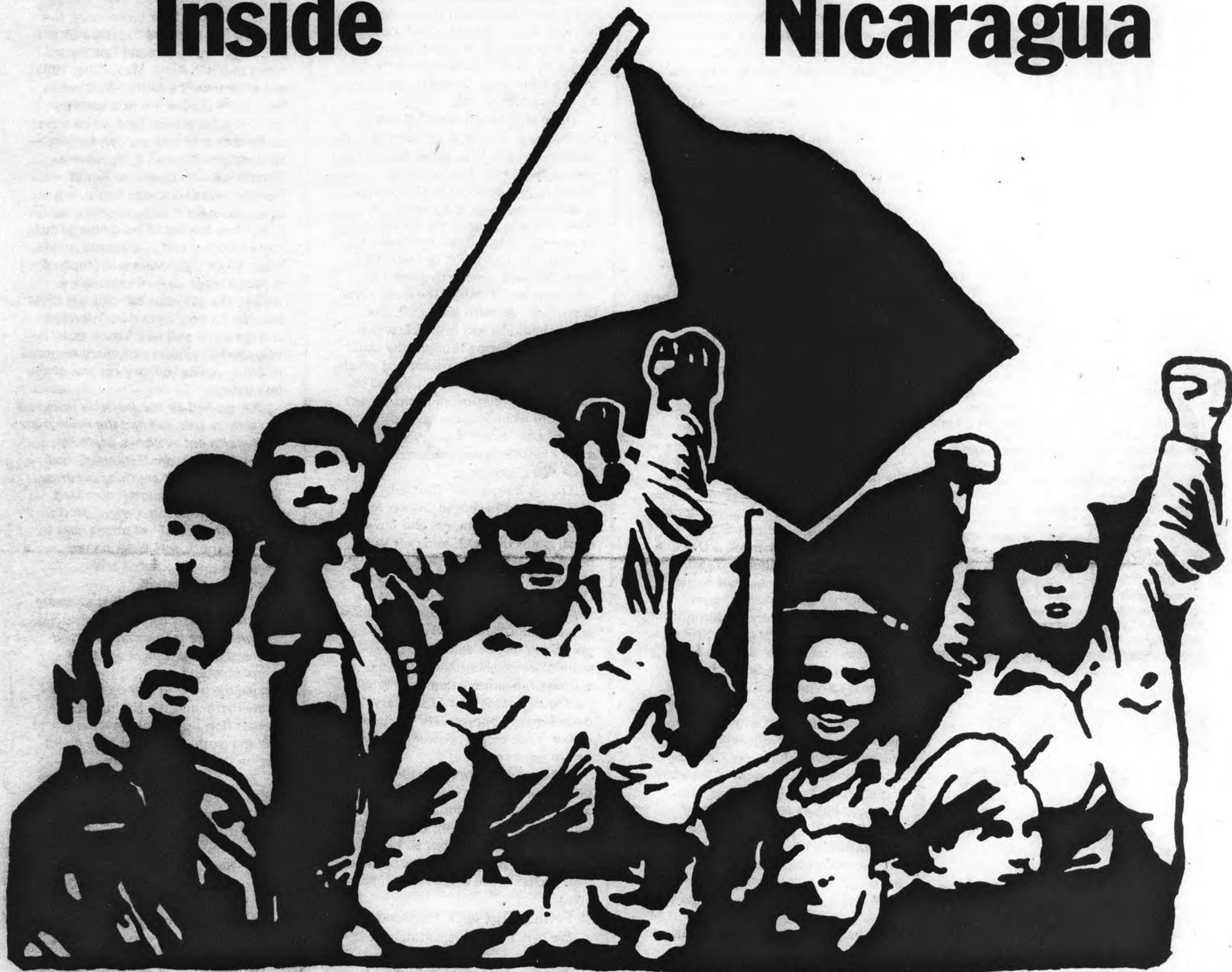


Northwest Passage

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NORTHWEST PASSAGE

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The Northwest Passage is suspending publication for reorganization. Subscriptions will be extended to fill the term of each subscription once we resume publication. For further information, contact NWP, 1017-B East Pike St., Seattle, WA 98122.

Classifieds

Just Us, a dating magazine exclusively for women wanting to meet women. \$10 (refunded) for details and sample copy to JU, POB 80521-DJ, Atlanta, GA 30341.

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Chernobyl, Hanford and Us by Bruce Kochis

Catastrophes lead us to think about, and in some cases to rethink, the kind of world we live in, the kind of world we have created. But the shock of catastrophes can also cause regression, a pulling back into the comfort of cliches, an unwillingness to think at all. Catastrophes contain not only the seeds of revolutionary possibilities, as Lenin thought, but also the germs of reactionary change as well. Chernobyl is a case in point.

The dominant immediate reaction in the U.S. to the Chernobyl disaster was to use the occasion to repudiate and ridicule the Soviet Union. In the context of the Cold War this immediately gets transferred into ideology, specifically into attacks on an economic system that is purportedly not capitalist. The not so subtle point is that "communism" causes these disasters, is responsible for most human suffering, and cannot be trusted to do the right thing. The report that "only" two died in the immediate event was openly scoffed at, though it turned out to be true. Western "experts" confidently stated that at least one meltdown had occurred, though it hadn't.

To be sure, officials in the Soviet Union deserve severe condemnation for their failure to report the release of radiation into the world's atmosphere. But their performance is no better or worse than that of the officials at Three Mile Island or Bhopal or Love Canal. The failures of information and communication are more a function of obese bureaucracy and a problem-plagued industry than they are of Cold War ideology.

Within this reactionary response to the disaster there is a reverse corollary. In the Cold War every weakness in the Soviet Union implies its mirror opposite strength in the United States. Immediately after Chernobyl U.S. "experts" repeated time and again that such disasters could not occur here because our N-reactors have "containment structures." But not all U.S. N-reactors have such structures, and those that do are far from safe. And in criticizing the Soviet Union's slowness to report, it is implied that the U.S. would immediately and forthrightly come forward with all information. The instances of government cover-up are too numerous, and consistent, to take this seriously: Three Mile Island, Watergate, East Timor, the Pentagon Papers, KAL 007, Chile, COINTELPRO, the "secret" bombing of Cambodia, Westmoreland's casualty figures, the attempted assassination of Castro, etc.

Framing the issues in ideological terms—a reactionary response to disaster—serves two functions in the second half of the twentieth century: it perpetuates the false premise of the Cold War (the Soviet Union as "evil empire"), and it diverts attention from the real issues. The progressive response is to step outside the Cold War and face the problems directly in their own

terms. Chernobyl raises two serious issues: the danger of nuclear technology in particular and the problems of technology in general.

Western criticism of events surrounding Chernobyl had to be political, because to criticize the S.U.'s nuclear technology would naturally lead to a criticism of nuclear technology in general. That would call into question the U.S. nuclear industry and shift public opinion away from supporting it, or allowing it. TMI was a disaster for the growth of the nuclear industry as a whole; Chernobyl could be the same. Indeed, already because of Chernobyl 3000 Poles have demonstrated to close down the first nuclear power plant being built there. At least portions of a lulled public will now ask for a new scrutiny of the N-plants in their area. Out of Chernobyl may come a safer, more cautious use, of nuclear energy.

Three Mile Island and Chernobyl remind us, if only in an extremely diluted way, just how dangerous nuclear fission is. The suffering caused by the accident in the Ukraine is, quantitatively, just a pinprick in comparison to what would be caused by an exploding nuclear warhead. The making and stockpiling of these warheads becomes a more frightening, because more palpable, absurdity since Chernobyl. As with KAL 007, the lesson should be just how precarious our global situation is under the cloud of nuclear arms, the existence of which is becoming less ideological (based on human interpretation and calculation) and more technological (susceptible to computer error)—probably the most frightening implication of the "Star Wars" program.

Thus, a lesson from Chernobyl and TMI and the Challenger disaster and Union Carbide in Bhopal and Love Canal is not that technology is bad, but that it is out of control in relation to human needs; it is not appropriate. Our present technology operates on the logic of "Can it be done?" Appropriate technology would consistently ask "Should it be done?" More and more of our technology is devoted to solving problems created by previous technology. One part of the very definition of "appropriate" technology is that it not create problems for future generations.

Chernobyl, then, can lead to some progressive changes if we are able to ask the right questions about its causes. Those questions do not, finally, stop at the technical, but go beyond politics, and maybe to a new politics. This is clearly the case in Washington state.

A Falling Out with Hanford

We here in Washington state have gotten an extra dose of nuclear reality these past weeks. Not only did we get a good drizzling from the cloud of radioactivity circling the globe, but our own Hanford N-reactor came under extra scrutiny and was found to be weak.

The plain truth is: we have a Chernobyl in our back yard. That is, we have a N-reactor that has no containment structure, has already experienced a partial meltdown, is graphite cooled, a quarter of a century old, under-inspected, susceptible to severe earthquake damage, already leeching radioactivity into the Columbia River, and run by a bunch of "experts" who keep claiming it's safe—just as the Chernobyl "experts," I'm sure, reassured all of Pripjat and Kiev that everything is "safe."

And it's not that we didn't know this and a lot more. In fact, Tom Buchanan, a real expert because of his credentials and the fact that he makes no money from their technology, has exposed Hanford and the Department of Energy time and again (see his articles in NWP, April, May, June, 1985). But Buchanan is a rarity. And voices like his are apparently not reaching into the state government which serves as the source of information for most Washington citizens. A May 6 news conference with Governor Booth Gardner revealed some scary things about the state and its nuclear albatross. The scariest thing is how pathetically ignorant and ill-prepared we are. When asked if the state was prepared to face a major case of radioactive fallout, the governor avoided any hint that the citizens should be informed and prepared well in advance, but suggested a typical reactionary response to crisis—police/military control of the population:

We, we had all our available resources ready to use. We had the Emergency Department available, State Patrol was on alert, the National Guard was available if anything occurred. But the governor himself admitted the fatal flaw in this answer. In discussing the "flood" of phone calls to the Governor's office during the height of the Chernobyl crisis, Gardner commented:

One of the messages that's coming through to us is the lack of public confidence in government's willingness to give them accurate information.

Hence the need to rely on force—the State Patrol and the National Guard. People don't trust this government to tell the truth, and might take direct action to save their skins.

But until that time, and while the state is in control of information that directly bears on our health and safety, it has the responsibility to educate the citizens on:

- 1) the range of opinion, from Tom Buchanan to the DOE, on the safety of Hanford;
- 2) the range of energy options, from radical conservation to WPPSS, for the state;
- 3) the range of opinion on how to deal with all levels of radiation;
- 4) what we should do when Hanford, or Trojan, or Satsop has its accident—when we have our Chernobyl.

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Chavez Spearheads Asparagus Boycott

The 25,000 farmworkers of the Yakima Valley have called a boycott of asparagus until growers agree to negotiate a just wage and improvements of workers' working and living conditions. Farmworkers, who have not organized on a large scale since the early 1970s, kicked off their campaign with a two-day, 21-mile march through the Yakima Valley. The march was the largest demonstration of any kind in the history of the Yakima Valley. More than 2,000 farmworkers marched, accompanied by Cesar Chavez, founder for the United Farm Workers, who joined his voice to the call for a boycott of Washington asparagus.

The asparagus boycott is the first of a series of efforts planned by Centro Campesinos to raise the standard of living for farmworkers in the Yakima Valley. Centro Campesinos is a membership organization for farmworker families. Started last October, nearly 600 families have become active.

The campaign has been prompted by a wage crisis in the farmworker community. In the state of Washington the average farmworker family of

six earns \$6,000 annually—the "official" poverty level of a family of six is \$17,612 per year. Farmworkers have not received pay increases in four years, while the cost of living has increased more than 20 percent. Farmworkers barely average minimum wage; the piece rate for asparagus averages between 13 and 14 cents per pound.

Working conditions for farmworkers pose even more serious problems. Although theirs is one of the most dangerous and poorly paid jobs, they have the least protection in the workplace and are excluded from such benefits as unemployment, overtime pay, safety and health protections, and the National Labor Relations Act.

Asparagus growers claim they can't afford the request for a minimum rate of \$5.50 an hour. At the same time, they say farmworkers already earn between \$5 and \$6 an hour in asparagus harvest. Yet the Yakima Valley is one of the richest agricultural regions in the nation. The area leads in the production of such labor-intensive crops as hops, fruit trees and asparagus—all at the expense of the workers. Washington state is the second-largest producer of asparagus in the nation, and asparagus is one of the most profitable of crops. The production value of the state's crop increased from \$26 million in 1983 to approximately \$40 million in 1985. The increase was due largely to a higher yield per acre: in 1984 the yield was 2,400 pounds per acre, in 1985 it increased to 2,800 pounds. Profits are up, but the farmworkers' wages remain the same.

Asparagus growers have not been willing to pass on to the workers the increase in prices that they've been receiving. In 1982, the price that the growers received for asparagus almost doubled from 26 cents per pound to 44 cents per pound. Yet the piece rate for asparagus only increased from 12 cents to 14 cents. There is little hope that wages for asparagus cutters will increase without community sup-

port.

