

Peace Newsletter

Central New York's Voice for Peace and Social Justice January 1992 PNL 591

Women's INFO CENTER

NAC
NONVIOLENT ACTION COLLECTIVE

SPC
BBS

AVP
ALTERNATIVES TO VIOLENCE PROJECT

DIA
Disabled in Action

Common Works
A COOPERATIVE NETWORK OF COOPS

JAIL MINISTRY

Spanish Action League

SOCIAL WORKERS for PEACE

Peace Child

CARD
CITIZENS AGAINST RADIOACTIVE DUMP

New York Civil Liberties Union

PEOPLE'S ANIMAL RIGHTS

AMNESTY INTERNATIONAL
SPC Press

TRUTH IN PEOPLE'S HISTORY

ENERGY

ANZUS

SEEDS

PSR
PHYSICIANS for social responsibility

OPEN HAND THEATER

COALITION for CHOICE

RECYCLE FIRST

WOMEN'S CENTER (SU)

THE FRONT ROOM Book Store

Safefreeze
Campaign for Global Security

NASW

Gay & Lesbian ALLIANCE

RAINBOW COALITION 27th CD

SYRACUSE UNITED NEIGHBORS

Syracuse Cooperative Federal Credit Union

PEOPLE AGAINST the DEATH PENALTY

SUN

Syracuse Solidarity

VETERANS FOR PEACE

SYRACUSE ALTERNATIVE MEDIA NETWORK

LITNESS FOR PEACE

SPC TV
THE PEOPLE'S 30 MINUTES

Monday EARTH FIRST!

WORKING AS NEIGHBORS

E C O S

Atlantic States

Legal Foundation

Syracuse Cultural Workers
• Art with Heart •

Syracuse Community CHOIR

NYPIRG

AMERICAN FRIENDS SERVICE COMMITTEE INC.

On the Rise
WHOLE GRAIN BAKED GOODS
WORLD'S BEST COFFEE

Young Peacemakers Team Peacemakers

SOCIALIST PARTY
S.N.I.P.P.

Community



FRIENDS of the FILIPPINO PEOPLE

SYRACUSE REAL FOOD Cooperative

Sierra Club

ALLIANCE
PSYCHIATRIC SYSTEM SURVIVORS

GAY LESBIAN BISEXUAL STUDENT ASSOCIATION

Syracuse GREENS

ACT-UP

SYRACUSE COVENANT SANCTUARY

NYCAP
NEW YORK COALITION ALTERNATIVES to PESTICIDES

MARXIST COLLECTIVE S.U.

WESTCOTT MUSIC NATION

THE PINK PAPER

NATIONAL ORGANIZATION FOR WOMEN

PLOWSHARES

GRIFFISS PEACE COMMUNITY

EVENING ARABESQUE

The Syracuse Peace Council

Collectives, Committees & Projects

New people are always welcome to join any of these activities. Contact the SPC office at 472-5478 or the person listed to find out what you can do.

SPC Staff Andy Molloy	The Front Room Bookstore Yvonne
SPC Press Paul Pearce	Bookkeeper Duane Hardy

Organizational Maintenance

Brent Bleier, Gary Weinstein

The Peace Newsletter

PNL Editorial Committee

Paul Pearce, Jim Foley, Karen Kerney, Andy Molloy, Peter Carney, Will Ravenscroft, Marie Margosian Debra Lyn Negus

SPC Projects

Syracuse Network for Israel-Palestinian Peace Brent Bleier	SPC Potlucks 472-5478	SPC-TV Paul Pearce	472-5478
Central America Coalition 472-5478	Frederic Noyes 472-5478	Plowshare Craftsair Barbara Floch	472-5478

Volunteers

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Statement of Purpose

The Syracuse Peace Council (SPC), founded in 1936, is an antiwar/social justice organization. It is community-based, autonomous and funded by the contributions of its supporters.

SPC educates, agitates and organizes for a world where war, violence and exploitation in any form will no longer exist. It challenges the existing unjust power relationships among nations, among people and between ourselves and the environment. As members, we work to replace inequality, hierarchy, domination and powerlessness with mutual respect, personal empowerment, cooperation and a sense of community.

Present social injustices cannot be understood in isolation from each other nor can they be overcome without recognizing their economic and militaristic roots. SPC stresses a strategy that makes these connections clear. We initiate and support activities that help build this sense of community and help tear down the walls of oppression. A fundamental basis for peace and justice is an economic system that places human need above monetary profit. We establish relationships among people based on cooperation rather than competition or the threat of destruction.

Our political values and personal lives shape and reflect each other. In both we are committed to nonviolent means of conflict resolution and to a process of decision-making that responds to the needs of all.

Alliances, Coalitions & Contacts

ACT-UP	475-1544	P.E.A.C.E., Inc.	
American Friends Service Committee	475-4822	Louis Clark	470-3300
Alliance -Psychiatric System		People Against the Death Penalty	469-3788
Survivors		Pat Bane	
George Ebert	475-4120	People for Animal Rights	
Alternative Media Network		Linda DeStefano	475-0062
Jim Dessauer	425-8806	People for Peace in the Persian Gulf	479-5393
Alternatives to Violence Project		Physicians for Social Responsibility	475-0062
Ann Goodgion	469-8954	Rainbow Coalition 27th C.D.	
Amnesty International	422-3890	Alan Rosenthal	472-4331
ANZUS Plowshares	422-3181	Recycle First	471-2806
ARISE	472-3171	SANE/ Freeze of CNY	
Atlantic States Legal Foundation	475-1170	Diane Swords	478-7442
Citizens Against Radioactive Dumping	607/753-6271	Save the County	637-6066
CNY ACLU		SEEDS	(607)749-2818
Marcy Waldauer	471-2821	Seneca Peace Council	568-2344
CNY N.O.W.	652-3823	Service Employees International	
Coalition for Choice	677-9758	Chris Binaxis	424-1750
ECOS	492-3478	Sierra Club	
Educators Social Responsibility		Eileen Clinton	471-6069
Mike Fixler	689-6658	Small Claims Court Action Center	443-1401
Environmental Info. Coalition		Social Workers for Peace	
Kathleen Pepin	637-3239	Dick Mundy	445-0797
Food Bank of CNY	458-1554	Socialist Party	
Forum for Fellow Travellers	423-0356	Ron Ehrenreich	478-0793
Friends of the Fillipino People		Spanish Action League	
John & Sally Brule'	445-0698	Sam Velasquez	471-3762
Gay & Lesbian Alliance		Student African-Amer. Society	443-4633
Gay, Lesbian, Bisexual Student Assoc.	443-3599	Syracuse Community Choir	
Griffiss Peace Community		Karen Mihalyi	428-8724
Carrie & Tom	315/337-5265	Syracuse Covenant Sanctuary	
Hotel Employees 150	437-0373	Shirley Novak	446-6099
Jail Ministry	424-1877	Syracuse Cultural Workers	
Lesbian/Gay Youth	443-3599	Dik Cool	474-1132
Marxist Collective (SU)	423-9736	Syracuse Greens	426-9961
Native American Cultural Awareness Committee	476-8993	Syracuse N.O.W.	472-3294
NAACP Van Robinson	422-6933	Syracuse Solidarity	423-9736
New Environ. Assoc.	446-4734	Syracuse United Neighbors	
New Jewish Agenda		Rich Puchalski	476-7475
Paul Weichselbaum	478-1592	Truth in People's History	
Nonviolent Action Collective		Leon Modeste	472-6955
Frederic Noyes	437-9579	University Democrats	
North American Indian Club		Syracuse University	443-0958
Ginny Doctor	476-7425	Urban League	
NYPIRG	476-8381	Leon Modeste	472-6955
Onon. Audobon	457-7731	Veterans For Peace	
Onondaga Earth First!		Bill Cross	474-3762
Andy Molloy	471-7312	Westcott Nation Music Assoc.	
Open Hand Theater		Lee Spinks	428-8821
Geoff Navias	476-0466	Women's Center(SU)	443-4268
Pax Christi		Women's Info. Center	478-4636
Frank Woolever	446-1693		

Syracuse Peace Council 924 Burnet Ave. Syracuse, N.Y. 13203 (315) 472-5478

In This Issue

While trying to hang on to the wonderful imagery and insights given to us by the Open Hand Theater, and the beautiful voices of the Community Choir, and also recognizing the strong and diverse community we live in, we dive right into the new year with more news of crisis and tragedy.

Cindy Gagne reminds us that nuclear power never was and never will be safe. David Thomas confronts the ugly reality of a world he has witnessed for 72 years and what it has become. We next get a sobering evaluation of Human needs in Onondaga County followed by a not so optimistic report on Citizen review of Police Brutality. Win Skeele ices this cake with a tragic evaluation of family farms today.

A much needed bright spot is Barb Floch's *Plowshares Craftsair* report. It was a tribute to the spirit of the event that it could be moved to a new location and still be as warm and wonderful as ever!

Andy is leaving staff but not our community. His warm and friendly spirit will truly be missed in the house.



The Peace Newsletter (PNL) is published monthly by the Syracuse Peace Council (SPC).

The PNL strives to serve some basic functions as the internal organ of SPC, as a forum for articles which discuss issues of concern to the peace movement, and to facilitate community interaction. The opinions expressed in the PNL reflect the diversity of opinions within SPC itself. While we are not able to print every possible viewpoint, we do welcome your letter and article submissions as well as suggestions and assistance.

PNL Distributors

Linda DeStefano, Yvonne, Joy, Jim Foley, Pat Hoffman, Elinor Cramer, Chuck Durand, Gigi Musa, Rich Zalewski, Debra Douhit, Duane Hardy, Frederick Noyes

Mailing Party Helpers

Marge Rusk, Christian Spies-Rusk, Carl Mellor, Bill Mazza, Diane, Andrianna Natsoulas, Frederick Noyes, Aspen Olmsted

February Issue Deadlines

Articles	January 15
Ads	January 17
Calendar Items	January 17

Peace Newsletter

January 1992

PNL 591

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About the Cover:

Community

by Karen Kerney and Paul Pearce

Some of us can remember a time when we were protesting this country's actions or policies and we were told to *love it or leave it*.

Some of us even thought that there were places where we could retreat to escape the madness around us. Now we recognize that there is no place to run but we also know that we have strength in who we are and what we do to move forward and support one another.

As we think of the *New World Order* taking over and dark days coming, we need only look to our friends - our community - for the light to see through the darkness. This light shines much brighter than any 1000 points of light, and will be shining long after they burn out. Our light glows like a warm fire on a winter night, theirs is like fireworks that explode with a flash and fall darkly to the ground.

We are not just looking at the Syracuse Peace Community, but anywhere people are working together for peace and social justice. There is no need to feel alone in the darkness, community of thought and conviction has no boundary.

Just as we hear about the *New Poor* we should also hear of the *Newly Enlightened* who will join with us to work against the conditions and policies that let them down. Our challenge this new year (as it always has been) is to offer and implement alternatives to this mad world we live in. Our community itself is a reflection of those alternatives in action.

We also need to recommit to working with and helping each other. We need to reinforce the bridges between us and recognize the common struggles we all share, not only point out the connections between our issues but use them to as a bond to make us stronger.

Above all we should celebrate each of our individual, family, group and community accomplishments and take time to enjoy the wonderful friends we all have. Happy New Year!

Paul W Pearce

Letters

Rights and Respect?

To the editor:

This is in response to a caustic article by John Dyer that was in the PNL (Nov. 1991).

Your article implies that if an individual does not agree with you that they were not raised in a traditional way. Do you really know enough about the traditions and beliefs of all other Indian Nations to determine whether or not we were raised according to tradition?

You claim that we spoke without authorization. There are 40,000 Indians in central New York and only 1,500 of them live on the Onondaga Nation. Most of us are not Onondagas and do not reside on the Nation. The Onondagas are not the only Indian people and their traditions are not the traditions of all Indian people. Do you believe that we do not have the right to make our voices heard without the authorization of a few Elders at Onondaga? That is the equivalent of saying that New York State residents cannot protest without authorization from the Governor's office because they live within New York.

You accused us of being disrespectful to the Elders. Out of respect for the Elders we sent letters to all the Chiefs and Clanmothers of the Haudensaunee [sic] inviting them to participate in the Native American Cultural Awareness events. We received letters of acknowledgment from five of the Six Nations—the only one that did not respond was Onondaga. This invitation was extended long before there was any discussion of protests so that is not a legitimate reason to justify their lack of response.

You said that these unauthorized speakers did not learn these things (about Columbus) from the Elders. No, I did not learn the truth about Columbus and his crimes against my people from the Elders at Onondaga but I did learn them from the Elders of other Indian Nations. Why aren't the Elders of the Onondaga Nation out there challenging the historical lies, misconceptions and myths that continue to oppress Indian people? Why must our children continue to have a biased, inaccurate version of white history crammed down their throats?

You claim that we engaged in violence. Violence is not burning old clothes or putting paint on a statue. Violence is what Columbus

did to our people. Violence is the illegal dumping at Onondaga that poisons our Mother Earth.

Your comparison of the Columbus celebration to an Indian ceremony of an Indian Nation is ludicrous. The monument is on public land and my tax dollars are paying for the renovation of a tribute to a man that enslaved and murdered my people. Do you really want a man who murdered, raped and enslaved the Indian people honored as a hero? Is this the type of role model we want our children to emulate? If the United States erected a monument to Hitler and declared a national holiday in his name would you support the protests of the Jewish people or condemn them? If you would support them why will you not support your own people in a similar matter?

You claim that Columbus Day has no significance to the traditional people. That may be true if you are only referring to the Onondagas. Other traditional Indian Nations have called for numerous actions to protest it. To most traditional nations Columbus Day is extremely significant. It is the beginning of the destruction of our way of life.

You also make the allegation that we don't respect the traditional beliefs. That is not true. We have always tried to respect the Onondaga's beliefs but it is not an easy task since they are not always consistent in the way they choose to act upon their beliefs. I was taught by an Onondaga Elder that the Peacemaker's name is sacred and not to be utilized outside the Longhouse. Yet the Elders support a book in which his name is used repeatedly. I spoke with two of the Chiefs at Onondaga about the way animals are displayed at the French Fort is in violation of our Native beliefs. They agreed with me but went on to say that the Onondagas have nothing to do with the Fort. This is very confusing to us since one of the Onondaga Chiefs has paintings on display there; another Chief had a plaster cast made of his face for a statue there and a Six Nations Flag is flying at the Fort. So how can they not have anything to do with the Fort? I can give countless other examples of contradictions like these.

As Indian people we are all in this together. We need to put our differences aside and find a common ground of mutual understanding. We need to respect each other's

traditions and beliefs. No one faction has the market on Indianess. For the sake of our children we cannot go back to our reservations, bury our heads in the sand and justify it by claiming that we are living in the traditional way.

Debra Glidden
Syracuse

Debra is a member of the Native American Cultural Awareness Group and was involved in organizing the Columbus events in Syracuse.

The discussions and articles that were generated as a result of the Columbus Day activities in Syracuse are an area of concern to the community. In light of the fact that Debra Glidden delivered this letter contemporaneously to the PNL, John Dyer, and some elders of the Onondaga Nation, we asked John Dyer, in his capacity that he wrote the original article for the PNL, if he wanted to respond to Debra Glidden's letter.

Mr. Dyer stated that no response was necessary, except that the reader should know that he was counselled by titleholders and elders of the Onondaga Nation, both when the article was written and if a response to Debra Glidden's letter was warranted.

A Lesson In Respect

To the Editor:

I wasn't around for the Columbus Day incident mentioned in the article *A View of Respect* by John Dyer [Nov. 1991 PNL]; I was in Florida.

While there I visited the Seminole territory, better known as a reservation. I was disappointed at what I found, and wrote a letter to the *Seminole Tribune* saying, basically, that I had hoped to learn something of the "old days."

Right on the heels of reading John Dyer's insightful article telling us to mind our own

Letters cont'd on page 13

SYRACUSE PEACE COUNCIL PAGE

International Activist Arriving in February

Nationally recognized Vietnam veteran and peace activist Brian Willson, recently returned from Iraq and Nicaragua, will visit Syracuse Feb. 8-11. At least two large public events are being planned in addition to meetings with religious groups and students.

Call 479-5393 if you would like to assist with the planning of these events.

Farewell From Andy

If you asked me three months ago if I was expecting to be leaving my staff position at the Peace Council I would have replied "not if I can help it." But I've since come into an opportunity to study and pursue my Masters Degree in a field that is my lifelong interest. So, with regrets I announce that I am moving on from my work here these past two and 3/4 years. I'm not going far though and don't intend to stop working with SPC, just not in my previous capacity.

I will be starting in mid-January at the SUNY College of Environmental Science and Forestry right here in Syracuse. Some of you may know that I graduated from there in 1989 from undergraduate studies. My work will involve trying to save a critically endangered snail at Chittenango Falls.

I don't have to say good-bye to any of you really, since I am committed to working on peace and justice issues in our community and will remain a part of this movement.

It has been a challenging few years here that at times has tested my endurance with following through on what usually seemed like trying to do too many things at once. As I hear it, graduate studies take up all your time but I hope to remain as involved as possible, especially on the PNL committee. My warmest gratitude goes to Paul Pearce, who has been constantly supportive to me in endless ways. Thank you to all the volunteers I've had a pleasure to work with here at the office, and all you community folks that have made me feel welcome and capable while on staff. The new staff person(s) has virtually been chosen. I know that you will welcome my successor to SPC.

—Andy Molloy

Thanks To All For Plowshares

Barbara Floch

It's hard to believe it but Plowshares '91 is over. It was a successful year for the Peace Council. We raised close to \$5000 this year.

This year's Plowshares could not have happened if people had not gotten involved. We would like to thank everyone who volunteered during the weekend. Many of you did more than one shift and more than one task. Thank you again for your support.

We would also like to thank all the craftspeople and non-profit groups, both new and old, for being part of this year's Plowshares.

We know it was a gamble for everyone. After twenty years at Plymouth Church a move to a new space brings many hesitations and concerns. Many crafters reported they did not have a very successful year at Plowshares this time. This is a great concern to us and we will take all your comments and suggestions under consideration. We hope you will stick it out a few more years and we believe you will see and improvement in sales.

Many expressed concern about our move to the Southwest Community Center. We still believe it was the right decision. Nevertheless, it will take time and effort to convince many, but this is not impossible.

The attendance was off from last year only slightly and we had many more people on Sunday this year over last. As with any event such as Plowshares the more people involved the better it will be. We would welcome any craftspeople to become more involved in the planning of future Plowshares. Monthly meetings will be starting in January so please contact the Peace Council if you are interested.

We would also like to thank all the businesses who contributed to this year's raffle. Without your support we would lose a considerable amount of our revenues at Plowshares. We hope we can count on your continued support and we encourage everyone to support your businesses. Thank you once again.

A special thank you needs to go out to the wonderful staff at the Southwest Community Center, especially Al Payne and his staff. They were helpful, accessible, and will-

ing to assist us at every turn. They even said they want us back next year! We had hoped we would have gotten more people from the surrounding community to come in and see the show, but with more networking and PR we will next year.

Last, but certainly not least, I would personally like to thank the core people who made Plowshares happen. It was much more of a collective effort this year which I believe made it as successful as it was. I also believe it will only get better, especially if more people get involved! Rae Kramer who (along with her husband Lonnie Freshman and their two sons) did a wonderful job on the raffle. Because of their hard work we made over \$500 on advance sales of raffle tickets. Rae also took on many other ad hoc tasks and was a wonderful support in ways she'll never know. Margaret Williams was also a wonderful support. She had input into all areas of Plowshares and was great at immediate crisis management. Kathy Barry was great. She was especially involved in getting some wonderful new craftspeople and also got Jeannie Salvio involved in childcare. Kathy also had input into all areas of Plowshares and was a very supportive friend when I needed it. Andy Molloy, who with all his tasks at the Peace Council also took charge of publicity, the program, and the finances. He was always over worked but he didn't seem to mind (well most of the time!). And of course there is Karen Kerney. Karen has been the longest involved member of our crew. Her vision and networking skills have really helped to make Plowshares a wonderful winter peace festival.

I have really enjoyed my three years as Plowshares coordinator. I have learned a lot about peace and social justice issues as well as how to work collectively in a group. I will no longer be the coordinator after this year as I am moving to the New York City area as of December 30, 1991.

I hope to continue to be involved in other peace and social justice activities there as well. I do not think I will find the wonderful, supportive community as we have here but maybe I can bring a little of it to them.

Evacuation is a Fraud

by Cindy Gagne

THERE IS A 50 MILE radius (as the crow flies) around nuclear power plants called the Emergency Planning Zone (EPZ). Downtown Syracuse is 38 miles from the three Nine Mile Point reactors.

The first ten miles is called the Emergency Evacuation Zone and the additional forty miles deals with the "Ingestion Pathway." The concern with the additional forty miles is that in case of a major accident at the plants, water, produce, livestock and milk would become contaminated with radioactive isotopes and humans would ingest the foodstuff and become contaminated. Farmers and commercial food growers are to be notified to somehow protect these items. (One can only ask if indeed humans could also become contaminated at the very same time the livestock becomes contaminated). FEMA (Federal Emergency Management Association) is planning in 1993 to have either Niagra Mohawk Power Corporation or the New York Power Authority do a 50 mile EPZ exercise. Citizens will not be notified.

According to the Onondaga County Emergency Preparedness Office, persons in Onondaga County that may need to be evacuated will be notified on the day of a severe accident at Nine Mile Point.

The plan for Oswego County residents residing in the ten mile evacuation zone is to go calmly to the New York State Fairgrounds in Syracuse. (Let's hope it doesn't occur during the State Fair). If evacuation has to be carried out further than ten miles, perhaps for the total fifty mile radius, one can only wonder where we will be herded off to and when and how those of us who reside outside the ten mile radius will be notified.

The evacuation plan is based on a premise that there will be a four to five hour lead time. The radioactive plume could be dispersed over a wide area by then with many persons already contaminated.

The allowable maximum dose exposure of radiation to humans is so high in case of a severe accident that one gets the feeling we will never be notified to evacuate.

Presently, when the winds blow from the northeast the Syracuse area is receiving radioactive emissions from the operating nuclear plants in Scriba. What are we waiting for?

Updates on Fitzpatrick:
Fall 1991

1) AP story - New York Power Authority led for 5th place for most number of civil penalties levied against them by the NRC from 1987-Sept. 1991. Amount \$612,500 (AP Washington, D.C. Nov. 3, 1990).

2) Sept. 11 - radiation monitoring device that measures levels of radiation leaving the building was not operating. Pumps for turbine building was taken out of service. Pump

must be operating as requirement of plant's license (Syracuse *Post Standard* Nov. 18th).

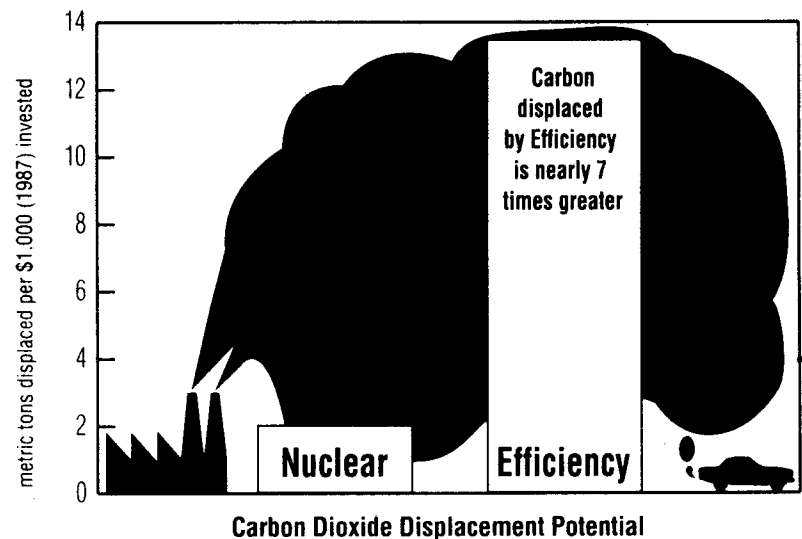
3) Sept. 17 - high pressure coolant injection system that cools off reactor in emergency not working. Three other back up systems were available (Syracuse *Post Standard* Nov. 12th).

4) Workers at Fitzpatrick Nuclear Plant received more radiation in 1990 than any other Boiling Water Reactor in the U.S. (Syracuse *Post Standard* Nov. 1st).

Cindy lives in the vicinity of the three nuclear plants in Oswego, tirelessly warning people of the dangers inherent in their operation.

Efficiency Cuts CO₂ Emissions

In the U.S., improved electrical efficiency can be up to *seven times* more cost-effective than new nuclear power in reducing carbon dioxide emissions from coal-fired power. Every \$1,000 invested in nuclear power displaces two metric tons of CO₂ emissions. Every \$1,000 invested in efficiency displaces nearly 14 tons of CO₂.



Source: Bill Keepin and Gregory Kats, "Comparative Analysis of Nuclear and Efficiency Abatement Strategies," *Energy Policy*, Dec. 1988
© Safe Energy Communication Council

Options for Living in a Dying Civilization

by David Thomas

I AM 72 AND HAVE PASSED the three score and ten allotment granted to us mortals. I believe I am in a dying civilization and humanity is undoubtedly on a self destruct course. I do not believe words alone can do very much to alter the present course of madness. Human behavior stems from its culture and personal experience. And what most of us were handed is pathetic.

Here is a quote from a writer who had terminal cancer and was facing his death: "Writing books is an evasion. We writers know we have no effect, but at least we have unburdened our conscience by saying what had to be said. Still, we should admit that it's a useless occupation. It would be better to found and lead an organization that will bring about the necessary changes; but until now, no one has succeeded in suspending the internal laws of organization that always are the driving force of evil."

Lead an organization! Suspend the internal laws of organization! Indeed! And why don't we see that happen? Where is the Gandhi among us? Call this a "civilization"? The evidence of mortal sickness abounds. Weapons which can obliterate the planet are in the thousands, and no organization on the horizon is capable of stopping the proliferation of these ghastly weapons throughout the world. The U.S. has over twenty thousand nuclear warheads. And can you believe it—we are still building more! There isn't one country in the world which has the capacity to invade this country and yet we still spend billions of dollars on "national security" while social problems grow with a fury.

Scientists warn of the dangers which will result from the doubling of the present population with a constant shortage of food, resources and the continuous overheating of the planet and threat of the ozone layer. And nowhere is there a viable organization with the ability to reverse these dangerous trends.

There are millions upon million of words coming off the presses and expressed on TV about the multiple sick symptoms of our current society: unemployment, rape, drugs, crime, AIDS, homelessness, child abuse, etc.; but there is no evidence that solutions to these disturbing problems are forthcoming.

Imagine, eight countries with enough nuclear weapons to destroy the planet five times over—spending trillions of dollars while millions of people go hungry! And the rest of the world an armed camp. After selling billions of dollars of weapons to Iraq we bombed them back into the proverbial stone age, killing probably 200,000 people and causing vast misery to hundreds of thousands more. Why? Saddam was stupid enough to threaten the oil interest's profits. And we celebrated that event!

Lots of words can be expressed to describe how we got into this unholy mess, which is heading towards doom, and more words could explain why we will, like lemmings, pursue this destructive course, but it can be stated in a few old familiar terms: a greedy, self-seeking power structure and an ignorant mass of co-opted people. The power structure is devoid of justice and our organized institutions are devoid of a healthy

moral development. It can't be any different than it is right now.

In the short time we have to correct the destructive direction this nation and the world is going, we have to talk miracles if we are going to talk about tuning it around without the grounded readiness for healthy change. We are changing fast but the future scenarios are fascism, chaos, mass hunger and nuclear war.

And what does one do in a dying civilization which is hell bent on destroying the planet? Here are some options:

1) **Normalcy** - play your part in perpetuating the power structure. Space out. Act as if nothing horrible like death of the planet is happening. Continue with business as usual. Continue to stay ignorant of the deadly manipulating political structure. Look for distractions. Spectator sports and TV are still the most popular sources. Tranquilizers, alcohol, and drugs will help even more to deaden the senses.

2) **Feel hopeless**. Allow yourself to feel frustrated and upset watching a beautiful planet being destroyed. Seek therapy. The average psychotherapist is well adjusted to the madness and he might get you back to normalcy - option 1. If you are lucky and find a good one, he might move you into option 5.

3) **Stay pseudo optimistic**, avoid political consciousness and looking with any depth at the global conditions—how and why people are conditioned to adapt to evil political systems. Take a single issue. (Save the whales, save the trees, recycle paper and cans, etc.) and believe you are virtuous, even as all problems get worse.

4) **Become saintlike** - develop a sharp awareness, an integrated self, inform yourself adequately about how and why we are in this insane condition, develop your caring and moral integrity and join with other saints who are on similar wavelengths and look for ways to bring about a miracle to save the planet. Be ready to take on the entire estab-



...THE CORPORATE SUB-SPECIES IS
OVER GRAZING

Living cont'd on page 13

**Central New York Chapter
New York Civil Liberties Union**



**Citizen Review of Police
Conduct**

Marcy Waldaeur

Rodney King's brutal beating by Los Angeles police, shown on video tape in our living rooms last March, resulted in calls all over the country for citizen review of police conduct.

It would be more accurate to say that calls for citizen review are actually being heard today. As long ago as its first newsletter, in March of 1964, the Central New York Chapter has advocated a Citizen Advisory Board to investigate complaints against the Syracuse Police Department.

Perhaps it is the existence of video cameras which has finally brought police conduct into the limelight. After all, without video footage, would Rodney King have had justice? Perhaps each of us should carry a video camera at all times.

Today, complaints against the Syracuse Police Department are investigated by the Department of Internal Affairs. According to the Police Department's annual report, Internal Affairs processed 210 complaints in 1990 out of 12,539 arrests.

The Report divides the 210 complaints into three categories: unsubstantiated (38); unfounded (34); and founded, which are not listed in the report. Eight disciplinary actions are noted.

Obviously we don't have enough information. We do not know for instance, if the 138 complaints unaccounted for (over 65% of the complaints) were founded, were never investigated, or were dropped. And if any of 138 complaints were dropped, why were they dropped? The Police Department refuses to release any more information.

According to Internal Affairs' Inspector Boynton, the Department does not keep track of complaints. It does not add them up each quarter, nor does it try to analyze where they are coming from or what type of misconduct is involved. The only compilation they keep

is a running total of complaints made against individual officers, including, according to Inspector Boynton, unsubstantiated and unfounded complaints.

The Police/Community Relations Task Force first asked the Police Department two years ago (18 months before Rodney King's beating) for statistics such as these. However as of today it has yet to receive any information. Until October the Department never even considered compiling the information it received from complaint forms.

A Citizen Review Board, external to the Police Department, would be dedicated specifically to investigating police conduct and misconduct. It would keep accurate records which would be available to the community. It would investigate individual complaints against police officers and look at systemic problems. It would make recommendations on police procedures and policies. With independence and credibility assured; a Citizen Review Board would increase citizen trust in the police and be an asset to the force and to our community.

An effective Citizen Review Board would be representative of the city's diverse population. It would be placed outside the Police Department and its members would have no ties to the department. Only with independence assured would its findings be accepted by the general community.

A Citizen Review Board must conduct its own investigations, using career track professionals who have no allegiances to the Police Department, and who are paid on a competitive salary scale.

The review process would include procedural safeguards to protect the due process rights of both civilians and police officers. Included would be a provision for excluding from an officer's personnel or complaint file, information about him or her that was not substantiated.

The Berkeley California Citizen Review Board is guaranteed officer cooperation by various Union agreements. But voluntary cooperation—of officers and witnesses—is not always there. Just last month Internal Affairs exonerated two officers of beating a black suspect arrested for violating the open container law. Even though seven witnesses came forward, the Department was unable to substantiate the charges. The witnesses chose not to cooperate and Internal Affairs has no subpoena power.

Often a "code of silence" acts to protect police self-interest. In approximately 8,000 complaints investigated by New York's civilian review board in 1987 and 1988 there was not a single instance of an officer coming forward with incriminating information about another officer.

In August, 1988 several hundred New York City police officers rioted for six hours, brutally beating scores of demonstrators and residents in the area around Tompkins Square Park. Fifty-two citizens required medical attention. Much of the riot was captured by neighborhood residents on video tape. In the ensuing investigation 153 officers and supervisors were interviewed. Not a single one witnessed another officer's misconduct—misconduct which included concealment of badges and other identification and blatant beatings.

Clearly an effective review board must have the power to issue subpoenas and requisition reports from law enforcement agencies.

A citizen review board must have the authority to recommend appropriate discipline to the police chief. And it should be able, under extraordinary circumstances, to impose discipline when or if the police chief fails to act on the board's recommendation.

It would issue quarterly reports on the total number of complaints filed in each quadrant and recent dispositions, the number of cases recommended for sanctions and the number of complaints dismissed. Beyond hearing and recommending discipline in individual cases of police brutality and abuse of power, the Board would have the authority to investigate, hold hearings, and issue reports on patterns and practices of police abuse.

Inspector Boynton told the Task Force that the public must trust the police. Without that trust, the police cannot function. I wholeheartedly agree.

But why should I trust a system which doesn't take complaints seriously, which hides statistics in sloppy bookkeeping? Just who does trust Internal Affairs investigations, if IA cannot compel witnesses to testify; if it doesn't expunge unsubstantiated charges from officers' records; and if there is no accounting for over 65% of the complaint IA receives?

Human Needs In Onondaga County

The Coalition for Health and Welfare of Syracuse and Onondaga County recently released its annual report, the 1991 edition of *Human Needs In Onondaga County: A Status Report*. Major findings of the report are as follows:

Poverty

Indicators suggest that the number of people living in poverty in Onondaga County has increased since the 1990 report. 7800 jobs were lost between June 1990 and June 1991. The jobs in the employment sectors showing net gains paid relatively low weekly wages. The number of Onondaga County residents on public assistance rose by almost 10% between January 1990 and January 1991. Public assistance benefits, even including food stamps, do not bring a family's income up to the federal poverty level. 83% of public assistance recipients pay rent that is greater than their shelter allowance. The lack of affordable housing was the third most frequent reason given by individuals who were seeking emergency shelter. The number of persons served by shelters increased 15% in the past year. The need for emergency food assistance increased by 25%. Pantry requests increased by 65%.

Health Care

The health care system is in crisis. There are 63,000 individuals in Onondaga, Madison and Oswego counties without private insurance or Medicaid. 68% of those without benefits are working or are the dependents of someone who is working. Due to low Medicaid reimbursement rates to health care providers, Medicaid patients are forced to use crowded clinics and emergency rooms for their health care. Even individuals with private health insurance are experiencing skyrocketing premiums and deductibles and "job lock," (being unable to change employers because of pre-existing health conditions that a new insurance carrier may be unwilling to cover). On the positive side, New York State has established new guidelines that make Medicaid benefits available to more pregnant women and children.

Children's Service

In spite of improved health care and case management resources, the increasing numbers of adolescent pregnancies and the infant mortality rate remain significant issues that need to be addressed in our county. Other children's issues that need to be addressed include the school drop-out rate, the increasing number of runaway and homeless youth, and the levels of child abuse and sexual abuse in our community.

Issues of Disabilities

Individuals with disabilities, especially with the implementation of the Americans with Disabilities, are seeking more interpreters for the deaf and more client-directed personal care attendant services. The community also needs to address additional development of supported community living options, particularly with the anticipated closing of the Syracuse Developmental Center.

For full copies of the report contact Mary Anne Ruff at 474-7011



Diet For a New America

Joseph Connelly

First published in 1987, and recently revised, John Robbins' *Diet for a New America* is one of those rare books that has the ability to tremendously influence the reader. Give him the opportunity and Robbins will open your eyes to the hypocrisy of the present-day American food system, and most likely change your life while he's doing it.

Not an animal rights book, not quite a book about vegetarianism or the environment, *Diet for a New America* explores the changes in the American food production system that have led the average U.S. citizen (and most of the highly industrialized nations) from a vegetable-based diet to a meat-based one since the turn of the century. Thoroughly researched and documented, Robbins writes in an easily readable and enjoyable style that will have you referring back through the book many times.

Peppered throughout with quotes and charts, Robbins compiles heartwarming stories of animal heroism and intelligence. He tells how Old MacDonald's farm has become Frank Perdue's factory farm. He presents convincing evidence linking our present dietary habits to many of the most common diseases found in developed countries today, including AIDS, arthritis, high cholesterol, bowel, breast, lung, ovarian, prostate and uterine cancers, diabetes, heart disease, and hypertension. Finally, he explains the existing and probably future consequences of the enormous quantities of pesticides, fertilizers and other chemicals used to keep the system going, as well as the environmental destruction that results from the unnatural overuse of the land.

I gave a copy to a friend and asked him how he would describe *Diet for a New America*. He said that it was "the single most influential book that I ever read that woke me up to the realities—both moral and environmental—of my eating habits."

While you're in the mall returning those holiday gifts, pick up a copy of *Diet for a New America*. I suggest getting two—you'll want to keep one for yourself, and share the other with a friend or relative.

(*Diet for a New America* by John Robbins. Stillpoint, 381 pages, \$13.95)

Family Farms Up Against the Wall

by Win Skeele

THERE IS AN ECONOMIC tragedy that has been years in the making and continues to unfold in today's headlines. It is the plight of the family farm, the demise of rural communities and the future non-productivity of the land for generations to come. What are at stake in saving the family farm are the values most Americans seek in their own work: opportunity for meaning in life, self-direction and responsibility, and a feeling of connection to an overall community purpose. The full-time family farmer is in the frontline of a fight to maintain

such a way of life; survival of a social-economic entity is at stake. The situation is critical!

But survival of the family farm is a real threat to the existence of mega-corporations, mega-agribusiness farms, and those whose interests or campaign funds lie with the multi-national business community. The existence, success and growth of small farms represents a movement of greater democratization of economic life. There is worker participation in management and ownership and it fosters communities based on relative equality of economic condition.

There has been in this country an exaggerated emphasis on production without concern for the social use of the product, the welfare of those who produce it, the vitality of rural communities or the effect on land stewardship for generations to come. Fewer family farms means more and larger mega-farms. That is translating throughout our land to more chemicals, more questions about the quality of food, more erosion and more dying rural communities. It is estimated that for every five farmers who go out of business one main street business closes and three to five workers in the community lose their jobs.

In 1945 a study of two dairy farm communities was done by anthropologist Walter Goldsmith who was employed by the U.S. Department of Agriculture. The unexpected and undesired findings led to the cancellation of his research and suppression of the data and conclusions. The two towns studied were similar economically, but differed in the size and nature of the farms. The community with the smaller family farms supported 20% more people, had a higher standard of living, had a higher ratio of residents who were independent entrepreneurs vs. wage laborers, had more schools, more parks, more churches, more civic organizations, twice as many business establishments, did 61 percent more retail business, had better paved streets, more sidewalks, and had other amenities of community living that the industrial-farm community did not have. In 1972 Goldsmith testified before a Senate committee investigating land monopolies: "In the quarter-century since the publication of that study, corporate farming has spread to other parts of the

country...little attention has been paid to the costs that have been incurred. I do not mean the costs in money, or in subsidies inequitably distributed to large farmers. I mean the costs in the traditions of our society and its rural institutions."

For over 40 years Congress and the multi-national corporations have made the U.S. farmer subsidize the consumer. The cost of food went from 25% of family income in 1950 to 14% in 1955. The family farmer, lacking political clout, in addition to facing federal deficits which boosted interest rates together with an unfair return for his product, has been going under. For example: a bushel of wheat would sell for \$6 in another country, but the U.S. would export for \$3 a bushel. Five huge multi-national grain companies control 90 percent of our export sales. They do not pay a fair price for farm products, and taxpayers then pay a subsidy to farmers to keep them working. Others profit off their backs and their misery. The reality is that, because of mega-business, control profits are high for the large multinational grain companies. In actuality it is the grain companies that are being subsidized in the form of profits while family farmers continue to be forced off the land.

The loss of family farms has been devastating for rural communities. In 1987 nearly 17% of rural Americans had incomes below the poverty line compared to a 13.5% overall national rate, and a 18.6% rate for inner cities. Absentee ownership of farmland has increased. Large poultry, beef and hog feedlot operations displace family farms. Fewer people are employed and at substandard wages. These operations tend to pollute the environment, have severe erosion problems, and contaminate groundwater while leaving toxic residues in our food. They also tend to buy their supplies outside the community.

And where does Congress stand in this unfolding tragedy? The following illustrations will give you a clue! They, including New York Congressmen, have voted billions of dollars for years of land reclamation irrigation projects. In Arizona the millions go to mega-farms which grow not only winter vegetables and citrus but large amounts of grain and forage which are in competition with New York farmers. Their water and electric-

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ity costs are "dirt" cheap. They have received the highest per-farm subsidies in the nation and in 1984 Arizona's dairymen led the nation with a \$226,978 subsidy per farmer.

270 million acres of public land (state and federal) are leased to ranchers for grazing. The fees charged are much less than those demanded by private landowners, and 10 percent of this land has already been turned into desert livestock, and nearly 70 percent is severely degraded.

In 1986 a report was released entitled: *Plowing Under the Farmers: The Impact of the Pentagon Tax on American Agriculture*. In essence it found that the federal budget drained \$12 billion more from the nation's farm belt in taxes than the government returned in either defense or farm payments, making an already bad rural situation worse.

But even more indicative of true attitudes and indifference toward family farms and rural communities are the PAC monies courted and received by the members of the Senate and House Agriculture committees. An examination of just one, the sugar PAC and its monetary donations to Congressional coffers, is very revealing. Representative James Walsh (R-NY) is a member of the House Agriculture Committee and is a recipient of sugar PAC monies. The Congressionally legislated sugar subsidy is indefensible. Along with trade barriers the subsidy keeps sugar prices high, and

Americans pay nearly \$2 billion extra each year while cane workers' children go hungry in Third World countries. The excess money enriches a handful of cane, sugar beet, and corn syrup producers. In 1984 and 1985, U.S. sugar policies gave \$330 million in extra profits to just six Florida cane companies. In addition the sugar industry exploits foreign workers for cheap labor to harvest the cane by taking advantage of the government's H 2A labor program, which allows the import of foreign labor when American workers are "unavailable." The conditions for working and living are so horrendous, as documented by ABC's 20/20 segment, *Bittersweet Harvest* on 3/9/90, that American workers will not do the job; thus the companies ensure "unavailability" and justify foreign labor exploitation. Cane cutting is very dangerous; more men are injured cutting sugar cane than in any other occupation in America. In addition, Belle Glade, Florida, in the heart of sugar country, has an AIDS rate to rival the epidemic statistics of New York and San Francisco.

Federal policies reward the "get big or get out" mentality. Much of the money is not going to rural farmers but to the large agri-business farms owned by large corporations and investors. The effect is to deny family farmers their costs plus profit to

produce food. When industry builds or expands in this country it is required to file environmental impact statements. We should require of the U.S. Department of Agriculture, Congress and specifically the Agriculture committees, to file impact statements on the productivity of our land for future generations, the effects on family farms and the repercussions in the rural communities, before any policies are carried out or proposed laws emerge from committees.

Farmers need to devise strategies that provide them with a much larger percentage of the consumer's food dollar. They must get involved beyond the farm boundary and take more control over the "middlepersons" that market their product. Laws are needed in this area to assist them.

In the meantime we need to support those farmers on the frontlines who are speaking out for a way of life that best preserves our land for the future. Then when the voting booths open, we must make our votes count to encourage and elect candidates with enlightened, un-PAC-encumbered attitudes, who will truly represent people, not a megacorporation. ♻️

Win is a Cornell College of Agriculture graduate, rural community resident for over 40 years, and a co-operator with sons and daughter of a seasonal roadside vegetable stand for over two decades.



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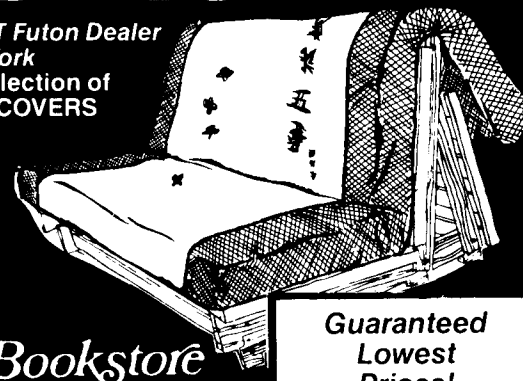
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Letters cont'd from page 4

business, I got an angry letter from Blue Sky, a Seminole, telling me the same thing. To quote: "Please—search out your own roots, your own heritage, your own spiritual path, and put your efforts into revitalizing the Mother, and leave the Real People alone!"

I wrote him back and apologized for my arrogance. He and John Dyer are right. Who are we to be speaking for Native Americans? No matter how well-intentioned and no matter how empathetic we feel, it is not up to non-natives to be saying or doing things that may not be in keeping with Native tradition.

To quote Blue Sky's letter again: "More and more we notice well-meaning white folks telling us 'it is now time for Native Americans to...' still taking the superior attitude that *you* know when and what *we* should do and we're fortunate to have you to tell us!"

Indeed, that was the tone of my letter. I thanked him for his angry words and have taken them to heart. As much as I want to know and to learn more about the life-sustaining traditions, it is not my place to ask.

When, and if, the traditional Natives decide it is time to teach us, they will do so.

Lucille Povero
Seneca Falls, NY

Postscript: I received a note from Blue Sky with a blue jay feather inside and he thanked me for understanding.

Columbus & History

To the Editor:

I read Debbie Glidden's article about "Columbus Discovery" (PNL 588, October 1991) with certain inquietude. What a passion and clarity of feelings towards historical facts, she displays!

However, I can't help thinking how easy it is for us now to make judgements on historical facts without realizing for good or for evil, we come directly from them. It is due to History, to what happened and to the way it happened, that we can build moral standards about it. Today. But that does not mean we can fall into the tautology of judging those days facts with today's morals. Our moral standards are born out of History (and

certainly out of its miseries) for today's use on future decisions. Ms. Glidden's exercise of judging Columbus becomes then a somber exercise on the fiction of wishing that History did not happen the way it happened, but rather the way we would have liked it to happen. Columbus, Queen Isabel, King Fernando, Boabdil-the-kid, Cardinal Cisneros, Bartolome de las Casas...all the known and unknown, decisive and indifferent characters who lived in those times and whose lives moldered a part of what we are today, cannot be seen with the same eyes with which we look at ourselves or our contemporaries. We miss the moral and material context with which to live up to those historical facts, no matter how we now know them. It simply didn't mean the same to them that it means to us.

We can—and should—extract from History. But never judge it or its characters, neither in favor (like celebration of a "5th Centenary") nor against, as Ms. Glidden does in her article. It won't help us emerge from historical infancy.

Angel Mozo-Villarias
Barcelona, Spain

Living cont'd from page 6

ishment with little support from the brain washed masses. They are primed to follow fascist thinking, not socialistic thinking. Since you are in touch with reality you will not expect to see this miracle. You know the existing power structure with its sick institutions generate vast masses of non-political people who are not ready or willing to save the planet; you do it because it is right. That's why you move in the direction of a saint.

5) **Recognize** you are a product of a sick culture which had a few redeeming qualities and people. You adjusted to a sick system as well as you could. And you were able to develop some decent attributes as well as unhealthy ones. Since you have some conscience you would like to do something but feel a lot of impotence about what to do. It is scary to believe the government has no answers and that conditions continue to get worse—the problems seem overwhelming. It is also scary to think of resisting the system. The existing authoritarian structure has

deadly power. Find kindred souls, develop awareness and inner strength. With a lot of luck and enough inner strength you might move into sainthood.

6) **Commit suicide** or let insanity take over completely.

My understanding of personality is: we are fairly well programmed and we are going to more or less follow that cultural program. And as the twig is bent so it will grow. Yes, if we as individuals are fortunate enough to be exposed to some healthy experience we can develop some awareness and knowledge which can offer us some possibility to change—but it ain't easy.

Large events such as revolutions are provoked by breakdowns. And all signs are pointing to more. As the world population doubles in the relative near future and the resources become scarce, we can expect riots, wars and mass starvation. As we can see from history if the makers of a revolution do not have the material, such as people who have the correct vision, healthy attitudes, decent values, and the right knowledge, then history repeats itself with more failures, more misery. If we had a large number of people who came even close to option 4 and 5 perhaps maybe the future would have a chance. Right now it is pray-for-a-miracle time.

I would prefer to offer more hope but I believe optimism not grounded in reality is a menace. Avoiding and denying the fact that the existing political and economic system is seriously flawed, is one of the big reasons why we are a dying civilization. ♀

David lives in Columbus, Ohio.

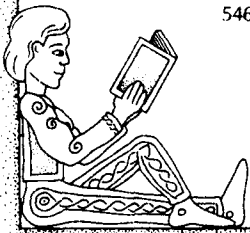
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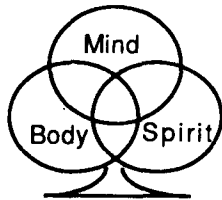
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5 Every Sunday: Volunteers needed to be servers for dinner at Unity Kitchen. 5:30pm. Call Ann at 475-6761.	6 Every 1st and 3rd Monday Syracuse Real Food Coop Council meets. 5:30pm. Every Monday: ARISE Men's Group. 2-3:30. 472-3171 for place and info. People for Animal Rights mtg. 7 pm. Call Norma 492-0459 or Linda 475-0062 for info.	7 Sane/Freeze monthly meeting w/Frontline video "Slow Motion Disaster in Iraq" at May Memorial, 3800 E Genesee St. 7:30pm. 478-7442.	8 1/8-1/12 Nat'l Organization for Women Silver Anniversary Celebration & Global Feminist Conference. Washington DC. Call 472-3294 for more info. 1912 -- African National Congress founded (South Africa)	9 Every Thursday: "Evening Arabesque" Arabic television w/ news & entertainment. 5:30pm. Cooke Cable Channel 7. Self-Help & Advocacy Council of Central NY meeting at the Alliance, crms of Euclid & Westcott St. (ECOH): 1:30pm.	10 AIDS service provider group. 12:15-1:15pm. Bring lunch. 627 W Genesee St. 475-2430.	11 "Open Hears-Open Minds, Helping Youth Overcome Prejudice" workshop by Joan Olsson for adults. 10am-4pm. Spons. by Young & Teen Peacemakers. At 37 Lebanon St. Hamilton, NY \$30. 824-4332 for more info.
12 New Environment Assoc. polluck & general mtg. Topic: Celebrations. At Friends Mio House, 821 Euclid St. 6pm. 476-7001 for more info. "Voices of Faith" interreligious service for choice at Temple Beth Shalom, Jamesville Rd. 4pm. Followed by reception spons. by Coalition for Choice. Refreshments.	13 People for Animal Rights mtg. 7 pm. Call Norma 492-0459 or Linda 475-0062 for info.	14 Amnesty International meeting at Mundy Branch Library, 1204 S. Geddes St. 7pm. 422-3890. Public Hearing on item pricing in Onondaga County. At City Courthouse, downtown Syracuse. 7pm. Call NYPIRG for info 476-8381.	15 Nat'l Assoc. for Advancement of Colored People general mtg. 7pm. NAACP Office, 1125 S. Salina. 422-6933. NOW CNY Chapter mtg at Marine Midland Bank, 360 S Warren, Syracuse. call 455-7866. 7pm.	16 "A Day of Mourning, Remembrance, & Commitment" one year since the bombing of Iraq. Community Gathering at St. Paul's Cathedral Fellowship room. 310 Montgomery St. 7:30pm. 425-7680 for info. All Day presence at the Federal Bldg. Syracuse, commemorating one yr since Persian Gulf war began. Bring signs & music.	17 Lesbian polluck & video night at Women's INFO Center, 601 Allen St. 6pm. 50/50 raffie & special surprise guest. 478-4636.	18 Moonlight Snowshoe Feast at Beaver Lake Nature Center. Heavy meal, guided hike, Adirondack storytelling. Fee. 5:30pm. 638-2519.
19 Albert Scheitzer Symposium "Ethics for Syracuse & the World" Weiskotten Auditorium, Health Science Center, Irving Ave. 2-5pm. 478-7442. Every Sunday: Support group for former and current mental patients. Spons. by Alliance. At Plymouth Church. 3-5pm. Peggy Anne 475-4120.	20 Martin Luther King Commission Lunch at Southwest Community Center. Spons. by the Urban League. 11am Call 472-6955 for info. Martin Luther King Commemoration at the Carrer Dome. Syracuse Univ. 8:00pm. People for Animal Rights mtg. 7 pm. Call Norma 492-0459 or Linda 475-0062 for info.	21 Syracuse Covenant Sanctuary mtg at May Memorial, 3800 E Genesee St. 7pm. Call Shirley 446-6099. Anti-Racism group meets at Women's Info Center, 601 Allen St. 7pm. 478-4636.	22 Every Wed. Nonviolent Action Collective meets at Friends Mtg House, 821 Euclid Ave. 7:45pm Every Wed.: Alliance membership meeting. All welcome. At ECOH, 2nd fl., crms of Westcott & Euclid. 2pm - call 475-4120 for info.	23 1st & 3rd Thursdays: Gay & Lesbian Alliance meets at Trinity Parish House, 523 W Onondaga. 7:30pm. Every Thursday: AIDS Support Group for friends and family of people w/ AIDS. HIV/AIDS Task Force of CNY. 7pm. 627 W. Genesee St. 475-2430.	24 Vigil Against the Death Penalty at Columbus Circle, downtown Syracuse, noon. Pat. 469-3788.	25 Rainbow Coalition 27th C.D. mtg at Hopps Memorial Church, 1110 South State St. 10am. 472-4331.
26 Every Sunday. People's 60 Minutes. Cooke Cable Ch. 7, 8pm. Produced by Syracuse Peace Council.	27 1/27-1/28 * Choice at the Crossroads" Family Planning Advocates of NYS Annual Conference. Empire State Plaza, Albany. Keynote speaker: Ann Every Tuesday: Gay, Lesbian, Bisexual Student Assoc. social. 8:30pm-midnight. 750 Ostrum Ave. Marxist Collective Class "Late Capitalist Political Economy" Rm 211 Hall of Languages, S.U. 8:30-10:30pm. Bob 423-9736.	28 Every Tuesday: Gay, Lesbian, Bisexual Student Assoc. social. 8:30pm-midnight. 750 Ostrum Ave. Every Tuesday: Gay, Lesbian, Bisexual Student Assoc. social. 8:30pm-midnight. 750 Ostrum Ave.	29 "The Meeting" (play) at the Underground, Syracuse Univ. 8pm sponsored by the Student African American Society. 443-4633 for info. Syracuse Community Choir rehearsal. At ECOH, corners of Westcott & Euclid. New members welcome. 7:30pm Call Karen 428-8724 for info.	30 * Peace Newsletter Mailing Party at SPC, 924 Burnell Ave. With food! Help get the PNL out. 5-7:30pm. All welcome. 472-5478. 1/29 NYPIRG general interest meeting. 7pm. 443-1401 for place.	31 Upcoming Events: 2/8-2/11 Peace activist Brian Wilson will be in Syracuse. Watch for schedule of events.	

January 16

*Day of Mourning,
Remembrance,
and Commitment*

*One year since
the Bombing of Iraq*

Community Gathering
St. Paul's Cathedral Fellowship Rm
310 Montgomery St. 7:30pm 425-7680

*All day Presence at
the Federal Building*
Bring Signs and Music

January 20



Martin Luther King

Martin Luther King Commission Lunch
Southwest Community Center
11am Mon. Jan 20 472-6955
Sponsored by the Urban League

Commemoration at SU Carrier Dome 8pm

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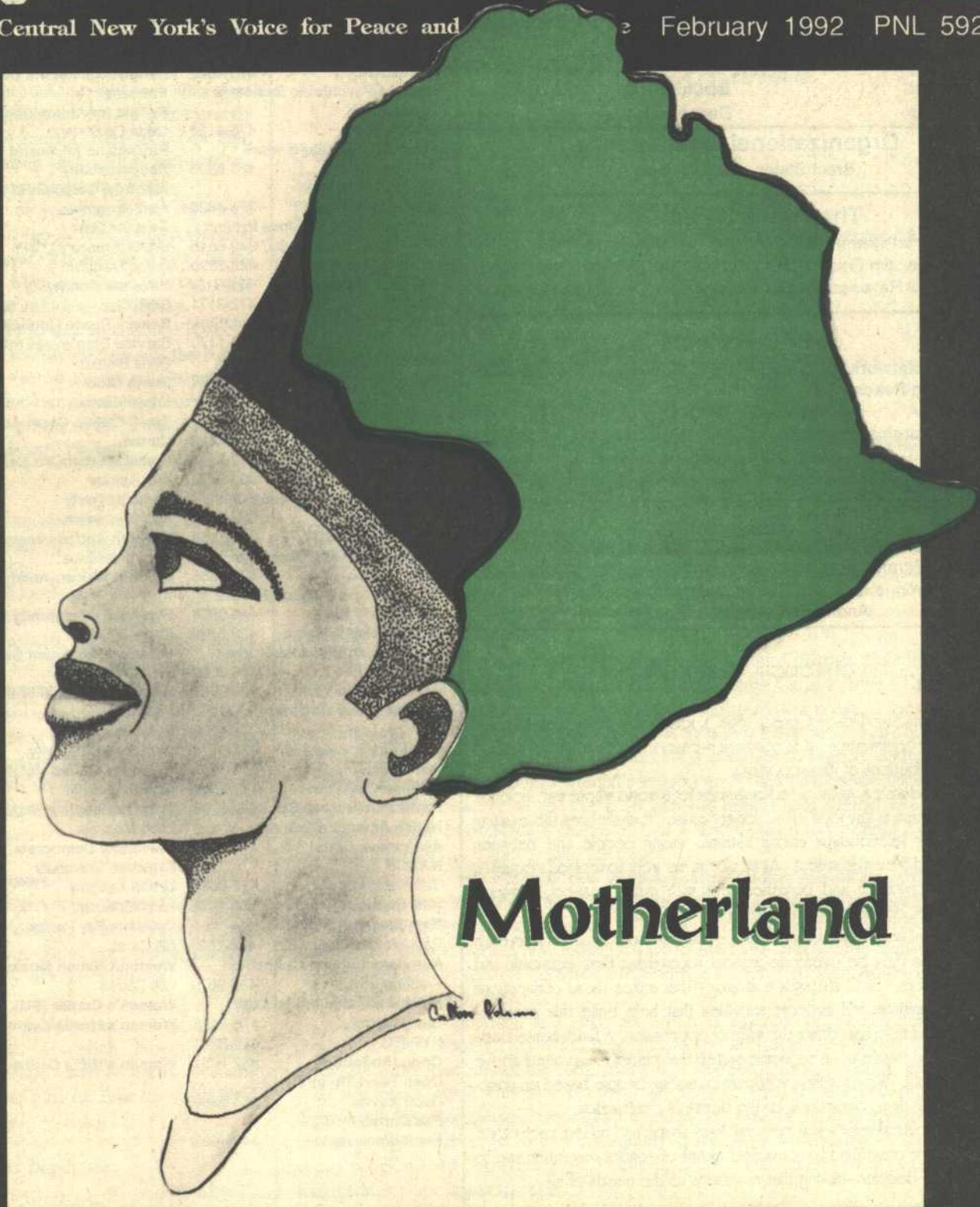
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Educate, Agitate, Organize

Celebrate Black History Month

Peace Newsletter

Central New York's Voice for Peace and Justice February 1992 PNL 592



The Syracuse Peace Council

Collectives, Committees & Projects

New people are always welcome to join any of these activities. Contact the SPC office at 472-5478 or the person listed to find out what you can do.

SPC Staff	The Front Room Bookstore
Bill Mazza	Yvonne
SPC Press	Bookkeeper
Paul Pearce	Duane Hardy

Organizational Maintenance

Brent Bleier, Gary Weinstein

The Peace Newsletter

PNL Editorial Committee

Paul Pearce, Jim Foley, Karen Kerney, Andy Molloy, Peter Carney, Will Ravenscroft, Marie Margosian Debra Lyn Negus

SPC Projects

Syracuse Network for Israeli-Palestinian Peace	SPC Potlucks	472-5478
Brent Bleier	479-5393	SPC-TV
Central America Coalition	Paul Pearce	472-5478
Plowshare Craftsfair	Barbara Floch	472-5478
	Frederic Noyes	

Volunteers

Marge Rusk, Duane Hardy, Susan Ashley, Chuck Durand, Marian Waelder, Phil Boyle, Pat Hoffman, Yvonne, Lorraine Piazza, Jean Petrarca, Carl Mellor, Andrianna Natsoulas, Eric Rossman

Statement of Purpose

The Syracuse Peace Council (SPC), founded in 1936, is an antiwar/social justice organization. It is community-based, autonomous and funded by the contributions of its supporters.

SPC educates, agitates and organizes for a world where war, violence and exploitation in any form will no longer exist. It challenges the existing unjust power relationships among nations, among people and between ourselves and the environment. As members, we work to replace inequality, hierarchy, domination and powerlessness with mutual respect, personal empowerment, cooperation and a sense of community.

Present social injustices cannot be understood in isolation from each other nor can they be overcome without recognizing their economic and militaristic roots. SPC stresses a strategy that makes these connections clear. We initiate and support activities that help build this sense of community and help tear down the walls of oppression. A fundamental basis for peace and justice is an economic system that places human need above monetary profit. We establish relationships among people based on cooperation rather than competition or the threat of destruction.

Our political values and personal lives shape and reflect each other. In both we are committed to nonviolent means of conflict resolution and to a process of decision-making that responds to the needs of all.