The campaign initiated by Centro Campesinos will address more than wage increases. This state has systematically excluded farmworkers from the protections and benefits that almost all other workers receive. Specifically:

Workers Compensation: The state legislature refused to change a statute excluding many farmworkers from receiving workers comp. It took a State Supreme Court decision to eliminate the statute.

Unemployment Benefits: State law prevents more than 80 percent of the farmworker population from obtaining unemployment benefits. The state legislature has refused to change the statute.

Field Sanitation Standards: Although farmworkers have one of the highest occupational illness rates in the state, farmworkers are the *only* workers in the state who are not guaranteed toilet and hand-washing facilities. The absence of such facilities is directly related to many of the diseases and illnesses from which they suffer.

Work Breaks: Farmworkers belong to a small minority of workers excluded from a state law that requires breaks during the work day.

Right to Know/Pesticide Usage: Although farmworkers have the greatest exposure to pesticides, the Department of Labor and Industries is not proposing to give them the same kinds of protections (education and training programs) proposed for other workers under Washington state's Worker Right to Know regulations.

State Minimum Wage Law and Overtime: Not all farmworkers receive minimum wage during all parts of the harvest season. However, state minimum wage law does not apply to farmworkers, while federal law exempts small agricultural employers from paying a minimum wage. No farmworkers are entitled to overtime pay under state law.

—George Finch

Reprinted from *Washington Fair Share News*, May/June 1986.

The Grapes of Wrath

Boycotts in support of farmworkers gained strength in the '60s when the UFW called its first action against California table grapes. The purpose of that boycott was to help farmworkers overcome the refusal of big growers to recognize and bargain with the union. The campaign lasted about seven years and was followed by a lettuce boycott. Recently Campbell's Soup settled a boycott of their products by signing a three-way contract with growers and farmworkers.

The California grape boycotts received new life this past year when



California Gov. Deukmejian refused to enforce farmworkers' hard-won collective bargaining rights in the California vineyards. Growers, not incidentally, donated more than \$1 million to Deukmejian's campaign.

The new grape action emphasizes pesticides and the poisoning of thousands of farmworkers each year in California. A total of 600 million pounds of regulated pesticides were sold in the U.S. in 1984, and the agricultural death rate of 66 per 100,000 is testament to its toll. The number of poisoning victims in California, accounting for more than half the total, is increasing by 14 percent annually.

The California grape boycott does not include wine or 10 percent of the total table grapes, those picked by UFW labor and marked with the union label on the box.

For more information on pesticides and farmworkers, contact Northwest Coalition for Alternatives to Pesticides, P.O. Box 1393, Eugene, OR 97440.

—Duane Poncy

Reprinted from the *Alliance*, P.O. Box 14741, Portland, OR 97214.

Hopi and Navajo in Unity

On April 26 this year, traditional leaders from the Navajo and Hopi nations gathered at Big Mountain to reaffirm their collective opposition to Public Law 93-531 and the relocation of Navajo (Dine) people in the Joint Use Area. The Hopis also expressed concern that PL93-531 will eventually lead to allotment of Hopi land. Historically, the allotment process has resulted in the widespread loss of Indian lands and the destruction of the geographical integrity of many reservations. The Big Mountain Legal Defense/Offense Committee recognizes that this meeting is the beginning of the process that will result in the solution of the so-called land dispute and the protection of the cultural values and land bases of both nations.

Responding to the Soviet nuclear accident at Chernobyl, the elders also reaffirmed their concerns regarding the improper use of mineral resources such as uranium. In Arizona and New Mexico, Navajos and other Native Americans who make up the core group of uranium miners have suffered a series of devastating impacts from the uranium mining operations. In January 1981 a study was conducted on birth defects among Navajos, indicating that the incidence of miscarriages, infant deaths, congenital or genetic abnormalities, and learning disabilities among Navajos living in the uranium mining areas has doubled.

For more information, contact the Big Mountain Legal Defense/Offense Committee, 2501 N. Fourth St., Suite 18, Flagstaff, AZ 86001; (602)774-5233.

NicaTech Helps Test the Water in Nicaragua

Nicaragua Technical Aid Group (NicaTech) is a group of technical professionals providing technical resources to the people of Nicaragua. The group includes biologists, engineers, computer programmers, technicians, nurses, and machinists, many of whom have worked in Nicaragua on technical projects. They "actively support technologies which fit the needs of the society, use locally available resources, and promote self-sufficiency." NicaTech's current goal is to raise \$10,000 to purchase a portable, water quality testing lab. Diseases related to the water supply are one of the most pressing problems of new settlements in Nicaragua. Cholera, diarrhea, dysen-

tery and conjunctivitis spread rapidly through water.

According to Phil Hughes of NicaTech, 100 percent of every dollar donated goes into lab purchase; all cost of advertising and printing are covered by donations from current NicaTech members. McKenzie River Gathering Foundation is NicaTech's tax-exempt sponsor. To make a tax-deductible contribution, write the check to McKenzie River Gathering Foundation, but mail it to NicaTech, 3926 Wallingford N., Seattle, WA 98103.

NicaTech has also assembled a slide presentation on Appropriate Technology in Nicaragua. For more information on the slide show, call Phil Hughes at 367-8649, or NicaTech at 325-1171, 323-3098.

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Guatemala Update

Although all aid to Guatemala for upcoming fiscal year 1987 (begins Oct. '86) was already authorized last year along with fiscal year '86 funds, Congress must still vote on the actual appropriation of the \$144 million for Guatemala, including \$10.5 million in military aid.

Although some economic and military aid categories are subject to conditions—such as prohibiting some funds for use in the rural resettlement program (military control of civilians in "model villages"), stipulating that Development Assistance must be provided to private voluntary organizations (PVOs) as much as possible, or barring any military aid from being used for weapons or ammu-

munition—Guatemalan solidarity groups oppose any U.S. military or economic aid to Guatemala.

Aid to Guatemala was scheduled to come up next in Congress in late May at the soonest, in the House Foreign Operations Subcommittee, chaired by Rep. David Obey (D-WI). Last year Obey eliminated military aid in his subcommittee, but later allowed it to receive military aid (other than training funds) only if certain conditions are met, including the elimination of human rights abuses, not excluding those against the indigenous Indian population. Such conditions have not been met. Human rights violations are actually increasing in Guatemala.

Write or phone Rep. Obey (202-225-3365) requesting that no military or economic aid be appropriated for Guatemala. Emphasize the objectionability of the military aid in the face of continued killings, abductions and intimidation. Explain that economic aid will free up money for the counter-insurgency program, which has taken the lives of thousands of Guatemalans.

Write or phone Rep. Mike Lowry (D-WA) of Seattle (202-225-3106) and ask that he lobby Rep. Obey on this issue, as Lowry has an excellent grasp

of the situation in Central America.

—GUASO Newsletter, May 1986

Shake A Leg for Peace

A 24-hour party for peace begins at 2pm on Saturday, June 28 in the Center House at the Seattle Center. Give Peace a Dance, sponsored by Puget Sound SANE and Legs Against Arms, is one of the largest annual fundraisers for peace in the Northwest. Last year's marathon drew 1,500 dancers who raised more than \$74,000 for publicity and lobbying to halt the nuclear arms race and block U.S. aid to the Nicaraguan contras. This year's goal is \$90,000. Proceeds will be shared by the sponsors, who plan to fight a proposed \$34 billion increase in military spending through media campaigns and citizen lobbying.

Give Peace a Dance needs dance teams, dancers and volunteers. Two or more people make a team. You don't have to dance the whole time, but your team should keep at least one dancer on the floor for 24 hours. A dozen top Northwest bands will play everything from rock to salsa. To form a team, sign up to dance, volunteer or pledge money or prizes, call Give Peace a Dance at 441-6455.



Stopping the Abuse — African campaign against genital mutilation

In Africa today women's voices are being raised against genital mutilation still practiced on babies, little girls and women. These voices belong to a few women who are prepared to call into question traditional practices that endanger their lives and health. The total number of women is in any case unknown, but without doubt involves tens of millions of women.

Female genital mutilation varies, and in Africa there has been a tendency to group all kinds of mutilations under the misleading term "female circumcision." Circumcision as we know it is the cutting of the female prepuce or hood of the clitoris. This is the mildest form, affects only a small proportion of women concerned. In addition to this is excision, which is the cutting of the clitoris and of all or part of the labia minora. The worst of these kinds of mutilation is infibulation, which is the cutting of the clitoris, labia minora and at least the anterior or two-thirds to all of the medial front of the labia minora. These operations are done with special knives, razor blades and pieces of glass.

Most frequently, the operations are prepared by an old woman of the village known as Geoda in Somalia, or a traditional birth attendant known as Saya in Egypt and Sudan, or by village barbers or women of the blacksmith's caste with knowledge of the occult in some parts of Nigeria and Mali. More recently, mutilations are also being carried out in hospitals in urban areas, as in Mali. Only in hospitals are anaesthetics used. The age at which the mutilations are carried out varies from region to region from a few days by the Jewish Falashes in Ethiopia to about seven years old in Egypt and many countries of central Africa, to adolescence among the Ibo and Ibibio tribes of Nigeria.

The little girl, entirely nude, is immobilized in a sitting position on a low stool by at least three women. One of them has her arms tightly around the girl's chest, two others hold the child's thighs by force in order to open wide the vulva. Men are rarely present at these operations. The child's arms are

held tight behind her back by two other women. The operator cuts with her razor from top to bottom of the small lip and then scrapes the flesh from the inside of the large lip. This nymphectomy and scraping are repeated on the other side of the vulva. The little girl howls and writhes in pain, but she is strongly held down. The operator wipes the blood from the wound and the mother, as well as the guests, verify her work, sometimes by inserting their fingers. The amount of scraping of the large lips depends upon the technical ability of the operator. Herb mixtures, earth or ashes are rubbed on the wound to stop the bleeding. Exhausted the little girl is dressed and put on a bed. The operation lasts from 15 to 20 minutes, according to the ability of the old woman and the resistance put up by the child.

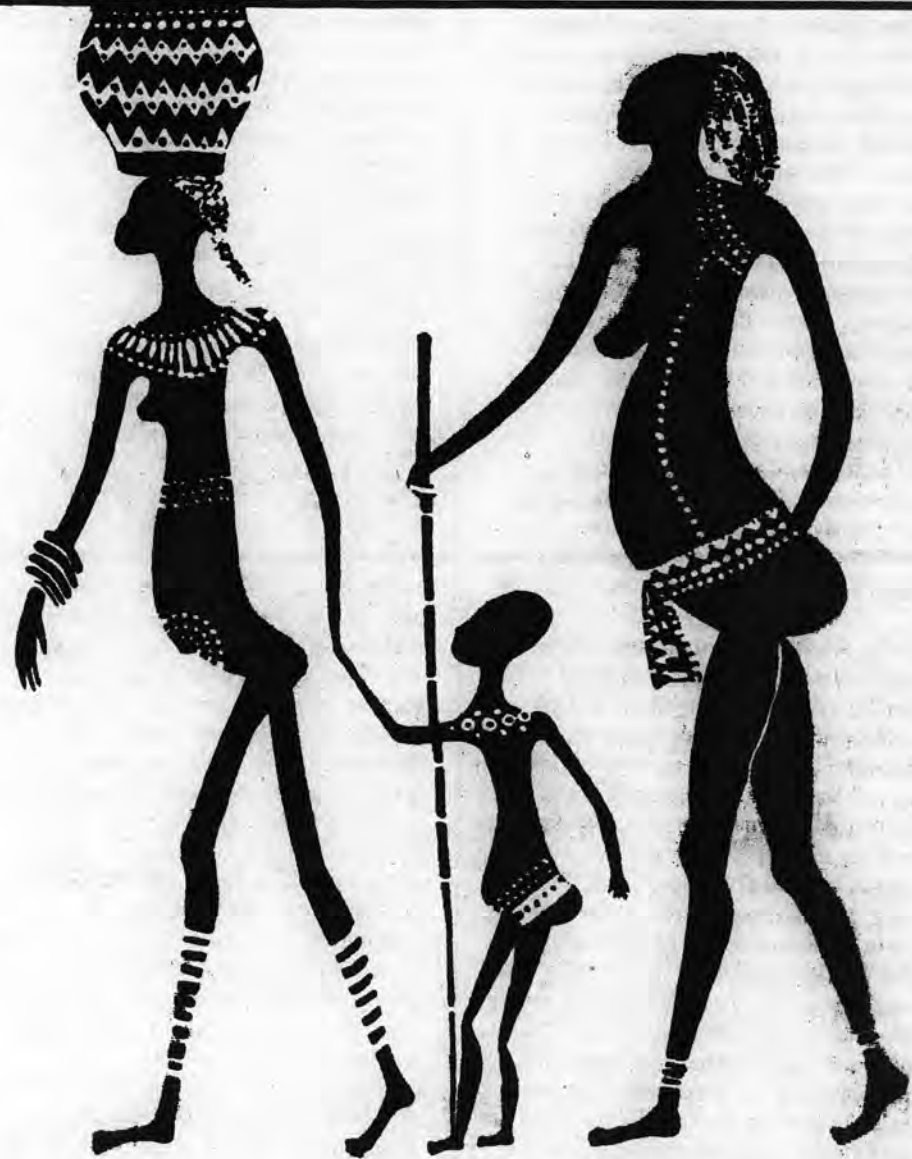
Health risks and complications depend upon the gravity of the mutilation, hygienic conditions, the skill and eyesight of the operator and the struggles of the child. Whether immediate or long-term, the consequences are grave. Hemorrhaging from the section of the internal pudental artery may result in death. Bad eyesight of the operator or the resistance of the child may cause cuts in other organs which might cause infection. Since the instruments used have rarely been sterilized, tetanus often results. In all types of mutilations, a part of a woman's body containing nerves of vital importance to sexual enjoyment is amputated. There are psychological consequences as well: anxiety prior to the operation, terror at the moment of being seized by the village matron, unbearable pain, a sense of humiliation and betrayal by parents, especially the mother. Long-term complications include infections of the uterus. Sometimes a large foreign body forms in the interior of the vagina as a result of the mucous secretions. The vagina may also be ruptured and painful menstruation is certain.

The forces that motivate a mother to subject her daughters to such drastic operations are different and bewildering. The reasons given are often sexual, religious and sociological. Some African societies believe that the operations may diminish a woman's desire for sex and

thus erase prostitution. Some religions like Christianity are of the opinion that circumcision was one of the commands delivered when the Lord made trial of Abraham and that there was no clear indication in the case of female circumcision. Muslim theologians also advocate mild clitoridectomy. In some parts of Nigeria, it is a mark of honor and distinction for the girl as well as her family. In Egypt, the uncircumcized girl is called "nigsa" (unclean). Western efforts on the part of missionaries or colonial masters to eliminate the practice have simply served to confirm in people's minds that colonial destruction of traditional customs weakens their societies and exposes them to the ill effects of western influence.

We of this Women's Centre, a feminist organization in Nigeria, strongly condemn this outrageous act, and have frequently been appealing to many African governments to legislate against this dehumanizing tradition. Only one country has legislation against female

genital mutilation, and that is Sudan. But legislation alone is not the only weapon, for it may simply drive the operators underground and have little effect in achieving any measure of eradication. We are therefore planning a massive education campaign by radio, television, films, a well-equipped team of field workers, literature, seminars, workshops and conferences against these mutilations. Only a broad and sustained campaign of education will show traditionalists the undesirable consequences of the practices that they are tempted to follow. But our greatest handicap is lack of money to launch the campaign, since we have no fund or financial assistance. We therefore earnestly appeal to all readers, especially our womenfolk, women's groups, network and organizations to come to our aid. We need your support. To send funds, or to make inquiries, write to Mrs. Hannah Edemikpong, Women's Centre, Box 185, Eket, Cross River State, Nigeria, West Africa.



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Green Congresses

The Cascadia Green Alliance has agreed to co-sponsor both the Cascade Bio-regional Congress and the North American Bio-regional Congress. The first will be held in July 25-27 at The Evergreen State College in Olympia; the primary sponsor is the South Sound Bio-regional Network, the grassroots Green group in Olympia. Members of the Cascadia Green Alliance are participating in preliminary planning meetings. For a short description of the plans and a response form, write to the South Sound Bio-regional Network, CAB 305, TESC, Olympia, WA 98505.

Maggie Kuhn and Ageism in Health Care

On June 20, Maggie Kuhn, founder of the National Gray Panthers, will speak at a Seattle conference on "Ageism and Health Care," sponsored by the Seattle Gray Panthers. For the last decade and a half, Kuhn has been a prophetic voice for social justice for all ages of people.

The conference will examine how the attitudes of consumers, providers and society affect the health care provided to elders. Participants will be involved in making concrete recommendations for change. The conference is co-sponsored by the Seattle-King County Division on Aging, Group Health Senior Initiative, the Church Council of Greater Seattle, and the Institute on Aging, University of Washington. The conference takes place from 9am to 3:30pm at the Scottish Rite Temple, 1155 Broadway East, Seattle. Pre-registration is required; general admission is \$15 (waivers for low-income are available). For registration information, contact Laurel Christean, 625-4711.

Kuhn is also scheduled to present a public talk on June 19, 8pm at the

University Unitarian Church, 6556 35th Ave. NE, Seattle. Admission is \$4, seniors and students \$2, waiver for unemployed, for more information contact Seattle Gray Panthers at 632-4759.



Healing With Herbs

The Women herbalists' conference, "A celebration for women who love plants," takes place June 27-29 at Trillium Farm, near Medford in southern Oregon's Applegate Valley. Conference topics include: reclaiming the tradition of the wise woman; ten medicinal weeds in your backyard; tinctures, salves and other preparations; women's mysteries; first aid in the woods; networking with other women practitioners; herbs and midwifery; plant identification for beginners; herbs for the menstrual cycle; and herbal preparations. A children's program is planned and special arrangements will be made for differently abled women. Participants will need to provide their own tents; food and childcare is included in registration fees. To register (pre-registration requested), send \$65-\$85 (sliding scale) to Collette

Gardiner, Finance Coordinator, Women Herbalists' Conference, P.O. Box 1510, Jacksonville, OR 97530; (503) 899-1696. Locally, contact Leah, 723-2089.

A Fund for Progressives

Cascadia Revolving Loan Fund makes loans to groups or businesses that don't qualify for most bank loans but are financially sound and fulfill ecological and ethical criteria. Cascadia has made two loans thus far—to Puget Sound SANE (the Committee for a Sane Nuclear Policy) and to Seal Press (a small, women-owned press). The loan underwrites Seal Press's publication of *Mommy and Daddy Are Fighting*, a book for children experiencing violence in their homes.

The Cascadia Fund is a project developed by Earth Bank with the help of the Puget Sound Cooperative Federation, and is a pioneering effort in the Northwest. There are some 20 other socially responsible revolving loan funds in the U.S. Cascadia differs from these, many of which focus on providing low-income housing, by its broad focus on many types of projects. Cascadia and the Co-op Federation are actively encouraging co-op supporters to make their funds available for co-op development by opening an account with Sound Savings & Loan Association of Seattle and Tacoma. They are also urging co-ops to apply for loans from the fund. For information on how to make a deposit or apply for a loan, call Julie Walwick at 448-COOP.

—Abby Richard

Proposition 1—No First Use

On November 4, the citizens of Tacoma will vote on Proposition 1—No First Use of Nuclear Weapons. The proposition calls upon the mayor to send a letter to elected federal officials

urging them to make no first use of nuclear weapons United States policy. Current U.S. policy relies on using nuclear weapons first in a conflict in western Europe, or elsewhere, even if the Soviet Union has not used nuclear weapons. Speakers from the campaign committee, Tacomans for No First Use are available to address community organizations on the advantages of a No First Use policy. For further information, contact Ron Culpepper at 272-4144 (day) or 752-4784 (eves).

Coca Cola—Liquid Plastic

Coca Cola is now test marketing a plastic/aluminum can in 14 stores in Columbus, Georgia. Coke's new cans will contaminate aluminum can recycling programs, which have currently attained a 55% return rate, a rate the plastic/aluminum can would destroy according to the Coalition for Recyclable Waste. ALCOA, who obviously has much to lose if aluminum content per new can drops, has sent letters to recyclers saying that their smelting operations can be damaged by the flaring of recycled plastic cans mixed in with aluminum.

Consequently, collections programs may lose their aluminum market agreements, says the coalition. And cans will not be recycled unless there are sustained, "attractive" market prices for collectors, processors, and end-users, they maintain.

Although the Campaign to Stop the Plastic/Aluminum Coke Can organizers seem mostly inspired by economic losses to recyclers, the environmental damage caused by such a package change is significant. More garbage will end up in landfills and the new cans will pollute if burned with garbage. Call Coke toll free, 10am to 4pm, 1-800-GET-COKE to voice opposition—and run up their phone bill.

Resources: towards a widespread anarchism

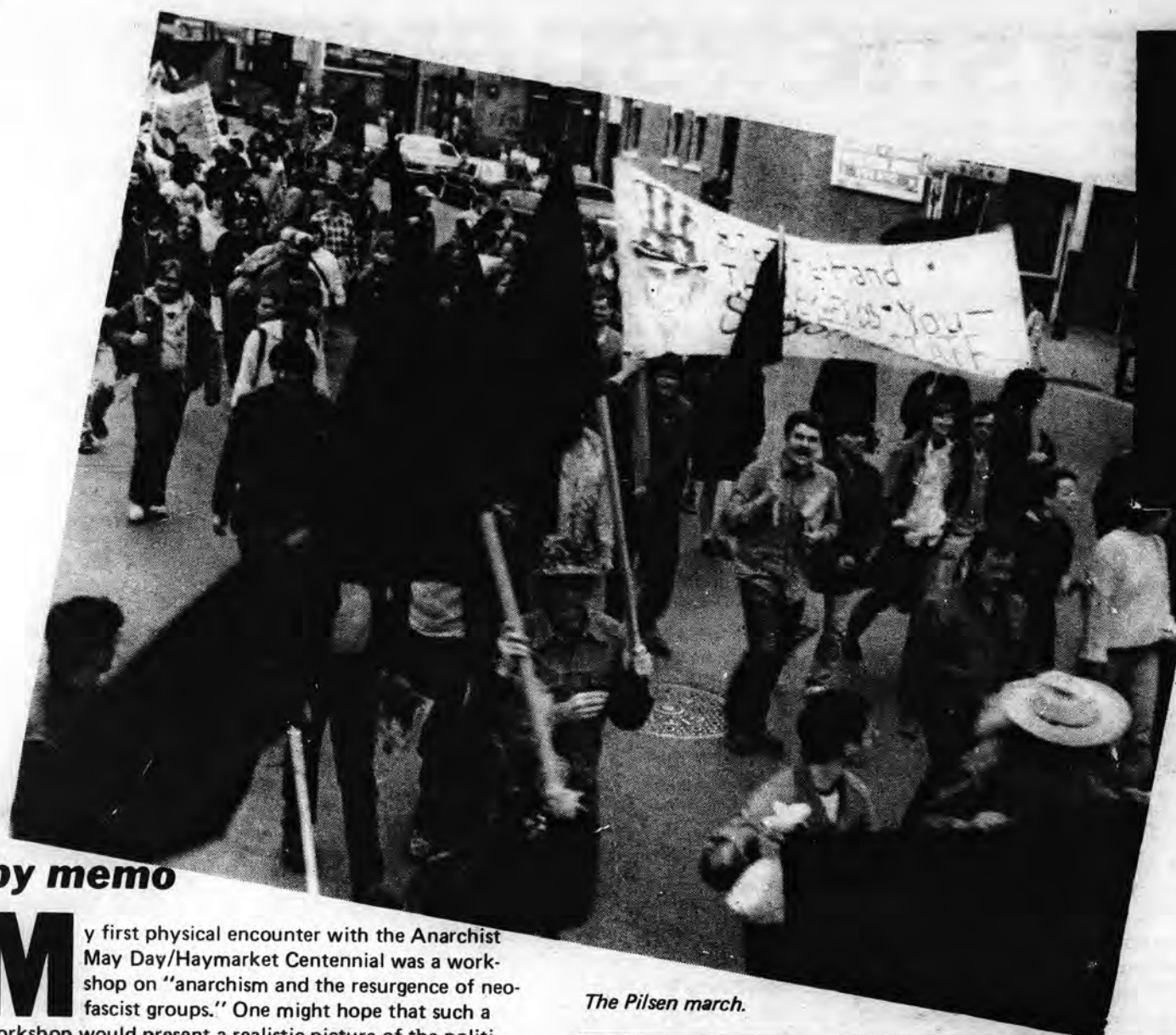
Anarchist Amateur Publishing Association, P.O. Box 6531, Station A, Toronto, ON M5W 1X4 CANADA.
Anarchy, a journal of desire armed, published irregularly by the Columbia Anarchist League, P.O. Box 380, Columbia, MO 65205.
 Anti-Authoritarians Anonymous, P.O. Box 11331, Eugene, OR 97440.
 Anti-Authoritarians News Network (AANN), P.O. Box 915, Station F, Toronto, ON M4Y 2N9 CANADA.
The Arrow, bulletin of the Mackay Society, Box 131, Ansonia Station, New York, N.Y. 10023; also publisher and distributor of other works.
 Australian Anarchist Centenary Celebration Committee (AACCC), P.O. Box 20, Parkeville 3052, Melbourne, AUSTRALIA
Bayou La Rose, published by Anarchist Association of the Americas (AAA) Gulf Coast, P.O. Box 52282, New Orleans, LA 70152
Bayou La Rose, P.O. Box 6130, Kansas City, KS 66106.
Black Flag, anarchist fortnightly published by Black Cross, BM Hurricane, London WC1N 3XX ENGLAND.
 The Boston Foster Collective, Box 663, Dorchester, MA 02125 Uphams Corner.
 Bound Together Books, 1369 Haight St., San Francisco, CA 94117.
Bulldozer, P.O. Box 5052, Station A, Toronto, ON M5W 1W4 CANADA.
Circle A, P.O. Box 57114, Atlanta, GA 30343.
Daily Barbarian, published irregularly by Urbane Gorilla, P.O. Box 02455, Detroit, MI 48202.
Death & Taxes, pamphlet by A.P.E., Box 7033, Boulder, CO 80306.
Earth First!, P.O. Box 5871, Tuscon, AZ 85703.
Emancipation, published by Anarchist Association of the Americas (AAA), Box 840, Ben Franklin Station, Washington, D.C. 20044.
Entertainment Revue, anarchist zine, P.O. Box 37155, Phoenix, AZ 85069.
 Everyday Books, P.O. Box 806, Willimantic, CT 06226.
Fifth Estate, P.O. Box 02548, Detroit, MI 48202; also a bookstore.
The Gentle Anarchist, newsletter of Co-operative Economics, P.O. Box 1313, Lawrence, KS 66044.
Humanity Whirlpool, P.O. Box 42294, Los Angeles, CA 90042.