Alliances, Coalitions & Contacts

ACT-UP	475-1544	P.E.A.C.E., Inc.	
American Friends Service Committee	475-4822	Louis Clark	470-3300
Alliance-Psychiatric System Survivors		People Against the Death Penalty	
George Ebert	475-4120	Pat Bane	469-3788
Alternative Media Network		People for Animal Rights	
Jim Dessauer	425-8806	Linda De Stefano	475-0062
Alternative Orange		Physicians for Social Responsibility	
Blaine DeLancey	475-4898	Rainbow Coalition 27th C.D.	
Alternatives to Violence Project		Alan Rosenthal	472-4331
Andy Mager	607/842-6515	Recycle First	471-2806
Amnesty International	422-3890	SANE/Freeze of CNY	
ANZUS Plowshares	422-3181	Diane Swords	478-7442
ARISE	472-3171	Save the County	637-6066
Atlantic States Legal Foundation		SEEDS	607/749-2818
	475-1170	Seneca Peace Council	568-2344
Citizens Against Radioactive Dumping	607/753-6271	Service Employees Int'l	
CNY ACLU		Chris Binaxis	424-1750
Marcy Waldauer	471-2821	Sierra Club	
CNY N.O.W.	652-3823	Eileen Clinton	471-6069
Coalition for Choice	677-9758	Small Claims Court Action Center	443-1401
ECOS	492-3478	Social Workers for Peace	
Educators Social Responsibility		Dick Mundy	445-0797
Mike Fixler	689-6658	Socialist Party	
Food Bank of CNY	458-1554	Ron Ehrenreich	478-0793
Forum for Fellow Travellers		Spanish Action League	
	423-0356	Sam Velasquez	471-3762
Friends of the Filipino People		Student African-Amer. Society	
John & Sally Brule	445-0698		443-4633
Gay/Lesbian Alliance	422-5732	Syracuse Community Choir	
Gay/Lesbian/Bisexual Student Assoc. (SU)	443-3599	Karen Mihalyi	428-8724
Greens/Green Party	426-9961	Syracuse Covenant Sanctuary	
Griffins Peace Community		Shirley Novak	446-6099
Carrie & Tom	315/337-5265	Syracuse Cultural Workers	
Hotel Employees 150	437-0373	Dik Cool	474-1132
Jail Ministry	424-1877	Syracuse N.O.W.	472-3294
Lesbian/Gay Youth	443-3599	Syracuse Solidarity	423-9736
Marxist Collective (SU)	423-9736	Syracuse United Neighbors	
Native American Cultural Awareness Cmte	476-8993	Rich Puchalski	476-7475
NAACP		Truth in People's History	
Van Robinson	422-6933	Leon Modeste	472-6955
New Environ. Assoc.	446-4734	University Democrats	
New Jewish Agenda		Syracuse University	443-0958
Paul Weichselbaum	478-1592	Urban League	
Nonviolent Action Collective		Leon Modeste	472-6955
Frederic Noyes	437-9579	Veterans For Peace	
North American Indian Club		Bill Cross	474-3762
Ginny Doctor	476-7425	Westcott Nation Music Assoc.	
NYPIRG	476-8381	Lee Spinks	428-8821
Onon. Audobon	457-7731	Women's Center (SU)	443-4268
Open Hand Theatre		Women's Health Outreach	
Geoff Navias	476-0466		425-3653
Pax Christi		Women's INFO Center	478-4636
Frank Woolever	446-1693		

Syracuse Peace Council 924 Burnet Ave. Syracuse, N.Y. 13203 (315) 472-5478

In This Issue

And once again the newsletter slips quietly into the new year...

This month we have the honor of helping a fellow alternative publication celebrate their third anniversary. Look for "The Constitution" heading within our pages.

You will also find a more somber commemoration; that of the Gulf War. It's one year later, but the only ones who seem to have forgotten are the corporate presses and our Government. Help us do our part by remembering the victims, and let's try to keep it from happening again.

You can do your part for tax resistance by filling out the EZ Peace form included inside this issue. Yet another way to let the IRS know what we think of the ways they've been spending our money.

We'd like to welcome Howie Hawkins to Syracuse and to the pages of the Newsletter. Look for his article on Cooperative economics and our situation at home.

So curl up next to the fire and settle in for some February reading.

The Peace Newsletter (PNL) is published monthly by the Syracuse Peace Council (SPC).

The PNL strives to serve some basic functions as the internal organ of SPC, as a forum for articles which discuss issues of concern to the peace movement, and to facilitate community interaction. The opinions expressed in the PNL reflect the diversity of opinions within SPC itself. While we are not able to print every possible viewpoint, we do welcome your letter and article submissions as well as suggestions and assistance.

PNL Distributors

Linda DeStefano, Yvonne, Joy Meeker, Jim Foley, Pat Hoffman, Elinor Cramer, Chuck Durand, Rich Zalewski, Debra Douthit, Duane Hardy, Frederick Noyes

Mailing Party Helpers

Carl Mellor, Frederick Noyes, Aspen Olmsted, Gabe Barry-Caufield, Kathy Barry, Brian Caufield, Erik Rossman, Paul Frazier, Jude

March Issue Deadlines

Articles	February 13
Ads	February 13
Calendar Items	February 17

Peace Newsletter

February 1992
PNL 592

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About the Cover:

This month's cover was drawn by young artist, Carlton Coleman. Coleman, currently a junior at Corcoran High School, created the piece through Carol Perry's "The Refrigerator Door" project. Originally conceived as an after-school activities program for the children in her community, the Refrigerator Door has developed into much more. During its three years of existence The Refrigerator Door has become a community support center with cultural programs, after-school tutoring, a women's support group and a safe-space for kids and adults who just need somewhere to go. For a 16 year-old high-school student like Coleman, the Refrigerator Door has offered a chance to find a new focus. It has offered a chance to find out what direction he wants to take his future.

Coleman drew "Motherland" two years ago after reading a book on African-American history. Since then he has continued exploring his cultural heritage, and has further defined his future. With the help and support of Carol Perry and with all he's gained from the Refrigerator Door, Coleman now looks forward to attending college after high-school. Geared towards a Black University, Coleman will continue studying African-American History and will pursue a career in the arts.

Coleman's development and goals set a perfect example of the self-confidence Perry hopes is achieved through her work. Independent and self-reliant, Perry tries to act as a role-model for other members of the community. She also recognizes, however, that independent does not mean alone. Without the help of parents, friends, teachers and the children themselves, The Refrigerator Door can't continue the kind of success it shows now. When enough people pitch in to help; a community space takes on the kind of stability that our young people need to experience. And building support and experience are exactly what The Refrigerator Door hopes to offer.

If you're a parent, teacher, tutor, artist or story-teller interested in helping out, The Refrigerator Door is located at 1200 South Ave. (next to Vera's Place). --Bill Mazza

Letters

Material History

To the Editor:

Throughout history the caucasian race has always tried and controlled the world. There is no other race on the face of this Earth that seeks world dominance than the Caucasian. Race, Why? I hope I'm not misquoted or misinterpreted as being racist or prejudice against the Caucasian Race, but the truth is based on facts and the facts based on History.

We are living in a world of different races, that is, a material world. In the Spiritual World there is no distinction of Race, Creed, Origin or Gender. Why is it so impossible to live in harmony on this plain? i.e. the material world. Why seek world dominance? Is it to impress on other classes or Races of People to "Know Their Place"/ What Place? The World was created by the Power of GOD-LOVE for US to live in harmony whether we are on this plain or in the Spiritual plain. Have they forgotten what happened to the Babylonian, Medo-persian, Greek and Roman Empires? Columbus was just an extension of the same "SCHOOL OF THOUGHT." The Bush New World Order" is a continuation. America has awoken to this realization and know the truth of the whole matter. This truth has set them free in knowledge. This consciousness was reviewed by

those in power, who oppose harmony, to do something else, i.e. an agreement with RUS-SIA to release the masses of Peoples in Eastern Europe, who are ignorant of the 'MINDS IN POWER IN THE WEST', to repopulate the west and keep world dominance in office and for it to continue. The People of Eastern Europe are grateful of being released from Captivity. WHO PUT THEM INTO CAPTIVITY? IT WASN'T NO OTHER RACE BUT THEIR OWN!

They should be educated in the West with the same FREEDOM OF KNOWLEDGE OF THE MASSES OF PEOPLE IN THE WEST, not ignorance! I know it is our duty, whether we are Black, White, Oriental, Native American, Hispanic or Whatever, to SET THEM FREE IN THE KNOWLEDGE OF THE TRUTH.

The new world order CAPITALISTIC CAMPAIGN throughout the world today, is nothing else but a destruction of world cultures under the guise of DEMOCRACY. COLUMBUS DID THE SAME THING WHEN HE CAME TO AMERICA WITH THE CROSS (RELIGION). The sooner we learn the truth, the sooner we'll be free in that knowledge.

Justo Richards
Elmira, NY



Know Thyself

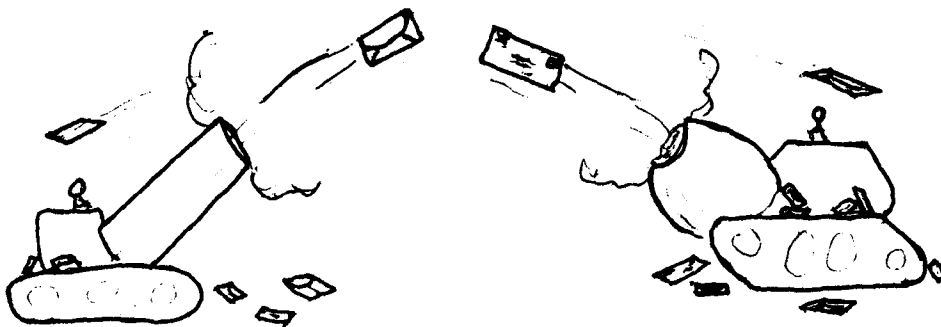
EDITORIAL NOTE—

Although not all letters to the editorial committee are printed, we do appreciate your letters, and we discuss them at length.

Currently, we are in a difficult position. We have received a number of related letters which increasingly include negative comments about individuals and groups.

When articles and letters begin to do more potential harm than good, and as the number and negative tone of these letters grows, we are forced to set boundaries. Thus, we have decided that these letters comprise a dialogue which may best take place outside the pages of our newsletter.

In order to end what we see as an increasingly harmful situation, these letters will be kept available on file at the Peace Council. We hope that all the people involved will understand the difficult choice we had to make.



SYRACUSE PEACE COUNCIL PAGE

What's Happening at The SPC

The Peace Council is putting out feelers for any individuals or groups interested in helping us set up a Political Watchdog Committee. While holding to our policy of not endorsing specific political candidates, we think it may serve the community to start an information system recording candidates' views on the issues. We feel that those individuals who wish to participate in the electoral system should have easy access to information about the candidates. For more info call 472-5478.

A Gathering Of Peace & Justice & Brian Willson

The community *Peace and Justice Gathering* with visiting activist Brian Willson, originally scheduled for Sat., Feb 8th has been moved to Sun., Feb 9th due to a conflict with another community event. The reception will now begin at 2:30 p.m. at May Memorial (3800 E. Genesee St.). All other events scheduled around Brian's visit, including the Town Meeting on Mon., the 10th, remain the same. Hope to see you there. Check the calendar for specifics.

A Real Community Coffee House

All those interested in helping form a happy-go-lucky Collective, Cooperative, Community Coffeehouse here in Syracuse should be on the lookout (it could happen in your own backyard!). Call Aspen or Lynne at 428-1743 for info about the next meeting, or come to the Groove 3 on Feb 22. Check the calendar for the date and time.

One Step EZ Peace

Don't miss this chance to clip our insert on pages 17 and 18 to participate in the Alternative Revenue Service's Tax Resistance Program. The more forms returned, the more pressure we can create to cut the military budget and fund the social service programs this country desperately needs.

Evidence For Change

Anyone interested in making the trip to NYC on Feb 29th to present evidence gathered at the Community Hearing on U.S War Crimes, to the International War Crimes Tribunal, should call the SPC for ride-share or bus info (472-5478).

Welcome To The New Year

Welcome to another year with the Syracuse Peace Council. I wanted to take this chance to thank our subscribers for your continued support. As you may know, Andy Molloy has left the position as SPC staff person to pursue his masters at the SUNY College of Environmental Science and Forestry. Our loss is most certainly the gain of the endangered species Andy will be working with.

My name is Bill Mazza, and I'm privileged to have started my new role as staff person here at the SPC on Jan 9. As a Syracuse resident and an organizer/activist with the Nonviolent Action Collective (NAC), I'm looking forward to joining the longstanding tradition of the Syracuse Peace Council.

It's a genuine honor to join the history of organizing which has followed the Peace Council throughout these past 56 years. I'm also looking forward to working closer with the wonderful community of folks who have supported the SPC from 1935 through the all-too-recent Gulf War. In many ways it was a difficult year to remain optimistic; but the continued resistance of organizations like the Peace Council only reinforces my belief that peace is our only option.

The Peace Council is looking forward to many positive changes in 1992. Construction has begun on the second floor of the building, which will hopefully be used as a multi-purpose space for videos, meetings and activities. The SPC Press, under the artful direction of Paul Pearce, is going strong. Our bookstore, The Front Room, is moving towards some changes and we hope to have steady operating hours set soon. We're looking forward to the open participation of our community as the Peace Council, SPC Press, and the Front Room begin the new year.

Thank you again for the generous support which allows this to happen. Please remember to renew your subscriptions if you haven't done so yet; start a subscription if you've just picked us up, and most importantly, keep on reading. After all, it is your paper. Have a glorious year.

Peace,
Bill Mazza

(Any one interested in volunteering their time or energy to the Front Room or the Peace Council, please give us a call. There's always plenty to do.)

Peace Newsletter

The magazine for today's thinkers and doers.
SUBSCRIBE TODAY

- \$10/year subscription.
- Here's a contribution of \$_____ for SPC's work.
- Please call, I'd like to volunteer work for SPC.

NAME _____
ADDRESS _____ CITY _____
STATE _____ ZIP _____ PHONE # _____

The Constitution, Syracuse's African-American newspaper, is celebrating its third year of publication this month. To join in the celebration, the PNL is reprinting two articles from a recent issue.

Chillin' On The Urban Plantation'92: "Somebody Done Messed Up!"

by Kenneth Jackson

ONCE AGAIN a minority so-called-help program is under review. We have witnessed a very simple event. The franchising of the Minority Business Enterprise help system. And the government's continued insistence on leaving money on a stump to poorly service the disenfranchised minority contractor. Let me cut to the chase. The Black, African-American contractor, after all the money and seminars, don't have a dime more than five years ago. City and County officials will continue to throw money into The Enterprise Assistance Center, Office of Minority Affairs and other well intended "We Are The World" approaches to helping "minorities."

Duplication of services and a total neglect of the real problems faced by African-American owned businesses are the problem. City Government has continuously hired and promoted black folks from outside of the area to work with businesses and people who have been here for several generations. They have no sense of history and are only loyal to the Mayor and his underlings. In a functional community those positions will have some black people who grew up there. Before you trip on me let me explain. Look at the employee roster of city hall, most of the key employees are people who grew up with the Mayor or were recommended by long time Syracusans. Now look at the Black community and those Governmental jobs that are given. Most are from Syracuse University or came in from out of the area to work for Tom Young, Rene Baker, F. Matt Gantt, George A. Kilpatrick, Jr., Sherman Brown and a host of others all at highly visible positions in our government. And all have been looked up to by people of color based on their positions and perceived power.

When the entrenched political parties pick people of color they go somewhere else for their blacks. Many qualified black men and women who grew up here have had to leave because of our dysfunctional upper level black middle class. For example, F. Matt Gantt was a prosthetic device salesman (artificial limbs) and suddenly "shazzam" a deputy Commissioner of Community Development, a post where in most cities at least a Masters Degree would be required. But who cares, he played basketball and we all know how city hall men love that round ball.

In addition, he directly had a hand in getting rid of five local well-educated blacks from areas which he supervised. And yet, David Michel says "he showed poor judgment" when he borrowed hundreds of dollars from a funded consultant. This is in direct conflict with the city's ethics code. Dave Michel, Tom Young and a host of other city officials are merely paying lip service to the problems of the African-American in Syracuse. They have had their heads in the sand while Community Development's \$42,000 per year Deputy performs like the star in an episode of "foulups, bleeps, and blunders." This becomes the nightmare of affirmative-action-gone-wild which only fuels David Duke style politics. We need to review all programs in Community Development that deal with this "Minority" thing.

We have ceremony without accomplishment, style without substance. Are people getting helped yes or no, are blacks being helped? Are only white women benefiting by these programs? Do we need to spend \$200,000 plus to keep these "appeasement programs" in place? These are questions that Government in 1992 must respond to. Would Tom Young, David Michel or Joe Mareane mis-handle Economic Development for the large money interests they represent, I don't think so! Will they place money on a stump to keep the black community quiet? Go figure! Would they allow their "home boys" to mess up a good thing? No, that is why every

one you see down at city hall is accountable to a larger community. Their local ties make them accountable. Our Mayor appoints people of color regardless of experience or education. Tom Young is engaging in window dressing at its best, without regard for the black community.

During my 3 1/2 years with city government, Tom Young seemed disinterested in substantive measures during the meetings where these various "minority" programs were addressed. In addition, as long as large developers are happy, you do as you're told. So, if you are George A. Kilpatrick, Jr. who tried to make suggestions to the mayor, you are reduced to Juneteenth and T.V. shows and Radio Host, where true "Minority Affairs" is ceremony without economic substance; kinda like Oprah on a diet. This is not George's fault totally, but when you are the city's Minority Affairs Director and you have to float an idea through four people before it gets to the mayor, what do you do? When meeting with the mayor is like getting an audience with the pope, what can you do?

I witnessed this first hand. Now I can ask, what do you do? George floated many ideas towards the mayor only to get them shot down. What do you do? Get Paid. Blacks working inside the city hall structure, going to Personnel where Rene Baker and Don Thompson work, is like going to an automatic teller machine without a PIN number. Where a complaint about a city hall official's racist remark fell on black deaf ears.

Politically these monies and deputies for 'da colored are placed there to keep people of color quiet. Those placed in those position have two choices. They can either operate in way that is sensitive to the needs of all, including those who look up to them in the Black community, or be silent and get paid. Or as Dr. King once said, "The Negro cannot win...if he is willing to sell the future of his children for his personal and immediate comfort and safety."

The Black Alternative

Set Up For Failure?: Minority Center Funding Cut

by Kenneth Jackson &
Stanley M. Dean

THE CONTRACT termination of a consulting firm hired by the city to provide assistance to minority businesses is only the beginning. Allegations that Sherman Brown, president of MCAP Group Ltd. of Queens N.Y., may have run both his private consulting business and the city-sponsored Enterprise Assistance Center, caused its board of directors to terminate their agreement; the vote was 7 - 1 for the firing. Prior to this action Board President F. Matthew Gantt resigned with a statement to board members admitting to borrowing money from MCAP Group President Sherman Brown. Gantt is employed by the City of Syracuse as Deputy Commissioner of Community Development.

Possible Ethics Code Violation

Deputy Commissioner Gantt's behavior could possibly be a violation of the City's Ethics Code which prohibits a city employee from receiving a loan that could influence performance of his or her duties. Community Development provides \$70,000 in funding to the center in an effort to assist minority & woman owned businesses. In addition, there are allegations that Mr. Gantt used his influence to shield the board of directors from early problems at the center.

According to former employees of the Enterprise Assistance Center Jeanne VanLoan and Kelly Whatley, new Director Sherman Brown stated, "Matt & Emo (Emmanuel Henderson, Jr.) have given me run of the center." These former employees claim they were instructed to fabricate the whereabouts of its director and make it appear as though Sherman Brown was "out at an appointment." However, "Most board members were not aware that Sherman Brown was not in town," states former

Administrative Assistant Jeanne VanLoan. "Board President Matt Gantt and Treasurer Emmanuel Henderson were the only members to be told his whereabouts." According to Henderson, "He had the charge to do a function, to serve the needs of minority & woman owned businesses." The City's Community Development Department's own review indicated concern about Mr. Brown's performance and whether the Enterprise Assistance Center had fulfilled its contract with the city. Problem areas included: double billing, office not open, documentation of clients actually assisted and charging for services. Board Treasurer Emmanuel "Emo" Henderson, Jr. defended Browns's actions: "He (Sherman Brown) wasn't given the opportunity to do the job. He's done a lot to help minority & women businesses in a short period of time. The city just didn't give him a chance."

"Lax" Board Of Directors

"Sherman took it upon himself to cancel personnel policies without consulting the Board of Directors. This affected time off already accumulated under Enterprise Assistance Center guidelines," states Jeanne VanLoan. Henderson admits the past director, Calvin Birdsong, prepared reports and the board just reviewed them, "we (the board) were lax; we probably should have worked closer with the Center," he continued. "The personnel policies were not reviewed adequately; this needed to be done line by line." Kelly Whatley, who left the center back in June 1991, was concerned about her integrity: "He (Sherman) expected us to do anything including lying to board members without explanation." Jeanne continued, "I was uncomfortable doing things I felt was not right; this included double billing funding sources." She concluded by saying, "How can you effectively be a board president and a funding source? There was a conflict from the time Matt Gantt got on the board of Directors." F. Matthew Gantt was not available for comment. Henderson defends Gantt,

"The conflict was discussed. It was difficult for Gantt. Supposedly he wasn't overseeing the program."

Hand Slap

On January 14th, Deputy Commissioner Gantt received a letter of reprimand stating the loans created "an appearance of impropriety" and was warned not to do it again. The future of the Center hangs in limbo and some of the same people who had oversight of \$70,000 want to get the funding reinstated.

Deputy Commissioner Gantt's behavior could possibly be a violation of the City's Ethics Code.

For information on subscription or where The Constitution can be picked up locally, call co-publishers Stanley Dean or Kenneth Jackson at 315-469-0656 or write to PO Box 794, Colvin Station, Syracuse, NY 13205.

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A Day of Mourning, Remembrance,

Part 1: The Vigil

by Margaret Williams as told
to Bill Mazza

ON JANUARY 16, at 7:30 a.m., the Central American Support Group (CASG) met at the Syracuse Federal Building as it has every Thursday morning for the past six years. Once again their protest against the U.S. Government's foreign policies of intervention was greeted by apparent indifference from the politicians and employees moving in and out of the Federal Building. This morning's vigil assumed an added significance as CASG was joined by the Nonviolent Action Collective (NAC) to begin *The Day of Mourning, Remembrance, and Commitment*, commemorating one year since the bombing started in the Persian Gulf War.

The two groups meeting in sub-zero temperatures seemed somehow appropriate. The cold wind stands out in the memories of last year's protests. It was a memory enhanced by the chilled stares or comments of people walking by and reacting to what they must have seen as an unnecessary intrusion into a day of business-as-usual. "We should have killed more of them..." was voiced by a man after he read a sign estimating 250,000 Iraqi dead. I hoped silently that he could no longer work at his job without thinking of that sign, and the dead and dying it represents.

The Day of Mourning and Remembrance was set up as an all-day vigil for individuals and groups who wished to witness the passing of this solemn "anniversary" however they saw fit. People were encouraged to come to the Federal Building throughout the day and to develop personal activities to share or process their experiences of the Gulf War. Decentralized organization seemed appropriate on a day that was to be celebrated by the media with all of its patriotic-entertainment productions. In these days where corporations own our words and images, it's good to choose our own expressions.

I felt warned that in the communities

with which I chose to spend that day, no one felt moved to celebrate war.

At 8:00 a.m. the small group marched to the stairs at the corner of the square nearest the street. Here three women performed a theater piece. The women, dressed in traditional mourning clothes, placed a "murdered" doll on the ground as the crowd participated by covering the doll with scraps of blood (rags) and the "facts of war" (placards) which described the current conditions of the children and civilians of Iraq. The crowd ended the skit by covering the child with yellow ribbons as the women wailed over the death of the baby. Finally the air was still as the women themselves were silenced and covered by grief in the form of a banner decorated with images of pained faces.

Returning to the front doors of the building, the Nonviolent Action Collective began their day-long reading of names from the Syracuse phone book. At a pace averaging around 20 names per minute, NAC estimated it would take over two weeks, reading 24 hours per day, to symbolically associate the 250,000 Syracuse residents with their slain Iraqi brothers and sisters.

With the exception of a short break from 9:30-11:30 a.m. to avoid frostbite (oven-warmed bricks, fresh bread, and tea courtesy of On The Rise Bakery), the readings continued uninterrupted until the 7:00 p.m. vigil.

Throughout the day the vigilers were joined by individuals from the Syracuse Peace Council, SANE/Freeze, Pax Christi, and Veterans for Peace, among others.

Civil Disobedience

At 3:00 p.m. a second group went indoors to the Federal Building's cafeteria. After allowing Judge McCurn the honor of chatting briefly over tea with our own Kathleen Rumpf, the group proceeded on with their planned civil disobedience.

The group filed into the office of Congressperson James Walsh, where they were asked to wait. When finally granted audience, Kathleen presented Jim with the documents proclaiming each of the protesters as war criminals for allowing the U.S. Government to carry on the Gulf War in their names. Jim assured them this was not the

case and directed them on to their next target: Asst. D.A. Brunetti.

Luckily for the mis-prepared protesters, Jim's assistant was kind enough to make a copy of their documents at Kathleen's request. Quite possibly this was the most worthwhile document to be processed in that office in some time.

Brunetti was not so kind. It seems he was rushing off to teach a class at the S.U. law school and did not find the protest "appropriate." Perhaps his class had not yet reached the discussion over the fine line between murder-as-crime and mass-murder as foreign policy. The personal accountability of individual citizens for the actions of their government did not appear to make his syllabus.

Some moments after Brunetti's timely departure, the Syracuse Police came to inform the protesters why it's so important that police secure public buildings ("secure" refers, of course, to the removal of our dangerous and undesirable Peace Community). The police were joined by two of our old Federal friends from the days of the ANZUS Plowshares. At six minutes after 5:00 p.m., six arrests were made on the charge of trespassing on public property.

Those arrested were Jerome Berrigan, Paul Frazier, Frank Carver, Kathleen Rumpf, Ed Kinane and Bill Griffen.

The supporters moved back outdoors for the remainder of the vigil when assured of the relative safety of those who chose arrest over silence. The day-long vigil ended with a 7:00 p.m. gathering of community members at the doors of the Federal building. The circle of candles somehow managed to warm the snow-filled square. Even the silence of the buildings reflected spirit as the torch-lit procession made its way down the Syracuse streets towards the Fellowship room of Saint Paul's Cathedral.

Inside, the warmth of the room was met with the voices of the Community Choir and the individuals who came out on a cold Thursday evening to witness those killed and dying in the Middle East. "We mourn the victims killed in our names."



Margaret Williams is a Syracuse artist and activist with the Nonviolent Action Collective.

and Commitment

Part 2: The Mothers of Baghdad

by Pat Coy

The following is the text of a talk given at the community gathering commemorating the Gulf War.

IRAQ IS A LARGELY Moslem country where people are usually awakened each morning by the call to prayer. But in Baghdad, mothers now rise each morning not to the call to prayer, but to the call of hungry, malnourished, and diseased children. And these are not just any children, but their own children. The same children that the mothers gladly gave birth to in equal measure of pain and hope. While they know plenty of pain, they have no hope at all.

The smiles and easy laughter of Iraqi children, which I was fortunate to come to know in my brief visit there a year ago in October [1991] with the Fellowship of Reconciliation, have been replaced by the vacant empty stare of the chronically hungry and malnourished. Surely we have the war and its massacre to thank for this. But just as surely we can thank the sanctions which remain in effect today.

These same mothers go down to the market each morning in a vain hope that they will find some affordable food to put on their table. But what they find is a loaf of bread for twenty-five US dollars, what they find is a pound of rice for thirty dollars, what they find is a dozen eggs for eighty dollars, and a pound of ground beef for 87 dollars! But what the mothers of Baghdad really find is a message that our government, and our fellow citizens, place the toppling of the Hussein government above the hungry cries of their sick children, and above the basic human rights of all of Iraq's population.

Shocking as the prices are, they really matter little, for nearly any price is beyond the reach of the mothers of Baghdad. With a destroyed infrastructure that can not be revitalized due to the punitive sanctions, urban unemployment in Iraq is at about 75%. And those who do have work in George Bush's New World Order version of Iraq are not much better off. For real wages are down to a measly 7% of what they were before the war.

Just as we Americans were so insulated from the war itself, we are insulated from the sanctions and their effects. I think it is important, indeed, critical, for us to understand what this policy actually means. But how is it possible for us, who live so far away, so many oceans and so many continents apart from Iraq, to conceptualize the reality of the sanctions policy?

I ask you to imagine building a huge camp in the desert, and then erecting a high, impenetrable fence completely around it. Then we place on the other side of the fence not just eight thousand million people, but eighteen million human beings, citizens of the country of Iraq. These people are cordoned off in their desert camp from the rest of humanity, made to suffer like something much less than human. This is cruel and unusual punishment.

Yet it was what CIA chief Robert Gates argued for yesterday on Capital Hill—the day before the anniversary of the war—in an appearance before a senate committee holding hearings on Iraq. In a shameless performance, Gates raised the supposedly fearful specter of Iraqi military capability 3-5 years down the road if sanctions are lifted now.

While he and others in Washington are indeed shameless, I know that we are not. That is why we are here tonight observing the anniversary in mourning. That is why some of us were at the Federal Building earlier today maintaining vigil, and while still others committed civil disobedience there a few hours ago. The trick is to find ways to turn our shame and our horror at the effects of the war and the sanctions into sustained action to get the sanctions lifted. But it won't be easy.

The very fact that the Bush government sent Gates up to the Hill yesterday to argue for sanctions in such a duplicitous manner indicates, it seems to me, that we have the moral high ground and they know it. The Bush government will try its best to preempt our appeals to the consciences of good, think ing Americans.

In an earlier time in my life, I was student and a teacher of Christian theology. If I learned anything about ethics in that experience, it was that we best tend to the grey areas in our life. They grey areas are

much more troublesome in ethics, at least because they are always and everywhere with us. There are very few black and white issues. But the sanctions are one such black and white issue, of that we can be sure. The sanctions are wrong, and we are compelled to act. For we owe the mothers of Baghdad.

One other thing I learned while studying theology is that we are all related, children of the same Creator. The Iraqi people have no voice at home, and even less voice here, where the punitive policies are designed and defended. So they are dependent on us. The mothers of Baghdad are in fact our sisters. Let's not let them down.



Pat Coy is the national chairperson of F.O.R.-USA. He is a doctoral student in the Maxwell School of Citizenship and Public Affairs, Syracuse University.

BUILDING BRIDGES TO IRAQ

The F.O.R. DELEGATION

Four seriously ill children arrived January 21 in the United States from Iraq for medical treatment. The children were brought by a joint delegation of the Fellowship of Reconciliation (FOR) and Medicine for Peace (MFP).

The four children are under six years old and suffer congenital heart disease, which cannot be treated in Iraq or Jordan due to the effects of the Gulf War and the continuing embargo. All were selected with the cooperation of the Iraqi Red Crescent. They will be treated at University Hospital in Stony Brook, Long Island and St. Francis Hospital, Long Island, NY, and Children Hospital, Newark, NJ.

The delegation departed New York on Saturday, January 11 and was in Iraq during the anniversary of the Gulf War. The delegates were Douglas Hostetter, Executive Director of the FOR, Dr. Michael Viola, Co-Director of MFP and Professor of Medicine at SUNY/Stony Brook, Dr. Karim

F.O.R. cont'd on pg. 19

The Losers After War

By Ellen Barfield

WAR IS VERY BAD for the health of children and other living things. It should have been prevented. It could have been prevented. If we are interested in the health of living things, we should prevent the next one. Eight veterans from the United States agree.

We are:

Ellen Barfield, former U.S. Army sergeant (V.V.)
Mark Birnbaum, U.S. Army photographer in Vietnam
Rick Droz, Marine Corp infantryman in Vietnam
Lawrence Egbert, Army corpsman, INavy physician (V.V.)
William Kelsey, graduate of Naval Academy, pilot
Phil Roettinger, Marine colonel, later CIA agent
John Schuchardt, Marine captain
S. Brian Willson, Air Force captain in Vietnam (V.V.)

We are veterans who believe that war is obsolete as a method of solving human problems and that is quite likely to be the end of our species and perhaps also of our planet. Right now a lot of people are suffering because of war. We recommend that all of us meet our fellow human beings who are suffering. We have renounced violence and chosen to work for peace.

This veterans' group visited the Middle East in September and October of 1991. Following are some excerpts from our experiences.

Aftermath of the Bombing

The most overwhelming visit we made in Iraq was to the Ameriyeh Shelter which was hit by two US bombs on 13 February. The shelter was built during the Iran-Iraq War and was used then for the military. It had been opened for civilian use in the second week of the US bombing. The people of the neighborhood had decided to use it as night quarters for women and children. The men stayed in the houses threatened with scattered bombing. The ones who were supposed to live, died.

The estimates of deaths vary. The shelter capacity was 2,000. One of the men we talked to there said they removed 700 to 800 bodies. Many were blown apart or vaporized

in the intense heat though, so body count alone is not enough. We had met with Louis Cainkar, Ph.D, director of the Human Rights Research Foundation and the Palestine Human Rights Information Center, earlier in Jerusalem. She had interviewed families in the area and asked how many members they had lost. Her total was 1,600. Only 25 came out alive, and three later died.



Loss of Water, Loss of Health

The Baghdadi Minister of Water and Sewage, Dr. Adnan Jabero, eloquently explained the water situation in the capital city. The bombers had not hit any water plants; they did not need to. They instead hit plants where chlorine, aluminum sulfate, and other treatment chemicals were made, destroyed power stations, and damaged outlying water and sewage lines so pumping was impossible and much equipment was damaged or ruined by influx of ground water and dirt. Dr. Jabero told us that the streets had been flooded with sewage until August.

Tap water in Baghdad is probably safe for those who live near the treatment plants, but chlorine levels are too low to prevent bacterial growth farther downstream. One million cubic meters a day of raw sewage enter the Tigris River just in Baghdad, since treatment is not possible. Dr. Jabero estimated, if the sanctions were lifted immediately, that it would take two years to get back to pre-bombing status on drinking water, and

five years on sewage. The water situation is much worse in the rest of the country.

We left the relative comfort of Baghdad to wind our way south toward Basrah through the Shi'ite holy cities of Kerbala and Najaf, through Diwaniya, Samawa, and Nasiriya. In each city we saw piles of rubble from bombing, as well as burned and bullet-pocked but standing buildings from the Shi'ite uprising after the bombing, about which we had heard little in the US media. The road we took was cleared, but we saw thousands of demolished vehicles in graveyards along the way.

A man who approached us on the street said that the streets had been littered with dead bodies, and the cats and dogs ate them. Later, back in Jordan, we saw video footage by Palestinian journalists in Iraq of a half-eaten body and a human rib cage, with dogs just out of rock range waiting for the photographer to move on.

In the border town of Safwam below Basrah we spoke with Red Crescent and International Organization for Migration (IOM) personnel, who urged us to visit the field hospital in UMM Qasr on the Kuwaiti border. The patients there were all amputees who had lost one to three limbs picking up live land mines, because someone in Basrah paid 25 to 35 dinars apiece for them. They had no other way to earn money in a country with no functioning economy.

Other patients there and at other hospitals we visited had diarrhea, typhoid, cholera, diseases of acute starvation, and complications from chronic diseases untreated due to lack of medicines. We saw three and four month old babies who weighed less than when they were born. They looked so old; tiny, wrinkled, ancient people. After I noticed that, I realized, they *are* old. Each day of their lives has been a miserable eternity.

The doctors all said they had never seen these conditions before, and that is borne out by history. Iraq was one of the most westernized countries in the Middle East, with a complicated infrastructure upon which people depended heavily. Saddam Hussein had established a comprehensive, low-cost health

Losers cont'd on page 19



The Boss Isn't Coming Back

by Howie Hawkins

ONONDAGA COUNTY lost 8,000 manufacturing jobs in the 1980s, about one in six manufacturing jobs, mainly because global corporations shifted branch plant production to cheap labor markets abroad.

Last year alone, Onondaga County lost 10,000 jobs. Most of them were in manufacturing and construction where the average weekly wage was \$593 and \$516 respectively. Of the 2000 new jobs created last year, 1300 were retail jobs with an average weekly wage of \$219.

It is no wonder, then, that in Onondaga County the number of people on public assistance and medicaid has grown by one-third in the last four years.

With a strong manufacturing base, the rest of the economy falls into place. The service and retail sectors will have plenty of paying customers and the public sector will have plenty of tax revenues.

But where can we get the money today to revive manufacturing in the Syracuse area?

The standard public policy response is to try to entice corporations to invest by offering tax holidays and other public subsidies. But it isn't working. Most of the jobs that left are gone for good.

The boss isn't coming back. Why would any corporation come to Syracuse to set up a manufacturing plant when he can go to, say, Indonesia, where workers slave for 15 cents an hour? Syracuse doesn't have enough taxes to give away to compete with that.

Meanwhile, the economy is stagnant. The failing banks are too over-burdened with debt to finance investment in new productive facilities. And the government pleads that the fiscal crisis precludes increased public spending to stimulate economic recovery.

Although unnecessary military spending and a regressive welfare-for-the-rich tax structure makes government's plea of bankruptcy utterly specious, there is no political alternative out there committed to the needs of poor and working people that is likely to

force a change in public priorities in the near future.

But pending the development of a real political alternative, building a cooperative economic network is something we can do now, independently of government policies, to stem the hemorrhaging of jobs and wealth out of our community.

A root cause of economic decline in our region is that we don't own and control our own economy. Global corporations are absentee owners of the major manufacturing facilities. Global banks and insurance companies are absentee owners of *our* savings and deferred wages (i.e. pension funds). National corporations control much of our retail sector through supermarket, department store, and restaurant chains. Even our homes, for most of us, are owned by the banks to whom we pay the mortgage or absentee landlords to whom we pay the rent.

The result is that the wealth accrues to absentee owners, flowing out of the community, rather than to the workers whose labor creates the wealth and the community whose purchases fund it.

Absentee owners roam the world looking for the highest profit rate.

If workers here will not accept lower wages and safety and health standards, absentee owners will move their capital to low wage, unregulated regions of the world.

If the community here won't cough up more tax holidays and other public subsidies and sacrifice environmental standards, absentee owners will move their capital to regions of the world with better state-subsidized profit schemes and less environmental regulation.

Adding insult to injury, for decades the U.S. government has been spending our tax dollars to lavish military and financial aid upon authoritarian governments in Asia, Africa, Latin America, and now Eastern Europe that repress labor and political organizing aimed at bringing the wages and standards in their countries up to ours. Our government's support for authoritarian regimes means that the global corporations are able to play workers and citizens in one country off against the other.

The result is that U.S. standards are being lowered toward Third World levels,

rather than Third World levels being raised to ours. This only makes worse the basic underlying factor that has caused slow growth in the global economy since the early 1970s. The underlying problem is that agriculture and industry are so technologically productive today that the capacity to produce outstrips the capacity to consume. The downward pressure on wages caused by globalization of the economy just makes this worse.

Democratic economic forms, such as cooperatives and decentralized public enterprise, can begin to counter the flow of wealth and jobs out of our community.

Worker cooperatives, democratically owned and managed by members of the community, have no reason to leave the community.

Consumer cooperatives such as food cooperatives and credit unions, democratically owned and controlled by the customers in the communities they serve, have no reason to leave.

With cooperatives, the wealth we create by our work and fund by our purchases stays in the community under democratic control. Instead of it flowing out to distant corporate financial centers for reinvestment who-knows-where, we can democratically discuss and decide to invest in what we need and want.

Through cooperatives, we can begin to accumulate resources under community control which can be reinvested in the community. Cooperative economic development would enable us to create a more self-reliant, diversified local economy. We could encourage "import substitution" by beginning to produce locally what we now import. This would reduce our vulnerability to coercion by large-scale forces beyond our local control, including federal policies and global market fluctuations. More local production for local use would also enable us to ecologically tailor the local economy to the unique characteristics of our bioregion.

Cooperative economic development is especially relevant to communities of color because they are especially vulnerable to discrimination by the absentee. In Syracuse

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amnesty

New Case Taken On

Amnesty International Group #373, based in Syracuse, will focus its February meeting on the case of Mr. Naji Jasib al-Tuhaifa, a Saudi Arabian who has been imprisoned by his government for over a year for the nonviolent expression of his beliefs. The local Amnesty group will take action to try to achieve Mr. al-Tuhaifa's immediate and unconditional release.

Mr. al-Tuhaifa, a 30-year-old laborer, was arrested by Saudi officials in October 1990 in his hometown of al-'Awamiyya, in Saudi Arabia's Eastern Province. He was alleged to have belonged to or sympathized with Munadhamat al-Thawra al-Islamiyya fil Jazira al'Arabiyya (Organization of Islamic Revolution in the Arabian Peninsula—OIRAP). However, to this date he has not been tried or even charged with any crime. In addition to being imprisoned, Mr. al-Tuhaifa is reported to have been tortured while in custody.

The OIRAP, to which Mr. al-Tuhaifa is alleged to have sympathized with, is a non-violent group formed with the stated mission of "educating and enlightening the masses." It is, like most political parties and trade unions, banned in Saudi Arabia. Its main constituency is Saudi Arabia's Shi'a Muslim population, which has in the past been discriminated against both religiously and economically at the hands of Saudi Arabia's Sunni Muslim government. Amnesty has documented a pattern of human rights abuses by the Saudi government against the OIRAP in particular, and two of its members are alleged to have died while in Saudi government custody.

In light of this information, Amnesty International has declared Mr. al-Tuhaifa a Prisoner of Conscience, meaning that he has

been detained solely for the nonviolent practice of his beliefs. Amnesty has requested that the Saudi government release him immediately and unconditionally, as his continued detention is contrary to international law. Amnesty Group #373 has adopted Mr. al-Tuhaifa's case, and has taken action in conjunction with Amnesty worldwide to achieve this goal. Our actions have included letter writing campaigns to several Saudi government officials, and a petition drive to Saudi King Fahd that has already generated 84 completed petitions.

Despite this activity, more action is needed to protect Mr. al-Tuhaifa from further harm and see that his rights are protected. We therefore urge all concerned individuals and groups to join us in taking action on Mr. al-Tuhaifa's behalf. Please join us at our regular monthly meeting, to be held on Tuesday, February 11 at 7:00 p.m. at Mundy Library, 1204 S. Geddes Street. If you are unable to attend but would like to work on the case, please contact Case Coordinator Samantha Crouse at 668-7441, who will be happy to provide you with more information and ideas for group or individual action.



Wildlife in the Hands of the Hunters

by Nancy Camorati

In the United States we are currently witnessing the highest rate of extinction among wildlife in 65 million years, since the dinosaurs died out. The main reason for this is that the federal and state wildlife agencies have concentrated 90% of their efforts on the procurement of game for hunters and have chiefly ignored the struggle to survive of approximately 3,000 to 6,000 species. For these species there are no management plans, no recovery efforts, no critical habitat designations. The United States fish and wildlife agencies are busy managing for more deer,

elk and ducks for hunters to shoot, stocking other "game" species, and recruiting adolescent hunters.

While wildlife agencies neglect endangered species, they are very good at producing deer. Modern "game management" techniques include planting and providing supplemental food, and sanctioning the killing of predators. They also manipulate habitat by cutting and burning mature forests to create early successional forests which deer prefer. The biggest factor in producing an abundance of deer has been the manipulation of sex ratios. Five to ten times more females than males inhabit the woods because hunters disproportionately kill the male. Since one buck can fertilize numerous does, and since each doe has twins (when there is enough food), this ratio produces more deer than the one-to-one reproduction ratio that is normal in non-managed populations. Hunters always try to use the deer overpopulation problem as justification for killing them. The fact is, that if left alone, deer populations, like all other mammals, are regulated by natural factors such as climate and availability of food. A quote from *White-Tailed Deer Management and Ecology* by States (a standard reference in the field) says "Most wildlife biologists and managers can point to situations where deer populations have not been hunted yet do not fluctuate greatly nor cause damage to vegetation."

In conclusion, I would like to present one more fact. In 1989 in NYS, 14 and 15 year-old children were responsible for twice as many hunting accidents as were 40-49 year olds. NYS considers 12-14 year-olds too emotionally immature to marry, vote, drive a vehicle or drink liquor, even when accompanied by an adult. Yet that same child is assumed by our legislators to be mature enough to carry and discharge a deadly weapon. In a recent *Broadcast New York* show, a survey was conducted on the reduction of the hunting age. The majority of the responses (60%) were against lowering the hunting age to 12, indicating that our legislators do not have the viewpoints of the non-hunting majority in their decision making process.

A veritable wealth of unemotional facts support the anti-hunting viewpoint. People for Animal Rights (P.O. Box 5, Syracuse, NY 13205) can provide resources for anyone interested.



URBAN LEAGUE
of Onondaga County, Inc.

African-American Exhibit Planned

The Urban League and the Onondaga Historical Association are in need of items from generational African-American Syracusans to be displayed in an upcoming exhibit. The exhibition will celebrate the introduction of African-American life to Syracuse. Materials solicited from the public would be loaned to the museum throughout the run of the show. Pictures, clothes, letters, literature, advertisements, posters and anything else pertinent to the growth of the black community are needed. All loans will be recognized with exhibit labels. Anyone wishing to contribute to this exhibition, contact the OHA curator of the exhibition, Patty Bellinger, at 428-1864.

The exhibition will be supplemented with a variety of community events surrounding both the collection and display of materials. First on the program will be *Families and Oral History* held at the Historical Museum on Feb. 22, at 11:00 a.m. This first collaborative program will be conducted by Judith Laversons with a more detailed schedule to follow.

**People
Against the
Death Penalty**

Setbacks & Victories

by Pat Bane

As the year draws to a close, I want to update you on some of the victories and setbacks of 1991, of abolition plans for 1992 and to thank you for your opposition to the death penalty and to ask for your continued involvement and support as we move forward.

Internationally, Russia has abolished the death penalty for juveniles, leaving the U.S. as one of four nations still sentencing juveniles to death—the other three being Bangladesh, Iran and Iraq.

In the U.S. this year, both the Senate and the House passed crime bills focusing on stricter punishments rather than on crime prevention. Both bills expanded the death penalty to cover 50 offenses, some of which did not require that a killing had taken place. The Senate bill restricts federal appeals by death row inmates severely and replaces the Equal Justice Act with what is called the Fair Justice Act. This actually prohibits appeals based on patterns of racial discrimination in death sentencing. The House bill retains what is now called the Fairness in Death Sentencing Act which does allow statistics and patterns to be presented. It also provides funding of death penalty resource centers to provide better legal representation to death row inmates or those being charged with capital crimes.

One of the 15 men executed this year was Warren McCleskey whose landmark case heard by the Supreme Court in 1987 established evidence that blacks who kill whites are sentenced to death far more frequently than any other racial combination. His later claim that information was withheld from the jury in his case and that the witness against him was a police informant whose testimony against McCleskey resulted in a lighter sentence, was rejected because he

failed to make the claim on his first habeas petition. Justice Marshall [in dissent] wrote that "the Court values expediency over human life," and these two decisions curtailed appeals of hundreds of other inmates.

On the brighter side, abolitionists celebrated the commutation of Joe Giarrano's sentence by Gov. Wilder in Virginia just a few days before he was scheduled to die. Joe has asked that we thank all who wrote letters of support for him. Two important stays of execution were for Barry Fairchild, a mentally retarded man who claims he was beaten by sheriff's deputies into confessing to a crime he didn't commit, and "Wili" Otey who has maintained his innocence since his arrest and who would be the first person executed in Nebraska since the *Gregg* decision opened the door for executions to resume in the U.S. The National Coalition was involved in these and many other cases.

The departure of Thurgood Marshall from the Supreme Court has meant the loss of an important voice for abolition and has been one factor in the National Coalition Against the Death Penalty's (NCADP) decision to focus more attention on the legislative process than on winning in the courts.

The New York State Coalition is meeting regularly and there is much more state-wide coordination this year. A poll conducted by researchers from Northeastern University found that, when given choices, New Yorkers favored alternatives over a death penalty.

The state coalition has worked to elect candidates who oppose the death penalty, supported those who voted against it and lobbied proponents in the N.Y. State Legislature keeping them informed of the latest research. This has resulted once again in preventing the override of Governor Cuomo's veto.

People Against the Death Penalty members have continued to speak to schools, churches and civic organizations, to participate in state and national events, to hold monthly vigils and to sponsor special events. I have begun my third year on the Executive Committee of the NCADP giving our area input into actions and decisions on a national level.

People Against the Death Penalty holds a monthly vigil on the fourth Thursday of every month, from noon - 1 pm at Columbus Circle in downtown Syracuse. Call Pat Bane at 469-3788 for more info.

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Salvadoran Peace at Hand?

Coffee Boycott Continues

Just before mid-night, on December 31, after round-the-clock meetings at the U.N., representatives of the Salvadoran government and of the opposition FMLN signed a comprehensive package of peace accords. The two groups agreed to a cease-fire lasting from February 1 to October 31.

In broad strokes, the Salvadoran government has agreed to:

- purge the military of human rights violators;
- reduce the size of the army by half;
- disband the National Guard, Hacienda Police, Customs police, Civil Defense Program and all paramilitary groups;
- end forced recruitment;
 - replace the current military-run internal security forces with a civilian police force which ex-FMLN combatants can join;
 - create a Truth Commission to identify those responsible for the major human rights violations since 1980. The goal is to break the pattern of impunity for the violators;
 - carry out the much touted but little implemented agrarian reform program from the Duarte days;

• give land titles to peasants living in FMLN areas of control;

By October 31, these and the rest of the agreements by the government are to be carried out while the FMLN troops are to disarm and reincorporate into civilian life. That deadline could be extended if there are problems in implementing the accords that quickly. Details of implementation and the time-line for compliance with each of the agreements are to be worked out in meetings between the two parties.

There is much to celebrate. These are agreements to make profound changes. If they are complied with, El Salvador can begin to function as a democracy. There will not yet be social justice because the numbing poverty of so many and great wealth of a very few will still exist, but the tremendous vision and organizing capacity which have brought the Salvadoran people this far will gain even more in the next stage of the struggle for basic justice.

After 12 years and \$4 Billion in U.S. support for the war, and with so much hope for a new El Salvador in reach, we all want to make sure the agreements get implemented.

It is important to recognize that El Salvador's entrenched power structure would never be this close to change without pressure: first of all pressure from the Salvadoran popular movement in its many forms, but also the threat of a cut off of U.S. military aid, the diplomacy and pressure of U.N. General Secretary Perez de Cuellar and the pressure posed by the economic threat of the coffee boycott.

The boycott of Salvadoran coffee will continue until there has been enough implementation of the peace agreements for the people of El Salvador to have confidence that the process will be completed successfully. We are in dialogue with Salvadoran organizations who supported the initiation of the boycott and they are urging us not to remove this powerful tool while it is still needed. In fact, one of the strongest ways to assure that this precious peace agreement is implemented quickly would be for U.S. coffee companies to suspend their purchases of Salvadoran coffee now, announcing to the Salvadoran growers that just as soon as the peace agreements are implemented they will return to El Salvador and even increase their sales.

From a mailing by Neighbor To Neighbor

Green Corner

by Jim Foley

Paul Greenberg, in his syndicated column on January 14, laments the "intellectual bankruptcy" and lack of "imagination, verve, and spiritual passion" of both the liberal and conservative movements. He observes that "neither liberalism nor conservatism is much alive in current American politics."

What Greenberg does not observe is the growing U.S. movement that is presenting an alternative for both liberals and conservatives. The Green movement, better known in Europe due to its success as a political party, is sprouting hundreds of small groups all over the country. The movement is comprised of a wide variety of people who, like Greenberg, are wary of politics as "tired repetition of slogans" and weary of the two similar politi-

cal parties which are "sustained only by the weight and inertia of bureaucratic power."

One example of how Greens tend to differ from other political camps is in their idea of progress: We cannot expect the planet or the people on it to sustain endless "progress" in clearing of land to site suburban housing tracts, endless burning of raw materials, or endless replacement of other species with more people. We can, however, expect endless progress in well-being, in moral development, in our ability to be constructive rather than destructive, and in our ability to turn conflicts into creative cooperation.

Greens in this country trace their intellectual ancestry in part to a tradition which has been called 'bioregionalism.' This tradition involves a practice of 1) getting to know your local area, from its climate and soils to the history and problems of its inhabitants, 2) working productively in cooperation with the way your local environment works, rather than consuming its resources and labor for

personal gain and then moving on, and 3) protecting your local area from threats of all kinds, from environmental degradation to job loss.

The Green approach may seem radical, or it may seem to be common sense. It is radical to keep Green ideals of ecological wisdom, nondestructive action, social justice, and grassroots democracy at the forefront of our thoughts. It can make common sense as we use such ideals to work for health and justice in our local community.

Greenberg further complains that "politics now seems the realm of careerists...[who] disdain the search for new ideas—or old ones...and concentrate on ploys and polls and party organization." Green politics is the realm of small business owners, academicians, manual laborers, and many others who aren't professional politicians and want to

Green cont'd on next page

Tax Resisters Defy IRS

On Tuesday, December 3 at 8:30 a.m., seven federal marshalls arrived at the Colrain, MA, home of war-tax refusers Randy Kehler and Betsy Corner to carry out an eviction order presented to the couple on November 18. The eviction order resulted from the couple's refusal to leave their home, which was seized and sold to the U.S. Government by the Internal Revenue Service in 1989, following the couple's 13-year refusal to pay federal income taxes.

Corner and Kehler's tax refusal is an act of conscientious objection to federal spending for U.S. military interventions and nuclear weapons production, which they regard as criminal acts under international law. The couple pay all state and local taxes but, every year since 1977, they calculate their federal tax bill and donate that amount to local non-profits serving the hungry and homeless, and to international relief organizations assisting the victims of U.S.-backed military interventions. Their alternative tax payments also assist Vietnam veterans organizations.

At 8:55 a.m., Randy Kehler was arrested, removed from his home in handcuffs,

Green cont'd from previous page

have more of a say about what happens in their local communities. Rather than just opposing big business or big government, they promote the power of people.

Greenberg's answer to the dilemmas he raises is to revitalize the conservative movement. Another answer is to do what residents of Auburn, Hamilton, Ithaca, Utica, Buffalo, Albany, Binghamton and many other communities have done: form local Green groups. Across the state and the country, Green groups are educating people, protecting groundwater, starting cooperative businesses, electing people to local public office, and more. People are now meeting in Syracuse to develop a Green organization which could be beneficial to Onondaga County. There is an alternative.

and taken to U.S. District Court in Springfield, MA. He was the only member of the family at home. At approximately 1:00 p.m., U.S. Marshal Paul Desmond returned to Colrain and arrested Betsy Corner in a neighbor's home on orders from the court.

Corner and Kehler were arraigned in U.S. District Court before federal Judge Freedman at 3:30 p.m. Papers filed by the U.S. District Attorney stated that the couple were to be brought before the court to show cause as to why they should not be held in contempt of the government's eviction order. Kehler was not permitted to show cause by Freedman, but was asked only whether he intended to reoccupy the home or to encourage others to do likewise.

Kehler stated, "It is my intention neither to occupy nor not to occupy my house. It is my intention to oppose the use of my tax dollars for killing and preparation for war."

Judge Freedman found Kehler to be in civil contempt of the U.S. government. At the recommendation of U.S. District Attorney Mary Elizabeth Carmody, Freedman sentenced Kehler with up to six months in prison or until such time as Kehler agrees to comply with the court's order.

Betsy Corner was released from custody upon agreeing not to re-enter her home. She had earlier stated her intention to avoid imprisonment in order to care for the couple's 12-year-old daughter, Lillian. When asked if she had intended to organize others to occupy the house, she reminded the court that supporters of the couple's protest against U.S. military spending act on "their own belief." Corner added, "I stand firm in my convictions to not abandon my home. I will not participate in a process that turns my home into resources that are used for killing."

Supporters of the couple's protest planned to hold a legal demonstration at 9:30 a.m. on Wednesday, December 4 at Corner and Kehler's home on Fiske Mill Road in Colrain. Afterward, a group of supporters attempted to re-enter the home and restore it to its "pre-eviction condition." All those planning to risk arrest had been trained in non-

violent resistance methods and pledged to act respectfully and peaceably.

Over 300 people attended a support gathering at the All Soul's Unitarian Church in Greenfield on November 21, after the eviction notice was delivered to Corner and Kehler. Small groups from area towns in Hampshire, Franklin and Hamden counties are organized

and prepared to re-occupy the home at intervals on a long-term basis, during the coming weeks and months.

U.S. District Attorney Carmody stated that supporters entering Corner and Kehler's

"...tax refusal is an act of conscientious objection to federal spending for U.S. military interventions and nuclear weapons production..."

home could also be charged with civil contempt for disobeying a court order, and with federal criminal charges for breaking and entering government property. She added that the couple's belonging would be considered "abandoned" if not removed within seven days, and that Corner and Kehler would be charged with the costs of their removal.

When asked by members of the press whether she considered the arrests and the resulting arrests to be in the best interest of the U.S. government, Carmody stated, "What this shows is that the court does not regard non-payment of taxes as a legal form of protest." The IRS calculates the couple's total unpaid federal taxes at approximately \$32,000. Betsy Corner stated, "I believe in taxation. But I'd like to see my tax money go to positive things. Fifty per cent of our tax dollars now go to the military. We're not taking care of those we should be, such as Vietnam veterans and people who are homeless."

Congress appropriated \$270 billion dollars to fund the military budget this year. War tax refusers estimate that citizens in Franklin County spend more each year in federal taxes to fund military programs than they do on their town and school budgets combined.

This text taken from a press release of the War Tax Refuser's Support Committee. For more information contact Court Dorsey at (413)774-2710 or write c/o Traprock Peace Center, Keets Road, Deerfield, MA 01342.

EZ Peace

Filing with the Alternative Revenue Service

What Is The Alternative Revenue Service

Each year at least 50-60 percent of your federal income tax dollars goes to the military while programs that serve human needs are drastically under-funded

The Alternative Revenue Service (ARS) is a national public education and action program designed to respond to the social cries in the U.S. and the related need for change in U.S. foreign and domestic policy. The ARS was developed to provide an alternative to a system which gives more for death than life.

In 1991, over 60,000 EZPeace forms were distributed around the country. 500 people filed the form with the ARS, many of them refusing to send 100 percent of their federal taxes to the IRS for the first time. Some redirected \$1 to the ARS, some redirected \$500. \$13,000 in resisted tax dollars sent to the ARS were redirected to groups that make grants to peace and human needs programs on the local, regional, and national levels.

Our Goals Are:

- To encourage people who do not believe in high military spending to take control of some of their tax dollars.
- To create a demand for dramatic cuts in military spending, aiming for total disarmament in the U.S.
- To demand that cuts in military spending provide funding for education, jobs, housing, health care, the environment, and other areas of social spending.
- To increase public debate about U.S. foreign policy, national security, and conversion.
- To shift military-related research and development funds to research and development of nonviolent conflict resolution and alternative defense strategies.

The EZ Peace form is a parody of the Internal Revenue Service 1040EZ form and the centerpiece of the ARS Campaign. When you fill it out, you can see how much you pay to support the military. Then you can choose to take control of your tax dollars by resisting and redirecting \$1 or more of your federal taxes.

Who Can Use The EZ Peace Form?

- Anyone who:
- Feels fed up with the high cost of military spending while programs for people suffer.
 - Is tired of having the IRS act as a collection agency for the military.
 - Believes that security means not having missile silos in their backyard, but involves assuring human rights to all citizens and solving national and international conflicts without war.
 - Wants to take action to bring about positive social change.
 - Wants to take control over how their federal tax dollars are spent.



The EZ Peace form is a tool for resistance and making our voices heard. It is perfectly legal to use the form to make a statement. However, the IRS does not accept EZ Peace forms in lieu of its own forms, and the critical step, crossing the line into civil disobedience, is not paying to the IRS all or part of what they think you owe. If you refuse to pay \$10 to the IRS and instead give that money to the ARS or a group of your choice, the IRS does not accept you redirection as legal.

You can choose to pay all your taxes to the IRS and still fill out the EZ Peace form and return it to the ARS. That is an important statement. However, the EZ Peace form suggests you consider taking the extra step of resistance and being vocal about it, based on a simple principle: that if you believe in peace, why pay for war?

Once you refuse to pay part of your tax to the IRS, you become liable for the amount

of tax you withhold, plus interest and penalties that may accrue. Withholding a small amount (under \$100) may only result in receiving bills from the IRS for tax and penalties. The IRS does have the power to seize the amount they think you owe from your bank account, take other property, or garnish your wages. The chances of the IRS successfully seizing your money or property depend on your individual circumstances. Though there are criminal penalties that can be used against tax resisters, these are rarely used. The chance of going to jail is virtually nonexistent for war tax resisters.

There are many ways of engaging in war tax resistance. The methods and risks will vary depending on your personal situation. Contact the ARS for information on the methods, risks and benefits of war tax resistance.

What If I'm Getting A Refund?

Many people get "refunds" at the end of the tax year indicating that too much money was taken out of your paycheck during the year. The federal government uses this money as an interest free loan from YOU. There are ways to control the amount of money withheld from your paycheck. Contact the ARS for details.

If you are getting a refund this year, you can still use line 9B on the EZ Peace form to participate in the ARS. Earmark a contribution to the redirection fund. You can also resist the federal excise tax on your phone bill, a tax historically linked to military spending.

What Happens To The Money I Send?

All of the resisted taxes and earmarked contributions sent to the ARS will be sent to establish Alternative Funds across the country. These funds were set up by war tax resisters specifically to collect resisted taxes. Alternative Funds then grant or loan these monies to human needs programs, generally in their community or region. We can put you in touch with the nearest Fund in your area. In many ways, Alternative Funds function as alternative economic institutions.

To be put in contact with individuals, groups, counselors or lawyers in your area, contact NWTGCC at P.O. Box 744, Monroe ME, 04951 (207)525-7774.

EZ Peace

Alternative Revenue Service
339 Lafayette St. New York, NY 10012 1-800-955-PEACE

Syracuse Peace Council
924 Burnet Ave. Syracuse, N.Y. 13203

Income Tax Return 1991

ATTENTION: This is not an official IRS form.

Name & address

Use the ARS mailing label. If you don't have one, please print.

Name _____
 Address _____
 City _____ State _____ Zip _____

Everyone can use the EZ Peace form. Please read it through carefully. For more information, or to order "What is the EZ Peace form?," call 1-800-955-PEACE.

Figure your tax

- About how much do you owe in federal income taxes for 1991? Enter this amount on line 1. Each year about 52% of your federal income tax pays for past, present, and future wars. Income taxes have purchased over 15,000 nuclear weapons, over 2,000 military facilities outside the U.S., tons of nuclear waste polluting our environment, and millions of conventional weapons that are used to kill people in Latin America, Asia, and the Middle East.
- Figure 52% of your tax by multiplying the figure on line 1 by .52.
- Enter 52% of your tax on line 3. If you pay taxes, this is what you will pay to support U.S. militarism.

		Dollars		Cents
1	<input type="text"/>	,	<input type="text"/>	<input type="text"/>
2				x .52
3	<input type="text"/>	,	<input type="text"/>	<input type="text"/>

Paying for Peace

Take the amount on line 3 and decide how it could be better spent using the list below. Fill in the amounts in the boxes at right. The total of lines 4 through 8 should equal line 3.

- HUMAN RESOURCES**
Health care for all, child care programs, drug abuse prevention & treatment, subsidized & affordable housing, battered women's shelters, rape crises centers, AIDS and other medical research & education, care of the elderly, etc.
- PHYSICAL RESOURCES & ENVIRONMENT**
Environmental protection & clean-up, small farm subsidies, renewable energy research & development, energy conservation, recycling, fixing roads & bridges, public transportation, shut-down nuclear power plants, etc.
- EDUCATION & CULTURE**
Better pay & conditions for teachers, equipment for schools, lower student/teacher ratio, reducing the drop-out rate, international exchanges, teaching cultural diversity, free museums & cultural programs, classes & texts for nonviolent problem solving, job training, etc.
- INTERNATIONAL CONFLICT RESOLUTION**
Strengthening nonmilitary programs of the U.N., shut-down nuclear weapons programs, job retraining for current military personnel, teaching nonviolent defense, retooling military industries, shut-down military bases, etc.
- JUDICIAL REFORM**
Crime prevention programs, job training for incarcerated persons, alternatives-to-prison programs, community based legal services, trainings for police forces against racism, homophobia, etc.

4	<input type="text"/>	,	<input type="text"/>	<input type="text"/>
5	<input type="text"/>	,	<input type="text"/>	<input type="text"/>
6	<input type="text"/>	,	<input type="text"/>	<input type="text"/>
7	<input type="text"/>	,	<input type="text"/>	<input type="text"/>
8	<input type="text"/>	,	<input type="text"/>	<input type="text"/>

Redirect your 1991 Tax Dollars

It's time to demand that our tax dollars be used to rebuild our country and provide the social services we all need—not to finance more wars and weapons of destruction. Make that demand loud and clear. You can refuse to pay \$1.00 \$10.00 \$25.00 \$50.00 or more of your federal taxes to the IRS this year and redirect it to peaceful purposes. See back for instructions and important legal information.

- Yes! I am going to redirect part of my 1991 federal income tax. Please enter amount on line 9A. If you send this amount to the ARS, it will be given to an established Alternative Fund to grant to community groups; see back for details. If you choose, you can send this amount directly to an organization of your choice. Please let us know which one: _____
- I am getting a refund from the IRS; or, I don't owe the IRS this year, but I want to participate in the ARS. Enclosed is my \$_____ contribution to be included in the redirection fund. Next year I will consider resisting; please send information on controlling withholding and resisting phone tax.
- Alternative Revenue Service Campaign Fund. Your donation will help us circulate the EZ Peace form and continue to build this public education campaign. This money will be used by the ARS.
- TOTAL**
Add lines 9A + 9B + 9C. Enter total on line 10.

9A	<input type="text"/>	,	<input type="text"/>	<input type="text"/>
9B	<input type="text"/>	,	<input type="text"/>	<input type="text"/>
9C	<input type="text"/>	,	<input type="text"/>	<input type="text"/>
10	<input type="text"/>	,	<input type="text"/>	<input type="text"/>

Return this form and a check for the amount on line 10 to ARS, 339 Lafayette St., NY, NY 10012.

1991 Instructions for EZ Peace Form

What to do with this form

1. Fill it out.
2. Return the original form to the Alternative Revenue Service (ARS), 339 Lafayette St., NY, NY 10012 so we can announce the number of peace filers and the amount of money redirected from the Pentagon to areas of human need.
3. Send a copy to President Bush and/or your Congresspeople.
4. If you file with the IRS, send a copy along with (not instead of) your IRS form.
5. Order more copies to give to your friends and neighbors.

PLEASE NOTE: Forms returned to ARS will be used to compile a tally of "peace filers" by geographical region. ARS will issue a report including the number of forms returned by state/region and the total amount of money redirected in each region. Individual names, addresses, and monetary figures will not be used in reporting campaign results.

How to figure your tax

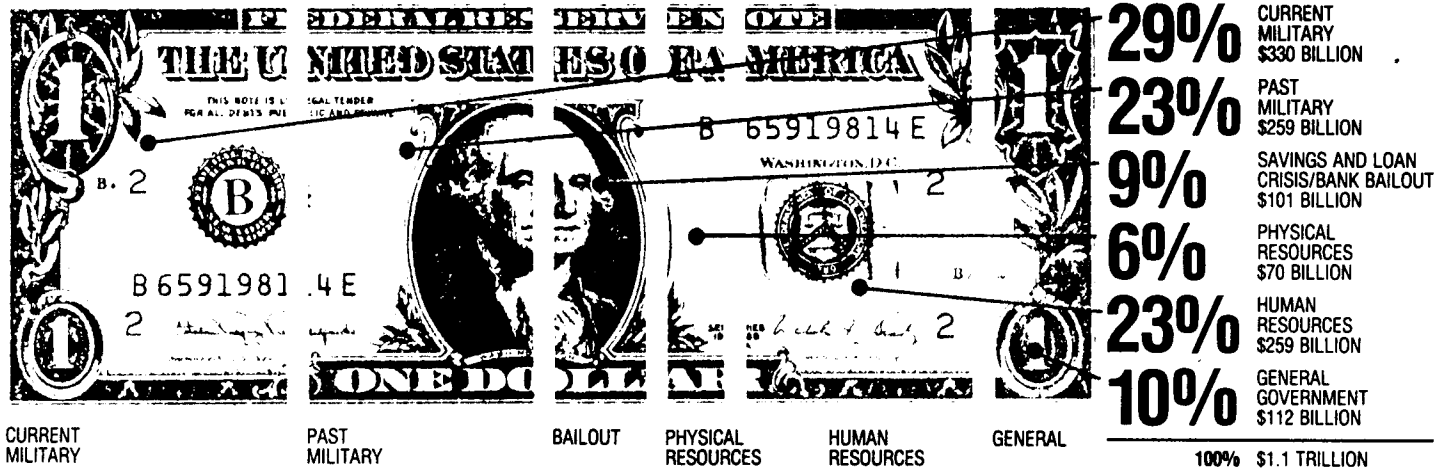
LINE 1: You do not have to give the ARS an exact figure. Just write in an estimate of your yearly income taxes. Not sure how to figure it out? See how much Federal tax is withheld from your paycheck and multiply by 52 if you are paid every week (26 if you are paid every other week). You do not have to be absolutely truthful or exact with the ARS, so please do not let this form intimidate you!

Paying for Peace

LINES 4-8: How would you spend the Pentagon's share of your taxes? Reallocate the 52% of your taxes that are targeted for the military.

Where Your Income Tax Money Really Goes

(Source: The United States Federal Budget for Fiscal Year 1991)



Redirect your 1991 Tax Dollars

PLEASE READ THIS SECTION CAREFULLY.

Line 9A: Fill out line 9A if you are refusing to pay any part of your federal income tax.

The resisted taxes you send to ARS will be sent to an established Alternative Fund. These funds collect resisted war taxes and then grant or loan resisted money to peace and human needs groups. Contact ARS for "An Introduction to Alternative Funds" and a complete list of these funds. If you choose, you can send your redirected taxes directly to a peace or human needs group of your choice. Let us know the group's name(s) so that we can show how people want their tax dollars spent in our public announcement.

Not paying all or part of your federal taxes is an act of civil disobedience. It is also a strong statement about how you feel about paying for the military while people and the environment suffer. Withholding a small amount (under \$100) may only result in receiving bills from the IRS for the tax and penalties for each day an amount goes unpaid. Withholding larger amounts may result in the seizure of bank accounts or other property or garnishment of wages by the IRS. A disarmed and peaceful world is worth this risk. Detailed information about war tax resistance methods, benefits, and risks is available from national ARS or your local ARS contact.

LINE 9B: Fill out line 9B if you are not resisting taxes, but want to participate financially in the ARS redirection effort. **REMEMBER,** if you are getting a refund, it means that the government has used the excess amount withheld from your paychecks as a loan from YOU. National ARS can provide you with information on resisting the federal excise tax on telephones and controlling your withholding.

LINE 9C: If you have found this form educational, please consider making a donation to the ARS campaign. The campaign is almost entirely dependent on individual contributions. Thank you for your support.

LINE 10: Enter the total of Lines 9A + 9B + 9C in the boxes provided. Send this form and a check for the amount on Line 10 to ARS, 339 Lafayette St., NY, NY 10012. Funds designated on Lines 9A and 9B will be sent in total to Alternative Funds across the country and used to meet human needs. Funds designated on Line 9C will be used to continue the ARS campaign. Contact National ARS at 1-800-955-PEACE if you continue to have questions.



Alternative Revenue Service
339 Lafayette St., New York, NY 10012 1-800-955-PEACE

The Alternative Revenue Service is an action program designed to respond to the social crises in the U.S. and the related need for change in U.S. foreign and domestic policy. The ARS is a project of the War Resisters League, co-sponsored by the National War Tax Resistance Coordinating Committee and the Conscience and Military Tax Campaign and endorsed by a many other groups and individuals. Write us for complete campaign information and a full list of endorsers.

Losers cont'd from pg 9

care system (Saddam clinics are everywhere, many now nothing but rubble). Hunger was rare in the prosperous country. The so-called Second Harvard Study Team, actually the International Health Study Team, did measurements of child height and weight which showed widespread recent hunger, but little evidence of poor nutrition before the crisis. The children were normal height but under weight for their age.

The Embargo

Shattering the Iraqi system has guaranteed that their death toll will be higher in this post-bombing phase than during the bombing itself. Exacerbating this problem are the continued limitations on imports and assistance to the Iraqi people.

The current sanctions against Iraq technically let in food and medicine, but supplies are just a trickle, and public health necessities such as chlorine for water treatment are not considered medicine, though disease is inevitable without it. The electric system has been band-aided back together, but no spare parts insure repeated failures. The water situation is desperate. Reconstruction is impossible without imported materials. Roads are good, but bridges remain mostly out. Gasoline is plentiful. People cannot live without income; Iraq is largely urban, not farmers who can live off of the land.

Boss cont'd from pg 11

in 1990, for example, African, Latin, and Native Americans were denied home mortgages by the private banks at two to three times the rate as European Americans. By contrast, community development credit unions are democratically owned and controlled by their own neighborhoods, which would have every reason *not* to discriminate against themselves.

This community has people who need to work and people who need to use the products and services which that work can produce. But the present system isn't matching needs and work.

It seems doubtful that the \$285 million list of development proposals local business and government leaders recently sent to the governor will do much to improve things.

The reason our government gives for the continued embargo is Saddam's refusal to dismantle his nuclear arsenal. Coming from a nation with tens of thousands of warheads, this is a sick joke. *The Bulletin of Atomic Scientists* documented in the spring that Iraq was several years from even one nuclear bomb.

We met a US member of the UN missile inspection team in Baghdad. He said that the Iraqis were unfailingly helpful, and disclosed everything that they were asked to. His team observed the demolition of weapons delivery systems. We all agreed that it is too bad that his experience will stay unpublicized, unlike the parking-lot standoff by the nuclear inspection team.

* * *

We were embarrassed by the hospitality shown us by everyone we met in Iraq. Few were at all hostile toward us, and they made excuses for the inexcusable to make us feel better, as mentioned earlier at Ameriyeh. The UN's respect has fallen steeply, and anger toward Bush is widespread. Our guide from the Iraqi Red Crescent told us parents now threaten their children that Bush will get them if they don't behave.

What can we do? Don't let our government make us hate. Meet our "enemies" and get to know them. Please demand by letter and phone to our elected officials that the sanctions be lifted, and *all* arms sales and military aid to the entire Middle East region end immediately.

Will their plans for a new stadium, a marina for the yachts of the leisure class, more malls for out-of-town shoppers, and other investments in a one-crop tourist economy provide us with good jobs, decent housing, desirable communities, and a stable local economy?

Or could we do better by directly investing in cooperative enterprises to directly produce the real goods and services that we need: housing, food production, ecological manufacture of producer and consumer goods, education, health care?

Without cooperative, democratic economic institutions, the decision is not even ours to make.

Howie Hawkins is Director of Common-Works, a federation of local cooperatives, & of the Economic Alternatives Project of the Upper NY State Area American Friends Service Committee.

F.O.R. cont'd from pg 9

Alkadhi, University of Houston and Dr. Chris Hensen of Newark, New Jersey.

In June 1991, Medicine for Peace successfully treated a nine-month-old Iraqi heart patient in the U.S. Since the embargo, FOR has delivered more than \$1 million of non-military medical supplies to the people of Iraq. FOR also negotiated the release of four U.S. hostages from Iraq in October 1990.

This project of the Fellowship of Reconciliation and Medicine for Peace offers hope for healing between the peoples of both countries. The aim is to save children's lives that can be saved, and to educate U.S. citizens on the current plight of Iraqi children, which could be avoided by lifting non-military sanctions against Iraq.

Like many tools of nonviolent change, economic sanctions can be violent or nonviolent. Constant evaluation is needed to determine if unnecessary or unacceptable suffering is a result of the sanctions. Only when the lives of those affected by the sanctions are respected can the sanctions be nonviolent. When the needs of the people, whether they be opponents or not, are ignored, sanctions become violent.

For more information: Douglass Hostetter, Executive Director of the FOR or his project assistant, Dr. Roland Moses at the FOR National Headquarters, (914) 358-4601.

The Syracuse chapter of FOR is organizing a fundraiser to place one of their "*The war isn't over.*" ads in our local papers. By sponsoring the campaign, perhaps giving \$5, \$10, or whatever you or your group sees fit, FOR hopes to run this camera-ready ad for at least one day in both the *Post-Standard* and the *Herald-American*. The more money raised, the larger the ad, and the more likely all of the extensive readership of our two daily papers will be reminded that the war continues for the people of Iraq and the Middle East. We all know the papers won't do it by themselves, and we all know they won't turn down money. Please contact FOR for copies of the camera-ready ads, postcards for a mailing campaign or other suggestions for your community to organize a *Stop the Sanctions* campaign.

The Syracuse chapter of FOR is also trying to bring an Iraqi child to Syracuse University for treatment. Please contact Dorothy Jorgenson at (315) 446-1199 for more information on either campaign.



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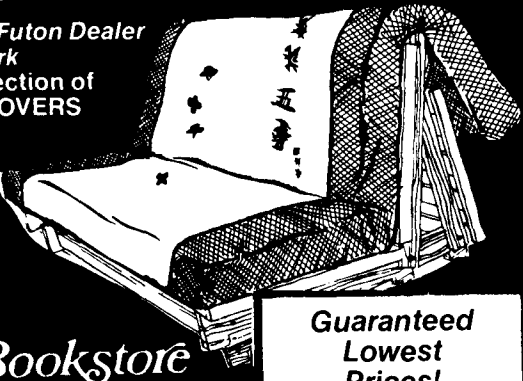
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SAY, CAN YOU SPARE A DOLLAR?
by Debra Lyn Negus

Illusion is a word that comes to me now. The illusion of security, as well as the illusion of trust.

In God we trust, yet why does this logo appear on United States currency? I find it odd that as I view this phrase, I view the White House.

Who creates this currency? The government, of course. Is this a subliminal message, being one of many we are faced with on a daily basis? Is currency the Government's God? Is the Government our God?

Does the Government assume the role of God? Do they believe themselves to be Gods? Granted they *control* countless lives, but are they the supreme deity?

Do you trust in God? Better yet, do you trust the government? Think of this the next time you pull a dollar from your wallet.

Subliminal messages have great power. The mind also has great power, as does the truth.

Open your minds to see beyond the illusion. Let us put an end to deception, before deception puts an end to us (U.S. & neighbors).

The Peace Studies Program at Colgate University will be holding its annual Spring "Peace Jam" all day Saturday, May 2, on the Colgate Campus in Hamilton, New York. It is a festive event involving music, presentations, information, foods and crafts all under the theme of Global Peace and Justice. It is a community-wide event and participation from diverse groups and organizations is highly encouraged. The "Peace Jam" will have a multicultural emphasis within the peace theme.

This is an invitation to any organization, individuals or groups who wish to participate in this event in the various capacities that are possible under the Global Peace and Justice theme. Contact Daniel Goldstein or Pam MacRae in the Peace Studies Program office at 315-824-7547 or 7806. Please try to reach us by April 3; we need to know of your desire to participate so we can set up the grounds in an appropriate manner. Musicians and artists should try to contact us immediately. Admission to "Peace Jam" is free and the fair is held outdoors on Whitnall field.

The 1992 Readings Against the End of the World will be held on Saturday, April 25th at the 8 Step (upstairs) at 14 Willett St. in Albany. The peace performance begins at midnight Friday (4/24) and continues until midnight Saturday. Poets, writers, playwrights, dancers, video and performance artists of all kinds are invited to become part of this area Rite of Spring. Volunteers area also needed to help organize and run *Readings*. To sign up to perform and/or help out call (518) 438-6314 or write to: PeaceWorks, 66 Oakwood Street, Albany, NY 12208.

Readings Against the End of the World is a community cultural project of the Albany Peace & Energy Council

* * *

Do you or someone you care about keep putting off that yearly check-up?

Women's Health Outreach may be the program for you. A nurse practitioner gives you a general physical exam, including a pelvic exam and pap smear. Public health nurses screen for diabetes, hypertension, and anemia. They also offer a variety of health information and education.

Women's Health Outreach conducts two clinics a week at the Civic Center and several other clinics throughout the area of Onondaga County.

For further information on the sites available to you in Onondaga County, and an appointment, please call 435-3653.

* * *

The Onondaga Historical Association is sponsoring an outreach exhibition entitled *Black Women's Achievements Against the Odds* at the Galleries of Syracuse, 447 S. Salina St. The exhibition will run throughout all of February and March. Call 428-1864 for more information.

* * *

Syracuse Cohousing Community -What would it be like to be part of a community that helps each other? We invite people of all ages, races, cultures and groups to join us in creating this unique cohousing community. We are meeting regularly at the Friends' Meeting House (821 Euclid). This building is wheelchair accessible. The next meeting is on Feb. 25. There will be a potluck at 5:30 pm, with an orientation starting at 6:20pm; meeting starts at 6:30 pm. For more information, call 424-7930.

The Syracuse Real Food Coop will be having its *Spring General Membership Meeting* on Sunday Feb. 9 at ECOH (corner of Euclid and Westcott Sts.). Dinner begins at 5:00 pm, with the meeting from 6:00-8:30pm. Sign up for the dinner at the Coop. Please bring your own dish and silverware to conserve our resources. Childcare will be provided and work credit is available. Agenda items include: annual treasurer's report, 1992 outlook, results of elections, work credit issues, wheelchair ramp, and updates of events of our Coop. All members are encouraged to come. Call the Coop at 472-1385.

* * *

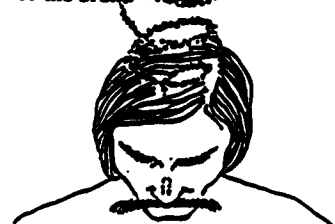
The Vegetarian Resource Group is sponsoring its annual essay contest for students in two categories: eighth grade or under, and ninth grade up to the age of 19. The essay should be 2-3 pages on any aspect of vegetarianism. Among the many reasons for being a vegetarian are beliefs about ethics, culture, health aesthetics, religion, world peace, economics, hunger and ecology.

Entrants should base their papers on interviewing, research or personal opinion. You need not be a vegetarian to enter. All essays become the property of The Vegetarian Resource Group. A \$50 savings bond will be awarded to the winner in each age category. Essays must be postmarked by May 1, 1992, and should be sent to P.O. Box 1463, Baltimore, MD 21203. Please include your name, address, age, and grade level.

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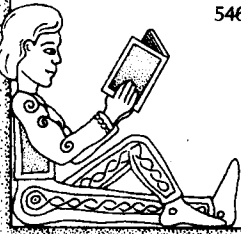
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February 1992

<p>2 Every Sunday: Volunteers needed to be servers for dinner at Unity / Kitchen, 5:30pm. Call Ann at 475-6761.</p>	<p>3 Every 3rd Monday Syracuse Real Food Coop Council meets, 5:30pm. Every Monday: ARISE Men's Group, 2-3:30, 472-3171 for place and info. People for Animal Rights mtg, 7 pm. Call Norma 492-0459 or Linda 475-0062 for info.</p>	<p>4 Sane/Freeze monthly meeting w/Frontline video "Slow Motion Disaster in Iraq" at May Memorial, 3800 E Genesee St., 7:30pm, 478-7442. Niambi Webster will speak in Gifford Aud., Syracuse Univ. Student African-Amer. Society/443-</p>	<p>5 Every Wed. Nonviolent Action Collective meets at Friends Mtg House, 821 Euclid Ave, 7:45pm</p>	<p>6 Anthony Browder, Maxwell Aud. Syr. Univ. the Student African-Amer. Society/443-6633 Every Thursday: PNL crnts meets at 924 Burnet Ave. New members always welcome. 472-5478, 7pm.</p>	<p>7 AIDS service provider group. 12:15-1:15pm. Bring lunch, 627 W Genesee St. 475-2430. Ward Churchill: Since Predator Came: The Americas Since 1492 First Unitarian Church, 220 Winton St South, Rochester (716)244-7191 or (716)271-0255. Free.</p>	<p>8 Film: House Party Watson Theater, Syr. Univ. 1pm House Party 2, Watson Theater, Syr. Univ. 3pm., Student African-Amer. Society.</p>
<p>9 Peace & Justice Gathering, 3800 E Genesee, 478-7442, 2:30-6pm Albert Schelezer Symposium Ethics for Syracuse & the World Weinskottien Auditorium, Health Living Center, Irving ave. 478-7442, 2-5pm. Soviet Tour, Joyce Bail/skides and talk / Friends Meeting House, 821 Euclid Ave. Syr. 6pm potluck, 7pm meeting.</p>	<p>10 Runoko Rashidi will speak at Maxwell Aud., Syr. Univ. Sponsored by / the Student African-Amer. Society, 7pm. Town Meeting (with open mike)/Global Security&the US in the 90s. At H.W.Smith School, 1130 Salt Springs Rd., Syr. Featuring Brian Wilson. 478-7442.</p>	<p>11 Amnesty International meeting at Mundy Branch Library, 1204 S. Geddes St. 7pm. 422-3690. Runoko Rashidi will speak at Maxwell Aud., Syr. Univ. Sponsored by / the Student African-Amer. Society, 7pm.</p>	<p>12 Every Wed: Alliance membership meeting. All welcome. At ECHOH, 2nd fl., crns of Westcott & Euclid, 2pm - call 475-4120 for info. New CNY Chapter mtg at Marine Midland Bank, 360 S Warren, Syracuse, call 455-7866, 7pm.</p>	<p>13 Every Thursday: AIDS Support Group for friends and family of people w/ AIDS. HIV-AIDS Task Force of CNY, 7pm, 627 W. Genesee St. 475-2430. Quaker Meditation Efforts in the St. Lanken Conflict, spons. by PARC 1916 room, Bird Library, Syr. Univ. / Roxanne Gupta / 443-2553, 3:30pm.</p>	<p>14 Film, Claudine, Watson Theater, Syr. Univ., 6 pm Film Boyz In The Hood, WATSON Theater, Syr. Univ., Student African-Amer. Society, 443-4633.</p>	<p>15 Health Facts for You: a series of workshops on the communication needs of the Deaf and the Hearing Impaired. Community Meeting Room at the Carousel Mall SAS Film EYES ON THE PRIZE 1, Watson Theater, Syr. Univ., 1pm.</p>
<p>16 Black Book Fair and Expo, Goldstein Aud. Syr. Univ. / Sponsored by the Student African-Amer. Society, 443-4633 Every Sunday: Support group for former and current mental patients. Spons. by Alliance. At Plymouth Church, 3-5pm. Peggy Anne 475-4120.</p>	<p>17 Every Mon: ACT-UP mtg, 601 Allen St. (Women's INFO Center), 7:30pm. 425-0673. Every Monday: Lesbian & Gay Youth Support group, 6-8pm. 443-3599 for info. People for Animal Rights mtg, 7 pm. Call Norma 492-0459 or Linda 475-0062 for info.</p>	<p>18 Syracuse Covenant Sanctuary mtg at May Memorial, 3800 E Genesee St. 7pm. Call Shirley 446-6099. Anti-Racism group meets at Women's Info Center, 601 Allen St. 7pm. 478-4636.</p>	<p>19 The NAACP will hold their General Membership meeting / at the NAACP office, 1125 S. Salina St. 7pm. Nat'l Assoc. for Advancement of Colored People general mtg. 7pm. NAACP Office, 1125 S. Salina. 422-6933.</p>	<p>20 1st & 3rd Thursdays: Gay & Lesbian Alliance meets at Trinity Parish House, 523 W Onondaga, 7:30pm. Leonard Jefferies will speak at Hendricks Chapel, Syr Univ ticket prices TBA. Sponsored by the Student African-Amer. Society, 443-4633, 7pm.</p>	<p>21</p>	<p>22 ORAL HISTORY Judith Lauersons on Historical Association Museum, 321 Montgomery St. Syr OHA and the Urban League / 428-1864, 11:00am. SAS Film Separate But Equal, Watson Theater, Syr. Univ., 1pm. Rainbow Coalition 27th C.D. mtg at Hopps Memorial Church, 1110 South State St, 10am, 472-4331.</p>
<p>23 Every Sunday, People's 60 Minutes, Cooke Cable Ch. 7, 8pm. Produced by Syracuse Peace Council.</p>	<p>24 Every Mon: "At Home with a Poet" storytelling, poetry, myths. Cooke Cable Ch. 7, 10pm. Every Mon: Alternative Orange mtg. Rm 130, Schline Student Center (SU), 5pm. 475-4698 for info.</p>	<p>25 Every Tuesday: Gay, Lesbian, Bisexual Student Assoc. social. 8:30pm-midnight. 750 Ostrum Ave.</p>	<p>26 Every Wed: Syracuse Community Choir rehearsal. At ECHOH, corners of Westcott & Euclid. New members welcome. 7:30pm Call Karen 428-8724 for info.</p>	<p>27 Peace Newsletter Mailing Party at SPC, 924 Burnet Ave. With food! Help get the PNL out. 5-7:30pm. All welcome. 472-5478.</p>	<p>28 Vigil Against the Death Penalty at Columbus Circle, downtown Syracuse, noon. Pat 469-3788.</p>	<p>29 The NAACP will hold its Appreciation Luncheon at the Dunbar Center 12-2pm</p>

Old World Order

The able Prince should cunningly foster some opposition to himself that by overcoming it he can enhance his own stature.

"The Prince" Machievelli



New World Order

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Peace Newsletter

Central New York's Voice for Peace and Social Justice March 1992 PNL 593



The Syracuse Peace Council

Collectives, Committees & Projects

New people are always welcome to join any of these activities. Contact the SPC office at 472-5478 or the person listed to find out what you can do.

SPC Staff	The Front Room Bookstore
Bill Mazza	Yvonne Joe Carpenter
SPC Press	Bookkeeper
Paul Pearce	Duane Hardy

Organizational Maintenance

Brent Bleier, Gary Weinstein

The Peace Newsletter

PNL Editorial Committee

Paul Pearce, Jim Foley, Karen Kerney, Andy Molloy, Peter Carney, Will Ravenscroft, Marie Margosian Debra Lyn Negus

SPC Projects

Syracuse Network for Israeli-Palestinian Peace	SPC Potlucks	472-5478
Brent Bleier	479-5393	SPC-TV
Central America Coalition	Paul Pearce	472-5478
Plowshare Craftsair	Barbara Floch	472-5478
	Frederic Noyes	

Volunteers

Marge Rusk, Duane Hardy, Susan Ashley, Chuck Durand, Marian Waelder, Phil Boyle, Pat Hoffman, Yvonne, Lorraine Piazza, Jean Petrarca, Carl Mellor, Andrianna Natsoulas, Eric Rossman

Statement of Purpose

The Syracuse Peace Council (SPC), founded in 1936, is an antiwar/social justice organization. It is community-based, autonomous and funded by the contributions of its supporters.

SPC educates, agitates and organizes for a world where war, violence and exploitation in any form will no longer exist. It challenges the existing unjust power relationships among nations, among people and between ourselves and the environment. As members, we work to replace inequality, hierarchy, domination and powerlessness with mutual respect, personal empowerment, cooperation and a sense of community.

Present social injustices cannot be understood in isolation from each other nor can they be overcome without recognizing their economic and militaristic roots. SPC stresses a strategy that makes these connections clear. We initiate and support activities that help build this sense of community and help tear down the walls of oppression. A fundamental basis for peace and justice is an economic system that places human need above monetary profit. We establish relationships among people based on cooperation rather than competition or the threat of destruction.

Our political values and personal lives shape and reflect each other. In both we are committed to nonviolent means of conflict resolution and to a process of decision-making that responds to the needs of all.

Alliances, Coalitions & Contacts

ACT-UP	475-1544	Peace Brigades International
American Friends Service Committee	475 4822	Ed Kinane 478-4571
Alliance-Psychiatric System Survivors		P.E.A.C.E., Inc.
George Ebert	475-4120	Louis Clark 470-3300
Alternative Media Network		People Against the Death Penalty
Jim Dessauer	425-8806	Pat Bane 469-3788
Alternative Orange		People for Animal Rights
Blaine DeLancey	475-4898	Linda De Stefano 475-0062
Alternatives to Violence Project		Physicians for Social Responsibility
Andy Mager	607/842-6515	Rainbow Coalition 27th C.D. 475-0062
Amnesty International	422-3890	Alan Rosenthal 472-4331
ANZUS Plowshares	422-3181	Recycle First
ARISE	472-3171	471-2806
Atlantic States Legal Foundation	475-1170	SANE/Freeze of CNY
		Diane Swords 478-7442
Citizens Against Radioactive Dumping	607/753-6271	Save the County
CNY ACLU		637-6066
Marcy Waldauer	471-2821	SEEDS
CNY N.O.W.	652-3823	607/749-2818
Coalition for Choice	677-9758	Seneca Peace Council
ECOS	492-3478	568-2344
Educators Social Responsibility		Service Employees Int'l
Mike Fixler	689-6658	Chris Binaxis 424-1750
Food Bank of CNY	458-1554	Sierra Club
Forum for Fellow Travellers	423-0356	Eileen Clinton 471-6069
Friends of the Filipino People		Small Claims Court Action Center
John & Sally Brule	445-0698	443-1401
Gay/Lesbian Alliance	422-5732	Social Workers for Peace
Gay/Lesbian/Bisexual Student Assoc. (SU)	443-3599	Dick Mundy 445-0797
Greens/Green Party	426-9961	Socialist Party
Griffiss Peace Community		Ron Ehrenreich 478-0793
Carrie & Tom	315/337-5265	Spanish Action League
Hotel Employees 150	437-0373	Sam Velasquez 471-3762
Jail Ministry	424-1877	Student African-Amer. Society
Lesbian/Gay Youth	443-3599	443-4633
Marxist Collective (SU)	423-9736	Syracuse Community Choir
Native American Cultural Awareness Cmte	476-8993	Karen Mihalyi 428-8724
NAACP		Syracuse Covenant Sanctuary
Van Robinson	422-6933	Shirley Novak 446-6099
New Environ. Assoc.	446-4734	Syracuse Cultural Workers
New Jewish Agenda		Dik Cool 474-1132
Paul Weichselbaum	478-1592	Syracuse N.O.W.
Nonviolent Action Collective		472-3294
Frederic Noyes	437-9579	Syracuse Solidarity
North American Indian Club		423-9736
Ginny Doctor	476-7425	Syracuse United Neighbors
NYPIRG	476-8381	Rich Puchalski 476-7475
Onon. Audobon	457-7731	Truth in People's History
Open Hand Theatre		Leon Modeste 472-6955
Geoff Navias	476-0466	University Democrats
Pax Christi		Syracuse University 443-0958
Frank Woolever	446-1693	Urban League
		Leon Modeste 472-6955
		Veterans For Peace
		Bill Cross 474-3762
		Westcott Nation Music Assoc.
		Lee Spinks 428-8821
		Women's Center (SU)
		443-4268
		Women's Health Outreach
		425-3653
		Women's INFO Center
		478-4636

In This Issue

Read about the "World Women's Congress" for information on a group of women demanding representation in global environmental policy. Brazil thinks it only needs to hear from men this summer to save the world. Go figure.

And where has all this welfare bashing come from? Howie Hawkins addresses the ironies of such a small percentage of domestic spending being responsible for all this debt. And the S&L's. And GM's lack of profits...need I go on?

Well alternatives are always welcome in the alternative press, so read about the benefits and the history of hemp. Also check out how Ithaca is finding alternatives to the economy; or the lack-there-of.

As if that was not enough, feel free to get burned up over three incinerators that appear to be at least a waste of time if not a waste of waste.

So enjoy! There's more if you look...

The Peace Newsletter (PNL) is published monthly by the Syracuse Peace Council (SPC).

The PNL strives to serve some basic functions as the internal organ of SPC, as a forum for articles which discuss issues of concern to the peace movement, and to facilitate community interaction. The opinions expressed in the PNL reflect the diversity of opinions within SPC itself. While we are not able to print every possible viewpoint, we do welcome your letter and article submissions as well as suggestions and assistance.

PNL Distributors

Linda DeStefano, Yvonne, Joy Meeker, Jim Foley, Pat Hoffman, Elinor Cramer, Chuck Durand, Rich Zalewski, Debra Douthit, Duane Hardy, Frederick Noyes, Tommy Scott, Christian Seibott

Mailing Party Helpers

Frederick Noyes, Aspen Olmsted, Gabe Barry-Caufield, Kathy Barry, Brian Caufield, Lynne Whorle, Peter Carney, Brian Duggan, Michael DeSalvo, Nick, Margret Williams, Marge Rusk, Jan Lambertz, Joy Meeker, Andy Malloy, Sue Nuccio, Ken Davidson

April Issue Deadlines

Articles	March 12
Ads	March 12
Calendar Items	March 13

March 1992

Peace Newsletter

PNL 593

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About the Cover:

Celebrating women...women in relationship to each other, to the cycles of nature, to the sacred dance of common things, to children, to food...the image of the egg, a symbol of life and potential is in balance with the light and dark...Spring equinox, March 20th...

The image on the upper half of "Women Harvest," an annual fall retreat organized by the Women's Info Center...much strength, inspiration and change comes from gathering and ritual.

The lower half is adapted from "Africa Healer" by Betty LaDuke.

Lay-out by Karen Kerney.



Letters

Where do we go from where?

Dear Editor:

It was the day that Oprah Winfrey committed one show a month to discussing and defying racism in America, and abroad; the day that a family of five from Stone Mountain, Georgia renounced their Ku Klux Klan vows and active membership, and publicly apologized to their Afro-American neighbors for taking part and believing in a largely organized, disillusioned, 125 year old cult.

It was the day after the supposed National Holiday of the 1964 Nobel Peace Prize recipient, teacher, and student of the non-violent civil rights movement.

It was the day after, that I was sitting at the kitchen table of a friend's parents' home, waiting to send her niece and nephew to school, listening for their grandmother, who unfortunately had visited an emergency room more than once in a week. While having coffee with the children's grandfather, his grandson (I'll rename him Tab), suddenly became excited about some jokes he just had to relate to me. The first one started innocently enough, until he got the courage to say the word 'nigger'. I sat listening patiently to the next four or five anti-black, derogatory racial 'jokes'.

"From whom did you learn this?" I asked the nine year old Tab. "A friend in school," the boy replied arrogantly. "A friend?" I asked. I shook my head and looked at him sadly. Tab then abruptly professed. "Well, I like some black people..." His grandfather shooed him away from the kitchen, stating, "There is no color, boy. Everyone is the same, regardless of the color of their skin." You see, his grandfather had to learn that too. Knowing that I was not insulted by what Tab had innocently learned from school his grandfather respectfully asked the boy to not tell any more of his jokes to anyone. The boy asked why.

It was obvious to us that we were far from peace. For every family or individual that seeks the truth of their fear, they shall find it, as for every individual or family that aborts their evil, racist ways and views, another citizen is born into those hate-learned ways. Tab's grandfather, amidst the present turmoil surrounding his life (friends, family, and spouse taken ill), vowed to seek out Tab's friend, and try to set him straight. I was

pleased with his attitude and concern about the situation.

Uniform to what Rev. Dr. Martin Luther King Jr. declared, I, and hopefully many others attest that, to remain idle, and behave as if evil does not and is not existing, is equivalent to being an active, tolerant participant of racism and evil doing.

I can remember feeling the hate and envy from a select few of my classmates when I attended grade school from 1966-1974. I remember walking home from school one day, alone, sullen, pondering the question of why someone like me, didn't like me. Even then, I felt that this behavior towards me was illogical to my other 'un-colored' classmates (poor white people were also treated in this manner). From hearing my parents discuss news and events, and the continued dislike shown to me in school, it became evident that the color of my skin (and the knowledge I sought) was the unreasonable factor contributing to the resentful feelings I experienced.

Ever since that unforgettable time of my life, I've been very sensitive to attitudes, behaviors, and remarks from all people. When embraced with racism, even in it's most subtle form, I try to act like it's not happening at that moment (to get the service I need), then somehow, through the transaction (perhaps via that little space between the brows), the malevolent person senses that I'm totally aware of their behavior. They find then, that it is even harder to look me in the eyes than before, and wishing that I would just go away. What do I need with services anyway? I'm just another 'nigger'.

Because many black skinned people were brought into America as slaves (thank you Christopher), not people, a change of heart towards the treatment of black people would not happen overnight, but it has been over 200 years ago that this took place. We then weren't acknowledged until the late '60s, desegregation just under way. While I believe the negative attitudes and behavior towards black people to be taught (from generation to generation), and while I feel that those fearing black people have been drastically misled, but shown that we are human people with feeling, isn't that enough reason for some people to seek the truth, and change their ways as an individual?

Glenda E. Loucks

Death Cult Stalks America

Dear Editor:

There is a cult of death stalking the streets of America. So far, this group has been directly responsible for the deaths of 143 citizens of this peace-loving nation in the past 14 years.

They have already spread their poison into 36 states and are openly recruiting in the other 14. This open recruitment goes on even though this cult has been banned from operating in all the nations of Western Europe.

Members of this bizarre cult appear, on the surface, to be just like the rest of us. They work, attend church, have families, are kind to small animals, etc., but, when the lust for blood rages in them, they must be satiated. And, it appears that the only thing that slakes this thirst is the killing of their own species.

They are people like **State Senator Nancy Lorraine Hoffmann, Senator Lombardi, and Members of Assembly Bragman, Brown, and Christensen**. They are the ones who support the "death penalty."

Letter submitted by Peter J Christ, Cazenovia NY (315) 655-4037. Peter is a retired Town of Tonawanda, NY police captain now living in Central New York.

Each year the bill on the Death Penalty passes through both the NYS Senate and the Assembly. Each year it has been vetoed by Governor Cuomo, only to come within two votes of having the veto overturned. This year that was reduced to one vote.

If you believe that killing the residents of our overcrowded and over-used prisons is not the way to solve our social problems, then it is imperative that you write to your local representatives and let them know how you feel.

If you live outside the Syracuse area, the Syracuse Peace Council has a complete list of NYS Senators and Assemblypersons and their recent voting record on this issue.

If you live in the Syracuse area, please affirm Assemblyperson Nicoletti for voting against the bill.

Information received from Pat Bane of People Against the Death Penalty.

SYRACUSE PEACE COUNCIL PAGE

...And With A Move Towards Spring...

Their Lips Move, But Can They Talk?

The Peace Council has received its first responses for the Political Watchdog Committee but we still need more info and participation if the project is going to work. Please contact the SPC if you are interested in helping to start an information service on our candidates for public office.

Information for the Masses

The Front Room Bookstore is quickly taking shape with all the new faces and the energy turning up. There are still volunteer slots open if you'd like to help out by filling a shift. We'd also like to encourage any and all persons to help us develop the most comprehensive selection of books we can. So next time you read that book "that everybody simply must read!" let us know. And don't forget that Spring Sale...(see ad on this page).

Bringing Home the Oscars

I can't be sure how it slipped by the censors, but INFACT's video *Deadly Deception: General Electric, Nuclear Weapons & Our Environment* has been nominated for an Oscar for Best Documentary. As long as the Oscars are not run on NBC/GE television it should win, but I'm not holding my breath.

The SPC just happens to be organizing house parties with viewings of *Deadly Deception* as well as a bigger gathering/showing. If you're interested in either venture, give us a ring. It really is one of the best activist videos I've seen. With over \$900 million in Department of Defense contracts to this region last year alone, GE holds a special place in the hearts of Syracuse. Be the first one on your block to have one!

Olives and Orange Branches

The SPC is cosponsoring the visit of author Penny Rossenwausser to present her new book *Olives and Orange Branches: A Quest for Peace in the Promised Land*. Along with a book signing, Penny will be giving a slide presentation on her experiences collecting the interviews for her book; which details conversations with Palestinian and Israeli women working for peace.

The talk will be given on April 2nd at 4 pm in the Killian Room on the 5th floor of the

Hall of Languages, Syracuse University, and is open to the public.

Coffee-a-Go-Go

Plans for Syracuse's Community Coffeehouse are moving forward. The first two general membership meetings have been scheduled. These meetings are to generate interest and to inform folks of the development of the Coffeehouse. If you're interested in having a truly alternative space (with but serious good coffee and tea), now's the time to get involved. We need your support through membership to keep this project alive. Contact the SPC for the times and locations of the monthly meetings.

Libyan Peace Committee

The bombing of Pan Am Flight 103 holds special significance to some Syracuse residents. As a senior at S.U. I, myself, was acquainted with more than one of the students who crashed over Lockerbie, Scotland on December 21, 1988. There have been a number of corporate media reports recently about a coalition of countries (including the U.S.) demanding the extradition of two Libyan citizens for the bombing. We have received a mailing from the Libyan Peace Committee, an organization from Tripoli, Libyan Jamaherija, describing the Libyan reaction to the coalition's demands, and describing the Libyan stand on the extradition.

In the SPC tradition of "Access to Info is Power" we have these documents available to all those interested. Either come to the SPC Library or send a large, self-addressed, stamped envelope and two dollars to cover the costs of copying the 13 page document. I would also suggest reading two articles from the Jan/Feb *Lies Of Our Times* (Noam Chomsky, "Letter from Lexington", pg.11; Marina de Larracochea, "A Blurred And Partial Image", pg.13) which describe alternative views to the reports (Marina's sister was on the flight).

Oops!

I'd like to apologize to Pat Coy for the typo's in his "Mother's of Baghdad" talk reprinted in last months PNL (pg.9). We missed a key phrase, "but who now live out their young lives in unequal measure pain and hope" from the very first paragraph of the article; singlehandedly creating obscurity where it didn't exist before. We also included "eight thousand million" where there once were only "eight thousand." Sorry Pat. I hope we can do the typing thing right for you sometime in the future. Please accept our most humble, eight thousand million pardons...

In Peace, Bill Mazza

Special sentiments sent out to Dick and Mary K. for the recent passing within their family. Much love from the SPC!

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Women for a Healthy Environment

by Joy Meeker

MORE THAN 1500 women from all over the world gathered for the "World Women's Congress for a Healthy Environment" in Miami last November. The hope of this Congress was to increase the voice of women in decisions on environmental policy. Specifically, the Congress demanded equal influence in the upcoming Earth Summit (or UNCED—United Nations Conference on the Environment and Development) this June. The Earth Summit will meet in Rio de Janeiro where the heads of state plan to agree on an environmental plan of action for the 21st Century.

Because they were concerned about the lack of women's input into this important plan of action, the Women's Congress put forth their own action agenda. The women's agenda hopes to "challenge women and men to work together to create a safe and sustainable future." It further declares a commitment to "the empowerment of women, the central and powerful force in the search for equity between and among peoples of the Earth and for a balance between them and the life-support systems that sustain us all."

In order to develop this plan of action, women activists, educators and politicians, mainly from the third world, communicated their experiences of environmental destruction at the Congress. They also shared details of their "invisible" survival work in their communities and countries. This work includes resisting the dominant economic structures that fuel environmental destruction and creating alternative structures that can better affirm life. Their stories and analysis revealed common links of understanding that challenge the male-led destruction of the planet.

At the Congress the participants quickly came to con-

sensus that the dominant structures fail miserably to meet human and environmental needs. This failure is largely due to the basic contradiction between the bloated consumptive demands of the "first" world and the economic and environmental health of the rest of the planet. Without linking the problem of these consumptive patterns (and the military apparatus needed to ensure access to these resources) with environmental goals, environmental policies will end up as mere declarations of wishful thinking.

It is of course likely that the upcoming Earth Summit will ignore these connections and slap environmental guidelines on top of the economic priorities which have led to the destruction in the first place. Previous international conferences have ended up playing with words like "sustainable development" while leaving the heart of the problem unaddressed.

Environmental proclamations that do not challenge the conception that "development equals growth" are not only irresponsible but dangerous to our survival. While these statements *appear* to deal with the problem of "cleaning up the mess," they actually only further entrench the structures of patriarchal power that have helped lead us to the environmental crisis.

The risk of dealing with the consequences of this mess and ignoring the root causes are illustrated by events in Rio in preparation for the Earth Summit. Recognizing that homelessness is not slightly for Brazil's inter-

national image, street children in Rio were systematically killed last year. Magda Renner of Brazil reported to the Congress that over 400 children were murdered in 1991. This type of "cleaning up" is not far from the threat to survival of the majority of this planet if we refuse to address issues of poverty, the "free market" and international debt. Those in power are more comfortable when focusing narrowly on environmental issues, leaving the distribution of resources and issues of survival in the hands of their market forces. As usual, women and children are the first to pay the price for the comfort of those who rule.

Women Directly Experience the Contradictions

The women at the Congress easily recognized the danger of isolating environmental problems from economic structures because, along with other silenced groups, they are first to bear the brunt of economic and environmental abuse. By listening to the particulars of the women's experiences, an analysis emerges that promotes alternative visions and action plans for a healthier environment. Some examples follow of the stories of abuse that were shared at the Congress:

- Rosalie Bertell reminded us that women in the Marshall Islands *still* give birth to "jellied babies" of protoplasm due to the radioactive fallout from nuclear testing.

- Ruth Engo, from Cameroon, told the Congress about her country's local poultry and egg market which was recently destroyed

by a sudden "disappearance" of the street vendors. In their place, "our stores were filled with frozen turkey wings from the European Common Market, and our poultry farmers driven out of business."

- Winona LaDuke spoke of the uranium mining on Navajo lands, and related it to birth defects which are eight times the national average and organ cancer which is 17 times the national aver-



Women, Oppression and St. Patrick's Day

by Debbie Haley

age for Navajo teenagers.

Along with the sharp perception women have to these kinds of environmental exploitations, they are also among the first to resist this type of abuse and to work for sustainable alternatives. Women shared the following examples of success:

- Magda Renner reported that in Sao Paulo "220 women—heads of families earning minimum wages—coordinated a cooperative system of mutual help construction. Working eight hours on Saturdays and Sundays, they are the architects and masons constructing their homes." Women led a similar cooperative system in Uruguay which helped house 10,000 families.

- Wangari Maathai, founder of the Greenbelt movement in Kenya, told of its modest beginnings as a group of women dedicated to planting trees in response to the devastation of their local environment. Today it is an international organization which provides a role model for similar projects focusing on the empowerment of low-income persons, especially women heads of households, in order to "rid their lives of poverty and create community empowerment."

- Leonor Briones spoke of women who responded directly to the debt crisis. Since women in the Philippines do the borrowing for their families as well as much of the work for the benefit of the debtors, women have become the leaders of the Freedom from Debt Coalition, which resists the present strategies of the international financial system as well as the Philippine government.

These are a few among the many success stories that we heard at the Congress which highlighted women's ability to act in ways that keep uncomfortable contrasts visible and demonstrate that change is possible. The action plan, instead of a top-down declaration, is rooted in the community based experiences of these women and promotes policies that could lead to transformative relationships with the planet and its diverse peoples.

You can receive a copy of the Women's Action Agenda by contacting World Women's Congress Secretariat, WEDO, 845 Third Ave, 15th Floor, New York, NY 10022

You can also express your views on the Earth Summit by participating in the final preparatory meetings held in March in NYC. Contact the Peace Council for details.

OFTEN I WONDER how many women, not knowing what it represents, participate in St. Patrick's Day festivities.

In the pre-Celtic British Isles Bride, or Brigit, was intimately connected with the serpent. The serpent represents the moon goddess or great mother and every culture has its moon goddess. The goddess of the moon is the goddess of women, water, birth, menstruation, the tides, and healing. The beginnings of religion were based on the cycles of the moon and also the cycles of women's bodies.

Patriarchy has erased observance of women's cycles and replaced the moon with the sun. Patriarchal religions declared women's bodies unclean and use that to justify the enslavement of women in today's male-run world. Christianity largely oppresses women. It was not always this way. When matriarchy existed there was no such oppression or persecution.

St. Patrick oppressed and persecuted

women. It was the Goddess-people he was persecuting when he drove the "snakes" out of Ireland. To repress a person for religious beliefs is wrong, and this is what he did. Yet, women all over celebrate St. Patrick's Day. Can you figure that out?

We have been oppressed and persecuted down through the ages by patriarchy to the extent of nine million "witches" burned for their beliefs. Anything anti-Christian is labeled pagan and anyone performing ritual is labeled "witch." Now where is that Christian slogan, "He who is without sin, cast the first stone."

If you have ever had past-life recall, or felt a close connection to the women of those times, you may very well be one of those nine million who was persecuted for being positive, nurturing, with peace-oriented values, reclaiming a life without war.

Ignorance is worldwide when it comes to "herstory." Are we going to let "history" repeat itself? Ladies, let's know what we're celebrating before we celebrate.



Debbie resides in Syracuse, NY.

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Welfare Bashing is Political Child Abuse

by Howie Hawkins

A MEAN-SPIRITED stampede of politicians has jumped on a welfare-bashing bandwagon that is sweeping the nation. The politicians propose to "solve" the fiscal crisis by cutting welfare.

In fact, they could cut welfare spending down to zero and it would be fiscally irrelevant. The real money is spent on the military and on welfare for the rich (corporate subsidies, tax breaks and bailouts, regressive tax structures, and cost-plus government contracts).

But welfare bashing is not really about fiscal responsibility. It's about finding scapegoats. Welfare "reform" is the Willie Horton red-herring of the 1992 election. It's the politics of division that panders to the prejudices and fears of the white suburban vote.

The politicians are falling all over themselves to cut welfare. The first thing the legislature did in 1992 was cut welfare in the relatively liberal state of Vermont, which has a nominally socialist representative in Congress. In Michigan, general assistance to 90,000 childless, unemployed singles and couples, was summarily eliminated last fall. In Wisconsin and Maryland, mothers are losing their AFDC (Aid to Families with Dependent Children) when their teenage children miss too many days of school. New Jersey just passed a bill that freezes a mothers' AFDC payment level when she goes on public assistance, so that if she has a baby while on public assistance, she receives no additional money to care for that child. In California, Governor Pete Wilson is promoting a Taxpayers Protection Act to cut AFDC by 25%. And here in New York, Mario Cuomo called for \$1.1 billion in cuts in welfare and medicaid in his state budget proposal for next year.

Bush has given his blessings to these and other welfare cuts and has promised to create exemptions where these welfare "reforms" violate federal standards. In the midst of this assault against people on wel-

fare (political code language translation: black folks), the Democratic presidential candidates can only talk about "the middle class" (translation: white folks). Who needs David Duke when a bi-partisan consensus is implementing his program?

The welfare bashing by politicians is a perfect illustration of the dictionary definition of demagoguery—the seeking of power by arousing passions and appealing to prejudices. The passions here are white middle class anxieties about economic security dur-

If the politicians were really serious about resolving the fiscal crisis, welfare is the last place they would look

ing this recession. The prejudices are racism, sexism, and class-bias.

If the politicians were really serious about resolving the fiscal crisis, welfare is the last place they would look for spending cuts. But demagoguery encourages and preys upon ignorance and irrationality.

Some Facts About Welfare

The fact is, there is no way that welfare cuts are going to balance public budgets. Welfare payments are only an average 3.4% of state budgets nationwide. In New York, AFDC (Aid to Families with Dependent Children) is only 4.3% of the General Fund spending.

The typical welfare family (a white single mother with two children) receives \$577 a month in New York. This comes to \$6,924 a year, which is only 63% of the poverty line, the federally defined minimally acceptable living standard.

The real dollar value of the public assistance grant has declined by 41% since 1970 in New York. Nowhere in New York does the shelter allowance portion of the AFDC grant cover more than two-thirds of the fair market rent for a two-bedroom apartment. In New York City, the fair market rent is higher than the total AFDC benefit.

Two-thirds of the people on welfare in

New York and in the nation are white. Of the 1,068,000 people receiving AFDC in New York, two-thirds, or 713,000, are children. At the current levels of AFDC payments, to cut welfare is to attempt to balance the budget by taking food out of the mouths of children. It is willful child abuse for self-serving political gain.

All kinds of crazy theories are being advanced by the welfare bashers. Pete Wilson and Syracuse's State Senator, Tarky Lombardi, are advancing the utterly specious theory, without any studies to back them up, that their states' high [sic] welfare benefits make them "welfare magnets" for people looking for a free ride. The New Jersey politicians' vapid rationale for their new law is that welfare mothers are having babies to get a measly \$64 a month more for each child. These theories have no basis in reality. They are contrived myths that are cynically conjured up to pander to the worst racial and class prejudices in the white middle class: the largest block of consistent voters.

It is not welfare that has caused government debts to soar. The reality is that the average welfare benefit nationwide has decreased 42% in real terms since 1973. Overall welfare spending, state and federal combined, has declined from \$20.7 billion in 1973, to \$16.7 billion in 1989 (in 1990 dollars). The percent of the population on welfare declined from 5.2% in 1975 to 5.1% in 1990. The percent of children eligible but not receiving welfare has risen from 19% in 1973 to 35% in 1990. In 1990, all federal programs to assist the poor were funded at only 47% of their 1980 level in real terms.

Cut Military Spending, Tax the Rich, and Raise Welfare

The scandal is not "out-of-control" welfare spending. The real scandal is low welfare payments.

The money we need for decent welfare benefits and for public investment in social, economic, and ecological reconstruction is being squandered on military spending and regressive tax structures that attempt, generally unsuccessfully, to lure corporate investment.

Only 3% of the Pentagon's budget is



spent on military missions designed to defend U.S. territory by conventional arms. The rest is spent on foreign intervention (72%), nuclear arms (20%), and the overhead of maintaining a global military deployment (5%). We don't need to spend \$300 billion a year ruining our economy, stealing from domestic needs, and fighting non-existent enemies.

If the politicians really wanted to be fiscally responsible, they would institute massive military spending cuts, not token cuts in welfare. It's time for a post World War II type of military demobilization, during which the U.S. cut military spending by 90% in three years.

The savings could be spent on a G.I. Bill for military and defense industry workers and for companies to help the transition to an expanded civilian economy, the clean-up of toxic and nuclear-contaminated hazardous sites, the development of solar-based renewable energy sources, the conversion of polluting industries to ecological technologies, the construction of convenient systems of public rail transport, and sufficient public assistance to raise all households out of poverty.

Regressive tax structures, including tax breaks and subsidies, have been counter-productive. Designed to induce corporate investment, they have led to a ruinous competition between cities and states, lowering the rates of revenue intake while failing to stimulate much productive investment. Corporations have been taking their tax breaks and subsidies and investing in cheap labor markets abroad and unproductive but expensive buy-outs and mergers.

Structural Problems Require Bold Policies

The problem is deeper than fiscal gimmickry can solve. It is structural, inherent in the capitalist business cycle. The fact is that over-capacity exists today in most industries, leaving few opportunities for productive investment until a recession or depression runs its course (destroying overcapacity through bankruptcies and mergers that write-off the least productive facilities). In the 1980's, the recession was postponed by a combination of massive military deficit spending and an orgy

of mergers and speculative investments. Now we are paying for it with massive interest payments on the national debt and the S&L bailout which is costing us more than all of World War II.

A bold policy for resolving the S&L crisis (and the pending bailouts of giant banks and insurance companies) would be to take failed banks over publicly and run them as non-profit public utilities democratically controlled by the communities they serve. Since the public is paying for them, it ought to own them.

Another bold move would be to cancel the public debt. In one fell swoop, this would achieve an enormous redistribution of wealth since virtually all government bondholders are the very rich and financial corporations.

However fair, reasonable, and effective such measures may be, don't hold your breath waiting for them. The major party politicians won't even consider such measures. They would rather focus on scapegoating welfare recipients.

New York Fiscal Reforms

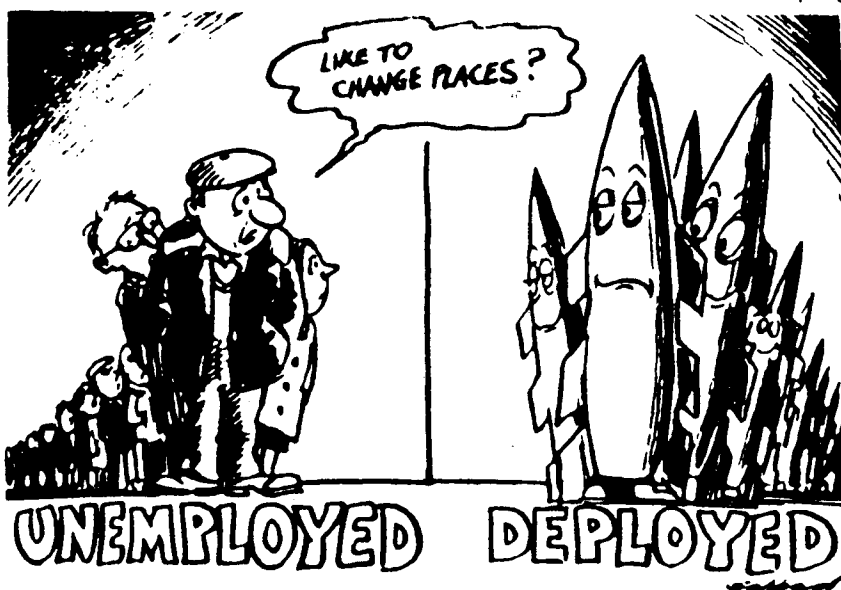
In New York, however, we do not have to wait for bold new priorities at the federal level to raise welfare and other government benefit programs to a level that would bring all New Yorkers out of poverty. The tax cuts to the rich in the last four years alone amounted to \$5.5 billion. Restoring the income tax rates on the wealthiest New

Yorkers to the rates of four years ago would more than cover the \$1.1 billion Cuomo wants to cut from welfare and medicaid. If the top tax bracket rate was returned to the 14-15% rate it was under Rockefeller (not exactly an enemy of rich folks) in the early 1970's, from its current 7.875%, there would be no fiscal crisis.

As the Albany-based Fiscal Policy Institute has documented, if modest progressivity in the personal income tax was restored, if loopholes on the corporate franchise tax were closed, and if the state sales tax were extended to include services that corporations use (accounting, engineering, data processing, consulting, and legal services), the state would have plenty of money. Welfare payments could be doubled to bring people on public assistance to 125% of the poverty level. The social and environmental programs that have been gutted could be restored and expanded. And, crucially, real property taxes could be lowered.

Property taxes have been increased dramatically in recent years to compensate for reduced state and federal assistance to local governments. As a regressive tax, property taxes hit middle income homeowners and low income renters (who pay their landlords' higher taxes with higher rents) the hardest. It is the single biggest factor fueling the misdirected middle class tax revolt against welfare and public education.

Welfare cont'd on page 19





Bloom or Doom

The Green Energy of Hemp Offers a Solution To Our Ecology Crisis

By Dale R. Gowin

Fossil fuels burned over the last half century have created devastating pollution and the threat of serious disruption of our planet's ecological balance. Toxic smog smothers our major cities; acid rain eats away our forests, killing mountain lakes and rivers; and the Greenhouse Effect threatens to trigger catastrophic changes in global climates.

The most widely used alternative, nuclear power, perches our civilization on the perpetual brink of disastrous accidents, routinely doses us with cancer-causing radiation, and litters the Earth with waste that will remain hazardous to all forms of life for thousand of years.

How did we arrive at this perilous junction, poised on the horns of this deadly dilemma—offered a choice between alternatives that equally threaten the health and safety of our world for uncounted future generations? And is there a realistically achievable option that can reverse this ecocidal trend and re-establish our civilization on a sustainable, ecologically harmonious basis?

The answer to these questions lies buried beneath 50 years of corporate greed, government corruption, and high-level conspiracy that makes Watergate and Iran-Contra pale into comparative insignificance. This plot was implemented in 1937, during the depths of the Great Depression. After 50 years of official deception the coverup has begun to unravel, revealing the details of a covert war that has been waged by a U.S. corporate cartel against a natural resource that is rooted firmly in the common heritage of human civilization since its earliest beginnings: a plant called Hemp.

The Uniqueness of Hemp

This plant is unique among botanical species. Every part of it, root, stem, seed, leaf, and flower, has been used in human industry since ancient times. Probably the first plant ever cultivated by humans, it pro-

vided our ancestors with food, shelter, clothing, fuel, medicine, transportation, and more. It was the source of the world's paper long before trees were sacrificed for the purpose. Hemp was the basis of thousands of essentials, including the sails, ropes, and sealants of ships and boats from the early Phoenicians to the early 20th century U.S. Navy; the oil used to light homes, shops, and streets prior to the development of electricity; and the paints and canvases used by Michelangelo and Leonardo DaVinci. (The word "canvas" is derived from "cannabis," the botanical name for hemp.)