Ideas & Action, magazine of the Workers Solidarity Alliance, anarcho-syndicalist, P.O. Box 40400, San Francisco, CA 94140.
 Impossible Books, Box 102, 1200 W. Fullerton, Chicago, IL 60614.
Industrial Worker, "official organ" of the IWW, 3435 N. Sheffield, Suite 202, Chicago, IL 60657.
Instead of A Magazine, published by the Spooner Collective, part of the Lysander Spooner Society, P.O. Box 433, Willimantic, CT 06226.
Kick It Over, P.O. Box 5811, Station A, Toronto, ON M5W 1P2 CANADA.
 Left Bank Distribution, 5241 University Way NE, Seattle, WA 98105.
Libertarian Labor Review, a journal of anarcho-syndicalist ideas and discussion (continuing *The Wobble*), P.O. Box 2824, Station A, Champaign, IL 61820.
The Match!, an anarchist journal, P.O. Box 3488, Tucson, AZ 85722.
 May Day Books, 3200 Chicago Ave. S., Minneapolis, MN 55407.
 The Neither/Nor Press, Box 8043, Ann Arbor, MI 48107.
New Indicator, nonsectarian left newspaper, UCSD, B-023, La Jolla, CA 92093.
Northwest Passage, the voice of anarchy in the Northwest, 1017B E. Pike St., Seattle, WA 98122.

Open Road, Box 6135, Station G, Vancouver, B.C. V6R 4G5 CANADA.
Overthrow, published by the Youth International Party (YIPpies), P.O. Box 392, Canal St. Station, New York, N.Y. 10013.
Point-Blank, anarchist no-wave monthly, BDN, P.O. Box 90312, San Diego, CA 92109.
Popular Reality, social nihilists, P.O. Box 3402, Ann Arbor, MI 48106.
 Radical Information Collective, Bennington College, Bennington, VT 05201.
Reality Now, P.O. Box 5052, Station A, Toronto, ON M5W 1W4, CANADA.
Red and Black Action, anarchist/independent communist publication, P.O. Box 90312, San Diego, CA 92109.
Red Raven, anarcho-communist publication, P.O. Box 9028, San Diego, CA 92109.
Social Anarchism, a journal of practice and theory, 2743 Maryland Ave., Baltimore, MD 21218.
SRAF Bulletin, published by Social Revolutionary Anarchist Federation, P.O. Box 1751, San Francisco, CA 94101.
Strikel, P.O. Box 2084, Main Station, St. Catharines, ON L2R 6T7 CANADA.
Turning a Deaf Ear, pamphlet by Brian & Lawrence in response to Chaz Bufe's *Listen, Anarchist!*, available through Bound Together Books (see above), or Mystopia, P.O. Box 410151, San Francisco, CA 94161-151.
 Wooden Shoe Books, 112 S. 20th St., Philadelphia, PA 19143.

This compilation was gleaned from materials I collected at Haymarket '86, anarchist gathering in Chicago. It is by no stretch of the imagination complete. I would like to make it more so, however, and invite readers to send me information on local anarchist bookstores, publications, organizations, etc. that would like to be included in the anarchist library I'm trying to establish, as well as in a North American anarchist network that several Haymarket '86 participants are trying to establish. Send information to Kris/NWP, 1017-B E. Pike St., Seattle, WA 98122. Please distribute/reprint this compilation freely.



by memo

My first physical encounter with the Anarchist May Day/Haymarket Centennial was a workshop on "anarchism and the resurgence of neo-fascist groups." One might hope that such a workshop would present a realistic picture of the political right and a range of strategies and tactics from the past and present. The participants' images of neo-fascists tended to either skinheads and survivalists on one extreme to anyone with whom they didn't agree, including Marxists, yuppies, and other anarchists, on the other. Actual experience seemed limited to shouting matches at demonstrations and to fending off skinheads. The skinhead case involved about a dozen skinheads who were harassing shopkeepers and rolling winos in a San Francisco neighborhood. Their depredations were stopped by exposing them to public ridicule on a local public access TV show. Their leaders were scared off with your basic physical threat to their health. An interesting solution, but hardly the stuff of revolutionary resistance.

A lot of discussion involved the merits of forming single-issue coalitions with leftists, Greens, and even the right. Opinions varied from "never" to "when advisable." The (defunct) Seattle Anti-Klan Network was mentioned as an example of this type of organization, as was the Dworkin-rightwing antiporn crusade.

One ill-considered tactic was political assassination and systematic violence against fascist groups. A participant argued against this with a story from Denver's barrio: A group of adventurers set off a few homemade bombs. Another group of seeming radicals picked up the challenge and adopted the same method of operations. For their finale they planted a bomb in the basement of one of the community's leading radical lawyers, blowing him and his girlfriend to hell. To the public, it looked like a homemade bomb gone awry. The police (the "seeming radicals") were thus able to use the cover of radical violence to discredit and eliminate an effective voice of the Chicano community. The moral: At this point we're no match for the armed violence of the police.

The commonest view of reality was that the full apparatus of the state and its socialist-lumpen collaborators is squarely aimed at the anarchist movement and its threat of immediate elimination of all hierarchy. Darlings, it just ain't so. We've got a lot of work to do before we're that big a threat.

The next workshop was "Gender Roles and Anarchy," which quickly devolved into a sophomoric debate on whether anyone had said women are more anarchic/better than men. At least most participants had the wit to admit that embracing anarchy is not equal to ridding oneself of sexism. Moving on from there we stepped in the mire of androgyny. The argument is that the only true nonsexist is the pansexual who looks on the whole range of (human?) sexual variation as appropriate for his/her couplings/triplings/etc. This is a hell of an intolerant attitude for an anarchist to take, somewhat representative of the hip-ocentrism evident there. This particular argument should be examined in the light of Madison Avenue's emphasis on sexual experience as the measure of individual success. Another participant rose to defend the feminine virtues of sensitivity and nurturing. Actually all of these attitudes have their validity, but the heat of debate revealed how little tolerance there was among us. Obviously, everyone should select their personality types from a wide range of options. Just as obviously, they're not all going to get along perfectly, ever. The level of acrimony was as painful as it was unnecessary. Fortunately it was interrupted by the Pilsen March.

The Pilsen march.

Magnificent Mile of Anarchy

PILSEN

One hundred years ago Pilsen was a Polish-German working class neighborhood characterized by labor radicalism. Located nearby was an open-air farmers' market—Haymarket Square. The Square itself fell victim to developers and wholesale grocers who, quite deliberately, pushed the farmers out of the city. Pilsen has become a working-class Chicano neighborhood. The radicalism lingers on in barrio politics and in the annual Pilsen March which commemorates the Haymarket anarchists.

This year the march was led by the Hispanic Centennial Committee and included roughly equal numbers of RCPers, Wobblies, and anarchists from the Chicago Anarchist Gathering (CAG)—about 400 marchers in all. The parade route, from Haymarket Square to a neighborhood park, was lined with sympathetic and curious residents. Although some members of the centennial committee expressed disgust with the indelicacy of some RCP and anarchist slogans, the main part of the march was low-key.

Near the end of the route, however, the anarchist contingent, disgusted as ever by the RCP, decided to cut in line ahead of them, just to do it. This maneuver placed us beyond the permitted parade route. As very few of us knew Chicago's streets and none felt like hearing speeches, we just kept marching. Things were getting interesting.

Passing a Post Office, one of us took a fancy to Old Glory and commenced pulling it down. One of Chicago's finest took issue with this display of disrespect and began to make an arrest. Fast as you can say "direct action," he was surrounded by 100 screaming anarchists. The gendarme made a virtue of necessity and let the fellow off with a warning. Though the Stars and Stripes yet waved, we were flushed with our victory over state terror.

Marching boldly on to nowhere in particular with no object in mind, we were determined to hold the street, potholed as it was. Our ambiguous dreams of rebel glory were dashed when a squad of Chicago cops sealed off the street and snatched two hostages to get our attention: "Get out of the street and go home!"

Not having considered any of this, it took some time to get communications going. "Please, officer, could you point the way to Halstead? And by the way, we won't go till you let these guys free." "They're as good as free. Just start moving." Uh-huh, a stand-off. After twenty minutes of speculation and deliberation everyone got their way. We got our comrades back and went home to dinner. Two victories over the state in one day!

THE MAGNIFICENT MILE

Friday, May 2. For the day after Pilsen, the CAG planned our own march, our own way—with no permit—a War Chest Tour-type march. A small group met Thursday night to discuss the plans. It was understood that halfway through the march, after the IBM building, it would be anything goes. Although this meeting was by no means secret, only about fifteen people attended and its

plans were not widely known. Some assumed that anyone attending an anarchist demo should expect to be arrested, it's part of the mystique.

My companion and I, late risers, elected to meet the march at the IBM building. Arriving well before the march, we were a little unnerved to find twenty uniformed officers and several undercover types lurking about. When the main body of anarchists arrived they were accompanied by more police.

The IBM building was successfully blockaded for a half hour or so with a little ritual money burning to boot. We then proceeded past the Fort Dearborn monument, which commemorates the invaders who drove the natives from that part of the continent. We reinterpreted the monument and moved on down to the South African Consulate, where security was too tight to accomplish much. We then hopped across the street to mingle with the strikers at the Chicago Tribune, a typically loathsome urban daily.

Spurred on by that honored anarchist slogan, "Let's go shopping!" the horde descended on Chicago's Magnificent



Mile of prestige emporia: Nieman-Marcus, Gucci's, and the Marriott Hotel. Somewhere in the confusion, our fellows may or may not have 1) painted a circle A on a window, 2) broken a window, and/or 3) desecrated some merchandise. When we reached Water Tower Place (described as "a museum of capitalism," but I don't know because...) we found it locked and nearby streets sealed off by the police vans and patrol cars with thirty or forty cops on foot bringing up our rear.

I had fallen behind to discuss the finer points of consumer fascism with a fashion plate and her escort on Michigan Avenue. I joined a handful of other stragglers before we encountered several police and their victims and quickly sized up the situation. Realizing that discretion is the better part of valor, we ducked into a pizza parlor and bought lunch. After introductions all around, we organized the information we had on who was arrested on what charges and where they would be held and phoned the info back to our meeting place.

This march had not ended on our terms. The Chicago Police taught us about not toying with their pride. The agenda for the remainder of the gathering reflected this.

THE 18th PRECINCT

Over lunch we discussed the foregoing events. With mixed feelings about excusing the police excesses, we condemned those adventurers who found their need to blow off steam more important than their responsibility for the safety of their fellow conferees. (An arrestee in Chicago confirms that police did not begin their rather indiscriminate arrests until a window was broken at the Marriott Hotel.) I learned later that some conferees suspected the CAG organizers of setting us up for the police. My lunchmates from Bound Together Books in San Francisco, despite having some differences with the Chicago group, respected their integrity at least.

After lunch we made our way to the 18th Precinct, avoiding the TV cameras and reporters, to determine such details as were available: 25 men and 13 women

HAYMARKET '86

10 Years of Anarchy

(the Chicago police force does not dabble in pansexuality) arrested for such charges as flag desecration (a Class 4 felony), disorderly conduct, and (the *piece de resistance*), mob action against the state. Most of the next 36 hours were devoted to raising bail, locating legal counsel, and trying to identify the arrestees to their friends without messing up their refusal to give their names to the police.

Some conferees thought a night in the tank was not a pain in the ass but a badge of honors. As most of the arrestees were picked up arbitrarily, many were not so pleased with the honorific aspects of incarceration. Anyway, my Catalonian beret is off to those who dug into their own time, talent, and money to cope with the whole mess.

IN CLOSING LET ME JUST SAY THAT...

The excitement of the whole conference was in the tension between, on one extreme, narcissistic speeches over inconsequential points of personal politics and, on the other, the ability of responsible individuals to coordinate their efforts and effect action when necessary. Whatever problems there were, they were discussed openly and with a minimum of mob censorship. When it came time to do something, something got done without leaders or unnecessary rules.