From ancient times through the middle of the 19th century, hemp was the basis of much international commerce and the industrial economics of the world. During the late 19th and early 20th centuries, hemp use declined in favor of cheaper cotton fibers for textiles (following the invention of the "cotton gin") and the growing U.S fossil fuel industry. This decline ended in the 1930s, when new innovations in the technology of hemp processing provided the economic leverage to propel hemp back into industrial prominence. Reporting on this development, the February 1938 issue of *Popular Mechanics* hailed hemp as a "new billion dollar crop" that promised to reverse the decline of American agriculture and revolutionize the nation's economy. The article states:

"American farmers are promised a new cash crop with an annual value of several hundred million dollars, all because a machine has been invented which solves a problem more than 6,000 years old... The machine which makes this possible is designated for removing the fiber-bearing cortex from the rest of the stalk, making hemp fiber available for use without a prohibitive amount of human labor. Hemp is the standard fiber of the world. It has great tensile strength and durability. It is used to produce more than 5,000 textile products, ranging from rope to fine laces; and the woody 'hurds' remaining after the fiber has been removed contain more than 77% cellulose, and can be used to produce more than 25,000 products, ranging from dynamite to Cellophane."

This high cellulose content is the key to hemp's potential as a replacement for fossil fuels. Through the biomass conversion process, hemp is broken down into methanol, an

alcohol fuel that is a clean-burning substitute for gasoline. Currently the fuel of choice for race-track drivers, methanol was produced from hemp by Henry Ford in the 1930s in his prototype biomass plant in Iron Mountain, Michigan. Hemp is by far the most efficient source for biomass-produced methanol, up to 50% more productive than alternative biomass crops like corn and sugarcane.

Besides methanol, the biomass conversion process can produce substitutes for the other fossil fuels currently used in our civilization. One byproduct of methanol production from hemp is charcoal, which can be used to replace coal in industry. It contains no sulfur, the primary cause of acid rain. Methane and other flammable gasses, another byproduct of biomass conversion, can be bottled and used for home heating, cooking, or even the running of power plants.

Additional by-products include tar, pitch, creosote, ethyl acetate, the ingredients in plastics and other petrochemical products. Thus, there is nothing that is made from petroleum that could not be made from hemp.

But Wait—There's More!

Hemp seeds contain 30% oil, a high-grade vegetable oil which can be used to make diesel fuel, aircraft fuel, and machine lubrication oil. For centuries hemp seed oil was the primary alternative to whale oil for use in lamps, and it was the source of the highest quality paints and varnishes prior to hemp prohibition in 1937.

When the oil is pressed from the seed, the remaining "seed cake" is a high-grade complete protein, containing all essential amino acids; and it is more assimilable for human digestion than soy protein, a source for tofu, tempeh, etc. It was one of ancient China's primary grain crops, and was a traditional food staple in Northern Europe, often used to ensure survival through periods of famine.

Hemp can also replace our use of trees for paper and lumber. Hemp paper-making goes back thousands of years, and was the



Bloom cont'd on page 21

The Value of Ithaca MONEY

by Jim Foley

\$ SCENARIO:

Terry is a construction worker by training, but is now working at a fast-food place because there is little salaried construction work available. Pat needs some sheet rock work done, but has little money since losing a bookkeeping job. Without cash, they could barter their services, except Terry has no use for Pat's bookkeeping skills.

Furthermore, Terry's spouse would love to have some quilts and decorative tapestries but has no money to buy them. Shannon makes quilts, and is short on money for food since the end of a craft fair season. There is a small grocery store, Billie's, which is trying to get off the ground but needs help in keeping track of inventory, sales, and payroll.

These people have skills and time, but not enough cash flow in and out of their pockets. They need a system for allowing them to provide skills to each other when direct barter is not convenient. If these people live in or near Ithaca, NY, then such a system is available to them: Ithaca MONEY.

Ithaca MONEY is a system based on a medium of exchange called Ithaca HOURS. HOURS are pieces of currency in denominations of one hour or one half-hour of labor, with a cash value equal to an average hourly wage, which in Tompkins County is \$10. Using this currency, the above people could find out about each other, provide services to each other, and all wind up with some of this currency in their hands which can be spent elsewhere in Ithaca.

Here's how it works. A person or a business which has a service or product to offer can sign up to accept Ithaca HOURS and list their offered service in an issue of the system's newspaper, *Ithaca MONEY*. Those who agree to accept HOURS as payment can receive four HOURS free just for signing up. In our example:

Terry signs up to offer light construction work, and sees in the current issue of Ithaca Money that the initial four HOURS can buy some milk at Billie's market and a small tapestry from Shannon. Shannon uses the initial four HOURS plus the payment from Terry to buy a cart of groceries

at Billie's. Pat signs up to do bookkeeping, and gets a job from Billie helping with the books. And with sign-up HOURS and pay from Billie, guess what Pat can now afford to do to...

Does this sound like an implausible fantasy? This is reality in Ithaca, New York. The Ithaca money system was founded there in November 1991, and already, as of January 1992, 230 businesses and individuals have signed up to accept HOURS (other places may be accepting HOURS without signing up and listing their services). The number of services and products listed in *Ithaca MONEY* has grown to over 400, and the number of advertised requests for services is at 100 but growing as more people have HOURS in hand.

Why should people accept the Ithaca HOURS as if they were cash? Because they know: despite any inflation or deflation in the value of the U.S. dollar, the HOUR will always be worth, in Ithaca, an hour's worth of labor. The HOUR is a useful form of currency in both times of recession, when people are short on dollars, and in times of inflation, when dollars are plentiful but worth less every day.

The Ithaca MONEY system is also valuable because it promotes the health and stability of the local economy. HOURS will not be hoarded in a Swiss bank account, they will be spent on local work. As the first issue of *Ithaca MONEY* puts it, the system "recycles wealth within Ithaca rather than exporting or landfilling it." The system promotes buying and selling locally, (which has the side benefit of reducing costly and polluting transportation of goods).

Use of Ithaca MONEY also creates more opportunities for sweat equity and for interest-free credit. Loans in HOURS can be repaid no matter what a person's financial status, thus creating many new credit opportunities. Paying with your initial four HOURS is in itself a form of interest-free credit.

There are social benefits to the system. Workers will have more leverage with large, non-local employers as opportunities are expanded for independent work. Groups which are often left out of the cash economy, such as homemakers, youth, and seniors, will have more opportunities for part-time work. Social action and service agencies which have lost funding can receive grants in HOURS.

Other bartering systems called LETS, Local Economic Trading Systems, have had limited success in some cities. Most commonly, a LETS uses a computer system to log hours or dollars of value contributed and exchanged. Ithaca MONEY's use of physical currency rather than a computer system puts the control of the system into each person's hands, making the system more tangible, decentralized, and easy to understand. Simply by looking in your purse or wallet, you can keep track of the value you're accruing for your labors. Paying for work or getting paid for it is a face to face transaction, not a matter of registering your exchanges with some centralized agency.

The first three issues of *Ithaca MONEY* are available at the Peace Council, and interest has already been expressed in creating Syracuse/Onondaga HOURS. People can also write to *Ithaca MONEY* at 814 N. Cayuga St., Ithaca, NY 14850.



Onondaga County Greens



Green Calendar

by Howie Hawkins

The Greens held a Saturday meeting on February 8 to set action and organizing priorities for the next few months.

The calendar of activities they agreed to includes:

February 21: joining the Hunger Action Network of New York State in a rally against welfare bashing at the County Courthouse.

March 15: hosting a meeting in Syracuse for Greens and other anti-nuclear activists to plan Western New York activities for Earth Day/Sun Day and the Chernobyl Anniversary.

March 20-22: participating in the New York State Greens' conference in Woodstock, New York.

April 5: mobilizing Syracusans to attend the pro-choice March for Women's Lives in Washington, D.C. called by the National Organization for Women and endorsed by the Green Party USA.

April 22: Earth Day/Sun Day community teach-ins.

April 24-26: Chernobyl Anniversary anti-nuclear demonstrations.

May 16: mobilizing Syracusans to go to the Save Our Cities march in Washington, D.C. called by the U.S. Conference of Mayors. The Green Party USA has endorsed the march and will distribute a leaflet calling for deeper military cuts and democratization and neighborhood control of city governments and urban spending programs.

Other activities without specific dates include opposing the county trash incinerator, participating in a Syracuse conference on the economic crisis now in the planning stages, mobilizing Syracuse high school and college students for Detroit Summer where they will work on community-defined projects of inner city social and ecological reconstruction, and bringing former Rainbow Coalition executive director and independent presidential candidate, Ron Daniels, to Syracuse.

In late Spring, the Greens will hold another Saturday meeting to evaluate their Winter/Spring activities and plan future activities, including their options in the 1992 election.

Meanwhile, the Greens are holding meetings every Tuesday night, 7-9 p.m., in the Southwest Community Center. Observers and new members are always welcome.



National Meat-Out Day

by Vikki Lammers

March 20th, 1992 is National "Meat-Out" Day. To celebrate, People For Animal Rights is sponsoring a week-long food drive at local Health Food Stores. At press time, six Health Food Stores along with Cafe Margaux will be participating in the drive. The drive runs from March 13 through March 20th. Food collected during this week will be donated to the Central New York Food Bank. Those stores participating at this time are: *Au Natural Shoppe, Discount Natural Foods, Drumlins Health Shop, Mother Earth Health Foods, Nature's Pantry, and Nature Tyme West.*

Cafe Margaux will be collecting food for an additional week beginning March 7th, and will continue to collect items right on through to March 20th.

National "Meat Out" Day is similar to the "Smoke Out" in that the purpose is to get people to quit a certain habit for *at least a day* (in this case eating meat). We feel that not only is the food drive a way of promoting a healthier diet by way of vegetarianism, but is also an opportunity for us to contribute to our fellow human beings with the community. Unfortunately, there is a misconception that people who support animal rights are unconcerned about the condition of their fellow humans. This couldn't be further from the truth. The only difference between those who support animal rights and those who don't is that we take *all beings* into account.

Please give generously! Late winter in particular is a tough time for the local food banks. Supplies are usually low after the Thanksgiving/Christmas peak. The Food Bank will take pre-packaged food such as spaghetti noodles and instant potatoes, but prefers canned goods such as beans, soups, and fruit.

Remember KEEP IT VEGETARIAN! After all, why shouldn't those in need receive just as nutritious food as the rest of us eat? For more information on vegetarianism write: PAR, Box 5, Syracuse, NY 13205



Women's INFO

Urgent Request For Help

by Diane Vance

The Syracuse Women's Information Center is one of the oldest surviving women's centers in the country. For the past twenty years we have been offering support, counseling and information referrals to the Syracuse community.

In the last year INFO has struggled to grow as it has struggled to survive. In addition to our regular programs which include services for separating and divorced women, anti-racism group, our auction and directory of women's business, INFO has initiated new programs including support groups for incest/sexual abuse survivors, a general support group for women, discussion and support groups for lesbians. Additionally, the Lesbian and Gay Youth Program support group, the Task Force on Lesbian Domestic Violence, and the Women and AIDS Network support groups for HIV positive women have been housed at the Women's Information Center. February and March will bring more new support groups to INFO including a support group for women with disabilities who want to live more independently and a Lesbian AA meeting. Hopefully in April there will also be a support group for moms.

Much of my day is spent counseling and encouraging women who really have no place else to turn for information and support from a feminist perspective. Women in crisis, women who are battered, women whose husbands have abandoned them, women who are trying to protect their children from sexual abuse or who are dealing with their own abuse all call Women's INFO for assistance. There is nowhere else for women to turn for support, guidance, or information given from a perspective of advocacy for women. INFO is also where many women get referred to other community resources such as Rape Crisis Center, Vera House, and Feminist Peer Counseling as well as other groups and individuals in the alternative communities of Syracuse.

Women's INFO was the first women's

center in New York to present a conference on Women and AIDS, held in 1986. Since that time we have continued to actively respond to the needs of women dealing with the AIDS crisis. INFO has addressed the needs of all women for information about safer sex, as well as providing needed information to service providers who too often are poorly informed regarding the special needs of HIV infected women or even how to recognize early symptoms of HIV infection in women. As director of INFO I represent the center at the Women and AIDS Network, am a trained HIV educator, and am a facilitator of the support group for HIV-positive women now at Trinity Parish Center on Friday Nights (the only support group of its kind in Syracuse).

There has been a marked decrease in the number of services available in the community to assist the special needs of women over the last year. The enormous cutbacks in government funds, from both the Federal and State governments creates an even more pressing need for private services. Crisis calls and appeals for help from women in need are increasing. INFO maintains its long tradition of offering our services to anyone regardless of ability to pay. INFO has also suffered from adverse effects of the current recession: the funds we receive from the United Way Direct Donor program have been down and direct contributions are lower than in the past. Raising money is difficult in a time when our services and our ability to provide them are needed more than ever.

Don't let our 20th Anniversary year be our last. We would like to ask you to become a member or make a special, tax deductible contribution to INFO now to insure that INFO is able to remain a viable resource in the community. We are asking the whole community, not just the women, to support INFO. Men can support women too. We serve countless women every year, please help us continue to do so. Send tax deductible contributions to: Syracuse Women's Information Center, 601 Allen Street, Syracuse, NY 13210, 478-INFO.

New York Civil Liberties Union



NYCLU Opposes Proposed Cuts

by Marcy Waldauer

The New York Civil Liberties Union opposes proposed State budget cuts in community based mental health services: housing, Psychiatric Emergency Programs (PEP), and mental health support programs. The proposed cuts are an uneconomical approach to budget balancing, and target the one group which is least likely to mount an effective protest campaign.

The Supreme Court ruled in 1975, that it is unconstitutional to confine a non-dangerous individual who is capable of surviving safely in freedom, either on his own or with the support of family and/or friends. Numerous court cases since have made it clear that state and local governments have a legal obligation to provide appropriate care for people diagnosed with psychiatric disorders. And that such care does not include incarceration.

In the mid-1960s and '70s large numbers of New Yorkers were released from overcrowded, inadequate, under-staffed state mental institutions. During the last 25 years New York State has promised again and again to create community based housing and services for those with psychiatric disorders. The State budgetary problems are only the latest excuse for renegeing on that promise.

If the State were really serious about saving money, it would move quickly to close State psychiatric and developmental centers. The Office of Mental Retardation and Developmental Disabilities (OMRDD) estimates a savings of \$35,000 per person, per year if people were moved out of devel-

opmental centers into community residents. Other studies show savings of up to \$350,000 over five years if people were moved out of psychiatric hospitals into community based housing.

In fact, during the past decade the number of people in State hospitals was cut nearly in half, to 14,500. Yet, during the same time annual expenditures for operating State hospitals have almost doubled to \$1.263 billion. Funds that should have been used to develop a community based system were—and continue to be—funneled to an outmoded and constitutionally suspect system.

Just last week, the Syracuse *Post-Standard* reported that Williard Psychiatric Center will continue to function as a psychiatric center until an alternative use can be found—at least one more year. The State would save \$26 million in 1992 alone by closing the 125 year old psychiatric center. But instead it threatens to slash community based mental health programs in order to keep Williard and other State psychiatric hospitals open.

Community based mental health programs save in human costs too. The State estimates 48,000 people diagnosed with psychiatric disorders are homeless. 20,000 homeless mentally ill people live in New York City alone, many warehoused in large homeless shelters. Their only alternative to the shelters, where many homeless people do not feel safe, is the streets. These people need housing, not unkept promises.

Without community based housing and support services, people confined with diagnoses of mental illness or with developmental disabilities have no choice about whether to continue confinement, even if they are capable of living independently. In fact, the *Post-Standard* also reported last week that the threatened cuts in community based services would delay, yet again, closing the Syracuse Developmental Center. If SDC were to close without community housing and services in place, its residents would simply be sent to another developmental center.

The Central New York Chapter of the New York Civil Liberties Union joins advocacy groups from Central New York and around the State in sending a strong message to Albany: cutting funds for community mental health services is unacceptable, unwise, and short-sighted.

Unclassifieds

Room for rent in a wonderful house. Call Jeff at 472-1777

Free-lancer will do writing, editing and public relations work. Reasonable rates. Call Carl at 445-9232.

Looking for donations of blankets, sheets, towels and pillows for the Inter-Religious Council refugee program. Call Patty: 474-1261.

Incinerators: Who's Burned?

Three Activists Address the Politics of Waste

Onondaga County

by Paul Burns

THE 990 TON PER DAY garbage incinerator that has been touted by Onondaga County officials as the answer to our solid waste worries is again on hold. In spite of the overwhelming public opposition to this costly project, County Executive Nicholas Pirro and the appointed members of the Onondaga County Resource Recovery Agency (OCRRA) remain committed to burning trash rather than maximizing reduction, recycling and composting programs.

The Agency and Ogden Martin Systems, Inc. (the proposed builder and operator) are together seeking a Final Permit from the New York State Department of Environmental Conservation (DEC) in order to begin construction on the \$144 million project. The total cost of the incinerator will be closer to \$660 million over the next twenty-three years.

The final approval has been delayed, however, in part because of a series of appeals that have been filed by community and environmental groups with DEC Commissioner Thomas Horling in Albany.

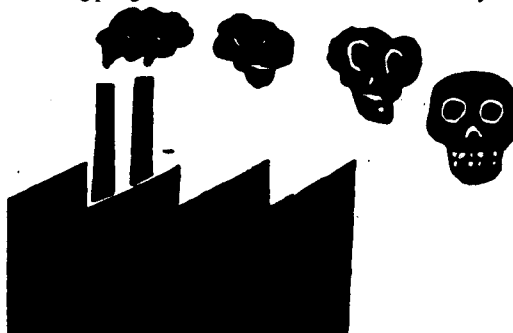
The groups filing appeals include Recycle First, Atlantic States Legal Foundation, Iroquois Group of the Sierra Club, Jamesville Positive Action Committee and the Southeast University Neighborhood Association among others. Under the banner of the "Environmental Coalition," these groups are asking for a formal legal hearing in order to demonstrate why the incinerator should be denied construction and operation permits.

An Administrative Law Judge denied the Environmental Coalition a hearing in a decision issued last December. He ruled that the groups had failed to raise any issue worthy of adjudication. The judge's decision, however, came one day before Commissioner Jorling denied a permit for a very similar project in Binghamton. The Commissioner ruled that Binghamton's proposed facility was vastly oversized, and that it had the potential to greatly inhibit favored recycling programs.

The Environmental Coalition in Onondaga County has made the same arguments concerning the project here. Using the meth-

odology handed down in the Binghamton decision, the Environmental Coalition estimates the incinerator is oversized by up to 82%. This type of oversizing creates a tremendous disincentive to recycling programs since incinerators require a constant supply of trash in order to burn efficiently and to generate revenues.

In fact, should the incinerator be built, a contract provision will require that a specified annual tonnage of waste be burned or else the Agency will have to pay a hefty fee for burning nothing. This means that if recycling programs become "too successful," they



will be taking garbage away from the incinerator, and will force OCRRA to choose between paying for space in an incinerator that's not being used, or curtailing the recycling programs. In a scenario such as this, with an Agency stacked heavily with incineration proponents, it is highly unlikely that recycling will prevail.

The Environmental Coalition has determined that the County will be recycling only about 33% of the waste generated in 1997. The State DEC required at least 40% recycling by that date, or a reasonable explanation as to why that standard can't be met. The Agency, which claims to control recycling in this county, has made no such explanation.

The Environmental Coalition is not the only entity fighting the incinerator. Numerous private individuals, including local doctors, county legislator Vicki Baker, and a victim of past toxic poisoning, are also attempting to intervene in the permitting process. These potential intervenors have focused their concerns on emissions that will spew out of the burner's 270 foot tall smokestack.

The emissions will include heavy metals such as lead, cadmium and mercury,

potentially causing neurological damage, as well as organic chemicals such as dioxins and furans, which are carcinogenic (cancer-causing) and mutagenic (cause mutations) as well as being linked to some skin diseases. But the concern most recently has centered on carbon monoxide, which will be emitted in quantities up to 95 tons per year.

Onondaga County was officially designated as a "nonattainment" area for carbon monoxide by the EPA on January 6, 1992. This means that our air is considered so polluted with carbon monoxide that it fails to meet even minimum federal requirements. In order to receive a permit to pollute in a nonattainment area, the incinerator will have to meet new, more strict regulations. And since this designation became official after the judge's December decision, it has become a significant issue on appeal.

A decision from Commissioner Jorling on whether or not a hearing will be granted on any or all of these issues is expected within the next month. Citizens concerned about the incinerator should contact their county legislator and County Executive Pirro to demand a halt to this project until safer and cheaper alternatives can be maximized.



Oswego County

by Howard and Christine Rose

IN 1985, WHILE Onondaga County and other locations debated and deliberated over the issue of incineration, Oswego County barged forward and built an Energy Recovery Facility (Incinerator) without even allowing a public hearing. Located on the banks of the Oswego River just north of Fulton in the Town of Volney, the ERF is situated next to Armstrong World Industries which buys steam from the incinerator.

While the pre-construction claims boasted of recycling energy from the sale of steam to neighboring Armstrong, it didn't take into account that we still had to burn finite resources to effect that end. The income generated from the sale of this steam was supposed to offset some costs of the

Broome County

by Rick Sprout

FOR OVER TEN YEARS (longer if one counts the first attempt in 1974, but for purposes of clarity this project began in 1979) a plan has been in the works for a Broome County incinerator to deal with local garbage due to the imminent closing of the county landfill. I feel it's an important point to briefly outline "politics" as I see it, especially in N.Y. state, as a partial explanation as to how an overwhelming majority of citizens can be opposed to such a massive, destructive, endeavor; and it can just march forward.

While the battle over incineration promises to be a most difficult task, if we try to ignore it, or falsely assume that legislative solutions will absolve us, we have lost before we have begun. In our opinion, the incinerator has, in fact, little to do with the "question of garbage" but, more importantly, the wielding of raw power. Our "crisis" in part must be placed solely on the shoulders of those politicians who rose in the ascendancy of the anti-incinerator struggle.

Our political experiences have shown us that in virtually every city in the United States, Democratic and Republican politics are virtually interchangeable. "X" party will oppose "Y" party as long as they are out of office, or in minority. Upon being elected or

gaining majority, their objections will literally evaporate.

In Broome County the incinerator is supported by the Republican majority and opposed by the Democratic minority and the County Executive. It's ironic to note that C.E. Tim Grippen ran on the platform that he would go to jail rather than letting the incinerator be built. A short time later he signed the Tax Bonds, paving the way for the incinerator to be built. While he's still publicly against the incinerator, his pragmatic side forced him to support the Tax Bonds to save taxpayers the burden of cost if or when it is built.

Within the anti-incinerator movement, we (Twin Rivers Greens), Earth First! (to a lesser degree), and other individuals, have argued that the primacy of legislative action, while important, must not be the only way of developing this struggle. Now, in February, the legislative clock has all but run out.

Commissioner Jorling ruled in the fall that the incinerator would have to be reduced in size—or more garbage must be "found." The legislature has voted to import garbage from other counties. These other counties are most likely to include Tompkins, Cortland, Tioga and perhaps Onondaga Counties. We believe that the best way to oppose the incinerator is through direct, nonviolent, massive civil disobedience. Because the County has

opened up this process to a "regional approach" we feel it is important to do likewise in our call to opposition.

Our immediate project is popularizing and deepening of resistance that is so vital for the success of direct action. We do not want to mislead readers with the notion that most Broome County residents are on the verge of mass civil disobedience. Far from it. One reason is the past direction of the anti-incinerator forces as "legislative first." Another factor is that pro-incinerator forces have always had time and money on their side. The people are exhausted both financially and spiritually. It is taking time to reinvigorate people for a struggle that offers such risks as arrest or injury from the State.

On February 20th, The Broome County Legislature fell one vote short of the 12 votes needed to over-ride County Executive Grippen's veto and allow the county to import garbage. Although this may appear a victory for the anti-incinerator forces, the sad reality is that this has happened twice before. Like the anti-nuke struggle, this incinerator will come back again.

Eternal vigilance must be our watchword. It will only be through a joining of regional forces that will be able to truly defeat each of our local incinerators.



facility, but with the cost of the steam contractually linked to the cost of oil (which is low), and the increasing costs of the incinerator, the public ends up subsidizing a private industry.

Environmental regulations in 1986 required acid scrubbers and bag houses to remove pollutants from the plant's emissions but the DEC allowed Oswego to build it without them. After polluting for six years, the plant is now required to be retrofit with scrubbers and baghouses for five million, and an additional three to five million per year for maintenance. With the addition of these devices the air will remove some of the toxic substances but these substances will end up in the ash which, when buried, will eventually end up in the groundwater.

Oswego County has just started a mandatory recycling program for residential waste, but 70% of waste in the county is industrial, which will end up being burned.

There is no way that an aggressive recycling program can succeed with incineration because non-recycleables alone cannot support an incinerator. A certain amount of paper, plastics and wood are needed to maintain the 1800 degree burn for so-called "efficient" incineration.

* * *

We live 1,000 feet from the Oswego County Energy Recovery Facility in the town of Volney. Since realizing the environmental as well as economic impact to their community they have challenged the County of Oswego on all levels of their solid waste "mismanagement" program.

Acknowledging that uninformed politicians were making decisions that affected the well being of the community, Howard, as an Independent candidate, successfully challenged a ten year Republican incumbent for his seat on the Town Board in the November '89 election, in an attempt to work from the

inside. Using his influence as an elected official he spoke before the St. Lawrence County Legislature, which was hearing testimony on incineration before voting for a Mass Burn Incinerator. The proposal was defeated by one vote and he feels his contribution may have made the difference.

Meanwhile, Christine has been busy researching, documenting and informing her community as to the realities of incineration. She has attended conferences in Washington, D.C. as well as lobbied in Albany for responsible legislation regarding recycling and incineration. She has spearheaded pickets at the Bristol Hill Landfill and the Oswego County ERF to bring awareness of the problems to the public.

With an existing incinerator the feeling of defeat is easy to cling to, but the Rose's refuse to compromise their principals and continue to support other communities in their efforts to "STOP THE BURN."



A Call To Revolution!

Brian Willson Speaks To The Syracuse Peace And Justice Community

by Bill Mazza

WHILE IN AMMAN, Jordan, on a fact-finding mission to the Gulf (see *The Losers After War*, Feb. PNL), Brian Willson met Len Bjorkman of the Cayuga-Syracuse Presbytery.

On his return to Syracuse, Len called Brian and invited him to come and spend some time in Syracuse. Brian accepted, and on Saturday evening, Feb. 8, was met with a welcoming reception at Slocum House.

Sunday began with a full day's activities at May Memorial. Brian spoke at the morning service, and subsequently, at the two open forums held in the same space.

Brian's day at May Memorial ended with the Peace and Justice Gathering. Attended by around 80 people from the Social Justice Community in and around Syracuse.

Monday morning began with a presentation to the students at Onondaga Community College. Brian then followed lunch by meeting with the editorial staffs of both the Post-Standard and the Herald-American newspapers.

The editorial meeting preceded the main event of his trip: the town meeting "Global Security and the U.S. in the 90s," held at H.W. Smith School. Here, Brian sat on a panel with Lt. Col. Robert H. Purple of the 174th National Guard Unit to discuss their personal views on the current state of world politics. There was also time for the audience to participate in a question and answer period. Both gentlemen accepted questions on a broad range of topics relating to their personal experiences.

The following are excerpts from various discussions held with Brian during his stay. For anyone interested in seeing or listening to the discussions between Brian Willson and Bob Purple, the SPC Library at 924 Burnet has both the video and audio tapes of the Town Meeting available.

Brian Willson

There is a fundamental principal that has to be adhered to. And that (principal is that) there is no security and no peace without

justice. There is no getting around justice, ecological justice, social justice, economical justice...in the world. And it is one world. One Globe.

We (now) have a unipolar Pax Americana that knows no limits; either in the use of force or in the belief in the endless consumption of resources for some idea of a good life.

Because (Pax Americana is) an exploitation model and a domination model it requires ever more the exploitation of the resources and the people of the third world...including an increased number of the "third world people" in the United States. (It) increases the distinction of the haves and the have-nots, leading to evermore poverty and misery, leading to more dissention (and) leading to more repression to deal with the dissention.

I would say the Global Security of the U.S. requires us all to become revolutionaries for justice through nonviolence.

We are a counter-revolutionary society. We are the nation that is promoting the haves against the have-nots world-wide, even though in our own society we have no fair distribution of the resources among our own people.

We are so entrenched in believing that the American Way Of Life, or AWOL, is...our right. I certainly killed for it. I was blissed out in it.

After a number of experiences, I realized...I was supporting...what I call the "Columbus Enterprise." This lust for gold and profit and development no matter what the cost to the people...to the environment, and to the earth...Bad air and bad water here is bad air and bad water everywhere.

I am not interested in committing suicide. I am not interested in committing omnicide. I have been to twenty-one different countries since I lost my legs and I continually go to the poor and the indigenous for my lessons. They are the people who are teaching me how to live on this planet. It's

funny I've had to go to these countries that once I thought were inferior...To listen to them...To sit in their houses...To sit on their mud floors...To walk with them through the fields and the mountains (and talk to them) about their visions...about their struggle and about their dignity.

And that is where I've been gaining my strength and my inspiration to come back to the United States and somehow speak truth, just my truth, to what I'm feeling.

The choice is ours. There is always a choice. Perhaps one of the most costly legacies of the cold war has been a loss of imagination. A loss of vision. A loss of spirituality. We have been so obsessed with survival, global security and middle-class pursuits of the consumptive lifestyle, that we almost have no vision beyond...very strict parameters.

...Living at the expense of other people is immoral. And, usually, if you look at international laws; it's illegal. But the United States doesn't adhere to international law. We are lawless, as other empires have been lawless. But we have surpassed (all other empires) in the amount of danger, the amount of destruction we are causing to the world, the people of the world, and ultimately to ourselves. Our souls, our spirits, our bodies, and our minds.

This arrogance, this American arrogance, is destructive to our humanity...To me the Gulf war (was) the Gulf massacre; and I don't care whether there were 7,000 or 700,000 killed...it was a massacre.

It seemed to me that the way we gleefully supported that war as a people reveals just how dehumanized we have become.

I would submit that you can't gleefully support the bombing of other people unless you yourself have become dehumanized... They weren't even solemn about...the fact that maybe it was something that we had to do. They were laughing about it and joking about it. To me that's a sign of advanced dehumanization.

Our challenge is to recover ourselves as human beings. And we can only do that when we recognize that everything on this planet is interconnected in a sacred fabric. That we are part of nature, we are not superior to nature, and now we must listen to nature.

Some of the people who understand this are the indigenous. And you know what we did to the indigenous, they were in our way. Everything that has been in the way of the "Columbus Enterprise" has tried to speak the truth. So we blow them away, and we bomb them away, and in the end we're (only) destroying ourselves internally.

There is no global security without global justice and there is no justice when 1/20 of the world's population is consuming half the world's resources...It requires dramatic and radical change in the way we think, the way we live, the way we feel, the way we experience life, and the way we relate to each other.

Every decision, every choice, every purchase we make has global implications. (Our) lifestyle is not possible on a global level. That (shift) requires a change in consciousness more than a change on policy.

I would suggest that if you look at the Ten (Key Values) of the Greens it would give you a good outline about true participatory democracy, bioregionalism, decentralization, nonviolence, local reliance; a whole new concept of the economy that is very local in nature. It really is so different from the way people think. That's why I'm suggesting a consciousness shift.

I don't think anything (radical) is going to happen unless we live in community; real community. Basically we all live as individuals, individual consumers with some social interaction but not alot of intentional sharing and caring.

...There is nothing we can do in a real radical sense unless we're doing it through...communities that have withdrawn (their) support of the nation-state, because the nation-states have been so oppressive. They grow their own food, they share everything and they don't pay their taxes to the government. They keep their cash local and they basically form a new model of participatory democracy at the local level.

...It's something you find when you get to these "third world" countries and see these...faith-based communities operating in El Salvador and Nicaragua and Guatemala for example. Or among the Palestinians in the West Bank. A kind of togetherness that says we have to take the risks to advocate a new model because we know we're going to die by continuing to be in compliance with, or somehow subservient to, this order, which is called, according to Mr. Bush, The New World Order.

We do need to be in communities of people who share these common values in

order to reduce our lifestyle needs so we can spend more time engaging...or more time living a right livelihood. At the same time, engaging the larger political system with the kind of freedom you have when you don't have to spend full time making a wage to support a middle-class lifestyle...It was the last thing I wanted to give up.

...(The middle-class lifestyle) doesn't seem to me to be a substitute for living in these communities which share these common values and networking with other communities that are also attempting to live a different way. And (to live) in that process of sharing the ideas that are necessary in giving support and strength from one-another (is) to literally build from the bottom up a new society from the grass-roots; which is true participatory democracy.

So I would say that the Global Security in the 90s requires us all to become revolutionaries for justice through nonviolence. A major paradigm shift (is needed towards) understanding that life is truly ecological, truly a whole, (that) it's interconnected and (that it) cannot be understood if we're greedy and selfish and just worrying about being number one. We will destroy ourselves. ♪

Bill Mazza is the staffperson at the SPC.



774-2710 for interviews. If no answer, call Andrew Baker at (413) 746-8660.

Several Steps Can Be Taken

(1) Contact the SPC and indicate your willingness to take part in local war tax resistance support work, both here in Syracuse and in support of the nonviolent occupation of the Kehler-Corner home.
(2) Fill out the EZ Peace form reprinted in last month's PNL. Additional copies are at the SPC. The Alternate Revenue Service (ARS) has an 800 number: 1-800-255-PEACE. Call for more information.

(3) Make contact with these other war tax resistance organizing organizations:

• National War Tax Resistance Coordinating Committee (NWTRCC) PO Box 774, Monroe, ME 04951

• The Peace Taxpayers PO Box 383, Lexington, KY 40585

Find the next step that is right for you.

Information received from War Tax Refusers' Committee and from Paul Frazier, Syracuse activist and Tax Resister.

War Tax Resistance News

THE FEBRUARY PNL covered the arrest of Randy Kehler, one step in the government's attempt to carry out eviction orders against tax refusers Randy Kehler and Betsy Corner.

In the evening of February 12, Randy Kehler was released from prison. The same day, the home he shared with Betsy Corner was sold at auction for refusal to pay taxes (see "Tax Resisters Defy IRS", Feb. PNL). Assistant U.S. Attorney Mary Elizabeth Carmody announced that Kehler would be released, saying that the sale had made moot the contempt charges filed against him. Seven supporters who had been occupying the Kehler-Corner home and who had been arrested by federal marshals on the morning of Randy's release also had their charges dropped.

Daniel S. Franklin, a part-time Greenfield, Mass. police officer, bought the house for \$5,400, the highest of seven bids.

Honoring a pledge to send "not one penny" to the Pentagon, supporters and fellow military-tax objectors refused to offer "friendly bids" to re-purchase the home. Instead they distributed \$4,000 to five area non-profit human service groups, putting their own dollars behind their call for a shift in national spending priorities.

As of February 19, the home is still being occupied by affinity groups. Betsy and Randy are staying with friends on the Valley Community Land Trust. The Land Trust refuses to recognize the lease or the new leaseholders as the legal occupants of the house.

Affinity groups interested in taking part in the occupation of the Kehler/Corner home should contact The War Tax Refuser's Support Committee (WTRSC) for more information or, in Syracuse call the SPC.

WTRSC is joining national organizations in calling for a day of tax resistance actions across the country on April 15. Watch wire services for developments. Call (413)

Finger Lakes Wild! Wilderness Advocates

by Mike Biltonen

I KNOW YOU'RE probably thinking "not another environmental organization." But Finger Lakes Wild! is not just another environmental organization. In fact, Finger Lakes Wild! is west-central New York's grassroots, biocentric, no compromise environmental organization. We are dedicated to the ecological restoration of west-central New York, and our goal is no less than the preservation and restoration of wilderness throughout the Finger Lakes region. Affiliated with Preserve Appalachian Wilderness (PAW), we share with that group the vision of linking large areas of wild lands, which we call evolutionary preserves, into a wilderness network spread throughout the eastern United States. We get our name from the nine Finger Lakes which stretch north to south through this hilly region of New York. The lakes and the steeply cut gorges that empty into them are a legacy of the ancient glaciations. They are a unique natural feature of our area.

Because so much of the Finger Lakes region has already been degraded by roads, logging, agriculture, and other development, wilderness advocates must think not only of preserving the few pockets of wild lands that remain, but also in terms of reclaiming lands that have been abused. Restoring to those lands the native species, both plants and animals, that belong there. For this reason, Finger Lakes Wild! is working on a variety of projects at several scales.

For example, we have begun discussions with the Cornell University Plantations on a collaborative ecological restoration project involving a small but ecologically interesting area close to the Cornell Campus. This project would restore native plants to a 70 acre "natural area" maintained by the Plantations. The area includes a wetland, a creek bed, a nearly pristine oak-hickory forest, and meadows with excellent representations of the various goldenrod species, mixed together with highly disturbed areas of invasive weedy vegetation and scarred land-

scape typically found in urban environments. Our plan is to enlist community volunteers to clear trash, remove non-native vegetation, plant native vegetation, and monitor changes in the area. We hope to begin this project in the near future.

At the other extreme, we have been examining the management practices em-



ployed in our Finger Lakes National Forest, to see how well it fits into our plan to restore wilderness to the area. Not very. Under the presently functioning Land and Resource Management Plan (LRMP), 93% of the land is being managed for "resource extraction." Furthermore, it is crisscrossed with roads, grazing fences, and "management areas," which together create an area composed of many artificial ecosystems, supporting certain qualities desired by humans.

Despite the problems associated with current management directives for the Finger Lakes National Forest, if we are to restore wilderness to west-central New York, it is our first and best hope. For this reason we are challenging the LRMP on the grounds that it does not manage the forest for the most important "commodity" of all: wilderness. Our next step is to draw up our plan for the future of this forest—including, road closures, land acquisitions and conservation easements, species reintroduction once suitable habitat exists—and then take steps to get our plan implemented. We shall accomplish this through our writings, lectures, and workshops.

We are also engaged in the preservation

of Hog's Hole: the last remaining wetland on the south shore of Cayuga Lake and the preservation of Briarwood, a small wetland near Sapsucker Woods, home of the Cornell Lab of Ornithology. We are bringing our biocentric message to the minds of those who influence environmental decision making, such as the Town of Ithaca Conservation Advisory Council. We are also enlisting the aid of scientists and graduate students at Cornell University. But most importantly, we're making sure that we get outside to hike—to watch the trees grow, listen to the birds sing, and remind ourselves of the great natural world that we are working to preserve and restore.

On April 3, 4, and 5, 1992, Finger Lakes Wild! and *Wild Earth* magazine will sponsor "ReWilding the Finger Lakes: Preserving Biodiversity Through Wilderness Restoration." The conference will be held at the Cayuga Nature Center in Trumansburg, New York, an area replete with natural beauty. The conference will focus on aspects of wilderness preservation and restoration in the Finger Lakes region, as well as other portions of the eastern United States. The keynote speakers will be Dave Foreman and Reed F. Noss. Dave Foreman, a former lobbyist with the Wilderness Society, is presently executive editor of *Wild Earth* magazine. Dr. Noss, formerly of the Environmental Protection Agency, is currently an ecological consultant in Oregon and science editor for *Wild Earth* magazine. Representatives from the United States Forest Service, New York State Department of Environmental Conservation, Preserve Appalachian Wilderness, and Virginians for Wilderness will also be participating. There will be a concert Friday evening following Dave Foreman's rousing keynote address. The cost of the conference is \$80 and will include all conference activities, lodging all weekend, and exquisite vegetarian cuisine. For more information on the upcoming conference please call 607-257-6220, or write Finger Lakes Wild!, PO Box 4542, Ithaca, NY 14852.



Mike Biltonen is the current vice-president, Finger Lakes Wild!

Welfare cont'd from pg 9

In addition, home rule for municipalities and counties on taxation should be instituted. As it is now, the state sets local sales tax rates and requires state legislative approval to institute progressive taxes such as income. Thus forcing local government to rely on regressive property taxes.

In short, the fiscal crisis is contrived. If the rich had been paying all along what they paid fifteen years ago, government would have plenty of revenues to fund programs. Add in military spending cuts and there is no excuse for public stinginess toward single mothers and their children who need public assistance and no excuse for neglecting the economic and ecological infrastructure that sustains all of us materially.

What does public assistance, military spending, and tax reform have to do with cooperative economics? We will never build a cooperative ethic and spirit as long as the system pits the have-nots and have-somes against each other in a desperate struggle for survival. The have-nots and have-somes need to turn to each other, instead of on each other, to compel the have-a-lots to pay their fair share and, as the Preamble to the U.S. Constitution says, "promote the general Welfare."

Howie Hawkins is director of Commonworks, a confederation of local cooperatives, & the Economic Alternatives Project of the Upper NYS American Friends Service Committee.

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"The Riddle Of Writing/Writing The Riddle" - the International Women's Writing Guide Celebrates its 15th Annual Summer Conference

The International Women's Writing Guide (IWWG), will return to Skidmore College in Saratoga Springs, NY for its 15th week-long summer conference, August 14-21, 1992. The event, which is considered one of the largest writing programs in the U.S., will feature close to 50 workshops on every aspect of the writing craft, as well as writing for personal growth, mythology, storytelling, journal writing, music and even 3-ball juggling. It is followed by a weekend writing retreat for those who are able to stay on.

The International Women's Writing Guild is a 16-year old network for the personal and professional empowerment of women through writing. For further information contact: Hannelore Hahn, c/o IWWG, P.O. Box 810, Gracie Station, New York, NY 10028. Tel (212) 737-7536.

* * *

The Syracuse Women's Information Center is pleased to announce that it will sponsor the return engagement in Syracuse of the women's rock band Two Nice Girls, at a special benefit performance on Friday, April 3rd at 8:00 pm. The concert will be held at Symphony Hall, located at Columbus Center, 215 East Jefferson Street in Syracuse.

Part of the proceeds from the concert will be used to help Info continue its efforts to address issues involving women and AIDS in our community.

Tickets will be sold on a sliding basis: Info members \$8-\$10, non-members \$10-\$15. Tickets will be sold at Info, 601 Allen Street, Syracuse, NY 13210, (315) 478-4636, and My Sisters' Words, 304 North McBride Street, Syracuse, NY 13203, (315) 428-0227.

Information on issues relating to women and AIDS will be available at the concert.

Info invites everyone to join us for this special event. The band played to a large and enthusiastic audience last year; you can have a good time while you help support Info.

* * *

Spring Equinox Concert Planned

Composer/Transformance Artist Kay Gardner will celebrate the spring equinox by conducting a workshop and concert in Syra-

cuse to benefit the Women's Information Center. Kay has performed internationally and is at the forefront of composers creating lyrical and improvisational music designed for healing, meditation, and relaxation. She is also the author of *Sounding the Inner Landscape: Music as Medicine*. She performs with piano, flute, and percussion instruments. The concert will be held March 21, 8:30 pm, at May Memorial Unitarian Society, 3800 E. Genesee Street. Tickets are \$8-10 for INFO members, \$10-15 for non-members and are available at My Sisters' Words bookstore or mail order from Info. Tickets will also be available at the door.

Kay will also conduct a music and healing experiential workshop called Sounding the Inner Landscape. The workshop will give both practical knowledge of sound and its use and visions of the future of sound-and-music healing. The workshop will be held at May Memorial Unitarian Society from 9 am to 3:30 pm on Saturday, March 21. Cost is \$30 for INFO members, and \$40 for non-members. A combined workshop and concert rate is available at \$35 for Info members, \$45 for non members. Workshop registration is limited and through mail order only. Send check to Women's Information Center, 601 Allen Street, Syracuse, NY 13210.

For more information on either the workshop or the concert call 478-INFO.



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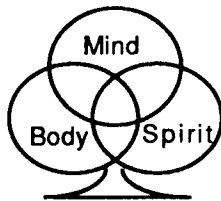
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Bloom cont'd from pg 10

standard used for the Gutenberg Bible, the first drafts of the Declaration of Independence, and most books and periodicals prior to the early 20th century. Early hemp paper was made from recycled hempen fabrics. Later, hemp hurds were used to make paper. U.S. Government study (Department of Agriculture Bulletin #404, 1916) states that one acre of hemp can produce more pulp for paper than four acres of trees. Hemp hurds require 80% less of the sulfur-based acids used to break down lignin in paper production, a major source of water pollution; and the hemp process bypasses the use of dioxin, a toxic chemical used in bleach wood-pulp paper. Hemp paper is more durable and stronger than wood-pulp paper.

The leaves, flowers, and resins of the hemp plant have been an important source of human and veterinary medicine since ancient times. Prior to prohibition, cannabis was listed in the U.S. Pharmacopeia with over 100 recommended applications, and it was a popular ingredient in over-the-counter medications. Recent research has added to our knowledge of its medical values. For instance, cannabis reduces the intra-ocular pressure that causes blindness in glaucoma, more safely and effectively than currently prescribed medicines; it provides relief from asthma, anorexia, migraine, insomnia, and the nausea that accompanies cancer treatments; it relieves stress, a primary cause of ailments ranging from ulcers to heart attacks; and cannabis extracts have even been found to reduce the size of tumors. Despite all of these positive findings, the Reagan/Bush administration has not only prohibited further research, but has actually suppressed and destroyed records of favorable cannabis research.

And, "last but not least," the flowering tops of the female hemp plant are the source of marijuana, by far the least harmful of commonly used recreational drugs. In all the many millennia of its known use throughout the world, there has never been a single documented case of death or serious illness caused by marijuana use (compare this with the hundreds of thousands who die annually from tobacco and alcohol). It has been respected as a spiritual sacrament since ancient times by religions throughout the world. Unbiased research has shown that it can

heighten awareness and sense perception, stimulate creativity and deepen intellectual comprehension. None of the claims made by the prohibitionist lobby have borne up under legitimate scientific scrutiny.

It is estimated that we could grow enough hemp to replace our current use of both fossil fuel and trees on a portion of the "soil bank," the 90 million acres of farmlands that the government pays farmers not to grow crops on. Thus, the new hemp industry would not displace other agricultural crops.

The Prohibition Conspiracy

The "legal" prohibition of hemp was implemented through a subversion of the U.S. government by corporate interests whose monopoly profits were threatened by the newly mechanized hemp industry that was beginning to emerge on the frontiers of depression-sapped U.S. agriculture. Hemp products were in the public domain and could not be patented. In an open market—a true "free enterprise system"—hemp would have allowed family farms and small, independent business to compete for a share of the energy and manufacturing profits during the post-depression expansion of the U.S. economy. But this was not allowed: the fledgling hemp industry was "nipped in the bud" by a corporate cabal with vested interests in the petrochemical and lumber industries.


Major participants in the conspiracy included the DuPont Chemical Company, holder of newly-licensed patents for petrochemical-based synthetic fibers (nylon, etc.) and the sulfide wood-pulp paper-making process; Hearst and other major paper companies, which had been buying up forest lands for a decade; and Andrew Mellon, multimillionaire banker (handler of the DuPont accounts) and Secretary of the Treasury under President Hoover. Backing for the conspiracy came from the petroleum empires of Rockefeller and Rothschild, and the major drug companies whose patented petrochemical-based pharmaceutical competed with traditional, hemp-based medicines.

Mellon appointed his nephew-in-law, Harry J. Anslinger, to head the first Bureau of Narcotics, a division of the Treasury Department. Anslinger, a former administrator of alcohol prohibition, pursued his "marijuana menace" propaganda campaign with fanatical zeal, producing reams of blatantly falsified and often contradictory scare-stories that were designed to trigger a nationwide state of

public hysteria. These stories were given prominent coverage in the Hearst chain of daily newspapers, a major part of the "mass media" of the period.

Political support from cohorts like J. Edgar Hoover, Joseph McCarthy, and Richard Nixon added an air of authenticity to the campaign, which utilized racist stereotypes about "drug-crazed Negroes" and Mexican workers who compete for scarce U.S. jobs. Under the smokescreen of this media war, the "Marijuana Tax Act" was slipped rapidly through Congress with a minimum of debate and was signed into law by President Roosevelt, and the machinery of repression was set into motion that eventually resulted in the "war-on-drugs" police state of the 1990s.

Despite its vast potential to the nation's economy and the world's ecology, the hemp industry was crushed (except for a short reprieve during World War II, when American farmers were required to grow hemp for the War Effort); the petroleum monopoly was cemented into place, and we became addicted to foreign oil.

As we plunge toward the "omega point" of irreversible ecological destruction, the promise of hemp is more relevant than ever. Despite the concerted efforts of the world's most powerful empire to eradicate it from the face of the Earth, hemp is still very much with us. Relegated to the "underground economy" marijuana is still one of our biggest cash crops. The potential of hemp as an annually renewable, ecologically sound energy crop deserves the serious consideration of every Earth Citizen. It offers an organic alternative to our present path of destruction. 

References:

(1) The single most important book on hemp is: *The Emperor Wears No Clothes*, by Jack Herer. It covers and documents the history of hemp, the anti-cannabis conspiracy, and the potential of hemp as an energy/industrial resource. It includes a good bibliography and reprints of important documentation: \$15 postpaid from: Business Alliance for Commerce in Hemp: PO Box 71093, Los Angeles, CA 90071-0093 (Phone 213-288-4152)

A more complete list of references is available from the Peace Council including a list of organizations working to promote the beneficial uses of hemp.

The author of this article is incarcerated for prohibition violations, & invites correspondence: Dale R. Gowin 91-B-0209, PO Box 500, Elmira, NY 14902




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<p>8 Potluck Supper, Meeting Topic: "A Tour of 06:00. 7:00pm International Communities" / New Environment. Association / Friends Meeting House, 821 Euclid Ave.</p>	<p>9 "Women in Black" Vigil / SU Women's Studies AISSU / Junction of Erie Blvd. and E. Genesee</p> <p>N.E.L. Annual Meeting / New Environment 7:30 pm Association / 137 Cambridge St. / 475-7001</p> <p>People for Animal Rights mtg. 7 pm. Call Norma 492-0459 or Linda 475-0062 for info.</p>	<p>10 Every Tues. Support & Self-Education Group for Parents & Friends of Gay People meeting at Plymouth Church, 232 E. Onondaga St. 7:30pm. 474-4636.</p> <p>Every Tues. Self-Help Economics Program at NAACP office. 1125 S. Salina St. 7pm. 422-6933.</p>	<p>11 Every Wed. Nonviolent Action Collective meets at Friends Mtg House, 821 Euclid Ave. 7:15pm</p>	<p>12 SANE/FREEZE Board meeting. Open to all</p> <p>Every Thursday: PNL committee meets at 924 Burnet Ave. New members always welcome. 472-5478. 7pm.</p> <p>Every Thursday: Arise women's support group. 10am-11:30am. Call 472-3172.</p>	<p>13 AIDS services provider group. 12:15-1:15pm. Bring lunch. 627 W Genesee St. 475-2430.</p>	<p>14 Educational Conference on Organic Agriculture NOFA-NY / Tompkins-Cortland Comm. Coll. 170 All Day North Sidryden, NY / Aimmie / 365-2299-298-4139</p>
<p>15 Every Sunday, People's 60 Minutes. Cooke Cable Ch. 7, 8pm. Produced by Syracuse Peace Council.</p> <p>Educational Conference on Organic Agriculture NOFA-NY / Tompkins-Cortland Comm. Coll. 170 All Day North Sidryden, NY / Aimmie / 365-2299-298-4139</p>	<p>16 Every Mon: ACT-UP mtg. 601 Allen St. (Women's INFO Center). 7:30pm. 425-0673.</p> <p>Every Monday, Lesbian & Gay Youth Support group. 6-8pm. 443-3599 for info.</p> <p>Every 3rd Monday Syracuse Real Food Coop Council meets. 5:30pm.</p>	<p>17 Amnesty International meeting at Mundy Branch Library, 1204 S. Geddes St. 7pm. 422-3890.</p>	<p>18 Every Wed: Alliance membership meeting. All welcome. At ECOH, 2nd fl., crms of Westcott & Euclid. 2pm - call 475-4120 for info.</p> <p>NOW CNY Chapter mtg at Marine Midland Bank, 360 S Warren, Syracuse. call 455-7866. 7pm.</p>	<p>19 Every Thursday: AIDS Support Group for friends and family of people w/ AIDS. HIV/AIDS Task Force of CNY. 7pm. 627 W. Genesee St. 475-2430.</p> <p>"Union Meads" Film on Women Union Organizing 7:00 pm Truth in Peoples' History / Urban League, 505 E Fayette St. / 472-6955</p>	<p>20 Rally in Support of Workers' Rights in Guatemala 03/21/92 12:00 noon Van Heusen Factory / U.S./Guatemala Labor Education Project, Rochester Outlet Mall, 1601 Penfield Rd. 716-272-4374</p> <p>03/21/92 Rhythm & Blues with Women's Community Choir / Downtown United Presbyterian Church 121 Fitzhugh S Rochester, NY</p>	<p>21 Where does C. America work in Syracuse go next? Meeting - 1-8 p.m. Plymouth Church... Ann 478-4571. Mary 426-0730</p> <p>Workers' Rights in Guatemala 03/21/92 12:00 noon Van Heusen Factory / U.S./Guatemala Labor Education Project, Rochester Outlet Mall, 1601 Penfield Rd. 716-272-4374</p> <p>03/21/92 Rhythm & Blues with Women's Community Choir / Downtown United Presbyterian Church 121 Fitzhugh S Rochester, NY</p>
<p>22 "IZALGO" CONCERT Celebrating Peace in El Salvador in Memory of Oscar Romero Sponsors: Spanish Action League and Presbyterian Church 5:00 pm mindon:\$5.00 South Presbyterian Church, W. Colvin & S. Salina St. into La Liga 475-6153 or Gloria & Arturo 478-6931</p> <p>Syracuse Cooperative Federal Credit Union Annual 2:00-4:00pm Meeting / St. Alban's Church, Corner of Scott and Meadowbrook / 471-1116</p>	<p>23 Land Ethics Aldo Leopold's "Sand County Almanac" 12:00 noon / the Office of the Dean of Hendricks Chapel / Noble Room / Hendricks Chapel, Syracuse University</p> <p>People for Animal Rights mtg. 7 pm. Call Norma 492-0459 or Linda 475-0062 for info.</p>	<p>24 Third World Neighbors - El Salvador. Speaker: Ed 7:00-9:00pm. Kinane / Christ the King Retreat House / Christ the King Retreat House 500 Brookford Rd. 446-2880</p> <p>Anti-Racism group meets at Women's Info Center, 601 Allen St. 7pm. 478-4636.</p>	<p>25 Every Wed: Syracuse Community Choir rehearsal. At ECOH, corners of Westcott & Euclid. New members welcome. 7:30pm Call Karen 428-8724 for info.</p> <p>Natl' Assoc. for Advancement of Colored People general mtg. 7pm. NAACP Office, 1125 S. Salina. 422-6933.</p>	<p>26 An Evening with Marcia Taylor-Potluck Dinner, 6pm, 8pm Concert / Syracuse Community Choir / Euclid Community Open House, Corner of Euclid and Westcott / 475-0128 10am-6pm 479-5019 evenings</p> <p>Peace Newsletter Mailing Party at SPC, 924 Burnet Ave. With food! Help get the PNL out. 5-7:30pm. All welcome. 472-5478.</p>	<p>27 Vigil Against the Death Penalty at Columbus Circle, downtown Syracuse, noon. Pat 469-3788.</p>	<p>28 What About Our Wives? Multi-Media Performance SU Women's Studies / Chaimin Aud., Shaffer Art Building, Syracuse University / Salia Henderson-Holmes</p> <p>Rainbow Coalition 27th C.D. mtg at Hopps Memorial Church, 1110 South State St. 1 Dam, 472-4931.</p>

March 1992

1992 Community Wide Gay/ Lesbian Pride Planning 7:30 pm Meeting / GLAS / Trinity Episcopal Church Parish House 523 W Onondaga

March on Washington for Women's Reproductive Freedom / Washington D.C. / Amy E. Barrell c/o Planned Parenthood 1120 E. Genesee St. / 475-5569

Social and Political Struggle and Transformation: 30. 10:30pm Today and Tomorrow / The Marxist Collective / 102 Hall of Languages, Syracuse University / Bob Nowlan / 423-9736

\$ *What Price Justice, Donald?* \$



Trump says cash should free Tyson

Thomas

The Associated Press

NEW YORK — Donald Trump wants to offer cash to the state of Indiana and the woman who accused Mike Tyson of rape in exchange for Tyson's freedom, according to a published report today.

Kennedy-Smith

Trump, who has advised Tyson in the past, told the New York Post the 25-year-old former heavyweight boxing champion called him to ask for advice after he was convicted Monday of raping a Miss Black America contestant on July 19.

Tyson

Trump said a portion of the proceeds from a fight between Tyson and heavyweight champion Evander Holyfield could be set aside for the victim while another share could be for "victims of brutal rape cases."

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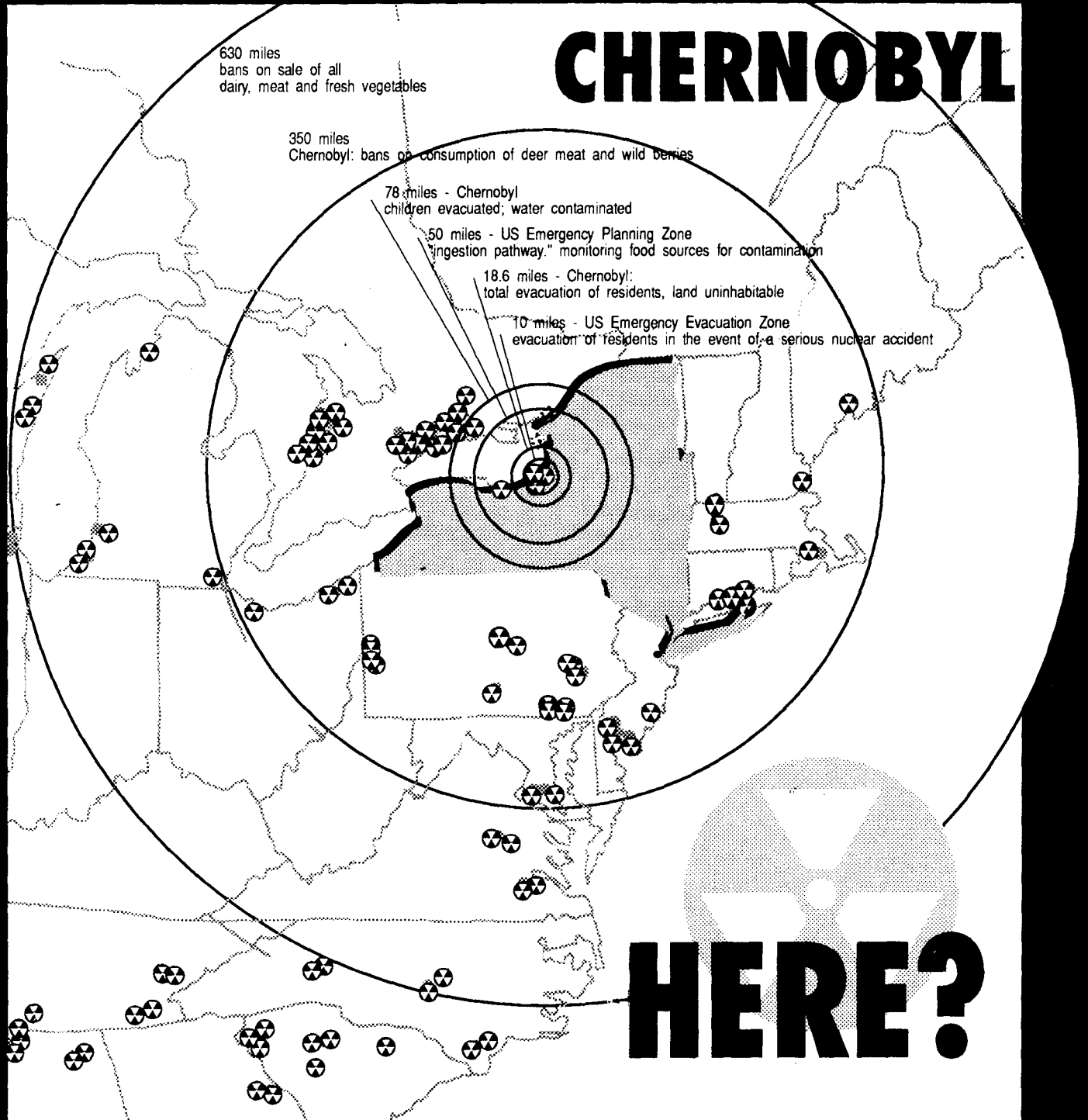
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Peace Newsletter

Central New York's Voice for Peace and Social Justice April 1992 PNL 594



The Syracuse Peace Council

Collectives, Committees & Projects

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SPC Staff Bill Mazza	The Front Room Bookstore Joe Carpenter
SPC Press Paul Pearce	Bookkeeper Duane Hardy

Organizational Maintenance

Brent Bleier, Gary Weinstein

The Peace Newsletter

PNL Editorial Committee Paul Pearce, Jim Foley, Karen Kerney, Andy Molloy, Peter Carney, Will Ravenscroft, Marie Margosian	Bryan Duggan Debra Lyn Negus
--	--

SPC Projects

Syracuse Network for Israeli-Palestinian Peace Brent Bleier	SPC Potlucks 472-5478	SPC-TV Paul Pearce	472-5478
Central America Coalition 472-5478	Frederic Noyes 472-5478	Plowshare Craftsair Barbara Floch	472-5478

Volunteers

Marge Rusk, Duane Hardy, Susan Ashley, Chuck Durand, Marian Waelder, Phil Boyle, Pat Hoffman, Bryan Duggan, Lorraine Piazza, Jean Petrarca, Carl Mellor, Andrianna Natsoulas, Eric Rossman

Statement of Purpose

The Syracuse Peace Council (SPC), founded in 1936, is an antiwar/social justice organization. It is community-based, autonomous and funded by the contributions of its supporters.

SPC educates, agitates and organizes for a world where war, violence and exploitation in any form will no longer exist. It challenges the existing unjust power relationships among nations, among people and between ourselves and the environment. As members, we work to replace inequality, hierarchy, domination and powerlessness with mutual respect, personal empowerment, cooperation and a sense of community.

Present social injustices cannot be understood in isolation from each other nor can they be overcome without recognizing their economic and militaristic roots. SPC stresses a strategy that makes these connections clear. We initiate and support activities that help build this sense of community and help tear down the walls of oppression. A fundamental basis for peace and justice is an economic system that places human need above monetary profit. We establish relationships among people based on cooperation rather than competition or the threat of destruction.