Here are some observations and lessons to consider.

At the gathering and in general, important communications were made haphazardly. Timely notices got equal billing with empty and repetitious speechifying.

Consensual decision-making needs a degree of affinity. Most participants at the conference did not know many others or their predilections. Ongoing communications among ourselves could assist us in forming a truer community. Possible media for this, suggested by conferees,

The four-day anarchist gathering in Chicago on May 1-4 offered plenty: demonstrations, videos and plays, music, a banquet, and many workshops. Not all workshop time was filled, so some workshops were organized during the gathering by anyone so inclined. Scheduled workshops included anarchism and ecology, worker control, building the anarchist movement, children and anarchism, resurgence of neo-fascist groups, national liberation movements (including a discussion of Nicaragua), gender politics, censorship and pornography, Spain 1936, legal system and street law, anarcho-feminism, anarchist economics, animal liberation, alternative communities, personal politics, even "what is anarchy?"

The Haymarket 1886 workshop was more of a seminar led by Paul Avrich, anarchist historian and professor at Queens College, a well-informed, engaging speaker. He talked about his current research, which leads him to believe that the bomb-thrower on May 4, 1886 was an anarchist named George Menge, rather than an agent provocateur, as is widely speculated. Before we could discuss the ramifications of this for anarchist history and anarchist activism today, Avrich had to leave and the rest of us filled up a bus en route to the traditional May Day march through Pilsen.

Another workshop I was interested in, the anarcho-feminism workshop, was held during the aftermath of the "war chest" protest on May 2. The workshop was held in the Wellington Church basement (anarchist central, since it had a phone), which was one big room with a flimsy portable divider. On the other side of the divider was a bunch of people, easily as many as in the workshop, discussing the arrests after the war chest protest and try-



Fort Dearborn monument reinterpreted.

crated the flag. The banquet itself was basically a food line with a few impromptu speeches later. The food caused some controversy, because there wasn't enough and because about half of it was meat—roast beef in gravy and fried chicken. Not a lump of tofu in sight. The vegetarian food contained eggs and cheese, so there was literally nothing for the vegans to eat until somebody cooked some brown rice.

The street theater crowd from San Francisco began milling around the room on all fours, mooing and clucking and being herded by a vegan speechifier. The speeches continued, the beer and wine flowing, the audience participating more and more, until a shouting match erupted over Joffre Stewart's voluminous hand-written flyers. He claimed his materials are anti-Zionist; many insisted they are anti-semitic, and wanted Joffre thrown out because of that. His flyers were the *only* printed materials the local TV news had put on the air in their silly coverage of the war chest protest the day before. The shouting match grew more heated, and suddenly the street theater people jumped into the middle of the room and began

Smash the State! Have a Nice Day!

The Chicago Anarchist Gathering banquet and general merriment.

ing to keep communications open with those at the jail. Since I didn't know if my traveling companion had been arrested or not, I paid more attention to the rumors flying, announcements coming haphazardly from the jail, and discussions among others concerned about the arrests. I would have liked to sit in on the anarcho-feminism workshop, but I was too distracted.

The noise level between the workshop and arrests "committee" was pretty distracting in itself. Each group frequently asked the other to quiet down, often with impatience. Both groups obviously felt their agenda took precedence over the other, I'm sure there would have been very little friction if there had been two rooms available. But the two or three people who took charge of the anarchist-central end of the arrests committee were quite frustrated that so many would prefer to talk in a workshop without announcements of the latest news, or passing the hat to raise bail money. To those who worked nearly 24 hours nonstop to get the arrested out of jail, it seemed that some who'd come to Chicago didn't care. I doubt that many people actually felt that way, but the tension ran pretty high once in a while.

But by the banquet Saturday evening everybody was out of jail, and we could celebrate without worry about the valiant who'd been charged with "mob action against the state." There was even one brave felon who'd dese-

HAYMARKET MARTYRS II: THE SEQUEL

Most of those arrested in the May 2 anarchist march through Chicago's Loop are scheduled for a hearing on June 13. Evidently some defendants have requested a continuance, while still others are not expected to cross the country to defend themselves.

There is some movement toward filing a class action suit against the Chicago Police for their overreaction to the breaking of one window at the Chicago Marriott Hotel: 38 arrests for mob action against the state and/or disorderly conduct, and one charge of flag desecration. Anyone inclined toward legal action against the state and possessing photographs or other such information, or possibly knowing witnesses, might consider contacting Impossible Books, Box 102, 1200 W. Fullerton, Chicago, IL 60614.

shouting "Shut up!" and pointing fingers at each other getting incredibly angry and red in the face. Good tactic! The gathering broke up in laughter, and those who wanted to keep roasting Joffre did so more quietly so the rest of us could talk to one another.

It was an inspiring bunch of people, a singular gathering. Howard from Berkeley mentioned two other anarchist gatherings in the past decade, and said that only a handful of people had attended all three. He met new people at each one he attended. In Chicago I met people from all over North America who work on papers similar to the *Passage: Open Road* (Vancouver, B.C.), *Fifth Estate* (Detroit, MI), *The Gentle Anarchist* (Lawrence, KS), *Social Anarchism* (Baltimore, MD). Some of them even knew the *Passage*, which was gratifying, of course. It was great to meet these people, to talk of an anarchist information network—to realize that this handful of determined, eccentric people can do it.

Toward the end of the banquet there were beat-like poetry readings and dancing, and someone presented a wreath to be placed on the Haymarket martyrs' grave the following day. It was a large circle with—of course—an A in the middle, entwined with red paper roses and a banner proclaiming "Hurrah for Anarchy!"—the dying words of two of the Haymarket martyrs. At Waldheim Cemetery on Sunday, after more speeches and some (I thought rather contrived) wrangling between the wobs and the anarchists, the wreath was placed at the Haymarket monument, and many pictures were taken. Group portraits at the statue commemorating the Haymarket martyrs, snapshots at the graves of the many heroes at Waldheim: Emma, Lucy Parsons, Voltairine De Cleyre, Elizabeth Gurley Flynn, William Z. Foster.

It was like walking through a library, except the books were tombstones neatly lined up in rows, cottonwood trees looming all around, grass underfoot, blue sky shining through, and nobody shushing all the smiling people who talked quietly, broke into songs or slogans, drank champagne from the bottle, and exchanged addresses before saying goodbye. It was exhilarating to be with a couple of hundred anarchists, and now we headed to our separate cities: Los Angeles, New York, Portland, Toronto, Minneapolis, San Francisco, Atlanta, Montreal, Detroit, Baltimore, Seattle. Now I know we're everywhere.

by Kris Fulsaa

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Nicaragua—From the Inside Out

by Robert Hinrichs

Greetings, Compañero/as, from behind enemy lines, in the den of atheistic communism, the pit of totalitarianism and Soviet aggression! This is the letter I (sort of) promised I'd send: I'm going to try to tell you some things you might not already know, give you some personal impressions, and tell you what the hell I'm doing here as well (if you figure that out let me know).

First, let me throw out a few "facts" (facts are funny things down here) that struck me and might give you some idea of how different life is in Nicaragua. For instance, Nicaragua is the least densely populated country in Central America. Since the triumph, Managua, a city devastated by the earthquake in 1972, has doubled in size, and now over half the population (of a total of almost 3 million) lives there—the newcomers all living in shantytowns on the edge of the sprawling city. The average age in Nicaragua is fifteen. That's right, fifteen. That means it won't be long before more than half the population won't have experienced the Somoza era. This is not to say people will forget.

Other "facts": The three leading causes of early death here are auto accidents (usually involving alcohol), botched illegal abortions, and the Contra war—apparently in that order. Exploiting women for advertising is illegal here. "We Are the World" and "No More Lonely Nights" are big radio hits now; I even heard a Spanish version of "Material Girl." Much of Nicaragua was deforested by multinationals in search of rosewood and mahogany. They say it rains less around here since then. Lake Managua is so polluted you can't swim in it. Downtown Managua does not exist—a few crumbling buildings but mostly blocks and blocks of fields filled with trash. . . I'm told there are plans for inner city gardens (the potential is incredible) but there's not enough water—no matter where you are in the city, two days a week the water is shut off from 7am to 9pm. There are shortages of everything but propaganda here, but no one seems to mind. The government guarantees a price and supply on basic commodities like rice and beans. I've yet to meet a Cuban but I'm sure they're around somewhere. . . No Russians either though there are two Bella Russa Soviet tractors here at the school and just about everyone and their *tío* has an AK-47.

So, now about the Revolution, and the counterrevolution. I'm not going to try and out-do any of the number of fine and factual books about it, just give my biased impressions and some things I've learned. Some of the basic platforms the Sandinista party adheres to (and ones that are presently being written into the constitution) are political pluralism and non-aligned foreign policy, community organizations and militias to organize and defend the people, and agrarian reform. One must understand that for a Central American nation all of these things are inherently revolutionary. Also, I think it safe to say that the Sandinista Revolution is nationalist long before it is Marxist. . . the FSLN now finds itself hemmed in somewhat by labor unions, peasant organizations and leftist parties on one side and conservatives and the counterrevolution on the other. Not that they'll ever allow themselves to be outflanked on the left, but it's not like the "early days" when the Frente was clearly in charge.

Political pluralism: there are many parties of all types, most of which are mad at the FSLN for something or another, some refusing to participate in writing the constitution until the state of emergency is lifted. The Frente won the election by 68 percent and now controls pretty much everything. However, in theory they could be voted out. That's not likely to happen anytime soon, though their popularity probably has slipped some. I don't see a strictly one party Cuban-style state developing. The other parties are guaranteed participation, as long as they don't engage in counter-revolutionary activities and they have bargaining power in the legislative body. Nicaraguans are too proud to sell their country to the Soviet Union. Also, in Nicaragua there's no single charismatic leader like Fidel. Ortega is respected but not revered and Tomas Borge is considered sincere, if not a little kooky. Basically, the Frente has very broad support. I find it very hopeful that they do support political pluralism, a mixed economy and a *somewhat* clear delineation between the party and the state. I worry that as the revolution is institutionalized the bureaucracy and the party structure will grow, with a proportional decrease in any interest in genuine reforms. Perhaps this is inevitable for revolutions of this type. Right now it's too soon to say—the revolution is struggling for survival in the face of intense aggression.

The militias are remarkable in their own right—there aren't many governments that trust the people enough to distribute rifles. The militias far outnumber the regular army. To me it's odd to see people with guns yet not really be afraid of them. And sometimes it's odd to have them be so nice to me, as they usually are. The militias are the real reason the U.S. could never easily invade. There are too many people armed and ready to fight. The militias are organized by the CDS's, the local community groups. In the town close to where I am, Chaguitillo, they meet once a week and



**Successful co-ops
find themselves
prime targets for
contra attack.**

apparently nearly the whole town turns out. People are elected to head the committee, and though the committee has no power on a national level, it does seem to control the everyday affairs of the town.

The agrarian reform could be the most important part of this or any Latin American revolution. When Somoza and his officers of the National Guard fled in 1979, they left the Sandinistas 23 percent of all arable land. This land was mostly agro-export crops: coffee, cotton, sugar, worked by peasants who came down from the hills to supplement meager incomes. Virtually all this land was turned into state farms and continued as agro-export. The idea was to sell those crops for capital to invest in social programs, health and literacy campaigns, and to extend a large amount of the credit to the landless peasantry. To a degree this was successful but there were many problems. No one knew how to run a state farm efficiently, there was a shortage of labor as many peasants began to use their credits to farm for themselves, and many peasants overproduced beyond their ability to get the goods to market. It's a long walk out of the hills with a hundred pound bag of beans.

The state farm period lasted only until 1982. At that point the Agrarian Reform law was passed, which stated that any amount of land could be owned as long as it was productive. Many big land owners were simply not planting, letting tractors rust, driving cattle over the border for sale in Honduras: decapitalization. Unused farms were then confiscated and the land turned into co-operatives. Some co-operatives are truly communal, with all land and labor and profits shared, others are only nominal, allowing for a whole group of individual landowners to get a collective loan, or share a tractor or technical aid/advice. At this point successful co-ops find themselves prime targets for Contra attack. To an extent this tactic was successful—peasants who were forced out of the hills by the war were hesitant to form co-operatives knowing they could be victims. By 1985 the government found itself confronted with a large and militant block of landless campesinos demanding titled land. Many people had just squatted since the revolution or had occupied unused land. The result has been a massive upswing in the number of individual titles distributed since late 1985. The government finds itself in a hard position—wanting to distribute land to the landless, and prevent an exodus to the city (Managua), but also

needing to appease the big landowners to prevent decapitalization and maintain a national income from cash crops.

The State of Emergency and the counterrevolution really go together. As people here will tell you, everything is becoming subordinated to the bloody war and defeating imperialist aggression. People are sick of it, they want peace and badly, but not at the cost of their sovereignty. The State of Emergency has been described to me as what the Chileans should have done in 1973. However, I doubt if it's really preventing the CIA from operating in Nicaragua. The average Nicaraguan almost certainly doesn't think about it too much; it will never affect them. I've yet to hear of any cases of people being detained without charges. Military news is censored, or at least controlled. Word of mouth is how the news gets around (it is printed usually a week or two after the fact). In general I see people doing what they want, going where they want, saying what they want, whenever they want to.

Until this past week's series of incredible lies coming from the Reagan Administration, things had been going fairly well. Relations with Costa Rica, Honduras and Guatemala had all improved since the elections in those countries. There are now plans for an international peacekeeping force (apparently *not* from the U.N.) on the Nicaraguan/Costa Rican border, which could effectively isolate and eliminate the Contras on the southern front. In the north they have been pushed back over the border again and again, but slip through in small bands. There has recently been some heavy fighting just north of here in Esteli and Jinotega. Though the Contras have no chance of ever controlling a town, there was speculation that they wanted to engage the army to make news in the States during the congressional debate on the \$100 million. There was word that they'd managed to sneak in a large force around Esteli, a town that rose up three times against Somoza *before* the triumph, and blew up an electrical power station. When I visited, the whole town was on alert and many workers had been mobilized. This is how the Contra war is successful, it drains the labor power and the treasury, interferes with production, and affects people psychologically. The Contras are indiscriminate torturers and murderers and leave their victims maimed and mutilated. They are also incredibly well armed and supplied (by guess who?). The leaders are ex-officers of the Guardia but there are campesinos in the ranks as well, some lured by money, some kidnapped, some convinced by fast talking and hard times. But the most basic fact is that the contras would not now exist without the CIA.

I need to mention the situation now on the Atlantic Coast with its indigenous peoples. Overall, it seems things are much improved over a year or two ago, when the government was relocating people to get them out of the war zone. Everyone was allowed to return and amnesty offered to any Miskitos still fighting. Autonomy over regional affairs has been granted to the Miskitos, an important step. But cultural divisions remain and I am very wary of Sandinista plans to "economically develop" the eastern coast. Most "espanoles" consider the Indians to be crude, lazy, backward; they need to be made into "Nicaraguans." The situation is compounded a thousand fold by CIA activity there to foment unrest and rebellion, even create a separate state to be recognized and "defended" by the US. In fact, a good case can be made for the CIA starting the problem in the first place. But they were playing off prejudices that already existed—to me the prejudices seem much more instilled in individuals than in government policy. Yet, when I think of US treatment of Native Americans, the Sandinistas look benign, even encouraging. They are promoting the native languages and cultures—but perhaps only because some Miskitos took up armed resistance. The Sandinista concessions do appear to have lessened tensions.

O.K., enough analysis. Here I am at the Luis Hernandez Aguilar Escuela de Mecanizacion Agricola (nearly every institution created since the triumph is named after a martyr), a school for teaching tractor driving and repair, mechanics, welding, and precision machining. People are sent to the school from co-operatives, state farms, and private farms to learn. The school is located in the fertile Sebaco Valley on the hacienda of a Somacista landowner who fled not long after the revolution. By default, this school has become the most important one in the province of Matagalpa—most of the others have closed due to insufficient funds or the Contra war. The reason this school has never been attacked, they say, is because there are always at least a few internationalists here. And it is for the same reason that there is always sufficient funding. So the school has become increasingly important, especially in the last year. There's been a change in administration and some reassessment of the role of foreigners (mostly N. Americans). A N. American who helped found the school and was sharing the position of director was demoted, and all internationalists have been told that they are not to make decisions. The situation is a little odd, some resentment on both sides. I've seen some incredible cultural insensitivity on the part of the gringos. We are used to efficiency, things working, we know gas goes in the gas tank and oil in the crankcase; we know pesticides are dangerous. These are all assumptions. But things are not

Tapping Your Phone for War by Bob Quinn

Does it hum like that all the time? Yes, all the time. That singing never stops, for it is singing the story of life, and life never stops. Those copper wires up there are carrying the news of birth and death, war and finance, failure and success, from station to station around the world.

Alexander Graham Bell

Brring. . . . Brrring. . . . click! You have just reached (202) 545-6700, the home of the Military-Industrial Complex. We're not in now . . . but that doesn't mean that you're not being protected against the worldwide Communist conspiracy. Heaven forbid! So just leave your message after the beep and we'll get back to you when we have a chance.

Beep!
Hi! I just thought I'd call to wish you all another Happy War Tax Day. Now I know that April 15 was a while back and I didn't call you then—let alone give you anything. But the other day I thought "Let's call. What the heck?" After all, you folks don't stop taking our money on April 15. Take the federal excise tax that's added to our phone bills every month as an example. Why? Because it's your tax—a war tax—and it always has been.

Since the tax was initiated in 1914 by the War Tax Revenue Act, you've been getting everyone with a telephone to pay just a little more for war every month for a very long time. True enough, it's never very much. A half dollar here, two dollars there. But it is something. And since you're getting 64 cents out of every tax dollar collected this year for your expenses, it's a good place for people to start looking

at how the government spends our money.

Okay, okay, I know what you're saying and you're right. You haven't *always* done it. But somehow, cutting off the tax from 1916 to 1917 and again from 1924 to 1932 just doesn't excuse the 64 other years it's been in place. For they have been very busy years.

Back during the tax's 1917-1924 stint when you were only charging us for long distance calls, we were involved in the first world war. The taxing of local telephone service didn't begin until we were in the middle of World War II. Remember those years? You were charging us 15 percent for our local calls and a whopping 25 percent on long distance ones. And all that time you kept telling us that the excise tax was merely a "temporary" measure.

But even though that war ended in 1945, you kept these war taxes going at that rate until 1954—one year after the end of the Korean War. And then, you merely reduced the tax to a flat 10 percent rate covering all services. Why do away with a good old American tradition, right?

Of course, Congress had a slightly different idea. In 1965, they approved a reduction of the tax to 3 percent and even had devised a plan which would have phased out the tax entirely by 1969.

Wow, that could have been disastrous. Fortunately for you though, we were already knee deep in the Vietnam War by that time. When money to escalate that war was needed in 1966, Congress was asked by the Johnson administration to pass a special tax bill which would reimpose that 10 percent tax once again. And they did, of course. But as Wilbur Mills, chairman

of the House Ways and Means committee at that time put it, "it is Vietnam and only the Vietnam operation, which makes this bill necessary."

And as that war kept hanging around, so too did the phone tax. It was first extended in 1968 and then again in 1970. This last extension carried a provision which would have seen reduced by one percentage point each year until it disappeared completely in 1982.

But, of course, this didn't happen. When the tax reached 2 percent in 1980, you folks managed to extend its stay there for another year. And then, you decided to take it back up to 3 percent, effective January 1, 1983. So that's where we are today—still paying this "temporary" tax just like we have been since 1941.

And that's why I'm calling. Since I don't make a taxable income, the federal excise tax on my phone bill is kind of special to me. But it's too much of the same old thing every month. I get my phone bills in the mail, deduct the federal excise tax from the total, write my little note saying that because this tax is used to pay for such things as the Contras, our floundering fathers in Central America, missiles of every conceivable shape and size as well as research bent on turning "movie magic" like Star Wars into an insane reality, and I cannot in good conscience pay it.

But something's missing in this process. Call it the personal touch if you want to but I just had to reach out and let you know what I was thinking myself.

Why shouldn't I? After all, you never call me. As a matter of fact, I don't know of anyone you've called up since the end of the Vietnam War. I know it's not because our telephones

aren't working. The Martha Tranquilli case before the Federal Communications Commission assured us that telephone companies have no right to disconnect our phones for nonpayment of the federal excise tax. They could even be penalized \$500, and \$25 for each day telephone service has been interrupted.

The other day I thought that maybe it was because it's not worth it, any longer. You did only make \$24 billion from the tax between April 1966 and the end of 1982. And that's pocket change for you folks.

So what's the matter? I'd really like to know. Could it be that we have a bad connection? Maybe it would help if a few more people joined in and stopped paying this war tax. Do you think the line would clear up and you'd hear us then? What if we all started paying for the human services the federal government has taken money away from instead of paying for your fantasies? After all, we're already paying the price for those reductions. Paying the price for the 3 percent cut in Medicaid, the 14 percent cut in aid to families with dependent children or any of the other in over \$50 billion in cuts the Reagan administration made between 1981 and 1984 from social programs for the poor and needy to finance your dreams. . . our nightmares. Do you think the connection would be any clearer then?

Time will tell I guess. I'll have to check back with you later. Talk with you then. Bye.

Click.

Sources for this article include:

"Your Income Tax Dollar At Work," War Resisters League, 339 Lafayette Street, New York, New York 10012.

Congressional Record, February 23, 1966.

FCC 71-668, Docket 19271, FCC Reports, 30 FCC 2nd, pp. 835-839.

The Reagan Years, Urban Institute, Washington D.C., 1984.



efficient here, if it works it's exceptional, if broken no one knows how to fix it. The administration seems to be moving more towards a bureaucracy, albeit a small one. The internationalists see how something could be done more efficiently, at least in their eyes, but sometimes just forget whose country this is anyway. It can give one a cynical view on international aid.

But it is probably international aid that has kept this school afloat. Aside from aid from various charities and governments, brigades have come down from the states to build a dining hall, a workshop (still unfinished) and some small houses for extra living space (just started). The school also needs a whole new water and irrigation system. . . this project is held up by a lack of several hundred feet of inch-thick copper wire, available only in Costa Rica, for the pump. There is a whole list of projects planned, but there's enough work just maintaining things in a functioning state. Since this is the only school in the province, and one of the best in the country, it will probably get more attention and funds and be expanded to include courses in health care, cattle raising, agriculture.

The school has a large garden and I split my time between working there and working on the construction crew, as well as being responsible for internationalists who come here to work. The garden is typically Nicaraguan—a huge amount of onions, green peppers and tomatoes, a few watermelons and eggplant, and that's about it. I've tried to introduce greater variety but it's difficult to change these things. Pesticides are used here often and carelessly. To change this I realize now, would take many years of patient work—the government is probably more progressive in this area than the people are. I have managed to convince the gardener not to spray *right* before harvesting.

The lack of variety in the garden and the lack of variety in the diet are closely linked. A few years ago some gringos had a huge organic garden here, growing all kinds of stuff, but no one ate any of it. When the N. Americans left, that was the end of it. Rice, beans and tortillas are the staples, and sometimes two out of three are missing. If I bring the

cooks kale and tomatoes and a few radishes they'll make a salad. Occasionally we get papaya or avocados from the orchard. I believe the cooks are the hardest working people here at the school—three meals a day for all those people (perhaps 50 for the big lunch time meal) and I'm sure they don't make much more than a dollar a day.

The position of women here at the school and in the society at large is a bit enigmatic to me. On the one hand I read a lot of revolutionary rhetoric that verges on reverence for women (especially as mother) and it seems that women are given a fair amount of respect (moreso that, say, in Spain) but on the other hand there's all the same attitudes, obstacles, and oppressions as anywhere else. Almost half the tractor students are women, a few as young as fifteen, but

Some gringos had a huge organic garden . . . but no one ate any of it.

they're almost never given a chance to drive. Many women have four or five children, all by different men. In theory they now have to help pay child care. The power of women here is not political, it is social, and simmers beneath the surface with more strength than most men would care to admit. And I think more opportunities are open to women than ever before; it seems the situation continues to improve.

But overall I am greatly handicapped by not knowing what the country was like *before* the revolution. I've learned already just how limited description and statistics can be. There is an overwhelming sense of pride and freedom in Nicaragua. People, especially poor people, feel like the government is on their side, and that's something I've never seen anywhere. And most of this country

is poor. (It's laughable to think of it as a threat to the US—except of course as an example to poor people everywhere.) Being here convinces me of the inevitability of the El Salvadoran and Honduran and Guatemalan revolutions—though they may not be won by the gun and may take many years. I could almost be convinced that US imperialism is dying; hence Reagan's frantic, spastic last gasp.

Yes, poverty in material goods, but not in culture. Dirt floor tin-roof shacks, tortillas, wooden-wheel ox carts on dusty tracks that are thick with mud during the rainy season, but also tight-knit families and neighborhoods that have struggles and grieved together, guitars and accordions, volcanoes and beaches. The land seems harsh—thorny woods, dry fields, thick hilly jungle. But Nicaragua has the potential and plans to be a food producer for all of Central America. This school is intended to be a step in that direction.

There's a very steady rhythm to life here and so time seems to go fast. . . I'll be leaving the country by May 10, destination unknown but probably Guatemala. To stay beyond May, I would have to become a resident, a process and commitment I'm not quite ready to go through. Though I could see living here for a year or more. Unless you come on a brigade with a specific project well planned out, it would take at least that long to have any real effect. While I would recommend coming to Nicaragua to anyone, the real work of course must be done at home. More than once Nicaraguans have asked me or other North Americans "But why don't you have a revolution in your country?"