Our political values and personal lives shape and reflect each other. In both we are committed to nonviolent means of conflict resolution and to a process of decision-making that responds to the needs of all.

Alliances, Coalitions & Contacts

ACT-UP	475-1544	Pax Christi	Frank Woolever	446-1693
American Friends Service Committee	475 4822	Peace Brigades International	Ed Kinane	478-4571
Alliance-Psychiatric System Survivors	George Ebert	475-4120	P.E.A.C.E., Inc.	Louis Clark
Alternative Media Network	Jim Dessauer	425-8806	People Against the Death Penalty	Pat Bane
Alternative Orange	Blaine DeLancey	475-4898	People for Animal Rights	Linda De Stefano
Alternatives to Violence Project	Andy Mager	607/842-6515	Physicians for Social Responsibility	475-0062
Amnesty International	422-3890	ANZUS Plowshares	422-3181	Rainbow Coalition 27th C.D.
ARISE	472-3171	Atlantic States Legal Foundation	475-1170	Alan Rosenthal
Citizens Against Radioactive Dumping	607/753-6271	CNY ACLU	Marcy Waldauer	471-2821
CNY N.O.W.	652-3823	Coalition for Choice	677-9758	ECOS
Coalition for Choice	677-9758	ECOS	492-3478	Educators Social Responsibility
Forum for Fellow Travellers	423-0356	Friends of the Filipino People	John & Sally Brule	445-0698
Gay/Lesbian Alliance	422-5732	Gay/Lesbian/Bisexual Student Assoc. (SU)	443-3599	Greens/Green Party
Griffiss Peace Community	Carrie & Tom	315/337-5265	Hotel Employees 150	437-0373
Jail Ministry	424-1877	Lesbian/Gay Youth	443-3599	Marxist Collective (SU)
Native American Cultural Awareness Cmte	476-8993	NAACP	Van Robinson	422-6933
New Environ. Assoc.	446-4734	New Jewish Agenda	Paul Weichselbaum	478-1592
Natural Organic Farmers Association	Ammie Chickering	365-2299	Nonviolent Action Collective	Frederic Noyes
North American Indian Club	Ginny Doctor	476-7425	NYPIRG	476-8381
Onon. Audobon	457-7731	Open Hand Theatre	Geoff Navias	476-0466
Pax Christi	Frank Woolever	446-1693	Peace Brigades International	Ed Kinane
P.E.A.C.E., Inc.	Louis Clark	470-3300	People Against the Death Penalty	Pat Bane
People for Animal Rights	Linda De Stefano	475-0062	Physicians for Social Responsibility	475-0062
Rainbow Coalition 27th C.D.	Alan Rosenthal	472-4331	Recycle First	471-2806
Recycle First	471-2806	SANE/Freeze of CNY	Diane Swords	478-7442
Save the County	637-6066	SEEDS	607/749-2818	Seneca Peace Council
Service Employees Int'l	Chris Binaxis	424-1750	Sierra Club	Eileen Clinton
Small Claims Court Action Center	443-1401	Social Workers for Peace	Dick Mundy	445-0797
Spanish Action League	Sam Velasquez	471-3762	Student African-Amer. Society	443-4633
Syracuse Community Choir	Karen Mihalyi	428-8724	Syracuse Cultural Workers	Dik Cool
Syracuse Cultural Workers	474-1132	Syracuse N.O.W.	472-3294	Syracuse Solidarity
Syracuse Solidarity	423-9736	Syracuse United Neighbors	Rich Puchalski	476-7475
Truth in People's History	Leon Modeste	472-6955	University Democrats	Syracuse University
Urban League	443-0958	Veterans For Peace	Bill Cross	474-3762
Westcott Nation Music Assoc.	Lee Spinks	428-8821	Women's Center (SU)	443-4268
Women's Health Outreach	425-3653	Women's INFO Center	478-4636	

Syracuse Peace Council 924 Burnet Ave. Syracuse, N.Y. 13203 (315) 472-5478

In This Issue

The word on the street says our government is forcing nuclear power down our throats again. Just what we need, right? Anyway, read about one we have and more we may have this month.

We also offer some information and update on the situation in Haiti and out. You remember Haiti? That's the country who had a democratically elected gov't that was overthrown by a demonic military dictator causing massive death and destruction to innocents, but we were too busy overseas supporting a wealthy regime continue to oppress it's people. Or something to that effect.

And we offer some twists on Earth Day for anyone looking to respect the Earth one day a year (kinda like "National Secretary's Day")

We also have offerings from Cooperative Economics on Tax Day. Something we all look forward to...

Also a special offering from Elena Levy to the Peace and Justice Community in "where do we go from here?"

PNL Distributors

Linda DeStefano, Yvonne, Joy Meeker, Jim Foley, Pat Hoffman, Elinor Cramer, Chuck Durand, Rich Zaleski, Christian Siebott, Tommy Scott, Fredrick Noyes, Peter Carney, Will Ravenscroft, Deirdre Laughland, Deb Douthit

Mailing Party Helpers

Diane Swords, Beth Mosley, Lance Hogan, Amanda, Kathy Barry, Brian Caufield, Gabe, Pete Carney, Brian Duggan, Dianne Swords, Upasadi, Fredrick Noyes, Joy Meeker, Brent Bleir, Joe Carpenter, Michael, Yvonne, Andy Molloy, Marge Rusk

May Issue Deadlines

Articles April 16
 Ads April 16
 Calendar Items April 16

PEACE OR EXTINCTION?



STOP NUCLEAR MADNESS!

Peace Newsletter

April 1992
 PNL 594

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About the cover: Chernobyl Here?

"The bottom line is that given the present level of safety being achieved by the operating nuclear power plants in this country, we can expect to see a core meltdown accident within the next 20 years and it is possible that such an accident could result in off-site releases of radiation which are as large as, or larger than the releases estimated to have occurred at Chernobyl."

-James K Asseltine, Commissioner, Nuclear Regulatory Commission, May 1986

The initial cover design was done by David Martin. The design was first used as part of a mailing put out by the Onondaga Greens to gather support for the national "Solar Power Through Community Power" campaign (see box on page 6, "April, Rally To Stop Nuclear Power"). A Syracuse resident and activist, David is also an active member of the Onondaga Greens. The Greens meet every Tuesday night at the Southwest Community Center, between Bellevue and Tallman on South Ave., at 7:00pm

The layout for the cover was done by Paul Pearce of SPC Press and the Syracuse Peace Council. Paul is an artist and activist concentrating on printmaking and photography.

Letters

Apartheid Is Over

To the Editor:

For the first time since the fall of the Berlin Wall and the rise of the Soviet political reform movement, I have hope and optimism for our world's future. The reason for my rare political fortitude is what would appear, for the moment, to be the end of Apartheid in South Africa.

Apartheid has been a constant, repressive, anti-social, and politically incorrect agenda for the entirety of my life (26 years). Like the brethren of my generation, my jaded outlook on world power begins with my introduction to American politics through Watergate and ends with at least twelve years of right wing societal destruction and oppression. For the post-Boomers who feel powerless, hope has indeed been a rare commodity.

Today, however, I do believe that change is possible, albeit imperfect. Today the grass is greener and the chemicals that destroy our soils are invisible; today the sky is somehow less polluted and I believe I do indeed feel the ozone replenishing itself; today I've forgotten about poverty, crime, racism, greed, lack of adequate education, drug problems, improper correctional facilities, lack of healthcare for millions, unemployment, lack of daycare, lack of unions, homelessness, lack of concern, hatred, and control of our lives by the wealthy elite who own our politi-

cal system. Today, South African blacks have been given back their country.

One great man gave his life for the cause, one great man gave his power. Together, Nelson Mandela and F. W. DeKlerk



have made history that all people may be proud of. More importantly, the white folk of South Africa have overwhelmingly recognized the need for fairness, honesty, peace, and change. Today, South Africa is not an ugly blemish on modern society, but a vision

for all the world to follow and admire. People can unite, races can coexist and rule together and life can be better. Believe it!

Eighty percent of all white South Africans voted for change. That's twice the number of people that will vote in the U.S.'s presidential election in November of this year. If those that are most affected by society's wrongs don't at least attempt change by voting, then maybe we deserve the status quo. Yet how do we make people understand that their vote does count?

The power is in the people, but the people are powerless. If South Africans can advocate change, then why can't this great nation? I fear that otherwise we shall all continue to be recipients of the pabulum meated out by the Rush Limbaugh, Pat Buchanan, George Will, and William Buckley far-out tribe. We are watching our country disintegrate before our eyes because people are not organized and do not believe in the depths of their power!

Next week there may be rioting in the streets of South Africa. That is reality on earth, and my years of involuntary political observation tells me that change is slow, and difficult, and painful, and sometimes corrupt. Today, none of that forecasting matters. No, today is a great day, one to be savored and appreciated. Today, Apartheid is over and we are all free.

Nancy Natale
Syracuse



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SYRACUSE PEACE COUNCIL PAGE

Old Dog, Same Trick

Well the Jobs President is once again showing the Peace Community how much he cares by trying to guarantee our jobs. Spring's here and it seems like George is posturing again for aggression in the Gulf (Yeah, I know, *they* do aggression, we're just spreading the joys of capital.)

Anyway, even after "TV Guide" (*Fake News*, TV Guide, Feb. 22-28, pg 10), told the American public that the Gulf War was based on lies, we are once again in danger of resuming the bombing against Iraq. Even Danny Quayle must have realized his popularity got a boost from the War.

This has the potential of being far more of a travesty than any of the election baa-ble we've already been subjected to. As you all well know we continue to send and sell millions in arms to the Gulf while food and medicine have to dribble through Jordan to reach a country who had their industrial economy bombed back "to the stone age."

The question remains: Why will no presidential candidate, no reporter, no citizen, question the politics of our government and their war? The Democrats waste their debates bashing each other while the Republicans try to out-Right each other. I've long given up expecting political candidates to debate issues, but I would have thought they wouldn't miss such a golden opportunity to "bash" each other.

And what do you make of the millions (perhaps billions if you count the grocery lines) of folks who receive a cover story from *TV Guide*, America's most widely read "magazine," telling them how we were manipulated into murdering hundreds of thousands of people by the same people who teach us that DOW Chemical is run by environmentalists, and it's raising fewer heart-rates than if had we tried to cancel "Married With Children?"

If the bombing starts I think it's time to stuff the polling booths with more than our ballots...maybe if we each choose one booth and sit in it until they come up with a candidate whose "public image" numbers aren't larger than their IQ.

Perhaps we could call it the "Tired of the Responsible, White, Middle-Aged, Male, Who-Do-You-Think-You-Represent Any-way Committee." Any takers?

Re-Member

...and the Peace Council is "abuzz" with the talk of spring. New things are happening and we'd like - no *we need* - you're help. With the new season (and the changes to the house) there has developed talk of Peace Council Membership. "Gasp!" you may say, or perhaps "aren't I already a member," or you may turn the page. Basically we're looking for ways to get more of you involved with the day-to-day here at the Peace Council. We want to give you all a chance to support us (even those of you who just pick the newsletter up at the corner every month, or households with many members and one subscription, people who want to volunteer but aren't sure how). Anyway we'd like to hear back from those of you who have "yea" or "nay" opinions about being SPC members. How about a Bookstore discount card?

Getting a Little Back

And about that bookstore! Keep your eyes peeled for the "Tax Day Sale." With some traditions it's *almost* to bad they don't go out of style. A world without tax day...

And speaking of discounts were still looking for committed readers to fill shifts at the Front Room. I won't disclose the almost astronomical figures, but there are more benefits to working at the SPC than alternative COOP credit and getting to see Paul's smiling face every day. When we let him out of the basement, that is.

None of this has even mentioned the

finest of coffee, cookies, and company you'll find when you come to the Bookstore, or just come to hang out in the library. Yes, totally open to the public, that's us.

Better On the Air Than In It

Check out SPC/TV's two showings (yes, there may be more, but they may not be as timely) of INFACT's video *Deadly Deception: GE, Nuclear Weapons, and Our Environment* at 8:00pm Sunday, April 19 and 26 for Earth Day/Chernobyl week. Ain't no Sunday Creature Feature gonna be more scary than this. We're asking people who get Adelphia (Syracuse City Cable channel 7) to consider holding house parties for those of you who live outside the city proper. Anyone willing to hold or attend an open House Party *Please* contact us at the SPC so we can get you all together. This is a *must see* video!

How To Make a Million \$ and Not Pay Taxes

Just an idea to individuals and businesses who may be interested in finding a tax deductible way of donating much needed funds to the Peace Council. Besides being a great source of NYS advertising (excellent rates and superior readership) your "donation" is also a business expense. I guess you'll have to start with your own million but then we'll be more than willing to help.

In Peace

-Bill

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Deadly Deception

GE's Radioactive & Toxic Contamination at Knolls Atomic Power Lab



GE BUILT KNOLLS ATOMIC Power Laboratory (KAPL) in 1946, and has run the upstate New York facility ever since. At this lab, GE develops nuclear reactors to power submarines and ships, including the deadly, nuclear-armed Trident submarine. Forty-five years of work with radioactive/toxic materials at Knolls has left residue in the soil, in the Mohawk River and in buildings, that will cost taxpayers millions to clean up. Activities at KAPL have exposed thousands of workers and Navy personnel to radiation. Knolls is even more secret than other Department of Energy (D.O.E.) nuclear-related facilities: no one outside of GE and the D.O.E. has access to information needed to determine the real dangers to health and safety.

KAPL's earliest location was an old warehouse in a Schenectady, NY, residential neighborhood. In this building on Peck Street, GE developed processes for separating plutonium from spent fuel rods, a very dangerous, dirty operation. When GE moved opera-

tions to new labs just outside of Schenectady in the mid-50s, GE sold the building to Buy-Rite Foods which used it as a food warehouse for 20 years! A New York State Health Department report in Nov. 1988 revealed that a small amount of deadly plutonium was accidentally incinerated in 1947 and may have contaminated the neighborhood. During 1947-49 "several incidents occurred which could have resulted in the contamination of the building and the nearby environment."

Building G-2, where GE moved the plutonium separation operation, also became contaminated. In 1954, GE stopped working in building G-2—half of the 22,000 sq. ft. building was so contaminated that the rest of the "decommissioned" building was converted to office, lavatory and library space. Two years later, KAPL Health Physics Department discovered extensive plutonium contamination. A 1983 KAPL document reported radioactivity in lighting fixtures, behind new walls in rest rooms and under floor tiles. Authorities recommended that the building be demolished as soon as possible. The D.O.E. has scheduled demolition of the facility for the late 1990s or early 21st century, at a cost of \$100 million.

In the early 1950s, GE routinely dumped water contaminated with cesium-137, stron-

tium-90, uranium and plutonium into the Mohawk River. One KAPL worker recalled dumping hundreds of curies in one day. GE claims to have abruptly stopped dumping into the River in 1964. Tests of the river by the State of NY in 1989 found trace amounts of the highly toxic plutonium, an element not reported by KAPL previously. The Coalition for a Clean Mohawk has called on the state to do more extensive studies.

Information on cooling systems for KAPL reactors is classified. However, it appears that three of the four reactors have no emergency core cooling systems—so there is no back-up system to cool down the reactor core to prevent a runaway meltdown. All four reactors have either inadequate or no containment structures. There is no public emergency disaster plan—a federal requirement for all commercial reactors. In fact, in the name of "national security," local authorities—who would have to help in an emergency at KAPL—have been kept in the dark about the dangers at the facility.

A June 1988 investigation revealed an employee parking lot had been built on a site with radioactive contamination many times higher than the state safety level. Although GE knew of the contamination, for over 20 years the company allowed employees to park there without any warning. In March 1988, GE sold the parking lot to the U.S. government, effectively removing the jurisdiction of the State of New York over the property and placing the clean-up bill in the hands of U.S. taxpayers. Other waste disposal sites include a hillside contaminated by spilled radioactive water, an old railroad bed once used to transport radioactive waste, and drums of radioactive waste "stored" on site—in all, 39 sites contaminated with radioactive waste.

Union officials at KAPL have done a preliminary "survey" indicating that, of 139 hourly workers, 59 had contracted various forms of cancer since the 1950s.

In 1988, when information came out in the media about KAPL's dangerous operations, GE cracked down with a "gag order," threatening present and former KAPL employees with job loss, a \$100,000 fine and life imprisonment if they talked publicly about KAPL.

cont'd on page 21

"...it is best to avoid any discussion of program work... Remember, unauthorized release of information can:

- * jeopardize your job
- * result in a security violation with possible associated penalties of fines up to \$100,000 and up to life imprisonment.

"Gag Order," issued September 15, 1988, KAPL Security Newsletter, after KAPL employees began to raise concerns about worker/community health and safety.

April "Rally To Stop Nuclear Power"

THE ONONDAGA GREENS hosted a regional meeting to begin a new anti-nuke campaign in New York State. On Sunday, March 15, representatives from Rochester, Oswego, Binghamton, Albany, and Watertown joined the Greens at the Southwest Community Center in Syracuse for the all-day meeting.

The meeting focused around the Green's national "Solar Power Through Community Power" campaign in an attempt to form a grassroots network of organizations work-

ing to foil this administration's ill-fated love-affair with nuclear power.

There will be a state-wide "Rally to Stop Nuclear Power" on Apr. 25, at Clinton Square, downtown Syracuse, from 1-3pm, commemorating the Chernobyl disaster. New York will be in solidarity with 25 actions across the nation on the same day.

Bush has promised to begin 100 new reactors by the end of the century. Join us in April to tell him where to put them.

-SPC

Nukes In Space

Timberwind Project: The Deadly New Nuclear Frontier

By Karl Grossman

IT IS WHAT WE have been saying all along: There is no distinction between the militarization of space and the so-called civilian space program. The plan is to put nuclear power into space, to weaponize space," said Bruce Gagnon, Coordinator of the Florida Coalition for Peace and Justice.

"Our job is to build a network," said Gagnon, "to fight this nuclear madness." That needed coalition is now in the process of formation and needs all our help.

From Florida, Gagnon was commenting on the U.S. Air Force's confirmation of the "Timberwind" project at a Symposium on Space Nuclear Power Systems in New Mexico in January. First revealed in 1991, the secret government program code-named "Timberwind" is intended to develop nuclear-propelled rockets to carry heavy Star Wars Machinery into space. The Air Force acknowledged that it has indeed been engaged in an \$800 million undertaking (with \$135 million already spent) to develop such rockets—for both military uses and missions to Mars.

The announcement obviously led to strong protest. Dr. Henry Kendall, 1990 Nobel Laureate and Chair of the Union of Concerned Scientists, warned of the nuclear catastrophe that could result from a nuclear-powered rocket crashing back to Earth and said the massive expenditure "cannot be justified" in light of "pressing needs" on Earth. Daniel Hirsch, President of the Committee to Bridge the Gap and former Director of the Stevenson Program on Nuclear Policy at the University of California, told of the "high potential" for radioactive pollution during ground-testing, and how, in a drop to Earth, a nuclear rocket would be like "a small Chernobyl falling back to Earth, disintegrating and releasing radioactive contamination worldwide." He also stated: "The public should not stand for their congressperson taking a single dollar away from pressing needs to be dumped in the nuclear fanatics' space budget."

Key to the undertaking is the U.S. government's interest in being able to wage

war from space, declared Bill Sulzman, Director of Citizens for Peace in Space, based in Colorado Springs, CO. The U.S. "wants to control space militarily so that it can dominate the Earth below."

Indeed, since the establishment of the U.S. Air Force Space Command in 1982, noted Gagnon, the government has moved steadily and methodically to militarize and nuclearize space. In recent years, NASA (for the funding military involvement provides) has joined in eagerly. In 1989, when NASA launched the Galileo nuclear-powered space probe, the Florida Coalition for Peace and Justice charged that NASA was using the flight to prepare the public so that when Pentagon nuclear missions go forward, the people will have become desensitized, anesthetized, re-counted Gagnon.

Now, any claim of a separation between the military and civilian use of space has dissolved. As the Air Force press release acknowledging the nuclear rockets program put it: "potential for a wide range of military and civilian space missions."

"Fortunately, we have some time—some four to five years—to organize and block this before it becomes absolutely institutionalized and deployed," said Gagnon.

Those who have been opposing national nuclear weapons facilities have a special stake. "As the Department of Energy (D.O.E.) scrambles to justify keeping the military nuclear production sites across the nation open during this time of dissolution of the Soviet Union, these efforts to develop nuclear power in space provide an excuse to keep operating these facilities," said Gagnon. "Included among them is the Nevada test site which would be necessary for testing. To see where the D.O.E. is going now, we need to look up."

And in other "communities that would be part of these missions—where mining and design and production would take place, people must organize against the

nuclearization of space."

The Florida Coalition for Peace and Justice seeks to create a wide base for the struggle. Groups and individuals should call the Coalition at (407) 422-3479.

In the sky this December will be an



example of what will be faced regularly if the nuclearization of space is not blocked: the Galileo nuclear-fueled probe is to make a low-level (185-mile high) "flyby" of the earth. This is what NASA calls a "slingshot" maneuver, which is to give it the velocity to get to Jupiter. It has 47 pounds of plutonium-238 aboard, more than enough to give a lethal dose of lung cancer to every person on Earth if dispersed in an accident.

Galileo, hopefully, will pass on December 8. But with further and widened use of military and civilian nuclear devices in space, it is just a matter of time before disaster strikes...unless it is stopped.

Karl Grossman is a veteran investigative reporter, professor of journalism at the SUNY/College at Old Westbury, and the author of Power Crazy and Cover Up: What You Are Not Supposed To Know About Nuclear Power.

Political Asylum for Haitian Refugees

President Bush:

I AM APPALLED by the ferocity and magnitude of your administration's efforts to force the Haitian refugees back to a barbaric regime that is illegal and immoral. I am appalled by the energy with which you and your attorneys have attempted to return defenseless people to a country ruled by murderous criminals, in defiance of international laws on refugees and in total disdain for America's great tradition as a haven from persecution.

It is clear from reports of those who have fled for the first time, as well as those who were forcibly returned and managed to escape a second time, that torture, killing, and other forms of political persecution are indeed carried out, and at a frightening pace.

I am a Jewish American, and acutely aware of the parallel between the Haitian boat people and those Jewish refugees who were refused asylum in the United States and thus sent back to their deaths in Hitler's Germany. The people of the world have justly tried the Nazi leaders for crimes against humanity. I believe that you also are guilty of crimes against humanity by your actions. The blood of the Haitian people you have forcibly returned is on your hands.

Your characterization of the Haitian boat

people as "economic refugees" is a cynical attempt to play on the fears of the American people, who are justly concerned with their own survival in the current economic recession. Yet, even in Miami, the city most affected by Haitian immigration, a majority of the public supports granting political asylum to Haitian refugees.

I am sending a copy of this letter to my representatives in Congress and urge that they act immediately to put a stop to your manipulation of the court system for racist ends and your betrayal of the United States' international obligations to political refugees. I hope and pray that these representatives will act swiftly and decisively to save both Haitian lives and American honor.

**cc: New York State Congressional Representatives
Congressman John Conyers, Jr.:**

I have sent the enclosed letter to President Bush, to register my outrage at his administration's callous and calculated refusal of political asylum to thousands of qualifying Haitian refugees.

Also enclosed is an affidavit recently submitted to the Supreme Court by lawyers representing the Haitian refugees. This Declaration of James A. Rogers includes interviews with Haitian refugees* who were forcibly repatriated to Haiti by the U.S. govern-

ment, and describes in detail the horrors that forced these Haitians to flee a second time.

Please also be aware, as stated in Mr. Rogers's Declaration, that "the Haitian Red Cross is not connected to the International Red Cross and is run by a doctor, appointed by the military, who is notorious for his experiments in Duvalier's prisons" (Rogers affidavit, page 3). Therefore, I would be very grateful if you would clarify in your reporting that the Haitian "Red Cross" is not affiliated with the International Red Cross. (If you would like further information from Mr. Rogers, he can be reached at 212-820-8628.)

I would be grateful if you would continue to keep this issue prominently in the news, as I believe that broad dissemination of the facts is the most powerful weapon we have against bigotry and misconduct by the administration. Because most of the legal remedies have been exhausted, it is critical that the public and Congress act to now prevent the government from forcibly returning the refugees to persecution and very possibly their deaths in Haiti.

Thank you again for your attention to these crucial matters and for your role in getting out the truth about this crisis.

Yours truly,
Judith A. Cuttler

**Editor's note: Copies of the interviews with the Haitian's are available at the SPC.*

SUMMARY OF ARISTIDE'S HUMAN RIGHTS RECORD

Efforts to bring Aristide back to power have been undermined by coup leaders' and Parliament officials' charges of human rights violations by the Aristide government.

Overall, Aristide's human rights record is much better than the previous Avril and Truilliot governments. The number of deaths and other violations sharply declined, projecting Aristide's government tenure over a ten month period. Below is a comparison of the number of human rights violations over the past three Haitian governments.

Aristide is especially criticized for his apparent endorsement of

REPORT ON HUMAN RIGHTS VIOLATIONS IN HAITI JUNE 1989 - JUNE 1991*

	Deaths	Non-Fatal Violations	Total
Avril Gov't	89	636	725 (June 89-March 90, 10 months)
Triulliot Gov't	241	349	590 (April 90-January 91, 10 months)
Aristide Gov't	25	94	119 (February 91-June 91 5 months)

* Figures supplied by National Coalition for Haitian Refugees.

"We wish he (Aristide) has taken more of a stand against necklacing...he sent mixed signals and didn't come out against it strongly enough."

Mary Jane Kamaho, America's Watch, Subtext, 10/15/28/91, vol.2, no. 2

"necklacing," or Pere Lebrun, used by his supporters against opponents. Necklacing involves placing a gasoline-soaked tire around the neck of a person, then igniting it. A few days before the coup, Aristide spoke to supporters at the international airport, calling necklacing an "extraordinary" weapon for the people to use. Aristide has since denounced all forms of violence in Haiti, including necklacing.

*reprinted from the Haiti
Backgrounder*

Haiti Update

RECENT REPORTS BY Amnesty International, American Watch, the Organization of American States, and the United Nations have documented a horrific human rights situation in Haiti since the military coup overthrew President Aristide in Sept. 1991. Amnesty International reported over 1,500 killed by the Haitian military. Their Jan. 1992 report states, "Soldiers deliberately and indiscriminately opened fire into crowds, killing hundreds of people, including children. In one neighborhood soldiers reportedly raided private homes and shot more than 30 unarmed people dead, then forced relatives and other local people to bury the bodies." Especially targeted have been radio stations, trade unions, rural health clinic, and poor neighborhoods which overwhelmingly voted for President Aristide. U.S. reporters have found whole villages in the countryside burned down for supporting Aristide.

United Nations transcripts of interviews with Haitian refugees who the U.S. had deported back to Haiti cited soldiers attacking people being repatriated on the docks and around the Red Cross buildings where they were being processed. Several identified by name those they had seen shot by Haitian soldiers while being repatriated.

Despite these extensive reports of human rights violations, the U.S. has been deporting thousands of Haitian refugees back to Haiti since a Feb. 1st Supreme Court ruling declaring the deportations could proceed. In response, the House of Representatives passed a bill, 217-165 that would stop the deportations of Haitians. Rep. Weldon unfortunately voted against this bill. The Senate has not yet taken action on several bills before it which would halt deportations, and grant Haitians "temporary protective status" so that they could stay in the U.S. while there are human rights violations in Haiti.

In Washington at the OAS, on Feb. 25th, President Aristide negotiated an agreement with several Haitian legislators which appears that the Haitian military will accept. Under this agreement, Rene Theodore, an opponent of Aristide politically, will be named Prime Minister of an interim government which would prepare for the return of Aristide to the Presidency. No timeline has been set for when Aristide would return, and the Haitian Assembly has not yet installed Theodore as Prime Minister. A key problem is the

question of amnesty, and whether the military leaders of the coup are going to be held accountable for their human rights violations.

The Delco Pledge of Resistance has been responding to the Haitian crisis with a series of vigils at the Phila. INS (Immigration) Offices, working with Philadelphia Haitian and peace activists. On Feb. 19th we organized a vigil at which ten people were arrested occupying the lobby of the INS in an act of civil disobedience. In the lobby, we read sections of the Amnesty International report on Haiti, while Nancy Niemczyk, dressed as the Statue of Liberty, held up a large stop sign to represent our government's refusal to help Haitians at risk of their lives.

What You Can Do:

We need to continue to send a strong message to our government about their policies on Haiti:

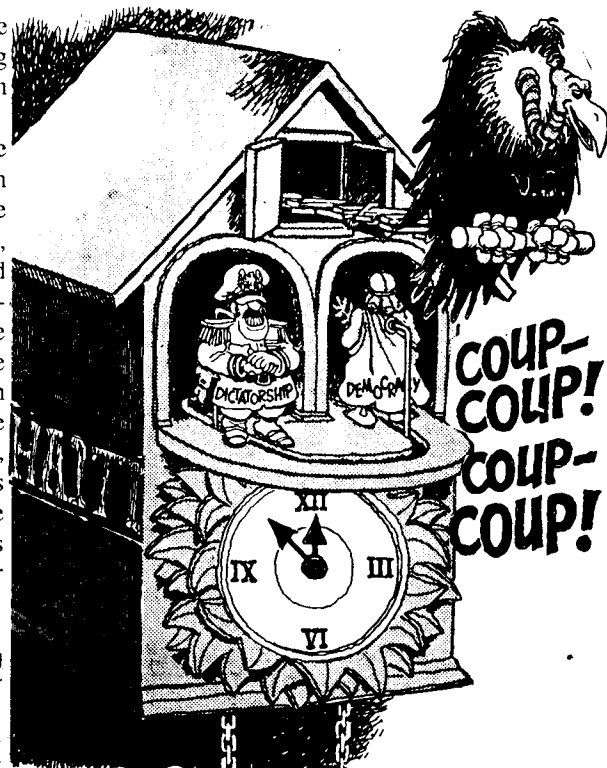
- * Halt the deportations of Haitians, and grant them "temporary protective status" in the U.S.
- * The U.S. should strongly support President Aristide both publicly and diplomatically.
- * Halt not send any U.S. aid to those who cooperated with the military coup in Haiti.

A Brief Haiti History

IN ORDER TO UNDERSTAND what the government of Father Jean Bertrand Aristide meant to people in Haiti, it is helpful to look at Haitian history this century. When the United States ended its military occupation of Haiti in 1934, it subdivided the country into 585 "sections." Each section was headed by a "chef" or chief, who was appointed by the military. The chief was the head administrator, sheriff, and judge for the people in their section. One of the greatest powers of the chiefs was that of distributing land which, in a rural country like Haiti, determines who will be poor and who will not. Most of the chiefs developed small armed bands to enforce their decisions.

For the past 15 years, Haitian peasants have been organizing against this oppressive system. They organized to protect their rights, and also to form cooperatives. The chiefs responded with a campaign of violence against the new peasant organizations, which escalated during the uncertain years after the fall of dictator Jean-Claude Duvalier in February, 1986.

Several violent and fraudulent elections followed Duvalier's downfall. But a large



international team monitored the elections in December, 1990.

Encouraged by the presence of the team, popular leader Father Aristide entered the presidential race, and won an overwhelming 67% of the vote.

Aristide began reforms to bring local democracy to the Haitian people. Power was taken away from the chiefs, and divided up. The role of sheriff was given to a person nominated by popular organizations and approved by the Ministry of Justice. An independent local judicial system took over the chiefs' administrative duties. A campaign to eliminate corruption (including siphoning of tax money by the chiefs) greatly increased the government's budget for public services. Aristide was also able to obtain nearly \$500 million in grants and loans from European and North American countries to use for reforms. They were scheduled to be used to improve infrastructure, including roads, and to run a large national literacy campaign (Haiti's illiteracy rate is over 70%) which was part of a greater campaign to empower peasants. These campaigns were never carried out because a military coup overthrew Father Aristide in September, 1990. Since that time, the chiefs, backed by the military, have regained their power, and all reforms have stopped.



Articles by Myron Arnowitt. Reprinted from the Delaware County Pledge of Resistance Newsletter.

You Just Don't Listen

The Same Message for Earth Day

John Dyer

EARTH DAY IS approaching and for a lot of people it is the only time they reflect on the condition of the environment. From the perspective of a Native American, I wish there was something I could say that would make people become aware that the Earth is in trouble now and the outlook does not look good. But I am not encouraged because you don't listen. The message of living with nature is still unheeded today. Many people blame factories and cars for too much pollution, which is funny considering any amount is too much. Acid rain, water pollution, and depletion of the ozone all have specific causes. The solutions to these environmental problems are clear. Stop doing whatever is causing the damage to the environment. The implementation of these solutions is the hard part. The problem is the attitude that people have towards the Earth.

Native people have a different perspec-

tive of the Earth. In Traditional teachings Earth is viewed as our Mother, and without our mother we cannot survive. We are also taught that the Creator made all natural things that you see: trees, grass, all animals and humans. He gave everything an assignment, a job to do. Part of our assignment is to watch out for the other creations. Everything in nature is still doing their job, we are the only ones that are not doing ours. Most non-Native people think that the Earth is their own private resource to do with as they please. They feel that "Saving the Planet" is someone else's concern. They believe that technology can conquer anything including the Earth. These people will find out that what they need is not a technological breakthrough to save the Earth but an attitude and lifestyle change that will not come easily.

An important consideration in all of the decisions that Traditional people make is what ramifications our actions today have on the seven generations to come. It is important to remember that even small things that don't appear to do much damage can escalate very quickly. For the children to come, part of this consideration is that they have clean water

and breathable air and enjoy the same Earth that we enjoyed. The concern for future generations seems to be lacking in the non-Native culture. The need for instant gratification breeds waste. Waste products are continuously produced with no thought for their disposal. For example radioactive waste. This radioactive waste has a half-life of 500,000 years, so in half a million years it will be half as deadly. I'm sure the future generations will thank us for leaving this legacy.

Another indicator that the future does not look good is the attitude of many college

students. About a year ago I was in a class where the instructor asked what day it was. After a long time someone said it was Earth Day. The instructor was surprised that the students did not know it was Earth Day and told them the importance of the day. Most of the students in the class, when asked about Earth Day acted bored or uninterested. They did not care about Earth Day at all. As I watched the other students I felt emotions from anger to sadness. It was the indifference that angered me, because these same students could tell you all about global warming and the destruction of the tropical rain forests and the green house effect. These students know about alternative sources of energy, the dangers of nuclear reactors and the advantages of solar, wind, and hydroelectric power. The problem is not the knowledge they have, it is their attitude. They have not made the connection that these problems are real and that they and their children will be effected.

One of the things that they teach students in grade school is that the Indians were always an efficient people. The Indians took only what they needed and then used every part of the animal. The civilized white man came and mass-slaughtered the buffalo just for the skin and tongue. The rest of the buffalo was left on the ground to rot. This attitude remains today—take what you need for instant gratification and leave the rest.

What saddens me is that it is not the students' fault that they feel this indifference towards the Earth. They were brought up in a culture and by a government that sanctions the devastation of everything, including other governments and cultures, to satisfy the need for material things. Europeans were drawn to this continent for the vast resources and the huge profit that could be made from them. The idea that progress cannot be slowed or forced to think things out, at the expense of the environment, still exists today. Some people will claim that the damage to the environment is necessary for progress. What good is all the money in the world if you can't breathe the air or drink the water? In the current economic conditions, where a profit must be made quickly, the environment will only further suffer. Multinational corporations have no loyalty or country. The EPA



YOU cont'd on next page

Every Day is Sun Day

Public Citizen Lunches a Campaign for a Sustainable Future

MARKING THE ONE-YEAR anniversary of the White House's release of its failed National Energy Strategy, over 400 citizen groups, businesses, government officials, and others have announced plans to participate in SUN DAY 1992: Launching A Campaign for a Sustainable Energy Future. The organizations, located in 44 states, Puerto Rico, and the district of Columbia, collectively represent over twelve million members.

SUN DAY 1992 will be an ongoing,

nationwide, grassroots organizing and educational campaign to promote improved energy efficiency and renewable energy (i.e., solar, wind, biomass, solar-hydrogen, geothermal, and hydro-electric) technologies as solutions to global climate change, energy imports, acid rain, radioactive waste, and other energy-related environmental problems.

As detailed in SUN DAY 1992's Statement of Principles and goals, the sponsoring organizations are advocating a national energy strategy that, *at a minimum*, reduces total energy by 10 percent and triples the current contribution of renewable energy technologies by the year 2010. Unlike the White House's energy plan, meeting these goals would enable the United States to reduce emissions of carbon dioxide, the primary global-warming gas, by at least 20-25 percent.

"Americans overwhelmingly believe that the nation's energy strategy should be based primarily on efficient energy use and renewable energy supplies rather than on fossil fuels and nuclear power. Yet, national energy policy makers have thus far failed to implement such a strategy," according to Ken Bossong, a Public Citizen spokesperson for SUN DAY 1992. "From this failure comes the need for a grassroots campaign that will help shape and manage the transition to a sustainable energy future."

Accordingly, SUN DAY 1992 is a campaign primarily being built upon activities initiated by individual citizens and local and state-level groups rather than as a centrally directed and managed program. The focus of SUN DAY 1992's sponsors will be on developing ongoing local and state-level coalitions to advocate for policies supportive of its goal.

SUN DAY 1992 will be formally launched on Earth Day (April 22, 1992) to focus national attention (particularly that of the media, government officials, and the gen-

eral public) on renewable energy and energy efficiency issues. SUN DAY 1992 may include a second national day in early fall 1992.

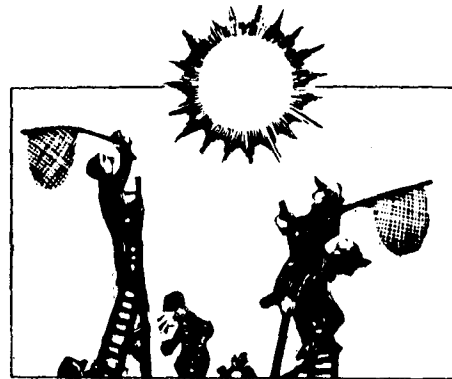
Rather than being planned as a one-day, one-shot event though, SUN DAY 1992's sponsors will encourage, launch, and support ongoing educational, media, organizing, and other activities before and after Earth Day throughout 1992 and beyond.

Some of the organizations participating in the SUN DAY 1992 campaign will provide information on, and encourage implementation of, model programs, legislation, and administrative policies to public officials at all levels of government. For a number of groups, this will include actively lobbying the U.S. Congress as it debates national energy throughout 1992.

Other groups will make the 1992 elections a referendum on national energy policy by surveying the energy views of, and soliciting support for SUN DAY 1992's goals from candidates for national, state, and municipal elective office throughout the coming campaign.

Some SUN DAY 1992 participants will assist with organizing and publicising local, state, national, and international conferences on sustainable energy policies such as the June, 1992 United Nations Conference on Environment and Development as well as the 1993 Continental Congress Set an Environmental Framework for the 21st Century.

SUN DAY 1992's organizers will also develop and distribute written materials on energy conversation and renewable energy to students and teachers in the nation's grammar schools, high schools, and colleges.



YOU cont'd from previous page

laws in the United States, as lax as they are, sometimes force the multinationals to look elsewhere for easier prey. Just because the multinational corporations are doing their environmental slaughter in the Third World does not make it any less damaging. Remember, many people view Native territories as Third World nations.

Many people will ask what is the solution to our environmental problems. The only response I can give is to look around you and think. The destruction of the environment is apparent. The next time it rains remember it is now poisonous, not only to us but to all of the living things on the planet. The pleasure you may have had from standing in the rain or catching snowflakes on your tongue is now deadly. Remember the sensation, because you will only be able to tell your children about it. Soon the feeling of turning your face towards the sun for warmth will be a risk. Are you worried? You should be. Remember, we are the only ones not doing our job, the birds and the fish cannot stop this destruction. The Creator did not put us here to destroy all of his other creations.



John, an Oneida, has lived all his life on the Onondaga Territory. He team-teaches a course at University College.

Information on SUN DAY 1992 gathered from Public Citizen's national headquarters, Washington DC. Look for SUN DAY 1992 activities where ever cities and corporations are sponsoring Earth Day near you.



CNY Coalition for Choice

Looks Like We're Off to Buffalo in April

by Amy Bartell

At the invitation of Buffalo Mayor Jimmy Griffin, Operation Rescue's (OR) Randall Terry, Keith Tucci, and their "Flying Circus" are scheduled there for a repeat performance of their siege on Wichita last summer. At the time of this printing, we know that OR plans to wreak their devastation sometime in April. CNY Coalition for Choice member organizations are currently compiling lists of pro-choice supporters who want to help oppose OR activities in Buffalo. Take a look at what's in it for us; or, better put, what's in it for OR...

Big Business: Operation Bully Wichita style

Now that the bills have come due, the true costs of Randall Terry's visit to Wichita last summer are becoming clearer. In dollars, the total so far represents monies spent by several different jurisdictions:

City of Wichita	\$405,439.00
County	\$148,008.00
U.S. Federal Marshal	\$293,000.00
TOTAL	\$846,447.00

The city's main expense was \$244,816 in overtime pay for police and civilian support in the 2,000+ arrests, in addition to the \$11,970 in other city costs. The county's primary cost was housing those arrested (\$10,740). The U.S. Marshal's office had to provide salaries, overtime and travel expenses for marshals who had protected the besieged clinics, provided supplemental security in the federal court, and protected Judge Kelly, who had received death threats.

Nationally-televised clinic blockades are big business to Operation Rescue. Ann Baker, the president of the 80% Majority Campaign, who spoke in Buffalo in October, provided figures on income generated by Operation Rescue during its Wichita action: up to \$150,00 per day, with perhaps as much as \$2 million total. She stated that OR is not a public corporation with public records, but a cash operation wholly owned by Randall

Terry and its income is not accountable to public scrutiny. Whatever else the blockades accomplish, they do appear to resecure Randall Terry's bank book (from Speak Out, p.4 11/91).

Attorney General Robert Abrams is doing his part to prevent this display of force and financial waste. In a letter to Mayor Griffin dated January 7, 1992, Mr. Abrams requested Griffin's assurance, among others, "...that the City of Buffalo and its police force will aggressively take every necessary action to protect the right of women to unimpeded access to reproductive health care." Otherwise, Abrams' office would be compelled "...to take appropriate legal action to ensure that (Griffin's) administration discharges its duty to protect the right of all women to obtain proper and legal medical care. "GO BOB!!!"

If you would like to have updated information on how to support Buffalo pro-choice in their time of need, and help limit spending in the state of New York: in Syracuse please contact Amy Bartell (475-5569) or William (463-1879) for information. The contact person at Planned Parenthood of Buffalo is Allison Jones, who can be reached at (716) 858-1779. Their address is 210 Franklin Street, Buffalo, NY, 14207.

New Environment

Renew & Retreat

More and more people are coming around to the point of view of the New Environment Association (N.E.A.), which is that environmental problems are not isolated issues. They are the symptoms produced by a dysfunctional society. So are wars, starvation, homelessness, and so many other conditions which result in needless suffering and deprivation. This perception was the impetus for starting the N.E.A. here in Syracuse 18 years ago. Only a totally new pattern, without injustices, exploitation, distrust and hidden agendas built into it intentionally, will be a "solution"—what we are loosely calling a "New Environment." By now, the urgency of its pursuit is shouting from all directions. A three-day workshop in June will address some

of these concerns. Here is what it means to some members of the Association who will be facilitating the event.

Harry Schwarzlander: I feel greatly privileged to have been able to participate with others in exploring various dimensions of the enormous task addressed by the N.E.A., and to contribute toward moving the evolutionary process that can lead to a New Environment. But when I get asked what's involved, I have no simple response. I believe the answer is different for every person. One of the common ingredients, though, is opening up more to oneself—the person one really is—and respecting the individual in everyone. Another related ingredient is developing greater awareness of the physical and social environments in which one operates.

Educational programs have been an ongoing effort of the N.E.A. The upcoming "Renewal" workshop is an example. In true N.E.A. fashion, it will mix recreation and relaxation with experiences that provide new insights and deepen our understanding of ourselves and our world.

Pamela June: What has always interested me in the N.E.A. is its underlying intention, to build community, literally and physically as well as emotionally and spiritually. The way we (including me, of course) live is still very hooked in to what the N.E.A. has called the Old Environment (systems and processes that promote war, environmental destruction, social inequity, and the like). I am especially tuned into the interpersonal processes that exist in our lives and within our organizations—we have so far to go to learn how to live in the partnership ways that we seem to espouse. We may recycle meticulously, but many of us are workaholics and don't have the time or the ability to deeply commune with other humans or the natural world.

Real and enduring change, to my mind, begins with ourselves. Learning how to create life-affirming and life-promoting processes in our relationships with ourselves, with others, and with the natural world, is the foundation upon which truly different structures and systems can be built. I see many signs of movement toward the kind of profound change in consciousness and in the way we operate in the world, which will ultimately be required for healing the earth. Creating a fertile context for this movement is a focus in my own life and for me is the

central element in N.E.A. efforts, including the upcoming Retreat.

Monty Berman: My image for change is of a slowly inflating balloon, representing my and others' expanding humanity, which becomes larger and larger, thus snuffing out and replacing the bulk of the social and environmental ignorance that is characteristic of our way of life. In order to become a part of this process, I myself must have sufficiently overcome the consumptive, competitive, escapist, and unconscious modes of living that I see as representative of so much of our society.

How do I accomplish this? The path I have chosen and worked with for the past twenty years has at its core self-awareness. Through self-awareness I come to know myself at my deepest levels, which includes my real needs and wants -- versus what might be termed only my "apparent" ones. Having achieved this self-understanding and, thus, able to more directly satisfy my genuine requirements, I am able to reduce my consumptiveness, channel my competitiveness, and more consciously experience myself rather than escape.

In the Retreat I look forward to sharing some specific and concrete approaches to understanding ourselves at our deepest levels, ones that can empower us in the social change work we do as well as provide gratification in the very process itself.

"RENEWAL" —a workshop to be held at Vanderkamp Retreat Center, in Constantia, NY, June 4-7, 1992—devoted to renewing ourselves, renewing our visions, renewing our approaches to the future. For information and registration, call Monty at 474-0824 or Harry at 446-8009.



The Syracuse Peace Council is one of the sponsors of a unique evening coming up on Saturday, April 25th which may give us further insight into the question of how we find ourselves in a world where nuclear weapons can destroy this beautiful planet.

Connie Salamone will help us explore the predominate and emerging value system

that affect the survival or death of our earth when she presents slides and discussion, "Crossing All Barriers," on Saturday, April 25 at 7pm. at the Plymouth Congregational Church, 232 E. Onondaga St., downtown Syracuse. Later, she will lead a healing circle for animals. People are encouraged to bring a related object or photo of an animal they would like to be remembered.

Ms. Salamone, Co-founder of World Women for Animal Rights, is an artist, teacher, writer and social change activist. Her presentation seeks to break down barriers erected when activists think their cause has little to do with other causes; she makes connections between the rights of animals, women, children and other oppressed groups. She has reverence for the earth and nature.

Ms. Salamone says: "In the emerging nature movement, the interconnected parallels of oppression done to nature at large, animal, women, children and powered-over peoples becomes clearer and finally intolerable!"

Whether your passion is working for peace or protecting the environment, or protecting animals, or promoting awareness of injustice to women or other groups of people who have suffered under the oppression of a value system which puts power and greed first, this is an evening which can challenge and inspire you. Or perhaps you're low on passion at the moment but just curious; come in that case too!

Admission is \$2. For more information, contact People for Animal Rights at 457-7871 or 478-8521.

Additional sponsors as of February 20 are: Physicians for Social Responsibility, Women's Information Center, Cafe Margaux, North American Vegetarian Society, Nature's Storehouse (Auburn), S.U. for Animal Rights, and Animal Defense League.



The members of the Syracuse Network for Israeli-Palestinian Peace mourn the recent deaths in both southern Lebanon and northern Israel. We were surprised that while peace talks were in progress, the State of Israel's own army would carry out the kind of terrorism it should be preventing: the murder of Shaikh Abbas Musawi and his family. We

implore our fellow citizens to view all of these killings as still further proof of the dire need for comprehensive peace agreements. Most of the violence took place in and around the area of southern Lebanon that Israel has occupied or controlled for the past ten years, contrary to a specific U.N. Resolution calling for Israeli withdrawal to the pre-June, 1982 border.

It should be noted that though there was an attack on an Israeli army camp on which three soldiers were surprised and killed a few days before the Musawi assassination, there was no credible link of the Lebanese Shiites to that unprecedented breach of Israeli army security. Actually, according to a spokesperson for the United Nations International Forces in Lebanon "Hibullah and other Lebanese groups had hitherto refrained from attacking Israel itself, and (despite their own rhetoric) had focused their efforts on the Israeli 'security zone' alone. "We don't think, as United Nations here, that there has even been an attempt by Lebanese groups to breach the border." (*Middle East International* 2/21/92 pg. 3)

What is the result of this last round of state and clandestine violence? We now have understandably enraged Lebanese Shiites who have initiated part of their revenge not only on Israeli civilians, but, possibly on ill-fated "Westerners" also. Who has gained? Those immediately impacted: the injured and dead civilians, soldiers, and fighters; the terrorized Lebanese and Israeli civilians (particularly the villagers abused by both forces); the U.N. peacekeepers, and all those working within the Arab and Israeli peace movements.

Meanwhile, Washington has had a limited response to these events, but has been continuing to focus on another occupied area, the West Bank and Gaza. There, the seemingly continuous violence is not considered as spectacular because it has been a destructive part of mushrooming of illegal, culturally disruptive Israeli settlements. We view the Likud government's adamant insistence on settlements as a serious impediment to the on-going peace process. In this context, Secretary of State Baker has correctly, we believe, refused to consider Israel's request for the ten billion dollar loan guarantees unless all settlement activity ceases. So maybe, the Russian and Ethiopian immigrants will be

cont'd on page 17



Serious Tax Reform

(Part 1)

by Howie Hawkins

THIS YEAR'S 1040 and 1040A federal tax forms are not only overly complicated as usual. They also contain blatant state propaganda.

The cover letter from the Commissioner of the IRS, Fred T. Goldberg, Jr., tells us that "government in a free country can only be financed by voluntary compliance" with the tax system.

Of course, Goldberg doesn't really mean

it. Federal laws that enable the feds to take your property and throw you in prison for voluntary *non*compliance are still on the books, as Massachusetts war tax resister Randy Kehler recently found out. But Goldberg tells it to us anyway as we sit down to comply "voluntarily"—or face fines, property confiscation, and jail time—with a tax system that increases income inequality and funds the largest war machine in the world by far.

Accompanying Goldberg's greeting are the misleading pie charts reprinted here. These pie charts of federal taxing and spending locate Social Security in with the federal budget. But Social Security is a trust fund that

Higher Taxes and Fewer Services

Looking at federal spending in this light dispels the right-wing myth that growth in "entitlements"—code language for Social Security—is creating the federal deficit. This is utter nonsense. Since Social Security payroll taxes were hiked up in 1983, Social Security has been running at a surplus.

However, the President and the Congress have been borrowing from the Social Security reserves to hide the full extent of the federal deficit. In effect, the politicians have been using the regressive Social Security payroll taxes to avoid raising money for the federal budget through the more progressive income tax.

Meanwhile, federal government non-Social Security spending as a whole (despite the massive growth in spending on the military, the S&L bailout, and interest on the national debt) has been declining from an average 15% of GNP in the 1960s to 13% in 1990.

Then why the deficit? Why are ordinary people paying more taxes and getting less back from their government? Because taxes have been cut drastically for the rich. And because military spending, the S & L bailout, and interest on the national debt have taken up more and more of the budget at the expense of social and environmental programs which have been cut back.

On the spending side, between 1980 and 1990, military spending grew 10%, interest on the national debt grew 83%, and the deposit insurance which is paying for the S & L bailout went from being a net income producer, to being a \$50-100 billion a year item. Meanwhile, other programs were cut deeply: welfare and unemployment by 21%, environment and natural resources by 39%, and education by 40%.

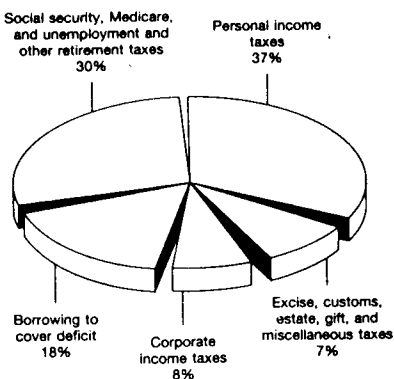
On the tax revenue side, non-Social Security federal taxes have declined from an average of 15.5% of GNP in the 1960s to 12.5% in 1990.

Most of the tax cuts have gone to corporations and the rich. The corporate income tax contribution to the federal budget has declined from an average 3.8% of GNP in the 1960s to 1.7% in 1990.

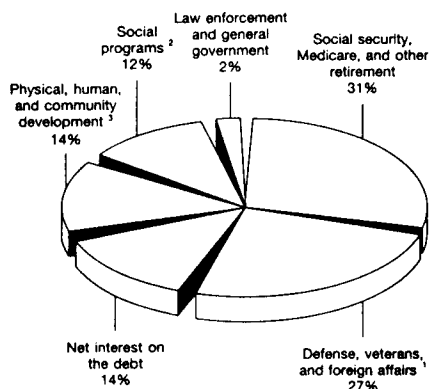
Individually, the rich have been contributing less since the Carter capital gains tax

Income and Outlays

Where the Income Came From:



What the Outlays Were:



1-About 23% was for defense; 2% was for veterans benefits and services; and 1% was for foreign affairs including military and economic assistance to foreign countries and the maintenance of U.S. embassies abroad.

2-About 7% was spent to fund Medicaid, food stamps, aid to families with dependent children, supplemental security income, and related programs. About 5% was spent for health research and public health programs, unemployment compensation, assisted housing, and social services.

3-This category consists of agricultural programs; natural resources and environmental programs; transportation programs; aid for elementary and secondary education and direct assistance to college students; job training programs; economic development programs including deposit insurance; and space, energy, and general science programs.

is raised and spent independently of the federal budget and through a separate payroll tax. You don't pay your income taxes to Social Security, but you wouldn't know that from the pie charts which put all the money in one pot.

By including Social Security in the pie charts, the IRS income tax forms give you the false impression that your income taxes are contributing much more to social and environmental programs and much less to military spending than is actually the case.

Table 1 gives a more accurate picture of how the feds are spending your income taxes. I include interest on the national debt under military spending because it was incurred to fund wars and military build-ups. Over the last 15 years, during which the debt has grown from its lowest post World War II level to its highest as a percentage of GNP, social programs have been cut and military spending has been increased. The deficits were incurred to fund military spending.

In addition to the Defense Department proper, I have also included military spending in agencies such as the Energy Department for nuclear weapons, and the space and science agencies, whose work is dominated by military applications.

cuts took effect in 1978, followed by the Reagan upper-income tax cuts in 1981 and 1982. Tax cuts on the richest 1% of the population, plus their share of interest on the debt, have since 1978 amounted to \$1.143 trillion, more than one third of the \$3.113 trillion national debt in 1990.

In 1992, the deficit is expected to be \$143 billion, while tax cuts for the richest 1% from 1977 levels plus interest will amount to \$164 billion. If the rich were to pay the share of federal taxes they used to before the Carter-Reagan upper-income tax cuts, there would have been no federal spending deficit this year.

Regressive Taxes and Growing Inequality

Table 2 shows how the tax system has increased inequality since 1977. The poorest 20% of the population has had a slight income tax reduction, but their after-tax income has declined 12% and their share of total after-tax income in the country has declined 25%. The middle income groups between the 20th and 95th percentiles have seen their tax rates go up and their after-tax incomes go down, slightly for the upper reaches of this spectrum and significantly for the lower-middle and middle quintiles. The top 5% is gaining what the others are losing, the top 1% most of all, gaining an 84% greater share of total after-tax income in 1992 than they got in 1977.

Another way of seeing this is to look at the shares of income going to the top 20% compared to the bottom 80% and to the top 1% compared to the bottom 40%.

In 1977, the top 20% received 44% and the bottom 80% received 56% of total after-tax income. In 1992, the top 20% will receive more after-tax income than the bottom 80%, 50.2% compared to 49.8% respectively.

The change is even more dramatic when comparing the top 1% to the bottom 40%. In 1977, the top 1% received well less than half of the total after-tax income received by the bottom 40%, 7.3% compared to 17.3% respectively. In 1992, the top 1% will receive nearly the same after-tax income as the bottom 40% of the population combined, 13.4% and 14.1% respectively.

Regressive changes in federal income taxes are not the sole reason for this massive redistribution of income upwards. Hikes in regressive Social Security payroll taxes, increasing reliance on regressive sales and property taxes by local and state govern-

ments as federal programs and revenue sharing have declined, stagnation and decline in wage levels, and reduced government support programs for the poor have also contributed.

Progressive Tax Reform Is Not Enough

Traditional progressive demands for a progressive tax system based on ability to pay and for a re-ordering spending priorities from military to social and ecological programs are inadequate. They fail to deal with the power structure—the entrenched vested interests whose power enables them to maintain regressive tax systems and a militarized economy in defiance of public opinion that overwhelmingly favors fair taxes and a peace dividend.

Serious tax reform therefore needs to be *radical*, that is, it needs to go to the *roots*. It needs to uproot the institutional structures that support the special interests—the military, the corporations, the rich, the state itself—who are enriched and empowered by regressive taxation and militarism.

Next month in Part 2, I will suggest that to create a progressive tax system and spending priorities, we should take IRS Commissioner Goldberg at his word and make the funding of public administration at the state and national level a matter of voluntary compliance or agreement among communities. We have to take compulsory taxation away from the central state and end the state's preemptive power to deny communities control over their own resources.

The alternative I will propose is to radically democratize taxation and the public

Table 1 Federal Spending (excluding Social Security)—Fiscal Year 1990

Military Spending	\$ Billions	% of Budget
Defense Dept.	299.3	31
Interest on Nat'l Debt	207.1	21
Veterans Benefits	29.1	3
Space & Science	14.4	1
International Affairs	13.8	1
Energy Dept. (Nuclear Weapons)	<u>11.7</u>	<u>1</u>
	575.4	58

Other Spending	\$ Billion	% of Budget
Welfare, unemployment, etc.	95.3	10
Health	89.2	9
Deposit Insurance (S&L Bailout)	58.1	6
Education	38.5	4
Transportation	29.5	3
Justice and General Govt.	20.7	2
Federal Retirement	18.4	2
Agriculture	12.0	1
Natural Resources & Environment	5.4	1
Other	<u>24.6</u>	<u>3</u>
	391.7	41

Social Security—FY 1990

Income	\$249.4 billion
Payments	<u>223.4 billion</u>
Surplus	26.0 billion


Sources: *Statistical Abstract of the United States, 1991*; Robert S. McIntyre, *Inequality and the Federal Budget Deficit* (Washington, D.C.: Citizens for Tax Justice, September 1991).

Table 2: Carter-Reagan Federal Tax Changes by Family Income, 1977-1992:

Income Groups	Income Tax Rates	After-Tax Income	Share of After-Tax Total Income
Bottom 20%	-5%	-12%	-25%
Lower-Middle 20%	+8%	-10%	-16%
Middle 20%	+5%	-8%	-9%
Upper-Middle 20%	+1%	+1%	-6%
Top 20%:			
Next 10%	+1%	+8%	-5%
Next 5%	+1%	+9%	-1%
Next 4%	-4%	+21%	+9%
Top 1%	-30%	+136%	+84%

budget process by vesting tax collection powers only in municipalities and counties and establishing revenue sharing and minimum floors and standards for larger jurisdictions by mutual agreement from below.

In short, to secure progressive tax and spending policies, we have to take the power to raise taxes away from the ruling class of corporate, military, and state-bureaucratic interests that is ripping us off. We have to vest that power in the people through grassroots-democratic political institutions through which the people can really comprehend and control the public purse.

Howie Hawkins is the director of  *Commonworks*, a confederation of local cooperatives, & the *Economic Alternatives Project* of the Upper NYS AFSC

Our Earth, Ourselves

A Book by Ruth Caplan and the Staff of Environmental Action

By Michelle Brisson

REMEMBER THE FIRST Earth Day in the spring of 1970. The streets were swarming with wide-eyed, innocent youths passing out pamphlets detailing the urgency of preserving our forests and our wildlife. The enthusiasm was almost tangible; we believed we could change the world. But most of us had no real understanding of the depths of the crisis facing our environment or the power of the forces against us. As these were slowly revealed over the course of the next two decades, many of us gave up - we still cared, but we felt powerless; it seemed hopeless.

On the 20th anniversary of Earth Day, Environmental Action published *Our Earth, Ourselves* in an effort to recapture the original energy and passion of Earth Day and couple this with practical action. In most respects, they succeed. *Our Earth, Ourselves* is more than another in a long line of dismal discussions about the complexity and desperation of the state of our environment. It "is a call to action. Some books tell you how to fix a house. This book tells you how you can help fix our planet" (pg.4).

Our Earth, Ourselves begins with a future vision and ends with detailed instructions on how to become an environmental activist. In between, the writers tackle global warming, the ozone layer, air pollution, toxic chemicals, recycling and radioactive waste. The information is presented clearly and calmly. The reader is not overwhelmed nor is she spoken to in a condescending tone. Each

environmental issue is explained precisely: the present crisis, the causes and effects.

The writers then move the focus to the individual actions that we can take. These are specific and range from the very simple act of buying alternate products to the more involved mission of engaging in political dialogue. *Our Earth, Ourselves* offers ways to alter daily habits and lead more environmentally conscious lives. Each chapter also includes a segment titled "People Making a Difference." These are stories of people who have gone beyond individual action to organize in their communities or workplaces. They are extremely varied—from Andy Lipkis, a modern day Johnny Appleseed, to Pat Bryant, who organized the "Housing Not Bombs" campaign.

Yet, the most impressive section is saved for last. After carefully moving the reader through each environmental issue and arming him with hope, *Our Earth, Ourselves* ends with a "Call to Action: Becoming An Environmental Activist." This section provides the tools for effective action; it offers the information necessary to go beyond individual action and into community involvement. Everything is neatly laid out. Among the next valuable topics are: organization, communication, goal setting, maintaining unity, explanations of government agencies and private industry resources. Environmental Action closes the volume with an "Environmental Directory" and a list of recommended readings.

Our Earth, Ourselves is truly a powerful tool—thoughtfully organized and rational. The writers remain somehow upbeat in the



midst of their work; they remain hopeful as they guide us through their understanding of the deplorable state of our environment. In their desire to call us to action, however, Environmental Action skims over the very real dangers activists face. We read little of the countless numbers who have lost community, jobs and even their lives because they dared to speak up.

Possibly this omission is because of the authors judging it futile to focus on these negatives. Those who took part in organizing this volume obviously felt they were on a mission. The Environmental Action team makes its motive very clear. "We must find a way to live in harmony with the resources of our planet. This not a question of alternate lifestyle. It's a matter of survival" (pg.14).

Our Earth, Ourselves by Ruth Caplan and the staff of Environmental Action, 340 pages, New York: Bantam Books, 1990. \$10.95.

Michelle is a Syracuse resident and volunteer for the Syracuse Peace Council.



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SNIPP cont'd from pg 13

added to the losers, as they, along with other disadvantaged Israelis, most likely will not see any loan money for jobs or housing anytime soon because, rather than the peace process, the resource-draining settlements are this Israeli government's myopic priority.

Thus, while we mourn the latest victims, we must condemn the cycle of violence which aids the rejectionists on all sides, empowering the extremists and *falsely* justifying the tragic perpetuation of violence. Security and justice will come only with a firm commitment to a peace process and the end of occupations, slow, awkward, and painful as that will be for all concerned.

*Rev. Donna E. Prickett
Lawrence Al-Hindi
Rev. Len Bjorkman
Brent Bleier*

The Syracuse Network for Israeli-Palestinian Peace (SNIPP) is a network of local organizations concerned with the Israeli-Palestinian conflict whose primary purpose is to facilitate the exchange of ideas and information between local groups and individuals involved in this issue and to make available to the public information and perspectives which are not often seen.

Unclassifieds

Ca esas Ido. La kato regardas muso. La muso regardas fromago. Teo esas sur tablo. Me drinkas la teo de la taso. Me sidas ye la tablo. Me skribas letro a amiko.

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Computer Typing, \$2.00 per page. Call Susan Ashley at 446-2429, 8 am to 6 pm.

We are moving. House available. Nice home, nice progressive neighborhood near Onondaga park. Three bedrooms plus converted porchroom for study or fourth bedroom. Owners willing to negotiate lease/buy arrangement or will hold coop mortgage. \$39,000. Interested? Call Jack 470-6816 (days), Cindy 472-6919 (days) or either evenings 428-0067.

Non-smoking housemate wanted to occupy a small room in a quiet, lovely, countrified home near Drumlins. 446-4914 (evenings); 475-9505 (days).

My seven-year-old loving Nubian goat (female) needs a good home soon. Call 682-8028 for information.

Walk for a Peaceful Future

An International, Nonviolent Walk Through Israel and the Occupied Territories

THE MONTH OF JUNE, 1992 marks the 25th anniversary of the "six-day" war. We wish to commemorate this event with a six-day Walk for a Peaceful Future in the Middle East through Israel and the Occupied Territories ending in Jerusalem.

The last twenty-five years have seen many breaches of peace, justice and freedom in the Middle East. Widespread violations of human rights, denial of basic political liberties and brutal suppression of opposition movements have afflicted many countries in the region. In addition, armed conflicts have erupted between them on several occasions. Continued tensions, together with a frightening regional arms race, raise fears for the future that concern us all.

We believe that the unresolved Israeli-Palestinian conflict stands at the center of many of these tensions, and that a just solution to this conflict—achieved through nonviolent means—is a prerequisite for true and lasting peace in the Middle East.

The continuation of the Occupation is a grave problem in itself. For Palestinians it means suppression of elementary political and human rights, sometimes in extreme forms. The Israeli people, too, have suffered from an Occupation regime which fosters violence and is de-humanizing for those who are called upon to enforce it.

We believe that a durable solution to the Israeli-Palestinian conflict has to be based on meeting the aspirations of both the Israeli and Palestinian people to self-determination, national independence, international recognition and security. We consider that the best assurance of genuine security and freedom lies in harmonious relations founded on mutual acceptance. We trust that such relations can be developed between Israelis, Palestinians and their neighbors.

We deplore all acts of violence and violations of human rights connected with this conflict, and we urge that they cease forthwith. We intend to affirm this demand on our way, by holding vigils outside prisons and other sites where such abuses have taken place. We are particularly in solidarity with all those—Israelis and Palestinians—who have lost their freedom or even their lives for defending the cause of peace and justice through nonviolent means.

We are fully committed to cordial and nonviolent behavior during the walk. We look with hope to the day when Jerusalem, our destination, will be once again the City of Peace.

A nonviolent walk is a simple but powerful form of collective action. It would be right to have high expectations about the Walk for a Peaceful Future in the Middle East.

Walking will not be our only activity. In fact, the walk is basically a "skeleton" around which various peace activities (such as the prison vigils) can be planned, in partnership with local organizations.

The walk, and the activities that will surround it, may also be seen as a means of supporting nonviolent responses to the Israeli-Palestinian conflict, as an effort to dialogue with the parties involved, as an expression of solidarity with the victims of violence on both sides, as an attempt to achieve a better understanding of the situation, or even simply as a personal meditation on the human consequences of violent confrontation. It is important for participants to reflect on what motivates them to participate in this project, and on what these—and possibly other—aspects of the walk mean.

With the possible exception of a few invited participants from low-income countries, *all participants have to be self-financed.* Sorry—this is the only way to make this project financially viable.

Anyone interested in participating on the Walk, or anyone who would like to contribute much needed funds and join the over one-hundred individuals and organizations world-wide already supporting this action, should contact one of the numbers below.

• *United States: Kathy Kelly tel: (312) 784-8065 fax: (312) 282-9033, 1460 West Carmen Avenue, Chicago, IL, 60640*

Mary Lou Pedersen tel: (312) 282-9547 4010 N. Keystone Ave., Chicago, IL 60641-2413

• *Canada: Howard Breen-Needham tel & fax: (604)-247-7464, RR 1, Site 1107, Gabriola Island British Columbia, Canada VOR IXO*



- taken from a mailing by Walk for a Peaceful Future in the Middle East.

where do we go from here

A talk delivered at the Peace and Justice Gathering at May Memorial

when you ask: where do we go from here?
who is the "we" that you see?
when you say "we": who do you see?
you don't have to tell me,
but you do need to speak to yourself
honestly.

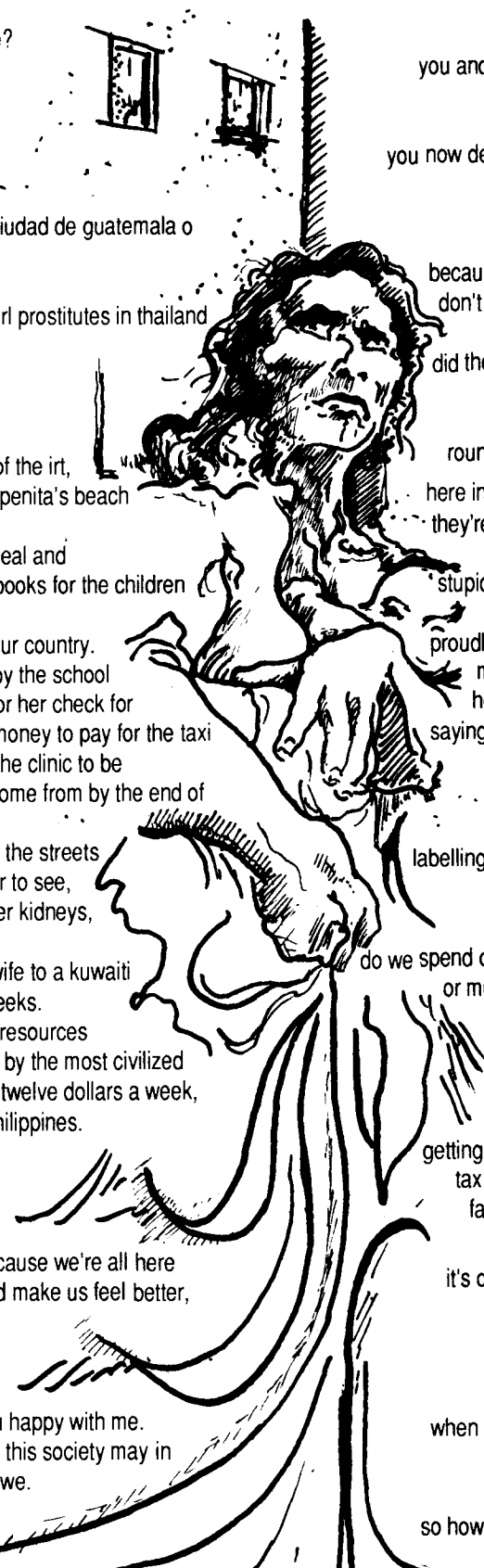
did you see the children in sao paulo in ciudad de guatemala o
mexico
living on the streets,
or the hundreds of thousands of young girl prostitutes in thailand
waiting for the next customer,
whose jetted in for some r&r
before flying his next sortie,
or the child sleeping next to her mother
in the fortysecond street subway station of the irt,
or lila's family who caretakes a home on penita's beach
receives twenty dollars a month
her children eat rice only for their main meal and
can no longer go to school because the books for the children
in nicaragua are no longer free
thanks to the government supported by our country.
or the syracuse mother who gets called by the school
to pick up her sick daughter has to wait for her check for
the montfi's food so she'll have enough money to pay for the taxi
to pick up her child and then take her to the clinic to be
seen, where will the money for the milk come from by the end of
next week?
or the child in brazil who is kidnapped off the streets
so his eyes can be used by a first worlder to see,
or the child in india whose parents sell her kidneys,
otherwise how would any of them eat
or the girlchild in egypt who's sold as a wife to a kuwaiti
oilslurper even if it is only for a couple weeks.
did i forget to mention the zairian whose resources
and labor have been stolen for a century by the most civilized
belgiques? or the salvadoran sewing for twelve dollars a week,
along with her sister in taiwan and the philippines.

so where do we go from here?
perhaps the better question is how?

how do we rise from where we feel
stuck and hopeless and very unclear because we're all here
wanting to do what will make it better and make us feel better,
if only we knew what that would mean.

what's better for we is the question
not what's better for me.

i know what i'm saying doesn't make you happy with me.
my comfort or what's defined as good by this society may in
fact not be what's best for the rest of the we.
so sorry.



some people who you'd always hoped would respect
you and understand where you're coming from might not quite
see it as you see
but despite that
you now decide to speak out and do it anyway no matter what the
consequences might be.

perhaps they'll start calling you communist or traitor or
whatever is your worst feared scream
because you say; what about the people who are iraqis? and
don't the libyans have a right to judge their own people or at
least go through the world court as they deem?
did the u.s. allow the vietnamese to judge those who on their
children the napalm released?
or can the chileans try kissinger for helping pinochet
round up tens of thousands in the bogata stadium in 1973?

here in syracuse do i dare speak of the panam 103? because
they're arabs does that mean we use some other measure of
fairness and equitability?

'stupid question' huh. obviously elana, it does, can't you see.
after all an american doctor on u. s. national radio said
proudly: yes i saw marks on the chest of the dead palestinian
man who died under interrogation in the israeli prison in
hebron, but no i won't call it a beating or torture because
saying the words "beating" or "torture" will cause controversy.

so how do we go from here?
without fear.

without fear of being labelled by them who do the
labelling because we know that if we speak loud and clear with
lots of information and how it really is people will hear.

to whom do we speak?
do we spend our time watering down what we mean so master walsh
or mr. young or moynihan or others up there in d.c. will hear
or grace us with ten minutes of their aide's ear.

again you and i may disagree.
but i say speak truth to the *people* the we,
the powers know the "truth" already. they know they're
getting all the money they know that lowering the capital gains
tax means more money just for their coterie, the top 1% (in
fact on the last decade it's meant \$92,000 more for those
bushees) they know.

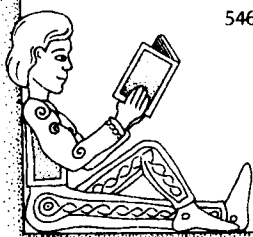
it's our job to uncover and share with the rest what's behind
the smoke screen of the u.s. so-called democracy.
you'll no longer get invited to *their* offices for the ten
minute once a year,

but what's the loss, for real.
when we speak clear enough for hundreds then thousands to
listen connect and come together as we
who then's going to do the asking to be seen?

so how do we learn what's real how do we include the subway

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and let it begin with you!”*

- Peace Song



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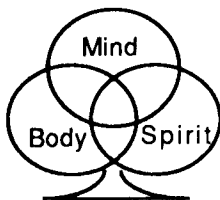
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GE cont'd from page 6

GE's NUCLEAR WEAPONS WORK: Damaging Health and Threatening Survival

•Health physicist Frank Bordell worked at KAPL for 20 years. In 1988, when he reported to GE his concerns about radiation exposure and inadequate reporting to the Dept. of Energy, GE ignored him. Bordell then contacted the D.O.E.'s Office of Inspector General - and was fired 6 weeks later.

•Jack Shannon, formerly Manager of Industrial Safety and Hygiene at the Knolls Kesseling Site, reported in November 1985 on severe safety problems, especially concerning asbestos and fire. He was demoted, harassed and put on "permanent disability." He has gone public with his story, and despite GE's attempts to discredit him, in June 1990 he was awarded the Cavallo Prize for Moral Courage in Business and Government.

In the name of "national security," GE has kept a tight lid on information about radiation and toxic contamination: no state or federal officials know the full extent of radioactive and toxic contamination at Knolls. While GE spends millions on public relations to foster an image of "bringing good things to life," the company withholds information about radiation and toxic contamination vital to victims, and potential victims and intimidates and fires employees who have dared to reveal GE's dreadful record. GE expects taxpayers to pay their multi-billion-dollar clean-up bills and to live and die uncompensated for devastating health problems caused by their contamination



reprinted from the INFACT Organizing Packet

The Syracuse Peace Council will be showing INFACT's video *Deadly Deception* on SPC-TV, channel 9 on Adelphia cable (Syracuse city cable), on Sunday, Apr. 19, and on Sunday, Apr. 26, at 8:00pm. *Deadly Deception* is an award winning video exposing the connections between GE, nuclear power and weapons, and health and the environmental. Anyone interested in hosting a house party/viewing for our readers outside the Adelphia viewing area should contact the SPC. Likewise, anyone outside the Adelphia area interested in seeing the video should contact the SPC. Let's see what we can get together...

Syracuse Cohousing Community

Cohousing is a new and old way of living on the earth. Cohousing operates on principles of common values for community that include clustered individual housing with a shared common house, land space, and other forms of sharing by all community residents. It is a pedestrian based, highly energy efficient, ecologically sensitive and increasingly self-sufficient community. We invite people of all ages, races, cultures and groups to join us in creating this unique cohousing community. We are meeting regularly at the Friends' Meeting House (821 Euclid). This building is wheelchair accessible. The next meetings are April 6 and April 21.

There will be a dinner at 5:30 pm, with an orientation starting at 5:50, meeting starts at 6:00 pm. For more information, call: 424-7930

* * *

Harriet Tubman Award

The Urban League of Onondaga County, Inc. is seeking nominees for its distinguished Harriet Tubman Award which has been given for the past 10 years. This year, the Tubman award will be presented at the Urban League's Annual Dinner on September 4, 1991.

The awards are given to businesses large and small—and to individuals—who have made outstanding contributions to the cause of racial equality in Central New York.

The deadline for nominees is May 11. Employers, individuals, and organizations who are interested in the award may obtain nomination information by calling Melanie Littlejohn at the Urban League, 472-6955.

* * *

Trip to Central America

Witness for Peace is in the process of assembling a delegation to travel to Central America in late August. Guatemala and/or Nicaragua are the countries which will most likely be the destination of a two-week trip.

Witness for Peace is a grassroots, faith-based movement committed to changing U.S. policy toward Central America through non-violent action. One possible focus of this trip would be the accompaniment of Guatemalan refugees who were forced to flee their country in the early 1980s. In this year of the quincentenary, there is a group of refugees that is planning to return to Guatemala.

Anyone who is interested in joining Witness for Peace in organizing, financially supporting, or actively participating in this delegation should please contact Ed Griffin-Nolan at 471-4953

* * *

Local Group Honoring Native American Heritage Holds Benefit

Friends Of the Original People of the Americas (FOOPA) is Cortland County's group celebrating the continuance of the Native American heritage in conjunction with the 500-year Columbus celebration.

On Saturday, April 11 from 7:30 to 10:00 pm FOOPA will hold a benefit at the Cobblestone Unitarian Church on the corner of Church and Elm St. in Cortland. Bring the whole family to an evening of song, storytelling and music featuring the Cortland Children's Peace Choir and singer/songwriter Colleen Kattau. Refreshments will be available. A \$3.00 donation will be accepted at the door - children admission is free. Proceeds will be used to purchase educational materials to be distributed to local libraries and schools.

Please call 607-842-6841 for more info or to become involved with FOOPA activities.

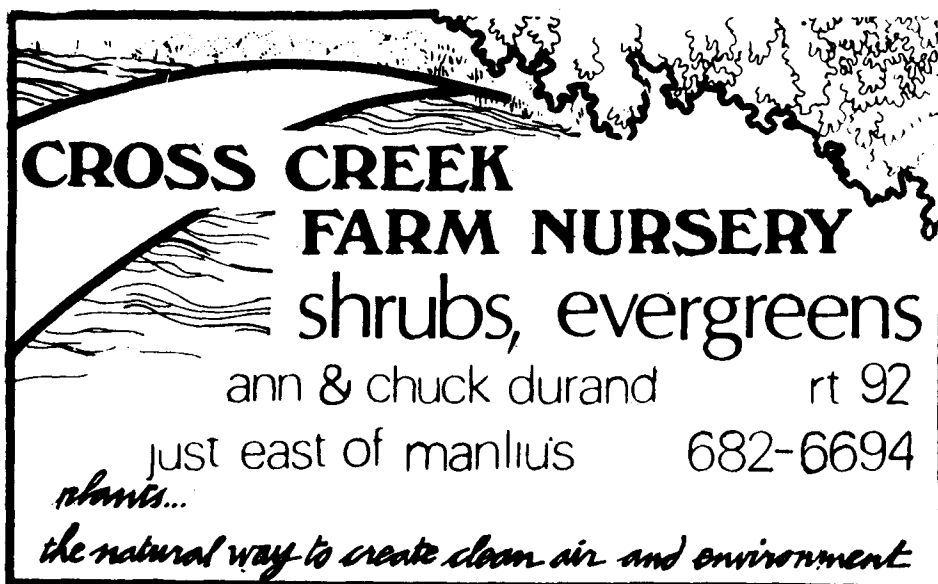
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Mother's Day Campaign

Make this May 10th more meaningful: Honor your mother ... a mother... a woman... with a MADRE card and a donation. Each card will have an actual photograph of an Iraqi woman and child, a quote and "In honor of you, this Mother's Day, a donation has been made in your name to provide food and medicine for people of Iraq."

In this year's Mother's Day Campaign, we remember those who are still suffering as a result of the Persian Gulf war. Syracuse MADRE is collecting donations for the "Civilian Casualty Fund." Organized by the Fellowship of Reconciliation, the "Civilian Casualty Fund" provides crucial humanitarian supplies, such as food and medicine, to Iraq. The Fund is calling for an immediate end to non-military sanctions against Iraq.

For further information, call Stacey at 425-7680, or make a contribution and order a card through MADRE, 316 Maple St., Syracuse, NY 13210.



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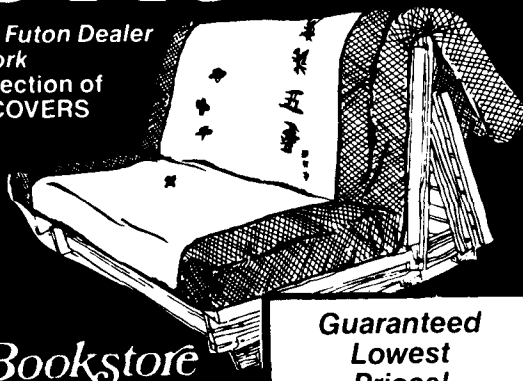
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April 1992

<p>5 March on Washington for Women's Reproductive Freedom, Washington DC. Info: Amy Bartell c/o Planned Parenthood 1120 E. Genesee St. 475-5569</p> <p>NOW National March and Activists Training Day (4/6). Sponsored by Nat'l Organization for Women. Washington DC. 202-331-0066 for info.</p>	<p>6 Every 3rd Monday Syracuse Real Food Coop Council meets. 5:30pm.</p> <p>Every Monday: ARISE Men's Group. 2-3:30. 472-3171 for place and info.</p> <p>Community Coffeehouse general membership mtg. 7pm. Call Bill for place 472-5478.</p>	<p>7 SANE/Freeze meeting. "SANE/FREEZE & the United Nations" w/Judy Lowe. May Memorial. 3800 E Genesee</p> <p>"Social & Political Struggle and Transformation Today and Tomorrow." Free course sponsored by Marxist Collective. 102 Hall of Languages, Syr. University. 8:30pm. Bob Nowlan 423-9736 Also on 4/14 & 4/21.</p>	<p>8 NOW CNY Chapter mtg at Marine Midland Bank, 360 S Warren, Syracuse. call 455-7866. 7pm.</p> <p>Interreligious Council for Peace in the Middle East dinner. Call Ron Young 443-2902 for time and place.</p>	<p>9 Every Thursday: Central America Vigil, Fed. bldg. 7:30pm</p> <p>Every Thursday: Arise women's support group. 10am-11:30am. Call 472-3172.</p> <p>Every Thursday: PNL committee meets at 924 Burnet Ave. New members always welcome. 472-5478. 7pm.</p>	<p>10 AIDS service provider group. 12:15-1:15pm. Bring lunch. 627 W Genesee St. 475-2430.</p> <p>4/10-4/12 Stop Nuclear Testing Rally & events. Las Vegas, NV. 707-826-2641 or SPC for brochure.</p>	<p>11 4th Groove Benefit. Event at 916 N. Salina St. 9pm. Call Bill 472-5478 for info.</p> <p>Long Live Palestine: Celebrating Ten Years of Activism. dinner & dance. Spons. by Capital District Cmte for Palestinian Rights, St. Patrick's Church, 283 Central Ave., Albany. 7pm. David 518-458-8001.</p>
<p>12 Potluck Dinner/General Meeting. New Environment Association. Friends Meeting House, 821 Euclid Ave. 6pm, 7pm</p> <p>Every Sunday: Volunteers needed to be servers for dinner at Unity/Kitchen. 5:30pm. Call Ann at 475-6761.</p>	<p>13 Women in Black Vigil at crms of Erie Blvd & E Genesee, DeWitt. 5:30pm.</p> <p>Orientation Meeting. People for Animal Rights. 475-0062 or 488-9338 for place and time.</p> <p>Talk on "Greening Politics" presentation by Syracuse Greens w/Howie Hawkins, Nat'l Green Party at Noble Room, Hendricks Chapel, SU 7:30pm</p>	<p>14 Amnesty International meeting at Mundy Branch Library, 1204 S. Geddes St. 7pm. 422-3890.</p> <p>Every Tues: Onondaga Greens meet at SW Comm. Center. 7pm.</p> <p>4/13-4/17 Walk to Nevada Nuclear Test Site. Spons. by the Lesbian Alliance. Las Vegas, NV. 707-826-2641</p>	<p>15 Local Tax Day Actions. Call SPC 472-5478.</p> <p>NAACP general mtg. 7pm. NAACP Office, 1125 S. Salina. 422-6933.</p> <p>"Let's Talk About Sex...So Everyone Understands" Women's Community Building, Ithaca. 9am-1pm. Spons. by Planned Parenthood. 607-273-1526 for info.</p>	<p>16 Every Thursday: AIDS Support Group for friends and family of people w/ AIDS. HIV-AIDS Task Force of CNY. 7pm. 627 W. Genesee St. 475-2430.</p> <p>1st & 3rd Thursdays: Gay & Lesbian Alliance meets at Trinity Parish House, 523 W Onondaga. 7:30pm.</p>	<p>17 4/17-4/26 Cuba Study Seminar: Environmentalists Exchange. Cuba. Global Exchange 415-255-7296.</p>	<p>18 Wormworks. Learn About Composting with Worms at Discovery Center, downtown Syracuse. 11am-3pm.</p> <p>Rainforest Lecture, "Studying Rainforest Species and Deforestation" at Discovery Center. 11am & 2pm.</p>
<p>19 "Deadly Deception" showing on SPC's People's 60 Minutes. Cooke Cable Ch. 7. 8pm. Also on 4/26.</p> <p>Every Sunday: Support group for former and current mental patients. Spons. by Alliance. At Plymouth Church. 3-5pm. Peggy Anne 475-4120.</p>	<p>20 Every Mon: ACT-UP mtg. 601 Allen St. (Women's INFO Center). 7:30pm. 425-0673.</p> <p>Every Mon: Lesbian & Gay Youth Support group. 6-8pm. 443-3598 for info.</p> <p>Every Mon: "Radical Radical" Broadcast on WNMA Cable Ch. 7. 2-5pm.</p>	<p>21 Syracuse Covenant Sanctuary mtg at May Memorial, 3800 E Genesee St. 7pm. Call Shirley 446-6099.</p> <p>Every Tuesday: Gay, Lesbian, Bisexual Student Assoc. social. 8:30pm-mid. 750 Ostrum Ave.</p> <p>Every Tues: Self-Help Economics Program at NAACP office. 1125 S. Salina St. 7pm. 422-6933.</p>	<p>22 Every Wed: Nonviolent Action Collective meets at Friends Mtg House, 821 Euclid Ave, 7:15pm</p>	<p>23 Film: Salt of the Earth - dramatizes a famous strike & its effect on the community. Urban League, 505 E Fayette St. 7pm. Free. Spons. by Truth in Peoples' History. 472-6955.</p> <p>Every Thursday: "Evening Arabesque" Arabic television w/ news & entertainment. 5:30pm. Cooke Cable Channel 7.</p>	<p>24 Vigil Against the Death Penalty at Columbus Circle, downtown Syracuse, noon. Pat 469-3788.</p> <p>4/24-4/26 10th Annual Socialist Scholars Conference. Spons. by War Resisters League, New York, NY. Call WRL 207-525-7774 for info.</p>	<p>25 Rainbow Coalition 27th C.D. mtg at Hopps Memorial Church, 1110 South State St, 10am, 472-4331.</p> <p>AIDS WALK - 10km pledge walk. 11:30am. Starts at the Galleries of Syracuse. Spons. by Syracuse Cares & AIDSyracuse.</p> <p>"Rally to Stop Nuclear Power" Regional NYS rally at Clinton Square, downtown Syracuse 1-3 pm. 472-5478.</p> <p>Slideshow "Crossing All Barriers" w/Crossing All Connections between environmentalism, feminism, animal rights. Plymouth Congregational Church. 7pm. Spons. by People for Animal Rights. Linda 475-0062.</p>
<p>26 Every Sunday: People's 60 Minutes. Cooke Cable Ch. 7. 8pm. Produced by Syracuse Peace Council.</p> <p>"Nicaragua Today: Facing the Challenge of a Changing Society" w/ Magda Enriquez, of the FSLN. 1st Unitarian Church, 220 S. Winton Rd., Rochester. Spons. by Metro-Act's Sister City Task Force. 7:30pm. 716-244-7191.</p>	<p>27 Every Mon: "At Home with a Poet" storytelling, poetry, myths. Cooke Cable Ch. 7. 10pm.</p> <p>Vigil for peace in the Middle East. Crms. of Erie and E. Genesee, DeWitt. 5pm. 479-5393 for info.</p>	<p>28 What Is To Be Done, 1992? Marxist Collective at SU, 102 Hall of Languages, Syracuse University 8:30-10:30pm. Free. Bob Nowlan 423-9736</p> <p>Presentation on Guatemala by Fr. Ted Sizem at Christ the King Retreat House, 500 Brookford Rd., Syracuse. 7-9pm. Call ahead if possible 446-2680.</p>	<p>29 Every Wed: Alliance membership meeting. All welcome. At ECOH, 2nd fl., crms of Westcott & Euclid. 2pm - call 475-4120 for info.</p> <p>Every Wed: Syracuse Community Choir rehearsal. At ECOH, corners of Westcott & Euclid. New members welcome. 7:30pm Call Karen 428-8724 for info.</p>	<p>30 4/30-5/2 Conference: EcoCommunities—Toward Global Sustainability. Cornell University, Ithaca. \$60. EcoJustice Project 607-255-9240 or 255-4225.</p> <p>Peace Newsletter Mailing Party at SPC, 924 Burnet Ave. With food! Help get the PNL out. 5-7:30pm. All welcome. 472-5478.</p>	<p>Other Events: 4/2: Doug George, former editor of Awake magazine, on current issues facing Native Americans. Frm 1916, Bird Library, SU. 4pm. Nancy 443-1654.</p> <p>5/2: "To Denali & Beyond: An Odyssey" Earth Day Celebration w/winner. Presentation by Ollie Clubb. Univ. Methodist Church, 6:30pm. Spons. by Sane/Freeze 478-7442 for info.</p>	<p>31 Every Sunday: People's 60 Minutes. Cooke Cable Ch. 7. 8pm. Produced by Syracuse Peace Council.</p> <p>"Nicaragua Today: Facing the Challenge of a Changing Society" w/ Magda Enriquez, of the FSLN. 1st Unitarian Church, 220 S. Winton Rd., Rochester. Spons. by Metro-Act's Sister City Task Force. 7:30pm. 716-244-7191.</p>

While America Sleeps

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"Video press releases," created by public-relations firms, are—along with a host of other contrivances—slipping into newscasts without notice.

FAKE NEWS



devoted segments last month to the fact that an emotional appeal in 1990 before a Congressional caucus hearing, supposedly by an anonymous Kuwaiti refugee girl called Nayirah, was, in fact, delivered by the daughter of Kuwait's ambassador to the U.S.



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MOVIE—Western
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Educate, Agitate, Organize

Peace Newsletter

Central New York's Voice for Peace and Social Justice May 1992 PNL 595



Mother's Day Proclamation of 1870

Julia Ward Howe



Arise, then women of this day!
Arise all women who have hearts,
Whether your baptism be that of
water or of tears!

Say firmly:

"We will not have questions decided
by irrelevant agencies,

Our husbands shall not come to us,
reeking of carnage,
for caresses and applause.

Our sons shall not be taken from us
to unlearn

all that we have been able to teach
them of charity, mercy and
patience.

We women of one country
will be too tender of those of another
country

to allow our sons to be trained to
injure theirs."

From the bosom of the devastated
earth a voice goes up with
our own, it says 'disarm' disarm!'



The Syracuse Peace Council

Collectives, Committees & Projects

New people are always welcome to join any of these activities. Contact the SPC office at 472-5478 or the person listed to find out what you can do.

SPC Staff Bill Mazza	The Front Room Bookstore Joe Carpenter
SPC Press Paul Pearce	Bookkeeper Duane Hardy

Organizational Maintenance

Brent Bleier

The Peace Newsletter

PNL Editorial Committee

Paul Pearce, Jim Foley, Karen Kerney, Andy Molloy, Peter Carney, Will Ravenscroft, Debra Lyn Negus, Bill Mazza, Bryan Duggan, Marie Margosian

SPC Projects

Syracuse Network for Israeli-Palestinian Peace Brent Bleier 479-5393	SPC-TV Paul Pearce, Frederic Noyes 472-5478
Plowshare Craftsair Margaret Williams 422-4201	

Volunteers

Marge Rusk, Duane Hardy, Susan Ashley, Chuck Durand, Marian Waelder, Phil Boyle, Pat Hoffman, Lorraine Piazza, Carl Mellor, Andrianna Natsoulas, Eric Rossman, Mike Ruffo, Kathy Barry, Paul LeBarge, Joseph, Brian Caufield, Sue Nuccio, Michelle Brisson

Statement of Purpose

The Syracuse Peace Council (SPC), founded in 1936, is an antiwar/social justice organization. It is community-based, autonomous and funded by the contributions of its supporters.

SPC educates, agitates and organizes for a world where war, violence and exploitation in any form will no longer exist. It challenges the existing unjust power relationships among nations, among people and between ourselves and the environment. As members, we work to replace inequality, hierarchy, domination and powerlessness with mutual respect, personal empowerment, cooperation and a sense of community.

Present social injustices cannot be understood in isolation from each other nor can they be overcome without recognizing their economic and militaristic roots. SPC stresses a strategy that makes these connections clear. We initiate and support activities that help build this sense of community and help tear down the walls of oppression. A fundamental basis for peace and justice is an economic system that places human need above monetary profit. We establish relationships among people based on cooperation rather than competition or the threat of destruction.

Our political values and personal lives shape and reflect each other. In both we are committed to nonviolent means of conflict resolution and to a process of decision-making that responds to the needs of us all.

Alliances, Coalitions & Contacts

ACT-UP 475-1544	Peace Brigades International
American Friends Service Committee 475-4822	Ed Kinane 478-4571
Alliance-Psychiatric System Survivors	P.E.A.C.E., Inc.
George Ebert 475-4120	Louis Clark 470-3300
Alternative Media Network	People Against the Death Penalty
Jim Dessauer 425-8806	Pat Bane 469-3788
Alternative Orange	People for Animal Rights
Blaine DeLancey 475-4898	Linda De Stefano 475-0062
Alternatives to Violence Project	Physicians for Social Responsibility
Andy Mager 607/842-6515	Rainbow Coalition 27th C.D. 475-0062
Amnesty International 422-3890	Alan Rosenthal 472-4331
ANZUS Plowshares 422-3181	Recycle First 471-2806
ARISE 472-3171	SANE/Freeze of CNY
Atlantic States Legal Foundation 475-1170	Diane Swords 478-7442
	Save the County 637-6066
	SEEDS 607/749-2818
Citizens Against Radioactive Dumping 607/7536271	Seneca Peace Council 568-2344
CNY ACLU	Service Employees Int'l
Marcy Waldauer 471-2821	Chris Binaxis 424-1750
CNY N.O.W. 652-3823	Sierra Club
Coalition for Choice 677-9758	Eileen Clinton 471-6069
Community Coffeehouse	Small Claims Court Action Center 443-1401
Aspen Olmstead 428-1743	Social Workers for Peace
ECOS 492-3478	Dick Mundy 445-0797
Educators Social Responsibility	Socialist Party
Mike Fixler 689-6658	Ron Ehrenreich 478-0793
Food Bank of CNY 458-1554	Spanish Action League
Forum for Fellow Travellers 423-0356	Sam Velasquez 471-3762
	Student African-Amer. Society 443-4633
Friends of the Filipino People	Syracuse Community Choir
John & Sally Brule 445-0698	Karen Mihalji 428-8724
Gay/Lesbian Alliance 422-5732	Syracuse Cooperative Federal Credit Union 471-1116
Gay/Lesbian/Bisexual Student Assoc. (SU) 443-3599	Syracuse Covenant Sanctuary
Greens/Green Party 471-8438	Shirley Novak 446-6099
Griffiss Peace Community	Syracuse Cultural Workers
Carrie & Tom 315/337-5265	Dik Cool 474-1132
Hotel Employees 150 437-0373	Syracuse N.O.W. 472-3294
Jail Ministry 424-1877	Syracuse Real Food Coop
Lesbian/Gay Youth 443-3599	472-1385
Marxist Collective (SU) 423-9736	Syracuse Solidarity 423-9736
Native American Cultural Awareness Cmte 476-8993	Syracuse United Neighbors
NAACP	Rich Puchalski 476-7475
Van Robinson 422-6933	Truth in People's History
Natural Organic Farmers Assoc.	Leon Modeste 472-6955
Ammie Chickering 365-2299	University Democrats
New Environ. Assoc. 446-4734	Syracuse University 443-0958
New Jewish Agenda	Urban League
Paul Weichselbaum 478-1592	Leon Modeste 472-6955
Nonviolent Action Collective	Veterans For Peace
Frederic Noyes 437-9579	Bill Cross 474-3762
North American Indian Club	Westcott Nation Music Assoc.
Ginny Doctor 476-7425	Lee Spinks 428-8821
NYPIRG 476-8381	Women's Center (SU) 443-4268
Onon. Audobon 457-7731	Women's Health Outreach 425-3653
Open Hand Theatre	Women's INFO Center
Geoff Navias 476-0466	Diane Vance 478-4636
Pax Christi	
Frank Woolever 446-1693	

(If you do not see your group listed, please call SPC and we will add it to the list.)

Syracuse Peace Council 924 Burnet Ave. Syracuse, N.Y. 13203 (315) 472-5478

In This Issue

Just a little difficulty getting this one out (see SPC Page), but here goes...

Will Ravenscroft takes you on a preview of the controversial Rio conference in "Myth, Magic and Myopia" while Win Skeele describes the controversies here at home.

Meanwhile the right-wing myth of the "PC Revolution" on American campuses is addressed by Leslie Gonzalez.

The second installation of Howie Hawkin's radical tax reform shows up in this Month's "Cooperative Economics." Then we leave the States once again to try and understand a couple thousand years-or-so of Kurdish oppression through contemporary Kurdish songs. But don't fret about little things like Turkey being the number two recipient of U.S. monies...

On top of all this we have an update from the Knolls Atomic Project, keepin' an eye on the Knolls Lab made famous by the award winning Deadly Deception, an update on the status of James Bay and a review of a collection of essays by bell hooks.

Hope it was worth the wait...

PNL Distributors

Linda DeStefano, Yvonne, Joy Meeker, Jim Foley, Pat Hoffman, Elinor Cramer, Chuck Durand, Rich Zalewski, Christian Siebott, Tommy Scott, Fredrick Noyes, Peter Carney, Will Ravenscroft, Deirdre Laughland, Deb Douthit

Mailing Party Helpers

Well, OK, along with loosing this month's newsletter to the computer I also seemed to have misplaced the list of last month's mailing party helpers, I mean I had it when I filled out the alternative co-op credit thing but between then and now I must have misplaced it but if you could see the condition of the office this week...Anyway, I would hate to put in a partial list 'cause we had about a zillion stuffers last month which means about two zillion helpers at two per stuffer plus those faithful folks who just came along for the party so I know I would miss somebody if I tried to do it from memory and you were all so wonderful so... Thanks! Hey, you know who you are...

May Issue Deadlines

Articles	May 16
Ads	May 16
Calendar Items	May 16

Cover Design by Paul Pearce

Peace Newsletter

May 1992
PNL 595

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About the cover: MOTHER'S DAY PROCLAMATION OF 1870

Arise, then women of this day!

Arise all women who have hearts,

Whether your baptism be that of water or of tears!

Say firmly:

"We will not have questions decided by irrelevant agencies,

Our husbands shall not come to us, reeking of carnage,
for caresses and applause.

Our sons shall not be taken from us to unlearn

all that we have been able to teach them of charity, mercy and patience.

We women of one country

to allow our sons to be trained to injure theirs."

From the bosom of the devastated earth a voice foes up with our own, it says 'disarm, disarm!'

The sword of murder is not the balance of justice.

Blood does not wipe out dishonor

Nor violence indicate possession.

As men have often forsaken the plow and the anvil at the summons of war,

Let women now leave all that may be left of home

for a great and earnest day of counsel.

Let them meet first, as women, to bewail and commemorate the dead

Let them then solemnly take counsel with each other as the means

whereby the great human family can live in peace,

each bearing after his own time the sacred impress, not of Caesar,

But of God.

In the name of womanhood and humanity, I earnestly ask

that a general congress of women without limit of nationality,

be appointed and held at some place deemed most convenient

and at the earliest period consistent with its objects,

to promote the alliance of the different nationalities,

the amicable settlement of international questions,

the great and general interests of peace

Letters

To the Editor:

Today I sat down to begin deciding how to give away \$664. I felt warm to be able to give my money to support valuable projects in my community, nationally and internationally. Programs for battered women, food for the hungry, housing for people in need, the Alternatives to Violence Project, environmental protection, education for peace and medical aid to victims of war will benefit. It would be wonderful if everyone could use their money to support the things they believe in.

Unfortunately, that isn't true for most people. People pay taxes which seem quite high (though they really aren't when compared with many other industrialized nations). And what do we get back for all this money? Despite the end of the Cold War,

54% of what is paid in Federal Income Tax this year will support current and past military spending.

The "peace dividend" has disappeared, with President Bush saying that, "Peace is enough of a dividend." I don't believe this, and I don't think that unemployed auto workers, people without health insurance, the homeless or many others agree with him either. His proposal to cut military spending by \$50 billion over six years is meaningless when we recall that this follows 12 years of tremendous increase in military spending. The military budget must be cut drastically — given the changes in the world political/military situation, an immediate 50% reduction is reasonable.

Unfortunately, our "democratic" political process doesn't seem to provide us with candidates willing to truly challenge the stan-

dard political thinking. That leaves it up to ordinary people like you and I to look inside ourselves and decide what we need to do to make the world a more peaceful and just place. Since I refuse to obey my government's orders to pick up a gun and go kill people, it seems only consistent that I refuse to give them the money to do it.

The many problems of our world often seem overwhelming. And as individuals, or small groups, we are told in many ways that our opinions and antics don't matter. Yet, I know in my heart that we can create a more just and peaceful world. Redirecting the money I owe in federal taxes to support worthwhile social projects is one small step towards creating the world now.

Sincerely,
Andy Mager
Truxton, NY

To the Editor:

My late, great friend Lillian Reiner used to wear a large plastic button attached to her sweater. The button bore the message "Women's Place Is In The House! (And In The Senate!)" I could not agree more enthusiastically.

Women are the majority of Americans — 51%. They are grotesquely underrepresented in Congress. Of 435 members of the House of Representatives, 29 are women. Of 100 Senators, only two are women.

Today the rights of American women are under attack. The scale and intensity of the attacks is unprecedented.

Let's look at the record.

President Bush has announced his support of the anti-abortionists, and thus gave aid and comfort to the wolf-packs who call themselves "Lambs of Jesus" and "Operation Rescue." The Supreme Court is likely to overturn *Roe vs. Wade*, the decision which made abortion legal.

Senator Alfonse D' Amato voted to confirm Judge Clarence Thomas as an associate justice of the U.S. Supreme Court. To me, this was a vote for S-1197, a bill to ban for one year the mention of abortion by the staffs of federally-funded family planning clinics.

27th Congressional District Representative James T. Walsh voted against the Family Medical Leave Act, which would have allowed women 12 weeks of unpaid

leave from their jobs after childbirth. Alone among Central New York Congresspeople, Mr. Walsh also voted against lifting the "gag rule" which prevents the staffs of family planning clinics funded by the U. S. government from discussing abortion as an option for their clients.

In other sidelights on women's deteriorating status in the United States, a study has revealed the existence of a "Glass Ceiling" which prevents women from getting the higher management jobs. Another study showed that from kindergarten, boys tended to be encouraged to excel in school, while girls were often neglected. In addition, it was found that girls are steered toward studies which are unlikely to equip them for leadership or management jobs.

Working women routinely receive 61% of the pay scale earned by men doing the same job.

In some areas things are getting worse. More than half of all injuries sustained by women in the United States are the result of domestic violence, which is increasing as the recession fuels frustration. And in our schools, the number of cases of sexual harassment of

girls, and assaults upon girls, is rising.

I'm checking out Liz Holtzman and Geraldine Ferraro to see which one I want to replace Senator Alfonse D' Amato. And I hope and pray that New York State Senator Nancy Lorraine Hoffman, who has the guts, the vision, the integrity and the political know-how that I wish were typical of all politicians, will challenge Congressperson James T. Walsh to represent the 27th Congressional District.

My fellow men, I am not being altruistic. If attacks on women's rights are successful, attacks on men's rights are sure to follow. Join with me in the fight to put more women — our best and strongest allies in protecting democracy — into the U.S. Senate and House of Representatives!

Angus MacDonald
Syracuse, NY

I've got the cure for
YOUR... *Hair a noia*

MICHAEL DESALVO
(315) 479-8255

906 Park Avenue
Syracuse, NY 13204

SYRACUSE PEACE COUNCIL PAGE

Did you miss us?

For all the computer detractors out there, we suffered a technological mishap and lost the Newsletter to an electronic boo-boo. To all the computer-heads out there, no; we didn't have a backup, but we do now. For those of you *actually* in sympathy for all the folks whose much appreciated volunteer time was lost to a flick of a switch; I'm sorry we're late. Thanks for the support!

SNIPP

We (the Syracuse Network for Israeli-Palestinian Peace) are in the process of attempting to facilitate/coordinate the beginning of a regular monthly Middle East Peace Vigil which would primarily focus on the Arab-Israeli-Palestinian conflicts, but might also include a call for the end of non-military material sanctions against Iraq and opposition to the present actions against Libya. For further information, please contact SNIPP, call Brent Blair at 479-5393.

Call 'em as you see 'em

The Syracuse Newspapers seem to have "slipped" in the last couple of weeks. First the Post Standard came through with an editorial (4/21/92) suggesting all NYS townships follow the lead of Greene, NY by billing the State Legislature for the interest on the money Greene had to borrow while waiting for the state budget to be resolved. Not only that, but they suggested that it is the individual legislators that should receive the bills (Greene's was around \$11,000) to hold them each accountable. Basically our friends

at the Post were calling for state-wide civil disobedience by entire townships. The kind of thing that might actually create grassroots control of our financial resources.

Not to be out radicated, the Herald American followed quickly with an editorial condemning the death penalty. The folks at the Herald said the death penalty "lowers us all to the level of the criminals we kill" and questions our system of justice.

To me, a glimmer of structural analysis from our press is worth a little positive reinforcement. I guess this show of editorial concern could be the dreaded "PC mind control" lauded so often by the right; or perhaps someday questioning the obvious ills of our culture won't be the radical exception to the norm.

If you mention something enough times...

You may be tired of reading about this, but it is a good project, and it deserves a little help, so...

The Community Coffeehouse will be a collectively operated and cooperatively owned business organized to the benefit of the community. The Coffee House will provide a space for the bringing together diverse peoples and resources in projects and activities oriented towards meeting unfulfilled community needs.

Because the Coffeehouse is a cooperative venture, the most basic level of involvement is membership. Members define policy

and decide the general characteristics of the Coffee House at the General Membership Meetings. These meetings currently occur on the second Monday of every month.

To become more involved with the Coffeehouse, please call Lynne or Aspen at 428-1743.

Earth daze

For the cynical few I'm going to pursue a brief lamentation of Earth Day '92. It rained. I don't think rain itself is a problem, rain is a pretty "Earth" thing. I mean it's problematic enough that our culture reserves more holiday time for wars than for the earth, but then to have people not show 'cause of a little rain...It's no wonder there was so little to celebrate.

To the organizer's credit, they did refuse GE's request to sponsor Earth Day. For my money (sic), there's been far too much "greening" of vile corporations recently. If you think I'm taking my life a bit too seriously, Earth Day '92, Binghamton, was proudly presented by our freinds at IBM. 'Nuff said.

Long live The King

And speaking of our friends at GE, SPC-TV is showing INFACT's *Deadly Deception* video on Sunday nights, 7pm, channel 7, Syracuse cable (Adelphia). Also running is a half-hour video of the Syracuse rally in reaction to the Rodney King verdict-of-utternonsense. Powerful stuff. Copies of both the rally and of *Deadly Deception* are available (to lend) at the SPC Library, 924 Burnet Ave.



In Peace,
Bill



- Efficient
- Experienced
- Professional




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Preventive Maintenance


525 Beattie St.
Syracuse, NY 13224
445-9232

Many thanks to Clean Gutters
& Downspouts
for checking & cleaning
SPC's gutters



The Syracuse Peace Council



924 Burnet Ave., Syracuse, NY, 13203 (315)472-5478

- YES! I want to pledge \$_____ a month, or \$_____ a quarter to the Syracuse Peace Council.
- YES! I want to contribute \$100, \$50, \$25, \$_____ Other, to the Syracuse Peace Council
- YES! I want to subscribe to the Peace Newsletter for \$12 annually
- YES! I support the SPC Statement of Purpose and consider myself a member
- YES! I want to volunteer at the Syracuse Peace Council _____

NAME _____

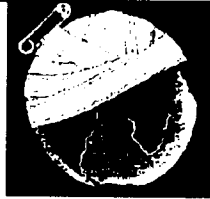
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Myth, Magic and Myopia

The Road To Rio



Will Ravenscroft

The hype and fanfare are being set in motion, but this is not a re-release of the movie starring Bob Hope and Bing Crosby. Rather it is UNCED, the two week "Earth Summit" scheduled for June in Brazil. UNCED can be seen as heralding a new stage for the ecology movement; its globalization. What was primarily a conservation movement up until the late sixties was politicized in the seventies with the successes of the Green Parties in Europe and while U.S. conservation groups grew in size and influence moving to Washington D.C. to set up offices, hire lobbyists, and computerize their mailing lists. For better or worse this has created several elite NGOs; the beltway bandits with big budgets and global ambitions.

History

The UNEP was created in 1972 by the first world environmental conference, the Stockholm Conference on the Human Environment. Maurice Strong, a Canadian business man, led the Stockholm Conference. He became the first head of the Nairobi based UNEP, and is now Secretary-General of UNCED. His term at the UNEP expired in 1975 and since then the UNEP has gained a reputation as being anti-first-world (see stakes below).

Overt Agenda

Originally planned as a formal session at which diplomats signed documents prepared by the Prepcomm, UNCED will probably be a working session due to the tremendous number of issues yet to be resolved. Two documents and two treaties are being prepared:

• **The Earth Charter** - industrialized nations want a short "new age" statement about shared principles. Developing nations want a tougher list of rights and obligations which holds developed nations responsible for unsustainable patterns of production and consumption including liability and compensation clauses.

• **Agenda 21** - a 29 point voluntary action plan for the 21st century. Although 2,000 pages long, much of it is in brackets (meaning that those parts have not been agreed upon). The agenda might be adopted brackets and all by the convention; which implies that every country can interpret the agreement the way they wish.

• **Treaty on Biological Diversity** - likely to be accepted but still being debated.

• **Treaty on Global Warming** - the result of the IPCC in which politicians and scientists joined in an effort to forge a program to slow or reverse global warming. Europeans have agreed to limit their emissions to 1990 levels by the year 2000 but due to U.S. opposition (George Bush, the environmental president) its wide acceptance is doubtful. UNCED occurs before the next US election so Bush is hoping for some good press to result if he does go to Rio.

Hidden Agenda

One of the main divisions among the UNCED planners is the north/south (more developed versus less developed) split in goals and philosophy. The north agenda is one of saving the environment and more concerned with counteracting the side effects of industrial development. This agenda has many aspects of new age logic which holds that once global awareness of a problem is achieved the problem is solved, ie: Awareness = Solution. This philosophy also goes by the name of "fuzzy thinking."

A corollary to this theory is the use of micro-cures for macro-causes. The TV series "Race to Save the Planet" is a good example of this type of logic. First a global problem is presented (for instance—not enough energy) and then a human interest oriented story follows about a small project that is working to mitigate that problem (a village in India

that is collecting and digesting manure to produce methane).

I support grassroots efforts and believe that greater local autonomy and self-sufficiency are very important step toward reversing the problems caused by global industrialization with its phenomenal use of and dependence on fossil fuels. This is a basic tenet of the Green party platform. But, we must be aware of the true scope of the problem, that there are several orders of magnitude difference between many of today's environmental problems and the solutions that are being offered. The most obvious means of bridging this gap is a reduction of the world's population by several fold. It is very possible that we either reduce the world's population or else the population is reduced without our assistance.

The phrase sustainable development is another example of the lack of intellectual content of new age thinking. Wielding this term new age leaders hope to appear as "Earth stewards" while maintaining business as usual (i.e. not significantly threatening the wealth of their constituencies). It is a nice term but no one has come close to defining the harsh realities of what real sustainability means. Thus the new age approach favors UNCED as a public relations event, a global consciousness raising event and a celebration of our environmental awareness.

The southern agenda has more emphasis on economics: on when do they get their share of the wealth, how can they achieve developed status, and what to do about debt. The term eco-terrorism implies that if the less developed countries don't get a share of the wealth they will continue their present policies of environmental destruction for economic gain. This agenda argues for "improving" development by making it more equitable and just (two terms that are very hard to define). It argues for trading the north's "environmental debt" for the south's economic debt. Thus the south is providing the content for the UNCED negotiating process, the issues that are being debated.

Due to these hidden agendas, the most basic issues, population control, nuclear power,

Rio Con't on pg. 21

DICTIONARY - your indispensable score card to world class environmental action.

ELCI	Environmental Liaison Committee International
GATT	General Agreement on Tariffs and Trade
Group of 77	128 developing countries
IPCC	Intergovernmental Panel on Climate Change
NGO	Non-Governmental Organization
Prepcomm	Preparatory Committee
UNEP	United Nations Environment Program
UNCED	U.N. Conference on Environment and Development

Tiers Of Repression

A Cultural Commentary

Win Skeelee

The center of the front page of the Post-Standard on New Year's Day was ablaze in color with a picture of "about 7000" flag raising demonstrators at the Federal Building last January. This picture, with its distortion of numbers, together with the remembrance of the ugly Rodney King video re-focused my thoughts on the external violence that exists in our society. I was forced to continually examine the causes behind the symptoms of our violent culture after receiving a phone call at 2:30 a.m., three years ago, from Los Angeles County. My son-in-law was shot at point-blank range without warning during the theft of his car, the assault leaving him a paraplegic.

The symptoms of violence are seen in the individuals and stories that soil the front pages and screens, and callus our minds and spirits with their repetitive horrors. But behind the headlines and less obvious is a pattern of death and genocide disguised as big business, that involves a long chain of individuals or "respectable citizens". The three subsets of officers that participated in the Los Angeles Police Department beating of Rodney King last March are a good parallel of the dimension of violence in our culture past and present. The few doing the beating represent the pressures and frustrations that society has put on law enforcers all over the country, for the incident was not an aberration. An overclass is using the police as an instrument of control. The underclass are spilling out of control and becoming more vocal and visible in their discontent. There are very strong forces, perhaps the most powerful ever, working against poor people globally, nationally, and locally. The need for fundamental social changes escalates in tandem with increase of social inequity and decay, and deep economic decline. One out of four children in the U.S. is born into poverty, 35 million citizens are without health care, and we have the highest rates, of murder, rape and incarceration of any country. At

current rates one-half of our population will be in prison by the year 2050.

In 1990 the average household in Onondaga County paid \$3,238 in federal income taxes. A little over 50% went to the military and a little under 3% went to education. In 1990, Onondaga County provided \$1.14 billion in taxes to the Pentagon, 43% more than in 1980. Meanwhile, in the last decade the return of monies by the federal government for mass transit, housing, health care, etc. has been cut 81%. Education is failing because we do not want children to be well educated, to become thoughtful and insightful enough to abhor and expose violence in their homes, their communities, their world. We do not want it enough to change our values and priorities. Education is by example: the practice and tolerance of racism is education; the difference in the way our legal system prosecutes and punishes the crimes of the wealthy and powerful, and the crimes of the poor, is education; support and applause for a "good war" is education. Our criminals are getting younger and younger. Our culture encourages us to withdraw and escape and not to think about these issues. We raise our children in a culture saturated with violence and then wonder why individuals, groups and nations choose fists, guns, bombs and missiles from a distance to settle their differences. We put police in regular peril by not debating, and then taking action on the base issues. Theirs is a tough and dangerous job, to keep the war zones under control while others build fortresses!

Another subset of officers were "cheerleading" the first group. "About 7000" were present at the Federal Building, according to the caption. I was present and I have become very familiar with the plaza over the years. The next day I measured it and estimated closer to 2500 were present, which agrees with other media estimates. "About 7000"? Three times as many? Who is trying to impress whom? The same day, January 26, 1991, in Washington, D.C. demonstrators gathered to protest the Gulf War. The media announced 75,000 marched in protest. But the account of Washington police and Central N.Y. participants agreed on estimates of 125,000 to 150,000. Who is trying to unimpress whom? NBC News President



Michael Gartner, the first mainstream news executive to name the woman in the William Kennedy Smith case said: "You try to give viewers as many facts as you can and let them make up their minds". But back in April, when Jon Alpert, an NBC news stringer for 12 years, returned from Iraq with dramatic footage of devastated civilian areas, Gartner ordered the footage not to be aired and got rid of Alpert. For whom does Gartner cheerlead? Joyce Maynard, the columnist, wrote a piece during the Gulf War on why she was not hanging a yellow ribbon. In a later column, she wrote of receiving 50-to-1 support for her views. She ended with: "Celebrations that fail to acknowledge the catastrophe those troops are leaving behind are more than unseemly. They trivialize a human tragedy of almost inconceivable proportions. If we fail to recognize the magnitude of any loss of life other than American life, then we teach our children a form of racism". To this day there is yet to be seen in the mainstream media an account of the U.S. military's responsibility for the mass graves being uncovered in Panama, graves dug and filled to cover up the full extent of the loss of civilian life during the recent invasion of Panama. We the people in the bleachers of society, to whose cheerleader do we respond?

The third subset of officers, the majority, stood by. The great crimes and violent acts of history are committed with the cooperative or passive consent of the citizens of communities or countries. Our TV screens are filled with the evils of crime and varieties of abuse by individuals. But we do not see or hear Phil or Oprah or anyone else talk about the great evils: mass slaughters of the innocent, exploitations of whole social classes,

Cultural Teirs cont'd on Pg. 21

HISPANICS:

Leslie Gonzalez

A S A FRESHMAN entering Oswego, I was both blind and ignorant of my own educational needs. I thought faculty and administrators knew what was best for me based on their position. However, I encountered a few who were directed by their personal and provincial concept of diversity, associating Hispanics with negative stigmas. In one class, I was graded on the basis of my last name, Gonzalez—a name which brought the association of illiteracy—and was given a “D” grade. When I approached the professor about his choice of grade, my paper was not the topic of discussion. The professor’s first words and primary focus was, “I notice your last name is Gonzalez...”

In a predominantly white education institution, I have often experienced barriers that others create for me as a result of their own limited perception of the varying realities which exist in this world. On another occasion I handed a piece of comedy I had written to a student to critique in an editing workshop. Prior to giving my paper to a student to critique, the paper had gone through a series of editing processes, a precaution I take with all of my papers. I found, however, that I was being critiqued, not my work. My professor and the student editor said they had enjoyed reading my comedy very much. However, on the critique page, the student editor’s comment read as follows: “This was a great story. My native tongue is English, and I still have difficulty in writing comedy.” I had written some lines in Spanish or “Spanglish.”

At first I was angry but I thought to myself, “what do I expect? Come on, my last name is Gonzalez.” On seeing my last name, this particular student defined me with stereotypes which are highlighted, even sensationalized, as being characteristics of an Hispanic. Some stereotypes include: poverty, laziness, incompetence, and, of course, the assumed language barrier created by one’s native tongue. I will write as I see fit; I am not lazy, poor, nor do I consider myself incompetent. I am a second generation Puerto Rican who is unable to articulate the native lan-

guage of my parents. In other words, I can neither speak nor write Spanish fluently.

As an Hispanic student in the Writing Arts major, I recognize the need for cultural sensitivity among professional staff. Everything I write is a part of me.

Until now, I never really realized how much of me there was. Because of a few experiences here in Oswego, I have begun to realize more and more.

On one occasion, I handed in a draft of a play written in English. The

professor’s commentary conveyed what little awareness he has of the diverse life that surrounds him.

An assumed language barrier is often the result of a lack of cultural sensitivity. Even if it would require resorting to a dictionary, the professor should have taken the initiative to remove a veil that separated himself from me, his student. As a result of an individual’s unwillingness to grow, through exploration of the unknown, cultural diversity within the classroom

is shunned. When this type of resistance is perpetuated by individuals who are revered as providers of knowledge through education, this is a misfortune for those who are receiving an education.

However, it is not only the “others” that create a problem. The fight for one’s place and identity within a heritage takes place on all fronts. As a person of Spanish descent, one is confronted with many dilemmas, some of which can only be resolved on a personal level. One issue is the crisis we face when questioned about the ethnic category with which to identify: Latin or Hispanic. These ethnic terms can be explained and interpreted using varying ideological concepts to differentiate their proper usage. For instance, there are those who define Hispanics as persons who belong to the “minority” heritage of Spanish descent: Puerto Ricans, Dominicans, and Mexicans. The usage of “Hispanic” to generalize the identity of individuals of various Spanish ethnic groups can result in one being labeled as a racist. Cathy Martin, a Writing Specialist at SUNY Oswego recalls that on one occasion, a public speaker generalized the identity of all Spanish speaking individuals as Hispanics. The speaker was confronted by a student who accused her of being racist. Then the student stated her personal interpretation of the use Hispanic—“I’m not from Spain, therefore I am not

Hispanic, I am Latino.” On the other hand, the word Latino was originally used to identify the third world countries of South America inclusive of Mexico. Now some people use the term Latino to identify all Spanish speaking groups—those in Central America, South America, the Dominican Republic and Puerto Rico. “Latino” and “Hispanic” have been defined and redefined so their synonymous usage flares controversy.

My parents are a cautious source of my pride and dignity as a woman—an Hispanic woman. However, there are many outsiders who attempt continuously to strip me of this pride. In the past,

I’ve visited Puerto Rico—the birthplace of my mother, my grandparents, and their parents—and was referred to as “la gringa” or reminded “Si no nacio aqui, tu no eres te aqui, tu eres gringa.” (“If you were not born here, you are not from here, you are white.”) There are others who insist when I identify as an

HIDDEN?

INVISIBLE?

Hispanic, instead of a Latina, I am doing myself an injustice. “Where does it end?” I struggle constantly to find a place, a heritage, an identity that is not yours, not mine but ours. Until the path to unity is found and followed, our separateness allows us to be continually ignored within the American education system.