Meanwhile I watch the mangos ripen, the parakeets and the funny-yellow-birds-I-don't-know-the-name-of fight it out for the best roosts in the orchard, the purple and gold sunsets, I hear gunshots and hope it's just target practice, I teach and learn, learn and teach, play the guitar, think about coming home.

Adios amigos.

El Cacao Nicaragua
4 April 1986

Friday May 30

Abraham Lincoln Brigade Spring Event features panel of women discussing their activism. This year marks the 50th anniversary of the Spanish Civil War. The event features entertainment, food. Bloedel Hall, St. Mark's Cathedral. 7:30pm. \$5 donation. 329-3666.

Saturday May 31

Housewarming Benefit Dance for the Seattle Emergency Housing Service. Edison Jones and the Buttlers perform. Refreshments included. 320 Occidental in Pioneer Square. 8:30pm-midnight. \$10. Under 21 not admitted. Suella Poe, 447-3660

Formation and Maintenance of Non-Profit Organizations seminar sponsored by WA Volunteer Lawyers for the Arts. Advance registration required. Plaza 600 Bldg., 6th & Stewart. 9am(regist.) 9:30-3:30pm program. \$15. 223-0502, 525-4285.

Challenges for the 80s Woman, one-day conference features keynote address, "Moving forward—from vision to reality," by Rita Elway, sup. at METRO, and multi-cultural/ethnic panel of women discussing, "What connects us and still separates us?" Workshops on domestic violence, media images, legal rights, porn, women and poverty, and more. 3-hour self-defense workshop presented by Alternatives to Fear. North Seattle Comm. College, 9600 College Place N. 9am-5pm. \$15/\$5 students, low income. Childcare and ASL interp. avail. with advance reg. Louise Chernin 632-8547, Sutapa Basu 634-4441.

Sunday June 1

Deadline for Festival of Women's Spirituality registration. See June 19 for details.

"Taking Center Stage: The Future of Minority Talent in the Contemporary Theater" public forum. Part of "Minority Playwrights Festival" (June 9-23). Ethnic Theater, NE 40th & Brooklyn Av. NE. 7pm. FREE. 543-4327.

Monday June 2

A Step Towards Reason. Narrated by Paul Newman. WTBS Ch. 17. 7:30pm.

"Zina" British movie about Leon Trotsky's daughter. Part of Seattle Internat'l Film Festival. Egyptian Theater, 801 E. Pine St. 9:30-11pm. \$5—under age 6 not admitted. 323-4978.

Tuesday June 3

Marzena debut concert features traditional Japanese music for Shakuhachi, with poems by Ursula Le Guin. Marzena is a new performance ensemble for contemporary & ethno-music, dance, drama and the visual arts. Nippon Kan Theatre, 628 S. Washington. 8pm. Call for cost. 364-1856.

Steven Jay Gould, writer, teacher and essayist (Natural History magazine) on evolutionary biology, environment and natural history speaks on UW campus. Meany Hall. 7:30pm. 543-4880.

"Is Russia Socialist?" talk by Joe Kovacks, Canadian socialist. Sponsored by Internat'l Socialist Organization (ISO). UW Ethnic Cultural Ctr, NE 40th St. & Brooklyn Av. NE. 7:30pm. FREE. Call for childcare. 292-8809.

"Half Life" Australian movie about US nuclear testing in the Marshall Islands. Part of Seattle Int'l Film Fest. Market Theater, 1428 Post Alley. 7-8:30pm. \$5—under 6 not admitted. 323-4978.

Wednesday June 4

"A Sheriff's View of the Tracks Campaign" by Chuck Wheeler, Kitsap County Under-sheriff. Ground Zero Ctr. for Nonviolent Action, 16159 Clear Creek Rd NW, Poulsbo. 7:30pm. FREE. 692-7053.

"Making It: The Story of a Small Business" by Winona Hauge. Last of SCCC Women's Programs lecture series. For ASL, call 2 days advance. SCCC, rm BE1110. 12noon. FREE. 587-3854/tty.

"The Smile of the Lamb" Israeli movie about Jewish-Palestinian relations. Part of Seattle Int'l Film Fest. Market Theater, 1428 Post Alley. 7-8:30pm. \$5—under 6 not admitted. 323-4978.

Puget Sound Coop Federation annual delegate mtg. Group Health Coop Central Hospital, 16th Av. E. & E. John, Rm. 618. 7-9pm. 448-COOP.

Thursday June 5

"Salvador," film by Oliver Stone, premier showing to benefit WA State to El Salvador Medical Airlift—Vietnam Vets to Fly Medical Supplies to El Salvador. Endorsed by Church Council of Greater Seattle Central America Task Force. Broadway Theatre, 201 Broadway E. 7:30pm. \$10 donation/\$5 senior, unemployed. 547-2375.

The Ark Literary Magazine Annual Performance and Art Display with story and poetry readings, photography and visual arts. Seattle Central Comm. College, 1701 Broadway. 10am-3pm art display; 1-2:30pm performance. 587-6924.

Paul Swansen, paintings and drawing. Opening, 10pm. Free Mars Cafe, 2416 Western. 441-1677.

Thurs-Sat, June 5-7

Week One of NW New Works Festival. Patti Dobrowolski and Sally Cloninger perform "Mind Over Matter/Dr. Barbato Explains the 80s." Mark Heinemann performs "Tube Shakers." WA Hall Performance Gallery, 153 14th Av. 325-7901.

Friday June 6

Carte Blanche, collaborative duo of Gunther Christmann & Torsten Mueller, trombone and bass with films. Evening of improvised music presented by Soundwork. 915 E. Pine St., 2nd Fl. East Hall. 9pm. 323-5100.

A Peace and Freedom song circle led by local songsters. Bring your voices, instruments and issues—we'll sing about it all. Bread & Roses House of Hospitality, 1320 E. 8th Av., Olympia. 7:30pm. FREE. 754-4085.

"Yellow Earth" Chinese movie about a communist soldier in 1939. Part of Seattle Int'l Film Fest. Egyptian Theater, 801 E. Pine. 5-6:30pm. \$4—under 6 not admitted. 323-4978.

"Report on the Tucson Sanctuary Trial" by defense attorney Ellen Yaresheski, and slides of trip to El Salvador by David Springer (Kadima Central America Task Force chair). At Kadima Shabbat with Kiddush and desert potluck. Sign-language interpreted. Univ. Friends Ctr, 4001 9th Av. NE. 7pm. Childcare provided. Call for cost. 722-1590.

Saturday June 7

Rally against contra aid, in response to Congressional consideration of contra aid during the week of 6/9. Sponsored by the Ad Hoc Comm. Against Contra Aid. Victor Steinbrueck Park in the Pike Place Market. 11am. Nan McMurray (Pledge of Resistance) 789-5665, Gerry Condon 328-2451.

John Carter clarinet solos. Sponsored by Soundwork. 915 E. Pine St., 2nd Fl. East Hall. 323-5100.

How to Write and Sell a Novel. Seminar for writers interested in popular or genre novels. Rm BA 104, Seattle Central Comm. College, 1701 Broadway. 9am-4pm. \$25. 587-5473.

Hanford Action Week coalition mtg to plan Aug 2-9 protests. Richland Public Library, Richland. 9am on. FREE. Phone 526-0968 (SNAG) a week in advance if childcare needed. 526-0968(Seattle), 943-9838 (Tri-Cities). Carpool leaves Seattle Fri. eve. approx. 5 or 6pm. Call SNAG.

Monday June 9

"Ring Around Rosie" reading by the Group of a new play by Frances Devore. Part of "Minority Playwrights Fest." Ethnic Theater, NE 40th & Brooklyn Av. NE. 8pm. FREE. 543-4327.

Tuesday June 10

"Kernel of Sanity" reading by The Group of a new play by Kermit Frazier. Part of "Minority Playwrights Fest." Ethnic Theater, NE 40th & Brooklyn NE. 8pm. FREE. 543-4327.

calendar

Wednesday June 11

Puppets for Peace by Camy Condon. Ground Zero, 16159 Clear Creek Rd NW, Poulsbo. 7:30pm. FREE. 692-7053.

"Medical Aid for El Salvador" president Christina Courtright, and Vietnam vet Terry Savory, speak. Award to Rep. Mike Lowry. Sponsored by Seattle Stop the Bombing Campaign (a CISPES project). Univ. Baptist Church, 4654 12th Av. NE. 7:30pm. \$3. 325-5494.

Thursday June 12

The Struggle for Women's Suffrage, discussion centers on Eleanor Flexner's historical account of the women's rights movement, "Century of Struggle." 5018 Rainier Av. S. 7:30pm/6:30 dinner. For rides or childcare call 722-6087 or 722-2455. Wheelchair accessible.

Art drawing to benefit Cunningham Gallery. Winners will receive framed original work by local women artists. Sponsored by Womens History & Culture Ctr. Women's Info. Ctr., UW campus. 7pm drawing. \$1/ticket. 545-1090.

The Factory Jazz Trio. 9pm. Free Mars Cafe, 2416 Western. 441-1677.

Thurs-Sat, June 12-14

Week Two of NW New Works Festival. "Airborne: Meister Eckhart" by Robert Davidson. WA Hall Performance Gallery, 153 14th Av. 325-7901.

Friday June 13

Worship service led by Rev. Dwight Whipple of Westminster Presbyterian Church. Bread & Roses House (Catholic Worker), 1320 E. 8th Av., Olympia. 7:30pm. 754-4085.

Agriculture Conference held by Washington State Democrats in Eastern WA. Iowa Sen. Tom Harkin speaks. Think they will address the issue of poor wages and working conditions that exist for the 24,000 farmworkers in the Yakima Valley? (See news page). 583-0664.

Saturday June 14

Radost folk ensemble fundraising party to celebrate 10 yrs existence and raise \$ for an East European tour. Polish Home. 524-5295 for details.

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Calendar

Seattle folksinger dag performs at the Fremont Street Fair on the mainstage. Phinney Av. N & N. 34th. 3pm. FREE. Marcia Livingston, Fremont Fair office, 633-4409.

Monday June 16

"Not Augustine Lara" reading by The Group of a new play by Carlos Santistevan. Part of "Minority Playwrights Festival." Ethnic Theater, NE 40th & Brooklyn Av. NE. 8pm. FREE. 543-4327.

Tuesday June 17

"Terrain" reading by The Group of a new play by Cassandra Medley. "Minority Playwrights Fest." Ethnic Theater, NE 40th & Brooklyn NE. 8pm. FREE. 543-4327.

Wednesday June 18

"My Thoughts on the June 1985 Nuclear Train Trial" by Lucretia Fishburn, Kitsap County Deputy Prosecuting Attorney. Ground Zero, 16159 Clear Creek Rd NW, Poulsbo. 7:30pm. 692-7053.

Thursday June 19

Festival of Women's Spirituality sponsored by Women in Constant Creative Action. Womenseif is the theme of this year's festival. Topics include Politics of Women's Spirituality, and Self-healing. Located 26 mi. west of Salem OR. Write POB 201, Monmouth, OR 97361 for info. Through 6/22. (503)838-6095.

Klaus Lenzian, flamenco—Jazz. 9:30pm. Free Mars Cafe, 2416 Western. 441-1677. ongoing

Thurs—Sat, June 19-21

Week Three of NW NewWorks Festival. Yda Smith and Jim Medera, "dance in 3 Parts." Thomas Arthur, "Implicate Order." Jesse Bernstein, "The Writer's Vocabulary." WA Hall Performance Gallery, 153 14th Av. 325-7901.

Friday June 20

"International Farming Network: Agricultural Roots of Peace" talk by Teresa Tipton. Bread & Roses House, 1320 E. 8th Av., Olympia. 7:30pm. FREE. 754-4085.

Sunday June 22

Peace Movement NW, Summer '86 Park Concert. Features The Dynamic Logs, Duck Soup and the Seven Thunders Band. Donations of non-perishable foods requested for F.O.O.D., a member of Second Harvest. Gas Works Park. Noon to 6pm. FREE. Don Glenn 789-5651.

Monday June 23

"Tell the Angels" reading by The Group of a new play by Harriet Dickey. "Minority Playwrights Fest." Ethnic Theater, NE 40th & Brooklyn NE. 8pm. FREE. 543-4327.

Tuesday June 24

"China in 1926" first in series of talks on "20th Century Revolutions." Sponsored by ISO. Arch. Bldg. rm 103A, UW campus. 7:30pm. FREE. Call for info re: childcare. 292-8809. (Series continues 7/8, 7/29, 8/19).

Wednesday June 25

"Nonmilitary Defense" by Carol Paulson. Ground Zero, 16159 Clear Creek Rd NW, Poulsbo. 7:30pm. FREE. 692-7053.

The paintings of Laura Stout, one-woman exhibit. Cunningham Gallery, Women's Info. Ctr., UW campus. FREE. Through 6/13. 545-1090.

Tickets for art drawing to benefit Cunningham Gallery, part of the Women's Info. Ctr., on sale now. See June 12 for details. \$1/ ticket donation. 545-1090.

Ad Hoc Committee for Fair Employment and Open Housing. Regular meetings every second and fourth Tuesday of the month. CAMP Firehouse, 18th & Cherry. 6pm. Martha, 762-6417.

CANTO general meeting second Tuesday every month. 7:30pm. 911 E. Pine, Seattle. 323-2731 (Ann).

Epilepsy Support Group, focusing on psychophysical needs of people with epilepsy, meets every Friday. Institute for Movement Therapy, 1607 13th Ave. 6-7:30pm. FREE. 329-8680.

Fellowship of Reconciliation: Seattle Chapter program meeting, topics TBA. Begins with fingerfood potluck. Third Sunday of each month, 5-8pm. Woodland Park Presbyterian Church, 225 N. 70th St. FREE. 789-5565.

The Last Friday Contra and Square Dance. Live music and caller, the last Friday of every month. Wilsonian Ballrm, 4718 1/2 Univ. Wy. NE. 9pm-midnight. \$3.50/\$1.50 teens, seniors. Roger 547-5312.

Thursday June 26

Living Windows, movement artists Sally Wenk & Loren Shannon. Free Mars Cafe, 2416 Western. Call for details 441-1677.

Thurs—Sat, June 26—28

Week Four of NW NewWorks Festival. Rachel Brumer and Lory Wilson in "Twin Falls." WA Hall Performance Gallery, 153 14th Av. 325-7901.

Friday—Sunday June 27-29

Women herbalists' conference: see story page 5.

Sat—Sun, June 28—29

Give Peace A Dance, 4th annual 24-hour marathon to promote arms control, peaceful foreign policy and a sensible military budget through media and community outreach. Center House, Seattle Center. 2pm-2pm. 441-6455.

Saturday June 28

"Run with Pride": 10K race and 5K fun run/walk. Seward Park. 9am (registration 7:30-8:00am). \$7 (\$5 pre-registered). 328-2145 (to volunteer 633-3535).

"Pride Festival": food, entertainment, craft Sponsored by Pride Festival Committee. Broadway Playfield, 10th Ave. & E. Pine St. 11am-9pm. FREE. Free childcare. 343-5838.



Sunday June 29

"Gay Pride Parade": Sponsored by Freedom Day Committee. Assemble 11am on Capitol Hill, place TBA. March down Broadway. Rally approx. 2pm at Volunteer Park. FREE Childcare available during rally at Volunteer Park. 284-5478.

ongoing

Leafleting of workers entering Trident Sub base at Bangor, sponsored by Ground Zero Center for Nonviolent Action. 6:15am to 7:40am every Thursday. 692-7053 (Paulsbo).

Olympia/Tacoma IWW monthly mtg, every 2nd Sunday of the month. 2115 S. Sheraton (Tacoma). 3pm. 272-8119.

Seattle IWW monthly meeting, every 2nd Sunday of the month at 4pm. Call David, 725-1766.

Vancouver BC IWW monthly mtg, every 2nd Thursday. Organization of Unemployed Workers Ctr, 1918 Commercial (Vancouver). 7:30pm. (604)876-8438.

Lesbian Mothers National Defense Fund, regular meetings every other Monday. 7-9pm. Sonny, 522-2698.

Men Against Rape meets first Wednesday of every month, 7:30-9:30pm. Mar 5. 1425 E. Prospect, No. 1. 325-1945.

Pledge of Resistance: Spokesouncil meeting. Everyone welcome. Second Wednesday of each month, 7:30 pm. Woodland Park Presbyterian Church, 225 N. 70th St. FREE. 789-5565.

Prism—an organization of lesbians of color—meets the first Sunday of each month. 322-3953 for more info.

Punx for a Better Today: weekly meetings Thursday evening in Seattle. Phone for location, 324-4701 (Ben).

Radical Women meets the 2nd and 4th Thursday every month. 5018 Rainier Ave. S. Dinner 6:30pm/mtg 7:30pm. 722-6057.

Seattle Front Runners, an informal gay/lesbian running group; all ages and abilities welcome. Meets every Sat near the outdoor basketball court at Green Lake behind Evans Pool (or inside bldg if weather is bad). 9am. 783-9169 (Phileo) or 822-0555 (Gregg).

Seattle Lesbian and Gay Nurses' Alliance: meets 1st Sunday of each month for education, support, networking, and potluck. 323-9028 (Andrew) or 632-1279 (Anne & Suzanne), or write SLGNA, P.O. Box 20655, Seattle, WA 98102.



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by Katn Martin

The Age of Women

Caylx Press has done it again. Their new anthology, *Women and Aging*, demonstrates a continuing commitment to excellence in promoting women's art and literature. The anthology approaches the experience of aging in a selection of pieces that range from essay to poetry to political exhortation. The contributing women include Meridel LeSueur, Imogen Cunningham, Ursula LeGuin, Margaret Randall, Barbara Macdonald. As impressive as the combined literary/artistic effort is, the political content is even more so. The poems are strong with it, the essays vehement. These women are angry, hurting, joyous. These women are talking about it.

After the editorial notes, Meridel LeSueur kicks off the book with a discussion of aging and her poem *Rites of Ancient Ripening*. She sees aging as a process of growth: ripening. She says, "I'm going to do my best work before I'm 70, between 70 and 80." I can believe it. I can't wait to see it.

Imogen Cunningham, the photographer, is well represented here, as are some of her colleagues. The portraits of older women beautifully capture spirit and individuality. My personal favorites are Cunningham's *Three Faces of Women*, Anne Noggle's *Face Lift*, (painfully astute, a bloody patient chewing on a rose), *Yolanda in Fur Hat* and *Agnes in Shower Stall*. I'd like to meet those women. It was a delightful surprise to see Margaret Randall's photographic work, being accustomed to thinking of her as a literary artist. Her *Acoma Woman* is a light/dark study, engaging good humor and ease of being in the simple flatness of paper. The only problem with the photography, and this is true of the paintings and drawings as well,



Acoma woman.

margaret randall

is that small, buff paper reproductions of such excellent work greatly reduces their visual impact. They become representations of intent, aesthetic teases. Elizabeth Layton has a series of amazing drawings, all of which I'd like to see on the sides of moderately large buildings, but here they are confined to a few inches. The drawings don't lose their appeal however; *Self Portrait (with Glen) as Phillis Schafly* is still hilarious, the *Eyes of the Law* frightening, and *Stroke* I would deign to call a masterpiece, despite its reduced size. Layton also did the cover piece *Her Strength Is In Her Convictions* picturing an old smiling woman, clothed in political buttons and blue light.

Aging and agism are addressed throughout these works like a shared pulse. When touching poetry, it escalates to the frequency of an electric shock. Lines like:

Decay sets in before death as nerve cells, rot away; sensation becomes a stranger—

in Gail Tremblay's poem, *Falling, Gloria Looks Up* convey the fear of dying, the dreaded process of loosing strength and ability.

... the day she can no longer button her blouse, she cries, resolve melting,

she feels herself slipping away. . . This fear and pain is confronted, these poets turn it on their tongues, tasting, naming. They come to an understanding of their position. They know what they are doing.

... she lay and looked at the ceiling seeing the shadows of leaves in the light from the window as delicate brush paintings transformed to moving pictures in the wind, the present

moment contained in images as startling as the pain.
My Grandmother's Hands, by Elizabeth Weber is one such image. The author sees herself drawing into those hands, the palms thicken, fingers wrinkle, bones crack. She spreads herself out, welcoming her new becoming, accepting . . . *One day, I will lie down next to you, my hands dissolving into your hands.*
Something to Look Forward To is Marge Piercy's answer to a process of aging; menopause. Betty Donley Harris focuses on another aspect; sexuality. In her poem *His Pillow* she laments her lover, now gone, and her longing which has not.

Of the profiles, *Another Part of the Country* by Laurel Rust is the most memorable. She articulates her experience as the friend of a woman who is considered crazy, or senile merely because she refuses to deny the validity of her own thoughts and feelings.

I found the fiction pieces the weakest part of the anthology with the fond exception of *Amalia* by Kathleen J. Alcalá. This story, about the richness of an old woman's inner life is illuminating and gently transcendent. The reader is drawn into the story like one of Ruth's (the old woman) "imaginary" friends.

The reviews in the last section of the book are extremely helpful (as reviews will sometimes be). Those who wish to explore the inevitable will find a trove of information and inspiration already researched for them. *Women and Aging* amply demonstrates the variety and fulfillment that is a vital part of the older women who are represented here. They are very much alive. And so is the book.

by Chris Robinson

BOOKS IN BRIEF

Beyond the Bomb: Living Without Nuclear Weapons by Mark Sommer, Expro Press, 1986, Chestnut Hill, 180 pages. The author has compiled an excellent field guide to North American and European peace research, identifying by genus and species the major strategies for building a stable peace in the North Atlantic basin. As is true with all field guides, the geographic scope is limited, but within that limitation it does a masterful job organizing and explaining a lot of material. It is not easy for those in the trenches to find out what is happening in the ivory towers, and Sommer serves a useful purpose in letting peace workers know what peace researchers are doing now. Send \$7.95/copy to Talman Company, 150 Fifth Avenue, New York, NY 10011.

Arming the Heavens: The Hidden Military Agenda for Space, 1945-1995 by Jack Manno, Dodd Mead, 1984, New York, 256 pages. This is *the* book to read if you are at all interested in space. In the wake of the *Challenger* explosion, the press has focused on the military's use of the space shuttle. Well, Manno had it all on paper years ago. He explains how the Air Force wants to use the space shuttle for "military control of space with armed battle stations, spaceplanes, and giant surveillance systems." Forty years ago, when the Air Force was set up, this book would have been science fiction. Wake up to what the

Pentagon is doing out there, and send \$8.95/copy (includes handling) to RECON, P.O. Box 14602, Philadelphia, PA 19134.

American Defense Annual: 1985-1986 edited by George E. Hudson and Joseph Kruzal, Lexington Books, 1985, Lexington, 304 pages. This collection of essays is the product of Ohio State University's Mershon Center. It is the first in a series of annual assessments of U.S. security problems, and no attempt has been made to force a consensus among the authors. In other words, you won't agree with everything in this book, but that shouldn't stop you from reading it. Most useful are the two chapters on 'Perspectives' and 'The Defense Budget,' which make it clear that the current military buildup was begun in the 1970s, that Reagan is carrying out Carter's military program (with a few minor changes), and that there was no basic difference between Reagan and Mondale in the last election. It could not have been better said, and the source is impeccable. Send \$13.95/copy to Lexington Books, 125 Spring Street, Lexington, MA 02173.

No Mandate for War, Basta! A Pledge of Resistance Handbook by the Emergency Response Network (ERN), New Society Publishers, 1986, Philadelphia, 83 pages. Now here's a handbook on non-violence! The Pledge of Resistance is a public repudiation of U.S. interventionist policy toward


Central America. Signers of the pledge promise to take action should the U.S. escalate militarily in Central America. This book tells how to organize a local pledge movement, what kinds of actions to take, how to train for non-violent civil disobedience, and how to support the action and to use it to build the movement. There are many ideas here for anti-imperialists to use. Send \$4.00/copy to ERN, 1101 O'Farrell Street, San Francisco, CA 94109.

On Guard, Volume 1, Number 1, Citizen Soldier, 1986, New York, 12 pages. During the war with Vietnam, there must have been a dozen newspapers for GIs and twice that number of organizing projects. Little of that network is left, and a newspaper for active-duty members of the military is long overdue. So we welcome the first issue of *On Guard* by the staff of Citizen Soldier. With Reagan's mind locked on 'Intervention Mode,' we will need *On Guard* to speak truth to the troops. Citizen Soldier has modest goals for its newspaper: 20,000 copies bimonthly, and it is free to GIs. So please send a contribution (\$20.00 suggested) to Citizen Soldier, 175 Fifth Avenue, New York, NY 10010.

'Your Career and Nuclear Weapons: A Guide for Young Scientists and Engineers,' Santa Barbara Study Group, 1986, 27 pages. Speak of talking to the troops, scientists and engineers have become the first line of offense.

A group from the University of California's Institute for Theoretical Physics has prepared this pamphlet to raise the moral questions surrounding military research. Intended for the new graduate student, there is a good bit of background that may not be needed by the older reader. Of course, distribution will be the key to this book's success. Available for \$1.00/copy from Peace Resource Center, 331 N. Milpas, Santa Barbara, CA 93103.

Emerging Role of the U.S. Army in Space by Colonel Arthur Downey, National Defense University Press, 1985, Washington, 92 pages. This book traces the history of the Army's involvement with space weapons from May 1945, when they captured Werner von Braun and his 120 German rocket engineers. Written by one of the few Army officers with extensive experience in space operations and planning, this polemic is designed to extend the Army's influence in space. It is aimed at those Army officers who want to turn space activity over to the Air Force. Send \$1.75/copy to Superintendent of Documents, U.S. Government Printing Office, Washington, DC 20402.


The author is editor of RECON, the quarterly newspaper that keeps its eye on the Pentagon: RECON, P.O. Box 14602, Philadelphia, PA 19134.