Although American education claims to create equality by using such terms as melting pot, the Hispanic culture has been alienated. An important part of education is the end result—learning about oneself in relation to the world in which one exists. However, this opportunity is either limited or not provided at all within the curriculum for Hispanics. There has been an effort to increase the population of Hispanic/Latino students in Higher Education but effort must also be placed on creating an education that will fulfill their needs. The absence of a multicultural perspective within education forces Hispanics to deny themselves and causes others to remain ignorant of them. Further, it denies Hispanics the opportunity for acceptance within a system which uses education as a tool to define accepted ideologies, beliefs and traditions.

The educational experiences offered in the classroom are incomplete. Education should serve to provide a well-rounded understanding of the social structure in which a

student exists. This cannot be done by avoiding the discussion of social prejudices which are part of every person's life. In all respects, there is a need to include the diverse cultural realities which have been ignored and continue to be ignored. Education ranging from kindergarten to graduate school has overlooked the need to provide a multicultural dimension within the classroom. Exposing students to a multicultural perspective is necessary on every level because this reflects the true nature of the society in which we all live.

Oswego College has a very distinctive reputation. It is recognized as a prestigious institution with a well-recognized and honorable history. In fact, the quality of education had been compared to an Ivy League college. An institute's educational quality is of great importance to those who share in the belief that their education facilitates society in the development of potential leaders. The college community should be a reflection of society and allow students to experience issues and concerns which effect the lives of others. Oswego College, as a microcosm of society, nurtures potential leaders to achieve and succeed in the pursuit of their personal goals. There are, however, many students who will not be sensitive to or aware of our multicultural society because Oswego merely reinforces the limited world view they brought with them to college.

The educational system is experiencing a wave of change resulting from an increased population of students who have started to question the status quo. Oswego students are an example of this new wave toward student empowerment, a trend that is prevailing on campuses statewide. The idea of student empowerment is unfortunately not encouraged by all faculty, staff, and educators. They ask, "What does a student know?" My experiences have convinced me that those who ask this question are afraid of changes, changes which may convey that their knowledge and ideologies are very limited in scope. Many educators have been trained under the traditional system, a system that only fulfilled the needs of a specific population of students. Student individual needs on a multicultural dimension have not been considered, an error which can only be remedied through education.

The following is a quote from SUNYCO 1988-1989 FACTBOOK: The college provides the base for a liberal education which cultivates intellectual power, the spirit of inquiry, broadmindedness, aesthetic sensitivity, curiosity, discrimination, a capacity

for joy, an understanding of the interaction between the individual and the world at large, and a love of excellence.

This is a goal educational institutions all over the world strive towards: to achieve a standard of excellence. As I sit and view this

OR IGNORED?

quote, I realize the words express an ideal that has yet to be truly achieved by any institute which does not encourage a multicultural perspective within its curriculum structure. The development of such a perspective requires answering the following questions:

- How does one create intellectual power while ignoring cultural diversity?
- How is it possible to develop broadmindedness, aesthetic, sensitivity, curiosity, and discrimination, while ignoring the multicultural reality of our world?
- For Hispanics in a predominately white educational institute, where does the capacity for joy evolve if they must close their eyes to their desires to learn about their own heritage, and share that knowledge with others?

Higher Education throughout New York State has taken the initiative to recognize the need for a multicultural dimension. At an Albany conference held in February 21-23, 1990, sponsored by the State University of New York Office of Minority Access and Retention, information was distributed to discuss issues of diversity on NYS campuses. This document provided insight about curricular changes created to add a multicultural aspect to the classrooms. However, the picture created by this pamphlet for Oswego was neither complete nor truthful. For example, Oswego dropped the Latin American studies program in 1988; however, the Report On Campus Offering For Minority Students documented Oswego as offering an Hispanic American Stud-

ies minor. Oswego was also recognized as having two Minority Studies course offerings in 1989-1990 in Hispanic American Studies. There were no courses offered. This unfortunate error, or—as I see it—blatantly falsified information about Oswego's course offering, creates channels of deception and frustration for both students and faculty.

This deception greatly influences "What we learn (or don't learn) and "How we are taught." In the American educational system, teachers serve as a tool to mold and develop the ideologies of students. I was always told that my teachers knew what was best for me; I had to believe they knew what was best for me — I had to trust them. However, I now know that the "American Way" is the way to deception, a way to maintain and reinforce boundaries. Until the truth surfaces, the present system serves as a tool to reinforce the negative attitudes Hispanic children and adolescents have of themselves. It also reinforces and perpetuates the attitudes that Whites have about Hispanics.



Leslie Gonzalez is currently pursuing graduate studies at Oswego College

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Serious Tax Reform

(Part 2)

by Howie Hawkins

IN MY MARCH and April columns I showed how the state and federal tax and spending structures are making the rich pay less and the lower and middle strata pay more for increased military spending and corporate bail-outs and decreased social and environmental programs. I suggested at the conclusion of my column last month that progressive tax structures and new spending priorities are not enough because they do not uproot the institutionalized structures that systematically enrich and empower the vested interests that benefit from and use their powers to maintain regressive tax structures, corporate subsidies, and militarism.

Serious tax reform requires taking away the compulsory taxation powers of the central state in order to end the state's pre-emption of communities' control over their own resources. The alternative is to radically democratize taxation and the public budget process by vesting tax collection powers only in municipalities and counties and by establishing budgets, revenue sharing, and minimum standards for larger jurisdictions by mutual agreement among communities from below.

The State as Special Interest Group

Liberals generally defend the legitimacy of the state on the basis of its social welfare and public administrative functions.

Centralized state taxation and policy-making is seen by liberals as the only way to establish minimum standards across the country and to protect local minorities from parochial prejudices and majority oppression.

But the liberal view is naive. Every gain in social and environmental standards and civil rights has been gained by popular movements that imposed new standards and rights on the state. For example, it was black power on the ground in the South, asserting civil rights by nonviolent direct action, that forced Kennedy and Johnson to come through with federal civil rights legislation. Until that movement forced their hand, the Democrats, including liberals like Kennedy and Johnson, had been dragging their feet on civil rights for generations.

The state is not a generic term for social administration. It is a particular form of social administration, one that is characterized by the institutionalization of professionalized social coercion. It is peopled by a professional political class of politicians, bureaucrats, and the police and military, who have special interests that are often opposed to the public interest.

The state is not inevitable. Social administration has in the past and could again be conducted without the state, by the people themselves, without the mediation of a professional political class with a monopoly on "legitimate" force and violence.

The state is not a neutral arbiter in society, as liberals would have it, but an institution of power-oriented special interest groups. In the U.S. state, these special interest groups are tightly interlocked major party, corporate, and military groups.

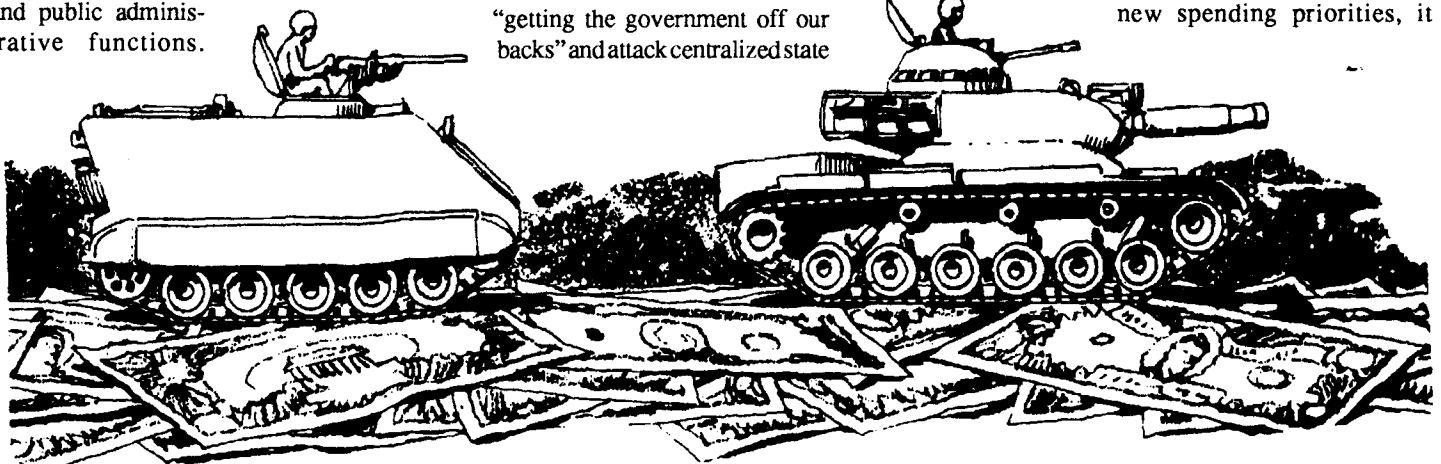
Conservatives often call for "getting the government off our backs" and attack centralized state

spending and policies in the name of decentralization. What that means practically is leaving it to the market, which is dominated by centralized giant banks and corporations. The conservatives' debate with liberals is really about two alternative forms of centralization. They give us a choice between dependence on distant government cloak-rooms (liberals) or distant corporate board-rooms (conservatives).

The liberals' welfare state justifies its pre-emption of welfare and administrative functions from local communities on the grounds that private corporate control of economic resources has rendered communities incapable of meeting their own needs. But replacing corporate with state bureaucrats only puts some other foxes in charge of the chicken coop. As we have seen from our review of state and federal tax and spending policies, the state bureaucrats and politicians are not protecting the social welfare. Instead, they are looting the public treasury in alliance with corporate and military groups.

Popular movements from below which disrupt business as usual can temporarily reverse this collusion of corporate and state interests and win some gains for ordinary people. But when a few gains are won, the movements are pacified and subside, and business as usual returns.

The way out of this cycle is to take away the state's power to command our resources without our consent through compulsory taxes imposed by the political class. We need to take away the resources that sustains the state as a special interest opposed to the public interest. The radical tax reform I am proposing here is an alternative to both liberal and conservative forms of centralization. Radical tax reform would not only establish a progressive tax structure and new spending priorities, it



would give people the power to make those choices by giving them local control over the raising and spending of taxes.

Decentralized Taxation

Decentralized taxation would have local jurisdictions both raise and spend public revenues. At this level, the public budget process could be conducted through direct democracy: neighborhood assemblies, town meetings, and local referenda.

Municipalities and counties would have the right to use the full range of taxes, including income, wealth, and inheritance, rather than being limited as now to sales and property. Local jurisdictions alone, not centralized ones, would have the right to impose taxes. Payments by local jurisdictions would be a condition of belonging to the voluntary association or confederation of communities at each level. Minimums for basic services in all communities could be established by mutual agreement among communities. These agreements would establish enforceable legal claims by poorer communities upon the revenues pooled at larger jurisdictions.

To establish this form of inter-community sharing and coordination, the centralized state would be replaced by a confederation. The essential difference a confederation and a state is that policy is formulated from below and association is voluntary in a confederation, while policy is formulated from the top down and association compulsory in a state.

Why would rich communities want to be part of a confederation if it meant the transfer of some of their tax revenues to poorer communities? There would be strong incentives to participate and coordinate with other communities. If inter-community confederations were responsible for regional functions like the utility grid, the road system, larger industrial facilities, and the like, even wealthy communities would not find the savings from their contribution to revenue sharing plans worth the loss of basic infrastructure.

With decentralized taxation, would the Pentagon be able to justify a military budget that continues at Cold War levels on the grounds that we now have to be prepared to fight seven wars around the world simultaneously? That argument may go over with porkbarrelling Congresspeople and the interlocking political, corporate, and military interests that dominate policy-making in Washington, but I doubt it would pass the common

sense scrutiny of ordinary citizens if they really had the power over the public purse.

Military expenditures in the Syracuse metropolitan area were \$630.4 million, but taxes paid for military spending were \$849.6 million in Fiscal Year 1990, meaning a net loss of \$219.2 million, or \$1100 per family. Would Syracusans hand over \$1100 per family to be ready to fight seven simultaneous wars? If Syracusans really had a say, I think they would find much better things to do with that money. Decentralized taxation would necessarily democratize foreign and military policy by taking it out of the elite realms of the military-industrial complex and vesting in the hands of the people.

Community-based War Tax Resistance

The establishment of decentralized taxation of a radical idea because it undermines the compulsory tax system of the national state which is a primary source of its power. It won't happen because some radicals get elected to Congress and the Presidency. It will have to happen like all revolutions--outside proper channels.

Community-based war tax resistance is one way to begin a radical tax revolt aimed at community political empowerment and economic self-reliance (unlike mean-spirited tax revolt against the programs for the poor that is fomented by groups front groups for the rich like Change NY).

Individualized war tax resisters are heroic and make an important point for the public to think about. But their path is not the kind of strategy that is going to mobilize enough people to deny significant revenues to the Pentagon. Community-based war tax resistance might.

Suppose Syracuse were to pass an ordinance requiring individuals and businesses in their jurisdictions to hand over all federal taxes to the municipality. The Feds would take Syracuse to court in a minute and no doubt win. But individuals would be insu-



lated from the full wrath of the IRS by their numbers and by the argument that they are only "law abiding citizens" of this municipality.

A single city could not end the stranglehold of the state and federal tax systems over our public resources. But what if dozens of cities—fed up with being ripped-off by the feds for military spending, corporate bailouts, and interest on the federal debt--were to

pass similar ordinances?

It was this kind of community-based tax resistance that touched off the first American revolution against British rule. It was community-based defiance of the slavery laws in the North—as when Vermont Attorneys General were required to defend Vermonters who defied the Fugitive Slave Act--which helped spark a second revolution

that ended up abolishing slavery. It is going to take some form of community-based extra-legal resistance to touch off a revolution today to end the parasitism of the political/military/industrial special interests from Albany and Washington ruling in Washington.

In any case, we will not secure once and for all progressive taxation and new spending priorities that address human and ecological needs instead of the special interests of ruling elites until we uproot the compulsory tax system of the central state that funds and empowers those special interests.



Howie Hawkins is the director of Commonworks, a confederation of local cooperatives, & the Economic Alternatives Project of the Upper NYS American Friends Service Committee



B. Bortnick/The People



Cruelty-Free Lawns

America's obsession to have a sterile environment is killing our pets and wildlife. The pesticides used to make our lawns homogenously green and our houses devoid of "lesser" lifeforms intoxicate our companions.

Pesticides are chemicals or biological substances designed to kill, control or repel a variety of living organisms, such as insects (insecticides), weeds (herbicides), mold or fungus (fungicides), and rodents (rodenticides). Pesticides can easily come in contact with your pet from lawn or household applications or insecticides you apply directly to them. Wildlife also is affected by any pesticides sprayed on our lawns and gardens.

Pesticides can be absorbed through the skin, swallowed, or inhaled. Dogs exposed to the herbicide 2,4-D can be twice as likely to develop lymphatic cancer. Cats are especially vulnerable to pesticides because they have a limited capacity to metabolize drugs. Overdose can occur in a pet exposed to lawn pesticides while being treated with flea control pesticides.

Symptoms include difficulty breathing, excessive salivation, drooling, vomiting, runny eyes, diarrhea, seizures, poor coordination, muscle tremors, convulsions, weakness, apprehension, depression and other abnormal behaviors. Early diagnosis and treatment can save the animal's life.

Keeping you pet inside may not be adequate protection. Lawn care pesticides can drift through open windows into homes. Pesticides can settle and dry on porches, hanging laundry, children's toys, pet food bowls, outdoor furniture, and bird feeders. Do you want to feed your companion or wildlife toxic chemicals?

Keep your property pesticide free. Work with neighbors to do the same. Don't let you pets play in places that could have been treated recently.

Before using pesticides, decide if you really have a problem. Many alternative treatments for pests can be found from the following sources: NY Coalition for Alternatives to Pesticides, (518) 426-8246. *Lawn*

New York Civil Liberties Union



Sally Berry To Receive Kharas Award From Civil Liberties Union

The 1992 Kharas Award for Distinguished Service in Civil Liberties of the Central New York Chapter of the American Civil Liberties Union will be awarded to Sally Berry, Executive Director of Vera House.

The Kharas Award is presented annually by the CNY Chapter to a person who is outstanding in our area for his or her commitment to civil liberties. As Director of Vera House, Sally Berry's advocacy and activism on behalf of women, particularly victimized women has been admirable. Besides offering emergency sheltering services and a 24 hour telephone crisis line, Vera House offers education in domestic violence and programs designed to change the behavior and attitudes of individuals who batter their partners.

The Chapter's choice of Sally Berry highlights the rights of victims, particularly victims of domestic violence. Unless women feel safe it is impossible for them to exercise their rights. Vera House and other shelters encourage women to exercise their right by allowing them shelter from fear.

The Award will be presented at the Chapter's Annual Dinner, Wednesday evening, May 20, 1992 at the Hotels at Syracuse Square. Nadine Strossen, the new President of the American Civil Liberties Union, will be the guest speaker. When elected ACLU President in January, 1991, Ms. Strossen was the first woman and the youngest to head the national organization since its founding, over 70 years ago. Dinner tickets are \$25 and \$50 (Patrons). Please call the CNY Chapter office, (315) 471-2821, for dinner reservations. The public is invited to hear the speaker without charge, space permitting. A sign language interpreter will be provided.

Care Without Pesticides (free), Cornell's Cooperative Extension, (315) 424-9496.

Also: National Animal Poison Control Center 24 hour Hotline: 1-800-548-2423, \$30 per case chargeable to credit card or 1-900-680-0000 (\$2.75) for short calls.

**WMNA
Coffeehouse Series**

Syracuse Community Radio

WNMA Acoustic Music Flashback

The WNMA, Westcott Nation Music Association, produced acoustic music concerts and local talent Open Stages for over two years in the Westcott Business District, then shifted into the Syracuse Community Radio Project.

As of May 1992, we are going to return to acoustic music productions with the WNMA Coffeehouse Series. Staged at ECOH, the Euclid Community Open House, at the intersection of Westcott Street and Euclid Avenue, the series will run for May, June, and July and will feature local, regional and national performing artists.

No public funding was available for this series, so a donation is requested, ranging from \$2-5 for regular weeks and \$5.-7.50 for special concerts.

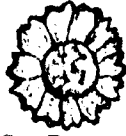
The goals of the Friday Night series include; providing a friendly environment for area musicians who find many of the "Open-Mic" nights a little too unstructured and disruptive for serious concentration by audience and performers, an opportunity for socialization in an environment not dominated by cigarette smoke or alcohol, a venue for regional and national talent desiring to make contact with primarily acoustic music audiences, an opportunity for area artists to receive promotion on WNMA Syracuse Community Radio, which will record each program for rebroadcast use, a chance for musicians to associate in group cooperation for "Round Robin" exchanges, and stage performance experience for amateur level musicians seeking audience rapport, and other groovy community-unity ideas.

People interested in joining the Coffeehouse Production Group should either write WNMA at Post Office Box 6365, Syracuse, NY, 13217 or leave a message on the tape machine at 424-9327.

Let's see and hear what we can do to mellow our the modern folk, local originals, music scene.

Practice, practice, practice.
The WNMA Coffeehouse Series, Friday nights at 8 - 12pm. The Euclid Community Open House Donations are necessary.

Syracuse Greens



Why the Greens Did Not Endorse Sun Day

The U.S. Green Party did not endorse the unity statement of the Sun Day coalition (see PNL, April 1992) which was launched on Earth Day, April 22, this year.

The Sun Day unity statement calls for increased efficiency in energy use, increased renewable energy and decreased use of fossil fuels. But, in order to broaden their coalition, Public Citizen and the other initiating organizations decided to be silent about two key demands which had been taken for granted in the safe energy movement since the 1970s: No Nukes and Public Power.

The Greens told Sun Day organizers that they "support the Sun Day goals, but they are not enough," that Greens would "participate in, but not endorse, Sun Day" because of its failure to take an anti-nuclear, pro-public power stand.

Meanwhile, the Greens had initiated their own "Solar Power Through Community Power" campaign. The basic message of "Solar Power through Community Power" is that to turn our country's energy policy toward the efficient energy use and renewable energy supplies, the people need the democratic power to make that decision--and that means decentralized and democratic ownership and control of the energy industry.

Greens participated in 1992 Earth Day/Sun Day events across the country, where they raised three additional demands: No Nukes, Democratic Public Power, and a Superfund for Energy Workers

The weekend after Earth Day was the anniversary of the Chernobyl nuclear disaster in the Ukraine. The Greens' "Solar Power through Community Power" campaign took to the streets with some 20 anti-nuclear demonstrations across the country.

While the Sun Day campaign has been silent about nuclear power, in March the U.S. Senate passed by a 94-4 vote a legislative version of Bush's "National Energy Strategy." It creates the deregulation and subsidies the nuclear industry seeks to meet Bush's goal of 100 new nuclear power plants by the year 2000. It also provides massive subsidies for the fossil fuels which are heating up the planet through heat-trapping carbon dioxide build-up. Companion legislation is now working its way through the House.



American cities face a perilous future. These vital centers of culture and business, which are home to millions, have been virtually abandoned by the federal government. Over the past decade, the quality of life in our cities has declined as our tax dollars have been shifted from needed domestic programs to the Pentagon.

Most destructive of urban life has been the loss of hope and the growth of despair which have exacerbated racial conflict and class polarization in our cities.

We must have new priorities. The Cold War is over. Today, the great threat to our national security comes from the collapse of our cities, the despair of our people, and the indifference of our elected leaders.

It is time for all people—from every social, ethnic, racial, economic, and religious background—to join together with the National Conference of Mayors, and demand that the federal government take direct action to "Save Our Cities—Save Our Children."

Therefore, as Americans concerned with education, jobs, health care, housing, aids, nutrition, crime, drugs, and the

When the Greens hold their annual national gathering in Minneapolis, August 5-10, Solar Power through Community Power will be one of five two-day discussion tracks leading up to the decision-making Green Congress of local delegates (the other tracks will be Independent Electoral Politics, Building Green Locals, and reviewing the Green's other two national campaigns, Detroit Summer and 500 Years of Dignity and Resistance).

Sun Day leaders from Public Citizen and other organizations will be invited to participate in these discussions to plan the next year of the Solar Power through Community Power campaign. One idea beginning to circulate now is to make the theme of next year's Earth Day the "Nuclear-Free Earth Day."

Hopefully, to meet pro-nuke/pro-fossil gauntlet thrown down in Washington, the Sun Day and the Solar Power through Community Power campaigns will find a meeting of the minds over the summer and form a unified campaign for safe energy next year.

environment, we call on our members to assemble peaceably with people from across the country a demonstration in Washington, D.C. on Saturday, May 16, 1992.

The demands of the march are:

- A massive and immediate federal appropriation to help cities meet urgent needs, to provide care for children, and to start rebuilding our urban infrastructure.
- Funding of this appropriation by a major reduction in the military budget and the restoration of fairness to a tax system which now overly burdens the poor and middle income Americans.
- Elimination of the walls between domestic and military spending in the current US budget agreement which prevent the transfer of military savings to needed domestic programs.
- A program for planned economic conversion that creates jobs in the cities, retrain former military personnel and defense workers, and guarantees economic justice, full employment, and job security for all Americans.

Many national organizations have endorsed the march. SANE/FREEZE CNY is working together with the local NAACP to contact other local chapters of the national endorsers to encourage them to make a public statement in support of Syracuse participation in the march. Additional local endorsers at this writing include The Urban League, Americans for Democratic Action, American Friends Service Committee, and the Syracuse Peace Council.

Many cities, and in some instances, their mayors, have also endorsed the march. As of the end of February, 29 cities were on the list of endorsers, and many others were in the process. Since that time, others have joined the list, including Buffalo and Rochester, NY.

Charles Anderson and Nancy McCarty have presented a resolution of endorsement to the Common Council, and Mayor Young will be asked to sign it as well. Watch for news of this in the papers.

The organizing committee hopes and expects that many people in the community will want to take part in this march. We will need many extra volunteers in the next six weeks to work on the preparations. We need help especially with telephoning and data entry on the computer. Please let us know if you can help in any way. And do join the march to save our cities and our children!

Cultural Witness

Ali Tamsen, MD

KURDISH SONGS ABOUT RECENT TRAGEDIES IN KURDISTAN

Around 30 million Kurds comprise the largest single ethnic group in the world without their own territory. Kurdistan is as large as California. Kurds have their own distinct language and culture. They are not related to Turks or Arabs. Their country, Kurdistan, was divided by colonial powers to sustain their interest in the area after the First World War, between Turkey, Iran, Iraq and Syria. Their history is one of constant revolts and bloody repression, massacres, and deportations.

An Armenian Scholar, Arshak Safrastian once wrote in his book from 1948: "In the world hemisphere, there is probably no other genuine ethnic group that has been persistently abused and misrepresented than the Kurdish race. From dawn of history, perhaps no other people in the world, inhabiting as well-defined a geographical area, has been more consistently reviled than the Kurdish people".

Music have played a vital role in preserving Kurdish culture. The story of oppression and massacres are carried from one generation to another through Kurdish poems and songs. The following two songs are about one of the chemical warfare attack took place in 1988 in South Kurdistan in Iraq. Over 20,000 Kurdish civilians have been killed during these several attacks perpetrated by the Saddam Hussein regime in 1988.

Zine

In 1988, during the last days of August and early days of September, over one hundred thousand Kurds, children, women and men, fled chemical weapons and left their villages in Southern Kurdistan (Iraqi domination) to cross the border into North West Kurdistan (Turkish domination). Some of them left Turkey to become refugees in Iran while over 30 000 were directed into three camps in Northern Kurdistan. In the camps thousands of children died in the following months due to various reasons. The Kurdish girl Zine is one of these children and the camp is that of Diyarbekir (Amed).

Zine

Ashamed the city of Diyarbekir cried
shedding tears into the river Tigris:
Fleeing oppression our people came from the south
searching for a place to seek refuge.
What a shame, oh dreadful fate, what a shame;
not the brothers but another oppressor became the host
ordering the guests into tents in camps
to be guarded by soldiers carrying rifles and bayonets!

The sun asleep, in the darkness of midnight
cries were being heard from a tent,
Zine, a nine year old girl in agony was screaming.
The mother called: My Zine, oh, my little darling!
You make my heart bleed, baby, try to sleep.
Mummy, Zine replied, oh my dear Mummy!
To scream is a shame, I know, but painful are my wounds,
on fire is my whole body, Mummy, I am burning.

By a group of men and women the tent was surrounded,
proud people with heads down now were standing,
their sad eyes were robbed of sleep,
their hearts full of sorrow over the cries of Zine.

Where Have They Gone

A lively village once stood here,
a little spring,
orchards everywhere.
Pretty girls once stood here,
in colorful dresses;
brave young men with hearts full of love.
Alas, my poor heart, alas!
Where have they all gone?!

Once almond trees stood here
covered in white and red every spring;
smoking their pipes old men gathered;
spinning wool beautiful women sat here
and lovely songs used to be chanted.
Alas, my poor heart, alas!
Where have they all gone?!

Man and nature embraced in harmony;
birds sang eternal songs.
Oh, mighty God!
Friends and relatives,
Where have they all gone?!
Where are the happy times?
Alas, my poor heart, alas!
Where have they all gone?!

This beautiful land,
this brave nation
targets for attacks they have become,
for fire, for chemical weapons.
Forests set on fire,
orchards burned,
animals destroyed,

An old woman cried: God almighty, punish the aggressors,
with their bombs they killed and injured our babies,
into hell they turned the land of our ancestors, into prison,
refuges they made of us, scattered all over the world.

An old man cried: To the youth give my advice!
Let them learn a lesson from betrayal;
let them beware of the brotherhood of treacherous men;
let them know, the oppressed has no friend in this world!
For the sake of the nine year old Zine now in dying,
for the sake of our blondes and brunettes
who are today wandering in the wilderness,
let them be on guard, let a free Kurdistan be their aim!

It is dawn, the dawn of an early September day, eighty-eight,
the body of pretty Zine is on the way to the graveyard,
in black mourning remain the tents of the refugees;
a nine year old girl has joined the ranks of the martyrs.
A sacrifice Zine too has become for the Kurds and Kurdistan.
And her mother cried: shed no more tears, friends;
ask Kurdish mothers to bring up their siblings,
they shall never forget the martyrs of the Kurdish nation.
(Original text and English translation by S.B. Sorekli)

rivers and springs poisoned,
dwellings put down.
Alas, my poor heart, alas!
Where have they all gone?!

This tragic life of the Kurds,
for how long more?!
This pitch black fate,
when will it open the road?!
Enough!
Let life replace death,
let no more Kurds die.
Alas, my poor heart, alas!
Where have they all gone!

S. B. Sorekli, Kurdish Poet

Today, in a world where walls are crumbling and oppressed people are getting a taste of freedom, decades of suffering and the betrayals of the Kurdish people have not changed much. The Kurds have never made the rest of the world suffer because of their unhappiness. Today, in spite of the long history of their oppression, the Kurds are more determined than ever to gain their freedom and establish democracy in the Middle East.

EVEN JF

Even if you destroy the
configuration of the whole world,
Even if you deconstruct
this earth as a shed of cotton,

Whenever the borders are redrawn,
I will come back to this town again,
I will make my homeland
Only in Kurdistan

Latif Halmat



Dr. Ali Tamsen is a Kurdish activist working in Syracuse. He was born and grew up in North West Kurdistan (Turkish domination).



CHRONOLOGY OF KURDISH HISTORY

To be free, to love, to think, to die.
Ask of that fountain,
It will tell thee that
In its murmur there are a thousand sighs,
A thousand tears, a thousand risings, a thousand hopes.
An unknown Kurdish poet

I- UP TO 1800

Kurdistan was controlled by approximately 50 semi-independent Kurdish dynasties and principalities. Some of the well known Kurdish dynasties are as follows:

- CHADDADIDES (951-1174 A.D.)
- HESNEWI (941- 1015 A.D.)
- MARWANIDES (990-1096 A.D.)
- AYYUBID DYNASTY (1171- 1249 A.D.)

1608- AMIR KHAN BRADOST REVOLT (EAST KURDISTAN)

1639- First division of Kurdistan between Ottoman and Persian Empires by Kasr-Shirin Treaty

II-BETWEEN 1806 & 1912

- 1806-1808 : BABAN REVOLT I (SOUTH KURDISTAN)
- 1812 : BABAN REVOLT II (SOUTH KURDISTAN)
- 1818 : BILBAS REVOLT (NORTH WEST KURDISTAN)
- 1820 : ZAZAS' REVOLT (NORTH WEST KURDISTAN)
- 1828-1829 : YEZDAN SHER REVOLT I (SOUTH & NORTH WEST KURDISTAN)
- 1830-1831 : EMIR BEDIR KHAN SAID BEG REVOLT (NORTH KURDISTAN)
- 1833 : MIR MOHEMMED OF RAWANDUZ REVOLT (SOUTH KURDISTAN)
- 1834 : SHERIF AHMED KHAN REVOLT (NORTH KURDISTAN)
- 1837 : SINCAR, AKCADAG & ALACADAG REVOLT (NORTH KURDISTAN)
- 1839 : XERZAN (KHERZAN) REVOLT (NORTH KURDISTAN)
- 1843-1846 : BEDIR KHAN BEG REVOLT (NORTH KURDISTAN)
- 1853-1858 : YEZDAN SHER REVOLT II (NORTH KURDISTAN)
- 1877 : BEDIRKHAN OSMAN PASHA REVOLT (NORTH KURDISTAN)
- 1880-1881 : SHEIKH UBAYDALLAH OF NEHRI REVOLT COVERING ENTIRE KURDISTAN
- 1912 : BEDIRKHAN, XELIL (KHELIL) AND REMO AGHA REVOLT (NORTH KURDISTAN)
- 1912 : SHEH SELIM, SHEHABEDDIN AND ALI REVOLT (NORTH KURDISTAN)

III-BETWEEN 1920 & PRESENT

- 1920 : ESTABLISHMENT OF INDEPENDENT KURDISTAN BY TREATY OF SERVES
- 1920-1923 : DIVISION OF KURDISTAN BETWEEN TURKEY, IRAN, IRAQ & SYRIA
- 1919-20 : KOHGIRI REVOLT (NORTH KURDISTAN)
- 1921 : SHEIKH MAHMOUD BERZENJI REVOLT I (SOUTH KURDISTAN)
- 1925 : SHEIKH SAID REVOLT (NORTH KURDISTAN)
- 1926-1927 : HINIS, VARTO, SOLHON, BINGOL & GENDY REVOLT (NORTH KURDISTAN)
- 1928 : SASSOUN REVOLT (NORTH KURDISTAN)
- 1918-1930 : SIMKO REVOLT (EAST KURDISTAN)
- 1930 : SHEIKH MAHMOUD BERZENJI REVOLT II (SOUTH KURDISTAN)
- 1931 : JAFAR REVOLT (EAST KURDISTAN)
- 1932 : XOYBUN (KHOYBUN) REVOLT (NORTH KURDISTAN)
- 1933 : AHMED BARZANI REVOLT (SOUTH KURDISTAN)
- 1936-1938 : DERSIM REVOLT (NORTH KURDISTAN)
- 1939 : ARARAT REVOLT (NORTH KURDISTAN)
- 1943 : SAID BIROKI REVOLT (NORTH KURDISTAN)
- 1943-1945 : MOSTAFA BARZANI REVOLT (SOUTH KURDISTAN)
- 1946-1947 : KURDISH REPUBLIC OF MAHABAD IN EAST KURDISTAN **
- 1956 : JUANJOR REVOLT (EAST KURDISTAN)
- 1961 : BARZANI REVOLT II (SOUTH KURDISTAN)
- 1970-1980 : REBIRTH OF KURDISH NATIONALISM IN NORTH KURDISTAN
- 1970-1975 : AUTONOMY IN SOUTH KURDISTAN
- 1979 : REVOLT LEADED BY KURDISTAN DEMOCRATIC PARTY OF IRAN
- 1980-PRESENT: POLITICAL & ARM STRUGGLE IN WHOLE KURDISTAN

* NORTH KURDISTAN (TURKISH KURDISTAN)
SOUTH KURDISTAN (IRAQI KURDISTAN)
NORTH WEST KURDISTAN (SYRIAN KURDISTAN)
EAST KURDISTAN (IRANIAN KURDISTAN)

Waste Not, Want . . . NOT!

An Update On The Knolls Atomic Power Labroatory



Daniel Mackay

Deadly Deception, INFACT's Oscar-winning documentary, has begun to focus much needed national attention on the Department of Energy's Knolls Atomic Power Laboratory (KAPL), a military nuclear research facility operated by the General Electric Company.

The Knolls laboratories, headquartered west of Albany, NY, are responsible for the research, design, and testing of nuclear reactors and highly enriched uranium fuel elements for the U.S. Navy's nuclear propulsion program.

The Capital Region of New York has endured GE's legacy of worker, public, and environmental contamination since the Knolls laboratories were founded in 1946. However, the risks that result from naval nuclear research at Knolls are unwittingly being shared by a number of other communities across the nation, and Syracuse is potentially one of them.

Research by the Knolls Action Project, a grassroots peace and disarmament group based in Albany, suggests that Syracuse is located on the likely rail transport route that the Department of Energy (DOE) uses to transport high-level waste from the naval reactors at Knolls to a storage site in Idaho.

Nuclear reactor operations at KAPL routinely generate classified amounts of

both high-level and low-level nuclear waste. All of this waste is transported away from Knolls for disposal or storage. Of chief concern are the irradiated nuclear fuel cores that are used to power the reactors at the site.

These specialized fuel cores are composed of highly enriched uranium (90+ %) and are designed to power naval reactors for 10 to 12 years or longer without refueling. In the course of these lengthy reactor operations, these fuel cores accumulate a significant amount of radionuclides, making the misnamed "spent" fuel highly radioactive and extremely toxic, and thus a very difficult cargo to move and handle safely.

Knolls uses specialized containers, called casks, to ship this irradiated nuclear fuel. The extreme radioactivity of these cargoes requires heavy shielding, and the subsequent weight of the casks necessitates that Knolls ship these radioactive materials by rail. These naval fuel shipments are the most highly radioactive materials currently being shipped in the United States.

Activist groups such as the Sierra Club, the Radioactive Waste Campaign, and Public Citizen, along with noted radioactive waste transportation expert Dr. Marvin Resnikoff, have all criticized cask design and testing procedures for the class of casks that Knolls is using to transport their radioactive wastes. The basis of this criticism is the fact that the DOE and the Navy have no proven knowledge of how their casks will behave in a real accident situation.

If these high-level waste shipments are subject to an accident, the most serious result will be the release of radioactivity from a breached or broken cask. A transport accident could also disrupt the arrangement of fuel within a cask, thus prompting the contents to begin a nuclear meltdown. Quite simply, the communities along the transport route are not prepared for an accident of these consequences.

In the next several months, Knolls will defuel the prototype Trident reactor at the Kesselring site. The fuel core will be divided between at least two casks, and leave by train for its confirmed destination at the Idaho National Engineering Laboratory. A second reactor on site will be defueled early in 1993.

The route these shipments will take is classified, as are all details surrounding these highly radioactive cargoes. The DOE classifies these shipments in the name of "national security". Their claim is that this secrecy makes it more difficult for terrorists to disrupt or steal these radioactive shipments. Yet the real result of this secrecy is that the public is kept in the dark about the dangerous nature of these cargoes and the inherent risks of their transport.

However, Knolls Action Project believes these shipments are to be routed through Utica and Syracuse enroute to their final destination in southeastern Idaho.

The DOE and GE will not issue Syracuse any advance notice of these shipments, detail their cargo, or inform Syracuse and the surrounding communities of the risks they will bear if these shipments follow their estimated route. The role of tracking these shipments and informing the community of the associated hazards will befall concerned citizens and activists.

Knolls Action Project is interested in initiating an effort to track these highly radioactive cargoes as they leave Knolls and move through New York State. We believe these shipments represent an important opportunity to continue educating and organizing people in opposition to the presence of a major military nuclear production complex in our homeregion, a complex that has avoided public notice and scrutiny far too long.

Citizens in Central New York are urged to contact the Knolls Action Project for more information about these shipments and a possible waste-tracking effort:

The Knolls Action Project is located at 33 Central Avenue, Albany, New York 12210, (518) 434-4037



David Mackay is the Campaign Coordinator for the Knolls Action Project



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Finger Lakes Wild!

Conference Focuses on Wilderness Recovery

By Peter Carney

FINGER LAKES WILD! was introduced to the PNL readership (April 1992) in an article by Mike Biltonen, the vice-president of Finger Lakes Wild! The two year old wilderness advocacy group based in Ithaca, N.Y. held a conference at the Cayuga Nature Center on April third, fourth, and fifth. The theme of the conference was in preserving biodiversity through wilderness restoration.

The conference brought together leading ecological preservationists from throughout the country to focus on the restoration of biodiversity to the Finger Lakes region and beyond. Specifically highlighted was a proposal drawn together by Finger Lakes Wild! to restore big wilderness to the Central New York Region.

In addition to the Finger Lakes Wild! proposal were others located in the broader context of the Appalachian Mountains. Specifically the grassroots organization known as Preserve Appalachian Wilderness (P.A.W.) and its affiliates South P.A.W., C.L.A.W., and North P.A.W. presented proposals for their respective regions.

The Finger Lakes Wild! plan concentrated on the Finger Lakes National Forest, located in the Seneca and Schuyler counties, but fit into a much larger context of a connecting wilderness from Adirondack Park to Allegheny National Forest in northern Pennsylvania, and to the southwest to Catskill Park.

The groups are specifically interested in the preservation and restoration of biodiversity. This importantly distinguishes the groups from some of the more conventional "environmental" organizations. Often a focus is placed on a single rare or endangered species, or a uniquely sensitive ecosystem. The Finger Lakes Wild! philosophy broadens this focus to include all the components of a functionally healthy ecosystem as an entity. The preservation of an individually sensitive species simply does not provide an adequate indication of the overall health of

the ecosystem as a whole. These rare or sensitive species are often chosen by some of the conservative environmental groups as a symbol of larger ecological problems. But in general this creates a public myth in that other ecosystem components are seen as less significant.

Finger Lakes Wild! advocates protection for habitat sustainability to protect all species.

All aspects and viewpoints were represented by those included on the discussion panel, from Dave Foreman, executive editor of *Wild Earth Magazine* to various officials from local and state governmental agencies. All facets of opinion were included in response to the proposal in order to effectively delineate all the issues of developing such a plan as this.

Some critics of the Finger Lakes Wild! plan indicated that social impacts were not being addressed. This was most contested by residents of the Hector area where the plan would have its most significant social and economic impacts. Residents of Hector were included on a panel discussion related to the proposal. The Finger Lakes Wild! plan indeed addresses societal impacts and realizes their importance to the success of the plan. But as a no compromise group the societal impacts and any economic losses are simply outweighed by the necessity to preserve the biotic community. The Finger Lakes region was once heavily forested and in only a few generations of mismanagement of the land primarily for extractive resources, the ecological balance has been devastated.

Perhaps now it is time for the extractors and exploiters to forsake their economic benefit for the benefit of the biotic community. Too often the societal and economic factors are the guiding forces behind the management of the land. As wilderness dwindles and evolu-



tion is jeopardized the land can no longer be treated as a commodity but must be seen as a living organism which will determine the perpetuity of life on this planet.

For the time being the focus of the plan has shifted from the Finger Lakes National Forest because of its relatively simple ecological structure. Currently the plan is favoring state lands in the area in order to achieve the preservation of a more

ecologically complex place as a focusing point.

The greatest success of the conference was the exposure of the plan into a public forum, which has guided the proposal into a more secure positioning in context to the preservation of the region.

Anyone wishing to have their thoughts heard, who would like to actively participate in the project, or receive a copy of the Finger Lakes Wild! newsletter can contact Finger Lakes Wild! by writing: Finger Lakes Wild!, P.O. Box 4542, Ithaca, N.Y. 14852.



Peter is a landscape architecture student at S.U.N.Y. College of Environmental Science and Forestry and a member of the PNL editorial committee.

J gave You my all
J have bent my branches for You
Bore My fruit for You
Kept You alive
Given You My everything
My creatures My soul
You have taken all Mine for Your own
Through mutilation and rape.
J stand with little strength
Enraged!
You cannot give it back to Me
You fools
You have sucked the flow of life from Me
And now J have nothing left to do
But the same to You.

Sarah Waite

Guess What? It's Not Over...

NY Cancels James Bay Contract

Andy Moloy

Three significant events have passed in the last couple of months in New York State related to the fight to end the massive James Bay dam complex in Northern Quebec.

Two headliners that brought renewed hope for stopping the projects included the cancellation of a multi-billion dollar contract between the New York State Power Authority and HydroQuebec in late March and the passage of a bill (A 2162-B) in the state assembly to conduct an independent review of the environmental impacts of the project. At the same time, we lost one of our allies in New York State Assembly. Assemblyperson William Hoyt, the sponsor and main backer of the energy review bill, died just a week after the bill was passed. He showed immense concern and conviction over the James Bay project, writing and submitting his bill and even showing up to lead a workshop at

the Save James Bay conference in Ithaca in late 1991. His loss will make it harder, but no less important, to get a similar bill passed in the state senate.

The cancellation of the NY-Hydroquebec contract is a blow to Quebec Premier Bourassa's fanatical obsession with the dam projects. Bill Namagoose, executive director of the Grand Council of the Cree, said "This is a tremendous, tremendous victory." (Toronto Globe & Mail 3/31/92). The 20 year, \$12 billion contract was an important financial underpinning to the project. Unfortunately, our victory may be short lived. PROTECT, an activist group opposing the projects, reports that Quebec plans to begin construction anyway as soon as 1993. Not wanting to admit defeat, Hydroquebec is busily focusing on new states in New England, attempting to negotiate contracts to sell power to Massachusetts and Connecticut. Even officials from the New York Power Authority implied that a new contract could be negotiated in a few years based on economic reasons.



If this were not ominous signs of more to come, the situation for the Cree and Innu in Quebec looks treacherous. Quebec Energy Minister Lise Bacon has blamed the Cree for "discrediting Quebec all over the world." Sanctions are quietly being imposed on Cree communities by Quebec because of their opposition to the Great Whale project, making it hard for them to get certain equipment or supplies. And during hearings in Montreal on the projects, both business and union representatives increasingly referred to native peoples in derogatory terms, labelling the Cree "Sheikhs of the north" and blaming them for practically every economic problem facing Quebec.

Contact the Syracuse Peace Council if you would like more information on what you can do to help get the NYS Senate version of the Hoyt energy bill (A 2162-B) passed.



Andy Molloy is a former staffperson and is currently pursuing his graduate studies at the SUNY School of Environmental Science and Forestry

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Transforming Future

A Review Of bell hooks Collection *Yearning: race, gender and cultural politics*

Joseph

In bell hooks' latest collection of essays, *Yearning: race, gender and cultural politics*, she calls for "[c]ommitted cultural critics—whether white or black, scholars or artists. . . [to] produce work that opposes structures of domination, that presents possibilities for a transformed future by willingly interrogating their own work on aesthetic and political ground" (p.9). Through her own self-reflection and the sharing of personal experiences, hooks crosses disciplinary boundaries and, for the most part, enables her reader to identify with her revolutionary vision of social change.

As a collection of 23 essays, short and long, *Yearning* tries to re-establish meaning in a world that is losing its value due to internal and external forms of oppression. These conversations utilize personal experience but go beyond personal experiences to examine black life under Capitalism's influence.

For example, While reminiscing about her childhood in Kentucky, hooks's "The chitlin Circuit—on black community" paints a picture of herself as a child who comes from a strong sense of family and community but who witnesses the loss of that community when desegregation occurred:

What I remember most about that time is a deep sense of loss. It hurt to leave behind memories, schools that were 'ours', places we loved and cherished, places that honored us. It was one of the first great tragedies of growing up (p.34).

Hooks's experience brings into question the loss of identity, the loss of a sense of community. Even as we (blacks) gained freedom from overt racism, hooks questions, identifies and explores the loss of black community.

Her choice to evoke a picture of loss is part of her yearning to see that space reclaimed:

"Nostalgic for a sense of place and belonging and togetherness, I want black folks

to know again, I learn anew the meaning of struggle" (p.35).

bell hooks's personal style offers a look at some of what she identifies as the causes of our personal yearning. hooks uses "Liberating scenes" to lay the groundwork for her reader:

In any liberating pedagogy, students should learn how to distinguish between hostile critique that is about "trashing" and critique that's about illuminating and enriching our understanding (p.7).

While questioning the wholesale images and cultural perceptions that are culturally ingested, hooks makes an attempt to ". . . look for common passions, sentiments shared by folks across race, class, gender, and sexual practice. . ." (p.12). In other words, she tries to show us what we lose by being uncritical, and in the process, by building a sense of community.

hooks, in her critique of works passing themselves off as "revolutionary" uses her essay "Culture to culture" to respond to *Writing culture: the poetics and politics of ethnography*. In this work (an attempt to "piggyback" ethnography by people of color), it is emphasized that women and people of color have been excluded from its pages because these groups have attempted to write the wrongs of previous ethnographers and not to produce radically different perspectives in ethnography. hooks objects to this exclusion, questioning the attempts at an inclusive search for works by authors of color. She goes further and stops to take this critique seriously by saying, "Marginalized groups may lack the inclination to engage in certain ways of thinking and writing because we learn early that such work may not be recognized or valued. . ." (p.129).

On the part of *Writing culture*, the classic case of blaming the victim is pointed out by hooks who goes on to identify the criteria under which she fights to satisfy her personal yearnings:

My struggle over form, content, etc., has been informed by a desire to convey knowledge in ways that make it accessible to a wide range of readers. It is not a reflection of longing to work in ways that enable me to have institutional power or support (p.129).

With an awareness of being a part of a larger group of black intellectuals, while not losing her own perspective within that group, hooks challenges blacks in academic settings to engage in the struggle against racism sexism and cultural imperialism.

Yearning tries to re-establish meaning in a world that is losing its value due to internal and external...oppression

Yearning: race gender, and cultural politics, while powerful, insightful and a must read for those interested in liberating critique, sometimes becomes academic in some places, using language unfamiliar to the uninitiated. But the reader who is willing to fight through essays such as "Postmodern blackness," which may be alienating as it gives no working definitions of postmodernism, will find that the patches of darkness in her writing clear to reveal field after field of insightful, engaging thought that cuts across the disciplines.

And because she has chosen the now more commonly used essay format, she has given herself 23 opportunities to challenge the nihilism in her reader: (that part of us that rejects the possibility for an objective basis for morality because there is a sense that everything has a price tag attached). What is hooks yearning to accomplish? "I'm yearning to hear [black women] speak to questions of black liberation struggle within a framework that recognizes the importance of African diasporic community, that looks at issues of colonization and imperialism. In that spirit, I am challenged to speak, to bring my all to that alter of continued black liberation struggle" (p.229-230). And in that spirit *Yearning* should be read.

Yearning: race, gender, and cultural politics. 230 pages, \$14.00 Women Studies/Black Studies. Included is an interview with bell hooks by Gloria Watkins (who are one in the same). This book is currently available at the Front Room Bookstore, in the Syracuse Peace Council.

Joseph is a volunteer at the Front Room Bookstore

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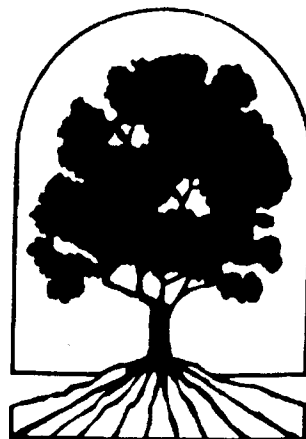
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Rio con't from pg. 6

waste disposal, and the fundamental shortcomings of industrial development (resource depletion and pollution) are not being addressed.

NGOs

Even if adopted the effectiveness of treaties depends on how many countries sign them and then how hard they work to enforce them. With UNCED encouragement and help over 650 NGOs were accredited to join the Prepcom planning process. The NGOs are acting as a counterweight to the traditionally conservative diplomatic negotiating process, and they might serve as a way to monitor governmental enforcement of and compliance with the treaties. The NGOs that are involved tend to be the larger more conservative ones while local popular movements are often not represented. The NGOs are also split along north/south issues with the latter forming the ELCI, also known as the Social

Movement. The umbrella group for the 160 US NGOs is the US Citizens Network.

The NGOs constitute approximately 10% of the 140 members of the Prepcoms and are outweighed by the approximately 40% from business interests and the 50% from governments and United Nations agencies (see stakes below). In addition to being better represented and having a more cohesive voice, the business interests are using GATT to overrule many proposals that run counter to the GATT agreement, thus guaranteeing a conservative economic bottom line for the whole process.

Greenpeace is one of the few NGOs that is not getting caught up in the power broking process that is co-opting many in the Prepcomm process. Greenpeace is well organized, has information and data briefings ready for all the topics being discussed, and is not compromising their beliefs through negotiation and vote bargaining.

STAKES

Due to the worldwide concern about environmental issues there is a lot of potential money and power for the agency that receives the mandate to coordinate the effort to save the planet, one possible result of the UNCED. Maurice Strong put a price tag of \$70 billion per year for implementation of Agenda 21. Currently the UNEP is not one of the front runners in this bureaucratic turf battle.

Following the Vienna Conference on the ozone problem the World Bank was put in charge of disbursing funds to countries that complied with the adopted standards. With this precedent and with first world support the World Bank is a leading contender to become the world's environmental savior.



Will is on the PNL Editorial Committee and is currently pursuing graduate studies at the SUNY College of Environmental Science and Forestry

Cultural Tiers con't from pg. 7

and inhuman persecutions. These evils have been committed by "respectable citizens" with the help of you and me and our ancestors. These respectable citizens are the power structure: the government leaders, the royalty, generals, admirals, judges, business leaders, investors and the media molders of public opinion; they are clergymen, editors, columnists, professors, and national TV personalities. And their motives and deeds are not front page news, nightly TV news or hot talk-show topics.

Example: The United States government has been promoting worldwide violence under a concept called "low intensity warfare." This war protects the rulers against the masses of the population in the Third World. Our political and military leaders side with those who use assassins and torture to remain in power and we, too, become part of the horror and violence, dulling our sensitivity to pain and suffering. We look the other way. It is a war waged simultaneously on military, political, social and economic fronts. Perhaps in no other place is this warfare as obvious as in Central America. It is low-key and does not attract much media coverage except when priests/nuns get killed. On the

same day George Bush authorized going to war in the Persian Gulf, he also approved 42 million for the oligarchy and military alliance in El Salvador. 75% of those victims are women and children. In the Gulf War, low intensity warfare became high-intensity for a short period. But this was another war waged directly against the poor of the world...and people of color!

For Canadian Quakers recently it was the 10th anniversary of a resolution advocating the abolition of prisons. The goal to eliminate most prisons would be an excellent topic for beginning public debate, to examine what we would need to do in our society to accomplish that end. It is a challenge that dwarfs Operation Desert Storm in complexity of strategy, goals and logistics. When are we as a country going to address the real core of oppression and racism in the world and our own country; the reluctance of the "haves" of the world to share with the

"have nots?" When will we stop cheering and paying for the continual preparation to fight and kill to maintain status quo? How long will we stand by and passively endorse low intensity policies that produce high intensity pain to so many of our neighbors, both local and global?



Skeele, of DeRuyter, is involved with NY/HELP, a United Church of Christ task force that stand for Hands Encircling and Linking People. They travel to Honduras where they are currently working partners with an Indian village building a medical clinic and nutrition center, which will serve a larger area.

Unclassifieds

- Will type term papers or anything, \$2/pg, Susan Ashley, 446-2429, 8am-6pm
- Finance Manager position open in the collective of the Syr. Real Food Co-op. Salary mid-teens, benefits, redefined full-time 30hr. week, start August, send resume to 618 Kensington Rd, Syr, 13210
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SUN	MON	TUES	WED	THURS	FRI	SAT								
<p>3</p> <p>Syracuse Network for Israeli-Palestinian Peace meeting. Call 479-5393 for time & place.</p> <p>Solidarity Demonstrations To Save James Bay spns. by Student Environmental Action Coalition of NY (SEAC-NY). Contact Margaret Weitzmann 265-3385 for info.</p> <p>"Malache," a play by Virginia Jane Rose. Spns. by Church Women United of Greater Syracuse. 1st United Methodist Church, corner of S. State & Jefferson Streets. 4pm.</p> <p>Save the County Annual Walk-a-thon. Raises funds to preserve natural areas in CNY. To participate or sponsor call 637-6066.</p>	<p>4</p> <p>Every 1st & 3rd Mon: Syracuse Real Food Coop Council meets. 5:30pm.</p> <p>11</p> <p>Community Coffeehouse general membership mtg. 7pm. Call Bill for place 472-5478.</p> <p>3rd Annual Environmental Lobby Day. Spns. by Volunteers for Environmental Justice. Legislative Office Bldg. Albany. 9-5pm. Call 518-462-5595. Gain lobbying experience.</p> <p>"Politics & Women's Lives: Future of Reproductive Health Care" Spns. by Planned Parenthood of Tompkins Co. Biotech. Bldg. Atrium & Conference Rm. Cornell Univ. 7:30-9:30pm. Reservations-\$7.</p>	<p>5</p> <p>SANE/FREEZE meeting: video on environmental contamination caused by nuclear weapons/power contamination. May Memorial. 3800 E. Genesee. 7:30pm. 478-7442.</p> <p>Onondaga County Women's Political Caucus meeting. Denny's. 2863 Erie Blvd. 7:30pm. Topic: significance of Susan Faludi's <i>Backlash</i>.</p> <p>12</p> <p>Amnesty International meeting at Mundy Branch Library. 1204 S. Geddes St. 7pm. 422-3890.</p> <p>Every Tues: Onondaga Greens meet at Southwest Community Center. 7pm.</p> <p>Commonworks meeting. Friends Mtg. House. 821 Euclid Ave. 7pm.</p>	<p>6</p> <p>Every Wed. Nonviolent Action Collective meets at Friends Mtg House. 821 Euclid Ave. 7:15pm.</p> <p>Rehearsals begin for Syracuse Community Choir's annual Summer Solstice Concert. All people welcome, no auditions. At ECHO, corner of Euclid & Westcott. 479-8707 for time.</p> <p>13</p> <p>NOW CNY Chapter mtg at Marine Midland Bank, 360 S Warren, Syracuse. call 455-7866. 7pm.</p> <p>5/13-5/16: Come Celebrate (Dis)Armed Forces Day at store wide sale at Front Room Bookstore. Open noon-8pm. 924 Burnet Ave. 472-5478.</p>	<p>7</p> <p>Every Thursday: Central America Vigil. Fed. Bldg. 7:30pm</p> <p>Every Thursday: "Evening Arabesque" Arabic television w/ news & entertainment. 5:30pm. Adelphi Cable Channel 7.</p> <p>Every Thursday: PNL committee meets at 924 Burnet Ave. New members always welcome. 472-5478. 7pm.</p>	<p>1</p> <p>5/1-5/5: Community Folk Art Gallery presents 19th Annual Teenage Competitive Exhibition. 2223 E Genesee St. 424-8487.</p> <p>5/1-5/8: 10th Anniversary Cont. of National War Tax Resistance Coord. Cmta. Sponsored by War Resisters League. St. Louis, MO. 207-525-7774 for info.</p> <p>Gay Men's Support Group meeting. Call 422-5732 for info.</p>	<p>2</p> <p>"To Denali & Beyond: An Odyssey" Earth Day Celebration w/dinner. Presentation by Ollie Clubb. Univ. Methodist Church. 6:30pm. Spns. by Sane/Freeze 478-7442 for info.</p> <p>Cobblestone Coffeehouse presents Richard Nosiglia at Cobblestone Church, corner of Elm and Church Sts., Cortland. 8pm. Gabriele 607-753-1366.</p>	<p>9</p> <p>Deadline for bus reservations for Save Our Cities march on Washington 5/16. Call SANE/FREEZE 478-7442.</p> <p>Implementing Safe Pest Control in workplaces, schools, housing. Le Moyne College. 8:30-3:30pm. Spns. by NYCAP (518) 426-8246.</p>	<p>15</p> <p>16</p> <p>SAVE OUR CITIES march on Washington for new budget priorities. Call SANE/FREEZE 478-7442 for bus info.</p> <p>Youth Deserves the Truth! Alternatives to Militarism Training. Spns. by Alternatives to Militarism Coalition. De Paul University, Lincoln Park Campus. 1-4pm. 312-939-3349 for info.</p>	<p>21</p> <p>Film: "The Killing Floor" dramatizes African-American workers in the Chicago stockyards. Spns. by Truth In People's History. Urban League, 505 E. Fayette St. 7pm. Free.</p> <p>5/21-5/23: Symposium on "Nonviolence: Social and Psychological Issues" Spns. by College Association. SUNY Institute of Technology @ Utica. School of Arts & Sciences. 315-792-7336/7334 for info.</p>	<p>22</p> <p>Every Fri: "Radical Radio" Broadcast on WNMA Cable Ch. 7. 2-5pm.</p> <p>5/20-5/25: Rites of Spring Pagan Festival in Medford, MA. 617-395-1023 for info.</p>	<p>23</p> <p>Rainbow Coalition 27th C.D. mtg at Hopps Memorial Church, 1110 South State St, 10am. 472-4331.</p>	<p>28</p> <p>Vigil Against the Death Penalty at Columbus Circle, downtown Syracuse, noon. Pat 469-3788.</p> <p>Peace Newsletter: Mailing Party at SPC, 924 Burnet Ave. With food! Help get the PNL out. 5-7:30pm. All welcome. 472-5478.</p>	<p>29</p> <p>Latin America Folk Music featuring Marcos Santiago y Trio Los Arpegios. Carrier Theatre. Civic Center. 411 Montgomery St. 8pm. \$6. 435-2121 for reservations.</p> <p>5/20-5/31: Conference: Puerto Rico's Struggle Against US Colonialism. Spns. by War Resisters League. New York City. 212-601-4751.</p>	<p>30</p> <p>5/29-5/31: Workshop in Non-Violent Resistance for Organizers. Spns. by War Resisters League. Philadelphia. PA. 215-729-7458 for info.</p>
<p>10</p> <p>The Struggle for Peace - Israelis and Palestinians. WCNY-TV 4:30pm.</p> <p>Every Sunday: Support group for former and current mental patients. Spns. by Alliance. Plymouth Church. 3-5pm. Peggy Anne 475-4120.</p>	<p>18</p> <p>Every Mon: ACT-UP mtg. 601 Allen St. (Women's INFO Center). 7:30pm. 425-0673.</p> <p>Every Mon: Lesbian & Gay Youth Support group. 6-8pm. 443-3599 for info.</p>	<p>19</p> <p>Syracuse Covenant Sanctuary mtg at May Memorial, 3800 E Genesee St. 7pm. Call Shirley 446-6099.</p> <p>Every Tuesday: Gay, Lesbian, Bisexual Student Assoc. social. 8:30pm-mtd. 750 Ostrum Ave.</p>	<p>20</p> <p>NAACP general mtg. 7pm. NAACP Office, 1125 S. Salina. 422-6933.</p> <p>ACLU President to address CNY Chapter Annual Dinner. Spns. by CNY Civil Liberties Union. Hotels at Syracuse Square. \$25/\$50. Reservations. call Marcy Waldauer 471-2821.</p>	<p>21</p> <p>Every Wed: Alliance membership meeting. All welcome. At ECHO, 2nd fl., crms of Westcott & Euclid. 2pm - call 475-4120 for info.</p> <p>Every Wed: Syracuse Community Choir rehearsal. At ECHO, corners of Westcott & Euclid. New members welcome. 7:30pm Call Karen 428-8724 for info.</p>	<p>25</p> <p>Every Mon: FAI Home with a Poet! storytelling, poetry, myths. Adelphi Cable Ch. 7. 10pm.</p>	<p>24</p> <p>Every Sunday: People's 60 Minutes. Adelphi Cable Ch. 7. 8pm. Produced by Syracuse Peace Council.</p> <p>Every Sunday: Volunteer servers needed for dinner at Unity Kitchen. 5:30pm. Call Ann at 475-8761.</p>								

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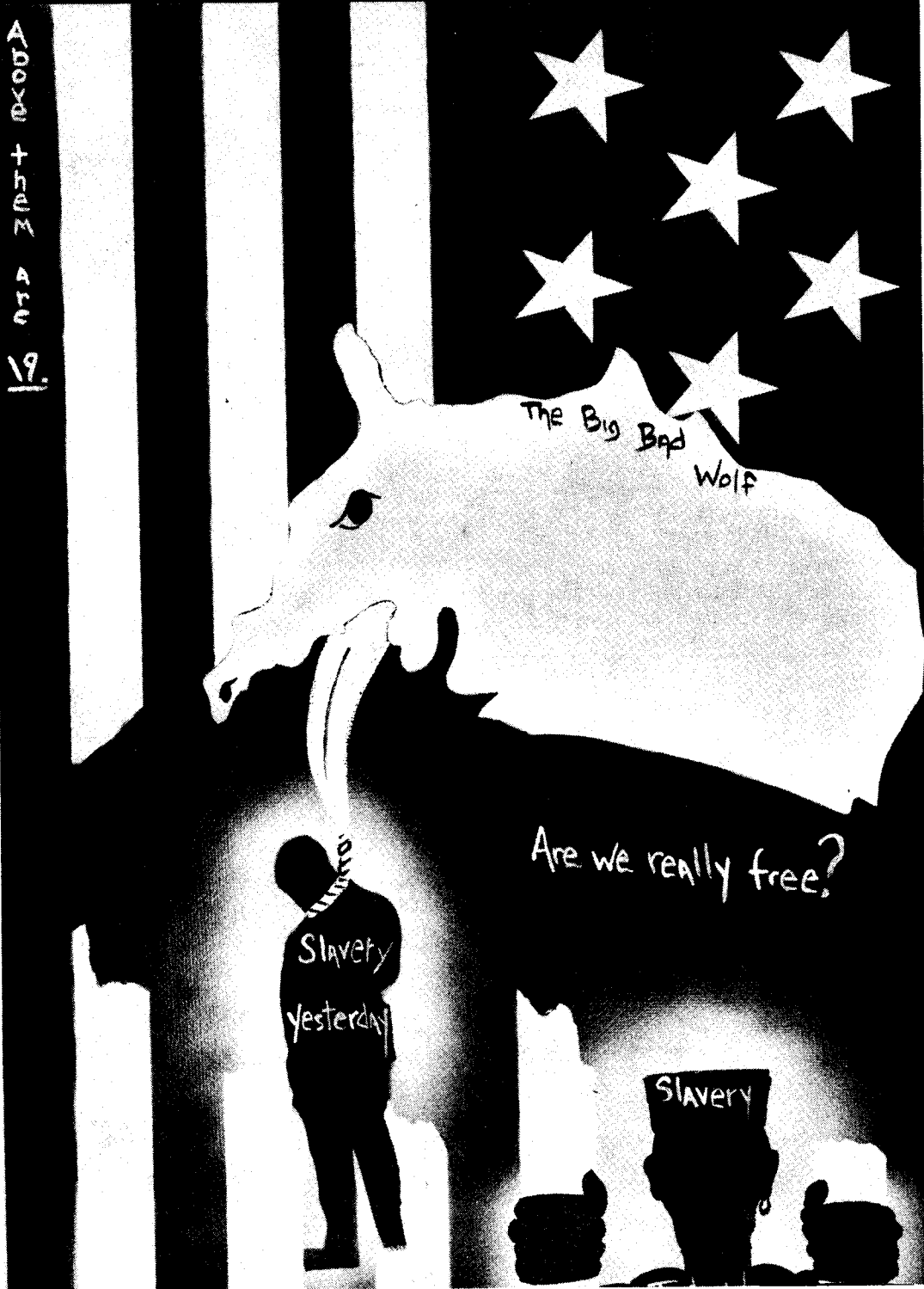
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Peace News

Central New York's Voice for Peace and Social Justice June 1992 PNL 596

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The Syracuse Peace Council

Collectives, Committees & Projects

New people are always welcome to join any of these activities. Contact the SPC office at 472-5478 or the person listed to find out what you can do.

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Statement of Purpose

The Syracuse Peace Council (SPC), founded in 1936, is an antiwar/social justice organization. It is community-based, autonomous and funded by the contributions of its supporters.

SPC educates, agitates and organizes for a world where war, violence and exploitation in any form will no longer exist. It challenges the existing unjust power relationships among nations, among people and between ourselves and the environment. As members, we work to replace inequality, hierarchy, domination and powerlessness with mutual respect, personal empowerment, cooperation and a sense of community.

Present social injustices cannot be understood in isolation from each other nor can they be overcome without recognizing their economic and militaristic roots. SPC stresses a strategy that makes these connections clear. We initiate and support activities that help build this sense of community and help tear down the walls of oppression. A fundamental basis for peace and justice is an economic system that places human need above monetary profit. We establish relationships among people based on cooperation rather than competition or the threat of destruction.

Our political values and personal lives shape and reflect each other. In both we are committed to nonviolent means of conflict resolution and to a process of decision-making that responds to the needs of us all.

Alliances, Coalitions & Contacts

ACT-UP	475-1544	Peace Brigades International	
American Friends Service Committee	475-4822	Ed Kinane	478-4571
Alliance-Psychiatric System Survivors		P.E.A.C.E., Inc.	
George Ebert	475-4120	Louis Clark	470-3300
Alternative Media Network		People Against the Death Penalty	
Jim Dessauer	425-8806	Pat Bane	469-3788
Alternative Orange		People for Animal Rights	
Blaine DeLancey	475-4898	Linda De Stefano	475-0062
Alternatives to Violence Project		Persons With AIDS Support Hotline	
Andy Mager	607/842-6515	Sandra	471-5911
Amnesty International	422-3890	Physicians for Social Responsibility	475-0062
ANZUS Plowshares	422-3181	Rainbow Coalition 27th C.D.	
ARISE	472-3171	Alan Rosenthal	472-4331
Atlantic States Legal Foundation	475-1170	Recycle First	471-2806
Citizens Against Radioactive Dumping	607/7536271	SANE/Freeze of CNY	
CNY ACLU		Diane Swords	478-7442
Marcy Waldauer	471-2821	Save the County	637-6066
CNY N.O.W.	652-3823	SEEDS	607/749-2818
Coalition for Choice	677-9758	Seneca Peace Council	568-2344
Community Coffeehouse		Service Employees Int'l	
Aspen Olmstead	428-1743	Chris Binaxis	424-1750
ECOS	492-3478	Sierra Club	
Educators Social Responsibility		Eileen Clinton	471-6069
Mike Fixler	689-6658	Small Claims Court Action Center	443-1401
Food Bank of CNY	458-1554	Social Workers for Peace	
Forum for Fellow Travellers		Dick Mundy	445-0797
	423-0356	Socialist Party	
Friends of the Phillipino People		Ron Ehrenreich	478-0793
John & Sally Brule	445-0698	Spanish Action League	
Gay/Lesbian Alliance	422-5732	Sam Velasquez	471-3762
Gay/Lesbian/Bisexual Student Assoc. (SU)	443-3599	Student African-Amer. Society	443-4633
Greens/Green Party	471-8438	Syracuse Community Choir	
Griffiss Peace Community		Karen Mihalyi	428-8724
Carrie & Tom	315/337-5265	Syracuse Cooperative Federal Credit Union	471-1116
Hotel Employees	150 437-0373	Syracuse Covenant Sanctuary	
Jail Ministry	424-1877	Shirley Novak	446-6099
Lesbian/Gay Youth	443-3599	Syracuse Cultural Workers	
Marxist Collective (SU)	423-9736	Dik Cool	474-1132
Native American Cultural Awareness Cmte	476-8993	Syracuse N.O.W.	472-3294
NAACP		Syracuse Real Food Coop	472-1385
Van Robinson	422-6933	Syracuse Solidarity	423-9736
Natural Organic Farmers Assoc.		Syracuse United Neighbors	
Ammie Chickering	365-2299	Rich Puchalski	476-7475
New Environ. Assoc.	446-8009	Truth in People's History	
New Jewish Agenda		Leon Modeste	472-6955
Paul Weichselbaum	478-1592	University Democrats	
Nonviolent Action Collective		Syracuse University	443-0958
Frederic Noyes	437-9579	Urban League	
North American Indian Club		Leon Modeste	472-6955
Ginny Doctor	476-7425	Veterans For Peace	
NYPIRG	476-8381	Bill Cross	474-3762
Onon. Audobon	457-7731	Westcott Nation Music Assoc.	
Open Hand Theatre		Lee Spinks	428-8821
Geoff Navias	476-0466	Women's Center (SU)	443-4268
Pax Christi		Women's Health Outreach	
Frank Woolever	446-1693		425-3653

(If you do not see your group listed, please call SPC and we will add it to the list.)

Syracuse Peace Council 924 Burnet Ave. Syracuse, N.Y. 13203 (315) 472-5478

In This Issue

It seems like we just got the last one out, cause we did, but here goes...

We're opening up with Pat Coy's futile search for substance or issues within the vacuum of the elections. Talk about the needle in your govt subsidized haystack!

So off we go with a timely article by Sue Frankel-Streit on her experiences within the women's county jail system. Sue gets out this month leaving behind the lives of countless thousands of victims to an unjust system. But she's said this all so much better...kind of excited to see them though.

And we're off with two articles on Gay and Lesbian Pride. A preview of the PWA Support Benefit production of *Waiting For Godot*. is followed by some personal reflections on the holiday and the ice-cream man. Read it yourself.

The Newsletter moves on to join our brother's and sisters celebrating the official end of Slavery at that end of the Civil War. All part of a painful, beautiful tapestry recording the history and achievements of a displaced people. Survival is a powerful witness.

On to the Annual Socially Responsible Vacation Guide of PC alternatives to Disney World, attempting to fill you with guilt to slipping off to Jamaica for fun and sun, unless you're gonna find oppression to fight. I did just hear about a Catholic Worker house in Hawaii that may have some openings. Suffer, suffer, suffer...

Will Ravenscroft does the Myth and Magic thing with sustainable development, questioning what's being done, and what really needs to be, if we want to continue this living thing for a while. And don't a book review by Debra Lynn Negus on AIDS And The Doctors Of Death. Enjoy!

PNL Distributors

Linda DeStefano, Yvonne, Joy Meeker, Jim Foley, Pat Hoffman, Elinor Cramer, Chuck Durand, Rich Zalewski, Chrisian Siebott, Tommy Scott, Fredrick Noyes, Peter Carney, Will Ravenscroft, Deirdre Laughland, Deb Douthit

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May Issue Deadlines

Articles	June 18
Ads	June 18
Calendar Items	June 24

Peace Newsletter

Jun 1992
PNL 596

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About the cover: **Above Them Are 19**

"I don't consider myself AmeriKKKan. This is not my home. I am a pilgrim on a journey that has continued for the past 437 years.

The cover piece was inspired by Carol Perry. I thank her & the Peace Council for this opportunity. I give all the credit for my artwork to Allah."

Anthony X Dobbins

Anthony X Dobbins is a self-taught artist and a recent graduate of SUNY Oswego with a degree in Public Justice ("or injustice"). Originally from Schnectady, NY, Anthony plans to continue to focus on artwork dealing with controversy and metaphysics. Combined with public speaking, he creates his artwork with the goals of educating the people; and contributing to the fall of America.

Letters

To the Editor:

On April 12, 1992 I, along with a family of friends, visited Bill Streit, a federal prisoner in Otisville, New York. During the visit Bill commented that it happened to be the tenth anniversary of his ordination as a Roman Catholic priest. Also, the guard at the entrance area of the prison mentioned to us that Bill had been his religion teacher several years ago. Why, you may wonder, is this man serving a one year sentence?

Bill and three others sensed the urgency and imminent danger of the situation that existed on January 1, 1991 as our country prepared for a war, with the deadline looming only 15 days away. So, knowing the nature and destructive capacity of the napalm, cluster bombs, and fuel-air-explosives that can be dropped from a B-52 bomber, they hammered a B-52 and dam-

aged the runway at Griffiss Air Force Base in Rome, N.Y. on New Year's Day.

Ciaron O'Reilly, one of the four who participated in this action, wrote that the act of disarming a B-52 bomber and the Griffiss runway was meant "to say the world is not big enough for children and the B-52, and that it is the B-52 that will have to go. And to say that the runway will not end at Griffiss but in the deaths of thousands of children, the destruction of homes, earth, and water." The B-52 was the largest contributor to death in the Persian Gulf. Over 150,000 people were killed, including many innocent civilians. Since the cease-fire, and as the United Nations embargo of food and medicine persists, thousands of children have died due to malnourishment and water-borne diseases. The message



of Bill's action was that they would not collaborate with such violence.

Bill made some significant comments during our visit with him. He said that the jails are not filled with terrible people who are somehow less than human. He said that there are a lot of good people in jail. Further, he said that the jails should be filled with clergy and religious people, i.e., those who should be protesting militarism and other injustices.

Let us keep in mind that the forces that led to the killing of over 150,000 people in the Persian Gulf (and the suffering and dying continue) are the same forces that have led to the plunder of the American economy, the decay of our cities and schools, and to hunger, homelessness, and the lack of adequate health care right here in our area. Included in these forces is the military budget that consumes over 50% of our federal tax dollars, even at a time when the Cold War is over. What is the real crime—this, or the action carried out by Bill and his friends?

Kathleen Dillon
Phoenix, N.Y.

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SYRACUSE PEACE COUNCIL PAGE

Raising the Roof

Well, Andy Molloy and I were here one Sunday minding our own business, when these folks wandered. in and tore out the upstairs ceiling, replacing it with wide-open, glorious space! Thanks to Sue Nuccio for co-ordinating the work-crew thing. Thanks also to Upasatti; not only for being an all around rad-dude, but for being on time and having to wait in the rain for us delinquents. And thank you other rad-dudes Christian Spies-Rusk, Brian Caufield and Paul Pearce. Much dirt and dust later we had naught but a vaulted ceiling and a multitude of possibilities. Too bad Andy and I had to work on the Newsletter and couldn't lend a hand...

To Name A Thing

Admit it, we have. The Front Room Bookstore is a silly name for a bookstore 'cause nobody knows what it is we sell, 'cept that they may be books. Anyway, that wouldn't be all bad if it wasn't that everyone who seems to think that they know what we sell thinks it's *Adult* books (I just got one of *those* calls this morning). So we're having a "Bookstore Naming Contest." Yes we're looking for that perfect word or phrase that encompasses the myriad of Peace and Social Justice Coolness that the Front Room is; 'cept that people would know it. So send in, or stop in with, your submissions over the next two months, and the Chosen One will be greeted with a \$25 gift certificate to whatever bookstore it happens to become. Completely non-competitive of course...

And if you find yourself with free time during 12-6, Monday through Saturday, please consider volunteering with the bookstore (whatever it may be called). Volunteers are currently taking three hour shifts (so there's two shifts on any given day) so you get to make your own hours, (as long as they fit into our schedule), and you get benefits (as long as you provide them). But we do make good coffee.

"Beat It, Beat It!"

The ANZUS Plowshares are due to be released June 15 from their various places of imprisonment. For those of you who don't remember ANZUS from last year, they were all sentenced to a year in jail for using a hammer to make something useful out of something destructive. Anyway, someone at Griffiss had an attitude, or an attachment to things that kill children, so they got a little upset and locked the ANZUS folks up. There's

more info on all that scattered throughout the Newsletter if you want to read it, but I really just wanted to say welcome home and thank you. I don't know if you have been able to see all the good that came out of you actions, but there's still bunches of us wandering around Syracuse with wonderful new communities...and the resistance goes on.

I do so hope we get to see Ciaron and Moana before they have to go home.

Bottled Air by Bragman

Just one of those things, I guess. Assemblyman Michael Bragman is proposing legislation to stop New York from implementing the Federal Clean Air Act Amendments. This is *really* nothing to laugh at. The man thinks that if he screams loss of jobs (as if people had jobs! Or at least quality jobs...sorry McDonalds) and throws his reputation around he can convince people that these Amendments are the root cause of our societies' ills. The Bragman Bill is one man's agenda supporting the corporations that support him. This will not do.

I can only speak for myself, but breathing has always been something I've enjoyed. I'm not willing to give it up so that a few Auto execs. and their personally appointed Union Bosses can continue to get their bonuses. Time for rank and file labor to follow the Teamster's lead and take back the unions, get democratic reforms enacted and start working with the Peace, Justice and Ecology movements so we can all breathe easy...

Nukes-R-Us


Speaking of corporate profit at the Earth's expense, I saw a little, itty-bitty article in the Post-Standard the other day that mentioned the House of Representatives (I always tend to chuckle when I type the "Representatives" part) passed the One-Step Licensing Bill for building new nuclear reactors. This is the first step for the administration (that's right, Dem. or Rep. isn't gonna matter on this one) to reach the goal of 100 new plants started by the year 2000. Like, that's gonna solve all our clean air and energy problems, anyway, right? ...**NOT!**

Open Mouth...


So this one's a little touchy for a young white-boy in the '90s, but here goes. I want to acknowledge the complexity of our celebration of Lincoln's freeing of the slaves (Juneteenth) when it was done for political reasons and not for justice, "I will say...that I am not, nor have I never been, in favor of bringing about in any way the social or political equality of the white and black races," (Honest Abe—see "The Myth of Lincoln, June, 1990 PNL). Our country still depends on the *economic* slavery of the majority of its population, only now its poverty, unemployment, drugs, mis-education and the myth of "up by your bootstraps" capitalism forming the chains. While we celebrate freedom, let's also celebrate the power of the 500 year resistance and recognize the role of our multi-nationals continuing to enslave the world's populations and ecology for increased profit.

But bad politics should never spoil a good picnic...

In Peace,
Bill



The Syracuse Peace Council



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- YES! I want to contribute \$100, \$50, \$25, \$_____ Other, to the Syracuse Peace Council
- YES! I want to subscribe to the Peace Newsletter for \$12 annually
- YES! I support the SPC Statement of Purpose and consider myself a member
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Tilting At Democratic Windmills

The Gulf War's Absence From The Presidential Elections

by Pat Coy

THE BANKRUPTCY of the current presidential primary season was symbolized March 20th in the White House. Emerging from a cabinet meeting, President Bush easily ducked questions about his plans to bomb Iraq if Saddam Hussein does not comply with the letter of the cease-fire law. He simply pointed to Defense Secretary Dick Cheney, saying "Here's the Iraq man right here."

This sidestepping around real issues—whether or not to initiate war—is encouraged by the mainstream media, and not only in the halls of the White House. It is also a prominent dynamic on the campaign trail.

The mainstream media continuously call the major party candidates to account for the style of their television ads, and of their personal lives, but not for much else. Style has triumphed over substance, process over policy, and PAC contributions reign over virtually

everything else. Meanwhile, important policy proposals slip out the back door unnoticed and unchallenged. And with them goes the integrity of this experiment that some foolhardy souls still dare to call participatory democracy. There is nothing like a presidential primary to remind us that this is a nation, much like Don Quixote, tilting at democratic windmills.

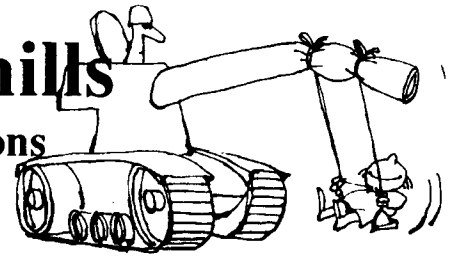
When George Bush puts on his campaign hat, he avoids discussion of his Iraq policies as he fears they no longer help him. His positions on weapons development, arms sales, and counter-insurgency campaigns in Latin America also go largely unexamined. Neither the media nor the electorate hold him accountable on important foreign policy issues. And the Democratic candidates—now reduced to two—have rarely had to answer for their lukewarm, reformist foreign policy positions.

The United States' intentional destruction of Iraq's civilian infrastructure during the war had very little to do with removing Iraq from Kuwait. It was a crass and largely illegal attempt to hasten Hussein's departure from power. The massive loss of Iraqi civilian life that was the predictable result of the largest bombing campaign ever waged, continues unabated today, helped along by the non-military sanctions that are still in place. Yet none of this is a serious issue in the campaign.

The war occasioned the most sweeping and serious press restrictions ever endured in this country. Of the 1,600 reporters in Saudi Arabia when the ground war began, only 10% were allowed into the tightly-controlled press "pools." Publications critical of administration policy like *Harpers*, *The Progressive*, *Mother Jones*, and *The Village Voice* were systematically excluded by the government and eventually filed a lawsuit.

Those who made it into the pools had their movements and interviews severely restricted, and saw their stories subjected to delays and military censorship on the grounds of "national security." Yet when it was over, Pentagon spokesperson Pete Williams reported that, of the 1,351 "pool reports" filed by print reporters during the war, only one was judged by Pentagon monitors to impinge on national security.

Clearly, the press restrictions had more to

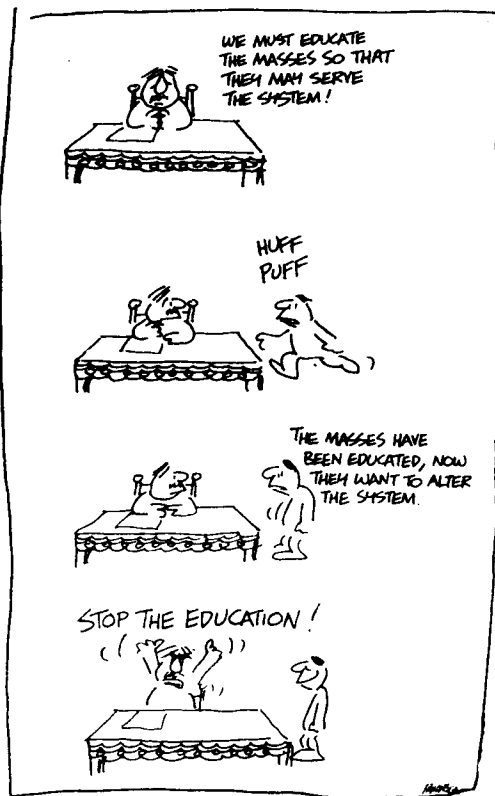


do with thought management than with national security. But this attack on the First Amendment right to a free press, which was given a sneak preview in Grenada, polished in Panama, and fine-tuned in Iraq, is simply not a campaign issue. Not one of the candidates—Republican or Democrat—has been pressed on this disturbing, apparently evolving policy.

The U.S. role in contributing to the Persian Gulf crisis goes largely unexamined in the campaign. The *Los Angeles Times* reported this February that the U.S. Commerce Department proposed reversing long-standing Bush administration policy by curbing Iraqi purchases of militarily sensitive technology in April, 1990 (only four months prior to the invasion of Kuwait). But Robert Kimmit, Undersecretary of State for Political Affairs, opposed it and invoked Bush's authority saying, "The president doesn't want to single out Iraq."

Similarly, in the fall of 1989, when Hussein was desperate for cash to buy arms, Bush signed a National Security Decision directive—NSD 26—ordering closer ties with Baghdad. These ties included a \$1 billion commitment in the form of loan guarantees for the purchase of U.S. farm goods, thereby allowing the Iraqi dictator to spend his cash reserves on arms. As late as July, 1990, only one month before the Kuwait invasion, the White House was still pushing to deliver these loan guarantees over the objections of officials from the departments of Commerce and Agriculture.

The *New York Times* reported March 20, 1992 that, beginning in August 1989, government criminal investigators in Atlanta were repeatedly frustrated by the Bush administration in their attempts to secure indictments in the Bank Lavoro fraud case. When the indictment was finally issued by the Justice Department at the close of the war, it charged bank executives with conspiring with high level Iraqi officials to illegally arrange over \$4 billion in unauthorized loans and export credits to Iraq. When ordinary citizens intervene in investigations, as did the White House, it is called obstruction of justice. And when the

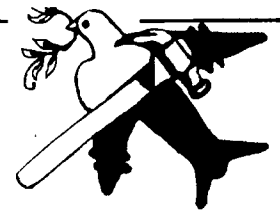


Tilting Democracy con't on pg. 21

Germinating In The Empty Tomb

One Woman's Journey Through County Jail

by Sue Frankel-Streit



IT'S THE SEASON of Easter; spring after a long winter, resurrection after a long Lent. It's a time to rejoice and to celebrate rebirth and reunion. Yet for some 37,000 women in this country, Easter is only a poignant, painful reminder of the starkness of our own continuing Lent.

For us, the warm fresh spring air and budding trees only accentuate the cold, stale atmosphere of our cell blocks. And the family celebrations fill our hearts with a painful longing that at other times we manage to dull with sleep, books or card games.

We spend hours making Easter cards for our kids. We wait anxiously for our "real" turkey Easter dinner, or for a "real" Mass. But we can't watch the children open their cards. We eat our Easter dinner elbow to elbow at a steel picnic table. So crowded are we that some must eat sitting alone on their bunks. And there is no music at Mass. No flowers. And when we turn to share the sign of Peace, the people we long for are not there to be embraced.

We come back to the cell block and wait in line for the telephone. But, we can hardly bear to listen to the kids as they tell us about their day. "Come," we say to one another when the calls are over, "Let's play cards." We light each other's cigarettes and do each other's hair. We watch MTV. At "med call" we take an aspirin or an Advil; or maybe a prescription "nerve pill." Then we crawl into our bunks. When the cell doors clank shut someone says, "Well we made it through another day." We all sigh, knowing that for us, *this* is resurrection.

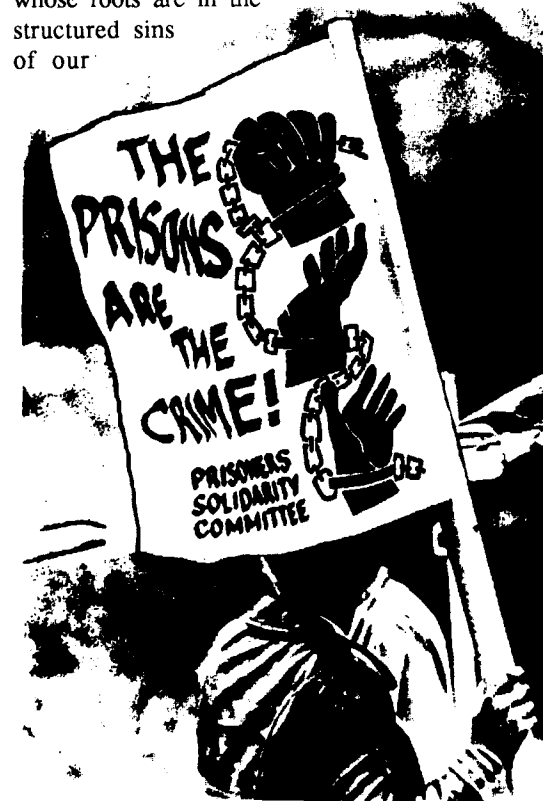
But I'm not telling you this to dampen your Easter season. Or to remind you that someone is always suffering. Remembering is not enough. If Christ's resurrection is to mean anything to us, then we must do more than remember the crucifixion. We must understand it.

Why are 37,000 women behind bars? Why are one million people locked up in this country? Why are nonviolent "offenders" spending three, six, nine, 18 or 23 months shut

away in deathly boring, overcrowded, poorly ventilated and highly controlled county jails?

I have spent the last eight months in county jails. I've done time with about 100 women. All but five or six have been nonviolent offenders. Almost all have children at home. Most are charged with probation violations (usually drinking), bad checks or possession of an illegal substance. All but five or six have been represented by public defenders. All but three or four fall into the bottom economic strata. Most have jobs and most lose their jobs while in jail. Some lose their children. In fact, many of the stories I could tell you, you probably would not believe.

The phenomenon of jail is perhaps the most telling sign we have that something is wrong with our society. The millions of lives damaged and the millions of dollars wasted by jails are the fruits of a rotten and dying tree whose roots are in the structured sins of our



society: the corrupt justice system that puts us here, the politics that condone this warehousing as a method of "fighting crime," the economic system that values immediate profit over justice, and the religious beliefs that foster fear, vengeance and blind trust in the "authorities."

Anyone who spends any time in a county jail will begin to question the validity of these structures. Over and over I have heard women articulate their new found knowledge of the injustice of "justice." They will sit shaking their heads, as the harsh reality of their situation sets in. "I thought I had rights," they'll say. At first they are in shock. They think they are the only ones who've been treated unfairly. Then they begin to listen to each other's stories, and awareness dawns. Resignation is replaced by anger.

That's when they begin to fight. Some try the law. They go to the law library—usually a small room with a few shelves of outdated, incomplete sets of law books and no librarian. Even the most enterprising and best educated inmate cannot find much of use to her case. Much less can she discover the law that legitimizes the heartless rulings of a power hungry judge, the vindictiveness of her probation officer, the negligence of her overworked public defender and the fascism of the jail administration. Only her experience behind bars enables her to understand the *real* law of this well-hidden land: a law of greed and of power, of images and lies.

Others turn to the media. They write letters to the editor. They call Donahue. Their story is unbelievable. Unjust. Tragic. And yet nothing happens. No one prints it. No one responds to their letters. People may be surprised, but they're not moved to action. So the prisoner begins to wonder: is mine the only truth ignored or is there more?

Some, recognizing the economic basis of their imprisonment, try to *work* their way into a better situation. They work inside the jail as "trustees": \$.50 or \$1.00 a day, for hours of cleaning windows, emptying trash cans, cleaning toilets, doing laundry or even typing. Or they apply for a work release, they leave the jail at night. Part of their income goes toward their fines, and most of the rest towards "room and board" at the jail. If there's anything left they can send it home, or spend it in the commissary. But the trustees are treated like slaves and the work-release women are subject to daily culture

Tomb con't on next pg.

HAVE YOU?

- An urge to laugh uproariously in the face of crisis?
- Had a shot in the arm lately?
- Been wanting to contribute to the P.W.A. Support Fund?
- Any idea why these men are holding hands?

Then you've been...

Waiting for

GODOT

June 12, 13, 14

Syracuse Stage

A Persons With AIDS Support Benefit



by Leo Thibault

WOMAN? MAN? NEITHER? BOTH? Idea? Hope? Yes...*Godot* is all of the above. *Godot* is who we are, brimming with inner-strength, fretting with episodic uncertainty, kicking with the Joy of Life, all the while confronting death head on. The tragic side of this tragicomedy reveals a glimpse of people without either home or health and plenty of oppression to deal with.

The humor of comedy emerging out of pain has made this work a literary classic. Not to be found in any past or production-yet-to-be are the standard beginnings, middle developments, and final resolutions of conflict. In other words...the plot thicketh not.

A recent run in New York City directed by Mike Nichols, with Robin Williams and Steve Martin, emphasized the socio-political realities of homeless people with ill-health. The Syracuse production will also present this focus, in addition to paying particular attention to the playwright's invitation for the characters

to "embrace." The script also considers what happens when two people in a relationship have a "spat" about whether or not to "stay together."

The cast, the crew, and all involved in the project represent a broad cross-section of the Syracuse community. People living with A.I.D.S. are clearly in the minds of the cast as they go through the nights; sometimes in isolation, and at other times with the support of their companions. The play invites the participants on and off stage to feel the joy that community can bring, as well as the pain that separation and loss breeds.

Waiting For Godot will be performed at Syracuse Stage on the evenings of June 12, 13 and 14, at 8pm. Tickets are available at the Civic Center box office (435-2121), and at the door, for a suggested donation of \$10.



Leo is the Project Director for the benefit production of *Waiting For Godot*.

Empty Tomb can't from last page

shock as they go from the "real world," where they are treated like human beings, to the cell block, where they are once again criminals. For both, the money they end up with is minimal, and they live with the knowledge that they are being exploited by the very system that jailed them.

Then there are some who turn to religion for justice. They sit in their cells and read the Bible. They try to put their trust in God. They wait for the justice promised to the poor. Then they attend the weekly church services where they are promised that if they "learn their lesson" they will be saved, even in jail, and will someday get out and become good Christian citizens.

You'd think that more of us would give up, or crack up. In fact all those obstacles to dignity, to action, to truth, seem to send us

deeper into our hearts. Stripped of so much of our world, our spirits surface unique and beautiful, and able to see past the lies of the law, to see through the biases of the media, to rise above the indignities of our working conditions and to hear beyond the individualized interpretations to the real Gospel; a gospel of love and truth and liberation.

Whichever way we fight it is this love, truth and liberation revealed to us by our own, and by each other's spirits, that carry us through this long season of Lent; one day at a time.

"They can't keep you forever," we say to each other. "Don't let them break you," is the response. And we won't. Because we've *already* been broken. We have broken and fallen into the ground and now we're germinating in the womb of this overcrowded "empty tomb." And they can't keep us forever.



Sue Frankel-Streit is completing a one year jail sentence she received for her participation in the ANZUS plowshares action January 1, 1991. She and Bill Frankel-

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Rainbow Flags—Lavender Lights

Reflections On Gay Pride

Willard Doswell

I PROBABLY SHOULDN'T share it before securing a patent, but I have this idea for seasonal decorations. Fiber-optic lights installed in the eaves of houses that automatically display different colors. Red and green for December and November along with the increasingly popular orange for October. Introduce Valentine red for February. Add white and blue for July. Easter colors, autumn colors, holiday lights all year around! This lapse in my usual aversion to strings of lights is fed by the delicious image of thousands of homes lighted each June in lavender celebration of Lesbian and Gay Pride month.

This annual observance has increased in scope over the past two decades. Parades, programs and media attention increase awareness of a proud Lesbian and Gay heritage, and highlight the need to address heterosexism

and homophobia. Every June more and more people come out and take a proud stand even in the face of bias, discrimination, and often "bashing."

This pride, however, is still not shouted from every lavender rooftop. Heterosexism, the notion that it is somehow better to be heterosexual, prevails in our culture. "Family values" still offer an image of "mom, dad and the kids," in spite of the fact that almost every family has Lesbian and Gay members, whether they accept it or not. And what about those kids?

Why aren't they decorating their classrooms with construction paper Rainbow Flags, and learning about pink and black triangles, oppression and liberation?

What a difference some liberation would have made in my childhood. I didn't even know what sex was when I developed my crush on the ice cream man. I just knew that

my desire to be in the embrace of that nice man in the white trousers was taboo. At the tender age of five-and-a-half I discovered the relative safety and desperate isolation of the closet. No one ever told me that I had role models and a heritage. I suppose it never occurred to anyone that kids like me might need to know. Surely we (like so many kids today) were "destined" to become heterosexual.

Children, along with Grandmas and other members of polite society, tend to be shielded from the reality of Gay and Lesbian life as though it was some kind of sexual issue that


doesn't involve them. Homoaffection, perhaps even more threatening than sexuality, is often totally ignored. Boys play with squirt guns, girls play with dolls. Women nurture children while men wage war. It's a time-

At the tender age of five-and-a-half I discovered the relative safety and desperate isolation of the closet.

honored program. So natural. So normal. But women don't always wish to raise children, many men eschew aggression, and only some of the kids are going to grow up to be heterosexuals.

Homophobia, at its core, may include more than an irrational fear of homosexuality. There's fear of same-gender love. Fear of cross gender identification. Fear of women being independent, fear of men being intimate, and a fear of boys playing with dolls (or wishing for a hug from the ice cream vendor). All of this "breaking with the program" is really scary for some people.

The celebration of Lesbian and Gay pride each June offers us all an opportunity to "express our nature," whatever it is. It is a setting for friends, family, co-workers and even Grandma and the kids. Gay and Lesbian pride embraces not only our diverse roles within society but breaks through the norms and expectations of gender, intimacy, love and sexuality. We meet on a common ground where we can all be ourselves.

So screw in those little lavender bulbs. Decorate the porch and make way for the rainbow flag. Let its stripes of multi-colors wave from the roof tops as a reminder that the liberation of Lesbian and Gay people is integral to the liberation of all people. 

Willard is a co-founder and board member of the local AIDS Task Force, as well as a co-founder of the Persons With A.I.D.S. Support Group. William is also active with the South West Community Center.

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Juneteenth

History

Juneteenth (June 19, 1865) is a holiday originally celebrated by African Americans in Texas.

The Emancipation Proclamation was drafted by Abraham Lincoln in 1862 to end slavery. This Proclamation was merely a threat until the Civil War ended in April, 1865. That was planting time in Texas, and slave owners didn't tell their slaves that they were free. Not until June 19, 1865, after Union forces sailed into Galveston Bay and established

control over Texas, could the slaves who had heard rumors of their freedom leave their former owners.

Lincoln signed, not out of his goodness, but as a wise President of the U.S. He realized that the Diaspora African could no longer be enslaved. The amount of uprisings had tripled and were no longer controllable. Slavery had become the bigger threat to the physical well-being of all those who benefited, as well as the country at large.

There were some states whose economies depended upon slavery that refused to recognize the proclamation and seceded from the Republic. "WAR," brother against brother, one of the worst wars in U.S. history, fought in the U.S. The reason—slavery's end... The Civil War ended April 2, 1865 when the Confederates fell to Union armies. Seventy-eight days passed before June 19, 1865, when the slaves in Texas and Louisiana heard the news.

As the newly physically-freed men and women migrated in search of better lives, they continued to observe June 19. Juneteenth is celebrated as a "Family Day" with barbecues, parades and floats which often depict the fight for freedom.

All information reprinted from the 1990 Syracuse Juneteenth Celebration program with the help and permission of Carol Perry

The Emancipation Proclamation

January 1, 1863

"... On the first day of January, in the year of our Lord one thousand eight hundred and sixty-three, all persons held as slaves within any State, or designated part of a State, the people Whereof shall then be in rebellion against the United States, shall be then, thenceforward, and forever free; and the Executive Government of the United States, including the military and naval authority thereof, will recognize and maintain the freedom of such persons, and will do no act or acts to repress such persons, or any of them, in any efforts they may make for their actual freedom ... And upon this act, sincerely believed to be an act of justice, warranted by the Constitution upon military necessity, I invoke the considerate judgment of mankind and the gracious favor of Almighty God. In witness whereof, I have hereunto set my hand, and caused the seal of the United States to be affixed. Done at the City of Washington, this first day of January, in the year of our Lord one thousand eight hundred and sixty-three, and of the independence of the United States the eighty-seventh."

Abraham Lincoln

Alphabet Of Slavery

Leeds, July, 1856

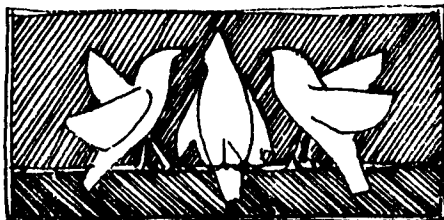
- A** Js for **AFRICAN** torn from his home.
B Js a **BLOODHOUND** to catch all that roam.
C Js the **COTTON PLANT** Slaves pick and hoe.
D Js the **DRIVER** who makes their blood flow.
E Js for **ENGLAND** which Slaves long to see,
 Her daughter, fair Canada, whither they flee.
F Js a **FUGITIVE**—hide him by day!
 The North Star by midnight will show him the way.
G Js for **GAMBLER** both drunken and wild,
 Stakes money and bowie-knife, mother and child.
H Js **SLAVE HUNTER** with horses and gun,
 The ugliest monster that's under the sun.
I Js for **INFANT** at mother's breast found,
 Was sold at an auction one guinea a pound.
J Js for **JOURNEY** when many Slaves die,
 Their grave the deep waters, their shroud the blue sky.
K Was a **KIDNAP'** who stole a poor man,
L Was the **LAWYER** who joined in the plan,
M Was for **MERCHANT** who bartered for gold,
N The poor **NEGRO** like pig or horse sold.
O Js **OHIO**, the train starts from here
 Of that underground railway, the saveholder's fear.
P Are some **PREACHERS** with Slaves like the rest,
 They buy them, and whip them, then pray to be blest.
Q Stands for **QUAKER**, who helps the poor Slave,
 A hero of hero's both peaceful and brave.
R Js the **RICE SWAMP**, a sickening place,
 Where argue and fever soon finish the race.
S Js for **SUGAR**—Slavegrown—and shrewd sages
 Declare 'twould be better if Negros had wages.
T Js **TOBACCO**—"I don't like the weed—
 To sow it and dress it the Negros oft bleed.
U Js that **UNION** of stripes and of stars,
 The Slaves they're the stripes, yes! and plenty of scars.
V Js **VIRGINIA** where Uncle Tom's wife
 With Children and home were the joy of his life.
W Js the **WHIP**, which with paddle and chain,
 Stocks, thumbscrew and bell gave them terrible pain.
X Ends the **REFLEX** of every ones mind,
 The better for all men when gentle and kind.
Y Js for **YOUTH**, and wherever you be
Zealously labor to set the Slaves free





SUMMER VACATION GUIDE

Our 1992 summer vacation guide is designed to give you a taste of the numerous fine events happening around the U.S. and other countries during the get-away months of June through August. There are alternatives to DisneyWorld and the Democratic National Convention; often you don't need to leave your backyard. The Peace Council has brochures or pamphlets on many of these occasions; feel free to call or stop by. Other than that, pick something and enjoy!



POLITICS

EARTH SUMMIT-UNITED NATIONS CONFERENCE ON ENVIRONMENT & DEVELOPMENT

DATE: June 1-12
PLACE: Rio, Brazil
CONTACT: Go-to-Rio Tours, 551 5th Ave, NY, NY 10176 (212) 687-7661
COMMENT: Historic 1st time govt's of world will gather to find a common basis for action on universal issues related to environment.

AFTER THE COLD WAR: WILL THE US ABANDON AFRICA & THE CARIBBEAN?

DATE: June 5
PLACE: Washington, DC
CONTACT: TransAfrica Forum (202) 547-2550
COMMENT: TransAfrica Forum's 11th Annual Foreign Policy Conference

ECONOMICS AS IF VERMONT REALLY MATTERED

DATE: June 5-6
PLACE: Vermont College
CONTACT: (802) 223-7943
COMMENT: conference sponsored by the Catalyst.

WALK FOR A PEACEFUL FUTURE IN THE MIDDLE EAST

DATE: June 5-10
PLACE: various places
CONTACT: Walk for a Peaceful Future, c/o 4010 N Keystone Ave, Chicago, IL 60641 (312) 784-8065
COMMENT: 6 day walk to call for peaceful solution to Israeli/Palestinian conflict; will include range of nonviolent activities, some women only.

8TH ANNUAL BIKE-A-THON FOR PEACE & JUSTICE IN GUATEMALA

DATE: June 6
PLACE: various places
CONTACT: NISGUA (202) 483-0050
COMMENT: Network in Solidarity with the People of Guatemala

PHYSICIANS FOR SOCIAL RESPONSIBILITY NAT'L MTG

DATE: June 11-13
PLACE: San Francisco, CA
CONTACT: PSR, 1000 16th St NW, Suite 810, Washington, DC 20036
COMMENT: Theme: The Only Security: Health, the Environment, Peace; speakers include Ann Fagan Ginger, Michael Klare.

NORTHEASTERN GREEN GATHERING

DATE: June 12-14
PLACE: Conway, NH
CONTACT: Karen Tucker, 28 Atlantic St, Portland, ME 04101 (207) 774-4599
COMMENT: to learn & consider the creation of alternative social institutions based on green values; resource sharing & networking among Northeasterners.

US NGO FORUM ON VIET NAM, CAMBODIA & LAOS—3RD NATIONAL CONFERENCE

DATE: June 12-15
PLACE: Long Island, NY
CONTACT: Third Nat'l Conference Office, 220 W 42nd St, Suite 1801, New York, NY 10036 (212) 764-3925
COMMENT: subjects such as agriculture, rural development, environment, child welfare, cultural, people to people exchange.

1992 SWEDEN DISARMAMENT ENCAMPMENT

DATE: June 13-July 12
PLACE: Linkoping, mid-Sweden
CONTACT: OMEGA, Sandeslatt 59, S - 424 86 ANGERED, SWEDEN
COMMENT: encampment outside JAS military factory; wide range of creative nonviolent actions; participate in camp responsibilities & function.

18TH N.H. GERMAN SYMPOSIUM

DATE: June 18-25
PLACE: North Conway, NH
CONTACT: NH World Fellowship Center, RR 2, Birch St, Box 53, North Conway, NH 03860 (603) 356-5208
COMMENT: Theme: The Integration of the Five New Lander into the Federal Republic of Germany; broad discussions with wide range of views and participants.

NYCAP ADIRONDACK RETREAT

DATE: June 19-20
PLACE: Pyramid Lake, NY
CONTACT: New York Coalition for Alternatives to Pesticides, 33 Central Ave, Albany, NY 12210 (518) 426-8246

NAT'L CARRYING CAPACITY ISSUES CONFERENCE

DATE: June 19-21
PLACE: Washington, DC
CONTACT: Carrying Capacity Network, 1325 G St., NW, Suite 1003, Washington, DC 20005 (202) 879-3044
COMMENT: examines relationship between ecology & economics, linkages between population & environment, resource conservation; many speakers & workshops.

PEACE BRIGADES INTERNATIONAL TRAINING

DATE: June 20-26
PLACE: Toronto, Ontario
CONTACT: Peace Brigades, 333 Valencia St., Suite 330, San Francisco, CA 94103 (415) 864-7242
COMMENT: Train to provide accompaniment to activists in other countries that have been threatened as they work for social change.

WINDS OF CHANGE, CENTER OF CONCERN SUMMER INSTITUTE

DATE: June 25-30
PLACE: Washington, DC
CONTACT: Center of Concern/Summer Institute, 3700 13th St NE, Washington, DC 20017 (202) 635-2757
COMMENT: workshops on gender issues, ecology/theology, ecology/UNCED, US & Third World debt, hunger, healthcare

1992 VACATION GUIDE

CELEBRATING DIVERSITY; ALTERNATIVE FAMILIES: REFLECTING CHANGING FAMILY STRUCTURE

DATE: June 25-July 3
PLACE: North Conway, NH
CONTACT: NH World Fellowship Center, RR 2, Birch St, Box 53, North Conway, NH 03860 (603) 356-5208
COMMENT: a celebration of diversity, for inter-racial, multi-ethnic, gay & lesbian, inter-religious, single parent, blended & traditional families; rooms or camping.

SANE/FREEZE NAT'L CONGRESS

DATE: June 26-28
PLACE: Nashville, TN
CONTACT: SANE/FREEZE, 1819 H St NW, Suite 640, Washington, DC 20006 (202) 862-9762 or locally Diane Swords (315) 478-7442
COMMENT: seminars on "Life After the Cold War"

NATIONAL ORGANIZATION FOR WOMEN NATIONAL ELECTION CONVENTION

DATE: June 26-28
PLACE: Chicago, IL
CONTACT: CNY NOW, Marsha Pross, 103 Mallard Dr, Camillus, NY 13031 (315) 699-1483

BAPTIST PEACE FELLOWSHIP NORTH AMERICA CONFERENCE & REVIVAL

DATE: June 29-July 4
PLACE: Roanoke, VA
CONTACT: BPF, 499 Patterson St, Memphis, TN 38111
COMMENT: workshops, music, sightseeing

EUROPEAN NUCLEAR DISARMAMENT CONVENTION

DATE: July 4-7
PLACE: Brussels
CONTACT: END '92, Grasmart 105/46, B-1000 Bruxelles (+32) 2 511 3699

NORTHEAST DISPUTE RESOLUTION CONFERENCE

DATE: July 12-15
PLACE: Cooperstown, NY
CONTACT: American Arbitration Assoc., 205 S Salina St, Syracuse, NY 13202 (315) 472-5483
COMMENT: workshops on labor, management, negotiation, mediation, Americans w/Disabilities Act.

FELLOWSHIP OF RECONCILIATION NATIONAL CONFERENCE

DATE: July 15-19
PLACE: Snow Mtn Ranch, Colorado
CONTACT: Natl. Conference-FOR, Box 271, Nyack, NY 10960 (914) 358-4601
COMMENT: theme: Building Community, Breaking Free-500 Years of Resistance. speakers include Winona La Duke & Rigoberta Menchu; many activities.

MOVEMENT FOR A PEOPLES ASSEMBLY COUNTER- CONVENTION

DATE: July 18
PLACE: New York, NY
CONTACT: MPA, 36 East 12th St, 6th Fl, New York, NY 10003 (212) 777-1246
COMMENT: counter to Democratic Party convention.

NATIONAL ORGANIZING MEETING ON SPACE NUCLEAR POWER & WEAPONS

DATE: July 18-20
PLACE: Washington, DC
CONTACT: Florida Coalition for Peace & Justice, POB 2486, Orlando, FL 32802 (407) 422-3479
COMMENT: develop a nat'l organizing strategy for a renewed effort to oppose the nuclearization & weaponization of space.

4TH ANNUAL VEGETARIAN CONFERENCE

DATE: July 23-26
PLACE: Pocono Mtns, PA
CONTACT: Vegetarian Resource Group, PO Box 1463, Baltimore, MD 21203 (410) 366-VEGE
COMMENT: learn more about veg. lifestyle, raising children, tolerance, acceptance; singles, couples, families welcome



ORGANIC FARMING

WAR RESISTERS LEAGUE NATIONAL CONFERENCE

DATE: July 30-August 2
PLACE: Lost Valley Educational Center, Dexter, OR
CONTACT: War Resisters League, 339 Lafayette St, New York, NY 10012 (212) 228-0450
COMMENT: Theme: So Many Issues, So Little Time-Resolving Conflicts Nonviolently in the 90s.

WORLD CONFERENCE AGAINST ATOMIC & HYDROGEN BOMBS

DATE: August 2-9
PLACE: Hiroshima & Nagasaki, Japan
CONTACT: World Conference Against Atomic & Hydrogen Bombs, Organizing Cmte, 6-19-23 Shimbashi, Minato-Ku, Tokyo 105, Japan, (03) 3431-1014
COMMENT: helps coordinate and promote efforts of people all over world to prevent nuclear war & elimination of nuclear weapons.

GREENS GATHERING 1992

DATE: August 5-9
PLACE: Minneapolis, MN
CONTACT: Greens Gathering 1992, POB 582711, Minneapolis, MN 55458 (612) 722-0727
COMMENT: Green Congress, building Green locals, independent electoral politics, Detroit Summer, 500 years of Resistance & Dignity, democratizing energy policy.

OPEN HAND THEATER'S HIROSHIMA PROCESSION

DATE: August 6
PLACE: downtown Syracuse, NY
CONTACT: Kathy Barry (315) 425-7257
COMMENT: participants welcome to help commemorate the dropping of the first atomic bombs in war.

PAX CHRISTI USA NAT'L ASSEMBLY 1992

DATE: August 7-9
PLACE: Seton Hall Univ, South Orange, NJ
CONTACT: Ted Sizing (315) 479-6689
COMMENT: theme: Journey to a New World, A Time for Conversion; w/Cesar Chavez, Dom Helder Camara & others

WAR RESISTERS LEAGUE ORGANIZER TRAINING PROGRAM

DATE: August 7-16
PLACE: Deefield, MA
CONTACT: WRI, 339 Lafayette St, New York, NY 10012 (212) 228-0450
COMMENT: develop your activist skills to work more effectively for social change

SYMPOSIUM "REVERENCE FOR LIFE: ETHICAL SOLUTIONS TO ENVIRONMENTAL PROBLEMS"

DATE: August 13-14
PLACE: United Nations Headquarters
CONTACT: Albert Schweitzer Institute for the Humanities, Box 308, Wallingford, CT 06492
COMMENT: forum to discuss & promote the most ethical & realistic solutions to environmental problems.

HEALING THE WOUNDS: PROSPECTS FOR PEACE & JUSTICE IN THE NEXT 500 YEARS

DATE: August 13-16
PLACE: San Francisco, CA
CONTACT: COPRED, George Mason University, Fairfax, VA 22030 (703) 993-3639
COMMENT: 21st annual conference of the Consortium on Peace Research, Education, and Development; keynote speaker Cherokee Principal Chief Wilma Mankiller.

NOFA 18TH ANNUAL ORGANIC FOOD CONFERENCE

DATE: August 14-16
PLACE: Hampshire College, Amherst, MA
CONTACT: Natural Organic Farmers Assoc., c/o Julie Rawson, 411 Sheldon Rd., Barre, MA 01005 (508) 355-2853
COMMENT: Theme: "Organic Farming means Digging In and Branching Out"; join over 1000 people w/ 150 workshops and activities.

PBI/USA 2ND NATIONAL CONFERENCE

DATE: August 28-30
PLACE: Seattle, WA
CONTACT: Peace Brigades, 333 Valencia St., Suite 330, San Francisco, CA 94103 (415) 864-7242
COMMENT: developing organizing skills, combatting racism, sharing aspects of nonviolence & internat'l peacemaking; firsthand reports from PBI team volunteers.

11TH ANNUAL PFLAG INTERNAT'L CONFERENCE

DATE: September 4-7
PLACE: Seattle, WA
CONTACT: Ardyce Fish, 7737 14th SW, Seattle, WA 98106 (206) 763-4575
COMMENT: PFLAG-Parents & Friends of Lesbians & Gays; theme: Love in Action, Joy in Diversity.

9TH ANNUAL NORTH AMERICA NICARAGUA COLLOQUIUM ON HEALTH

DATE: October 22-31
PLACE: Nicaragua
CONTACT: CHRUCA, 347 Dolores St, Rm 210, San Francisco, CA 94110 (415) 431-7760
COMMENT: major interchange between health care workers of the US, Canada, & Nicaragua.



EUROPEAN YOUTH FOREST ACTION FESTIVAL

DATE: June 5-12
PLACE: Freiburg, Germany
CONTACT: EYFA, Eschholzstr 86, D-7800 Freiburg (+49761 36267)

13TH OTSININGO POW WOW

DATE: June 6-7
PLACE: Apalachin, NY
CONTACT: Waterman Center, PO Box 288, Apalachin, NY 13732
COMMENT: Also Indian Craft Fair, dancing, foods, campfire storytelling, lectures

WOMEN'S EMPOWERMENT WEEKEND

DATE: June 12-14
PLACE: Palm Springs, CA
CONTACT: Alic Nygard (619) 321-8231
COMMENT: celebration of feminist spirituality.

4TH ANNUAL EAST COAST LESBIANS' FESTIVAL

DATE: June 18-21
PLACE: write for info
CONTACT: Particular Productions, 132 Montague St., Box 274, Brooklyn, NY 11201 (510) 763-9228
COMMENT: music, comedy, performance artists, video festival

CLEARWATER'S GREAT HUDSON RIVER REVIVAL

DATE: June 20-21
PLACE: Westchester Community College, Valhalla, NY
CONTACT: Clearwater, 112 Market St, Poughkeepsie, NY 12601 (914) 454-7951
COMMENT: 6 stages, music, dance, storytelling

PINESONG, FESTIVAL OF FRIENDS

DATE: June 26-28
PLACE: Spokane, WA
CONTACT: W. 3410 Fort George Wright Dr., MS-3020, Spokane, WA 99204 (509) 533-3800.
COMMENT: concerts, free local stage for musicians & storytellers, puppet theatre.

OLD SONGS FESTIVAL

DATE: June 26-28
PLACE: Altamont Fairgrounds
CONTACT: Old Songs, Inc., PO Box 399, Guilderland, NY 12084 (518) 765-2815
COMMENT: traditional music & dance, children's activities, also featuring Pete Seeger, Flor de Cana, Burundi African Dance Troupe

BREAD & PUPPET 19TH ANNUAL DOMESTIC RESURRECTION CIRCUS

DATE: June 27-28
PLACE: Glover, VT
COMMENT: Free theatre, free bread.

STRAWBERRY FESTIVAL

DATE: June 20-21
PLACE: Common Place Land Trust, Truxton, NY
CONTACT: (607) 842-6858
COMMENT: you bring the shortcake, we provide the strawberries!

CORTLAND COUNTY HOME ENERGY FAIR

DATE: July 11-12
PLACE: Cortland Fairgrounds, Cortland NY
CONTACT: Cortland Cty Home Energy Fair, PO Box 306, Cortland, NY 13045 (607) 756-7042
COMMENT: to promote energy efficiency, conservation, & renewable energy resources; vendors, exhibits, tours, workshops.

METHOW ARTS FESTIVAL

DATE: July 11-12
PLACE: Winthrop, WA
CONTACT: Methow Arts Alliance, POB 723, Twisp, WA 98856
COMMENT: Artists, crafts people, food booths, Fiddle Tunes Concert.

WINTERHAWK BLUEGRASS FESTIVAL '92

DATE: July 16-19
PLACE: near Hillsdale, NY
CONTACT: Winterhawk, PO Box 161, Tremont City, OH 45372 (513) 390-6211
COMMENT: camping available. With Nashville Bluegrass Band, Austin Lounge Lizards, Fiddle Puppets & tons more!

VEGETARIAN SUMMERFEST '92

DATE: August 5-9
PLACE: Bryant College, Smithfield, RI
CONTACT: North American Vegetarian Society, PO Box 72, Dolgeville, NY 13329 (518) 568-7970
COMMENT: workshops, entertainment, speakers, exercise, dancing, food demos.

1992 VACATION GUIDE

21ST WALNUT VALLEY MUSIC FESTIVAL & NAT'L GUITAR PICKING CHAMPIONSHIPS

DATE: Sept. 17-20

PLACE: Winfield, KS

CONTACT: Walnut Valley Assoc., PO Box 245F, 918 Main St, Winfield KS 67156. (316) 221-3250.

COMMENT: nat'l convention for acoustic string musicians

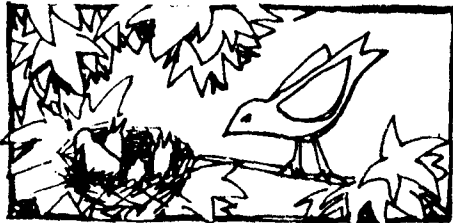
EARTH FIRST! ROUND RIVER RENDEZVOUS

DATE: call for date

PLACE: San Juan Mountains

CONTACT: EF! Journal, POB 5176, Missoula, MT 59806 (406) 728-8114

COMMENT: send SASE for directions & details



SCHOOLS

DESIGN FOR SUSTAINABLE COMMUNITIES

DATE: June 5-19

PLACE: Plainfield, VT

CONTACT: Institute for Social Ecology, POB 89, Plainfield, VT 05667 (802) 454-8493

COMMENT: studio & practicum

ALTERNATIVES TO MILITARISM TRAINING SEMINAR

DATE: June 13

PLACE: Chicago, IL

CONTACT: Midwest Committee for Military Counseling (312) 939-3349

COMMENT: help teach youth the truth about consequences of war and militarism.

MINORITY ACTIVIST APPRENTICESHIP PROGRAM - TRAINING FOR COMMUNITY ORGANIZERS

DATE: June 13-August 7

PLACE: Oakland, CA

CONTACT: MAAP, 3861 Martin Luther King Jr. Way, Oakland, CA 94609 (415) 654-9601

COMMENT: includes a field placement with a labor or community organization.

2ND ANNUAL INSTITUTE IN SOCIAL MOVEMENTS & STRATEGIC NONVIOLENCE

DATE: June 15-August 7

PLACE: Medford, MA

CONTACT: Dale Bryan, Peace & Justice Studies, 11 Miner Hall, Tufts University, Medford, MA 02155 (617) 628-5000 ext 2261

COMMENT: open to juniors & seniors in college.

ALTERNATIVES TO VIOLENCE IN PEACE EDUCATION

DATE: June 18-July 17

PLACE: South India

CONTACT: Nonviolent Alternatives, 825 4th St, Brookings, SD 57006 (605) 692-8465

COMMENT: brings together peace educators across cultural, racial, creedal & geographic boundaries for discussion and experience.

ECOLOGY & COMMUNITY: COURSES, WORKSHOPS, ADVANCED SEMINARS

DATE: June 19-July 19

PLACE: Plainfield, VT

CONTACT: Institute for Social Ecology, POB 89, Plainfield, VT 05667 (802) 454-8493

COMMENT: topics include community & development, feminism & ecology, social ecology & the Third World.

SEMINAR ON THE SCIENCE OF CREATIVE LIVING

DATE: June 22-28

PLACE: Kalamata, Greece

CONTACT: New Humanity Centre, Elaionon Rd, Akrogiali Avias Kalamata 24100 Greece

COMMENT: building a world community village.

LEARNING HARMONY WITH THE LAKOTA: UNLEARNING THE DIS-HARMONY OF RACISM

DATE: June

PLACE: South Dakota

CONTACT: Nonviolent Alternatives, 825 4th St., Brookings, SD 57006

COMMENT: intercultural & educational experience w/Native Americans on Rosebud & Pine Ridge Reservations

PROGRAM IN ANALYSIS AND RESOLUTION OF CONFLICTS SUMMER INSTITUTE

DATE: June-July

PLACE: Syracuse, NY

CONTACT: PARC, Syracuse University, 712 Ostrum Ave, Syracuse, NY 13244 (315) 443-2367

COMMENT: workshops on mediation, managing diversity, conflict resolution.

SPANISH LANGUAGE & CULTURAL STUDIES

DATE: June-August

PLACE: Todos Santos Cuchumatán, Guatemala

CONTACT: Proyecto Linguistico de Espanol, POB 962, Byfield, MA 01922-1962 (508) 463-3284

COMMENT: live with Todosantero family; \$100 week includes tuition, room, board.

PUPPET CIRCUS CAMP

DATE: July 7-17

PLACE: Onondaga Indian Nation School, Nedrow, NY

CONTACT: Open Hand Theatre, Plymouth Congregational Church, 232 E Onondaga St, Syracuse, NY 13202 (315) 476-0466

COMMENT: brings kids together from all over the greater Syracuse area for 5 exciting mornings of dance, mime, comedy, magic, music, mask making, puppetry. Grand performance on last day.

OKANOGAN PERMACULTURE DESIGN COURSE

DATE: July 10-24

PLACE: Chesaw, WA

CONTACT: FOTT, POB 723, Twisp, WA 98856

COMMENT: permaculture principles & design, agroforestry & tree crops, cold temperate climates.

ACTIVE NONVIOLENCE: A WAY OF LIFE

DATE: July 14-15

PLACE: Snow Mountain, CO

CONTACT: Fellowship of Reconciliation, Box 271, Nyack, NY 10960

COMMENT: for participants interested in deepening their understanding of nonviolence theory & practice.

THE WHOLISTIC ALTERNATIVE: GANDHIAN NONVIOLENCE IN THEORY AND PRACTICE

DATE: July 16-August 14

PLACE: South India

CONTACT: Nonviolent Alternatives, 825 4th St., Brookings, SD 57006 (605) 692-8465

COMMENT: explore through discussions, presentations, guided study.

LATIN AMERICAN WORKSHOPS

DATE: July 18-August 17

PLACE: Santafe de Bogota, Columbia

CONTACT: Paul Stucky, 1306 E. 29th St, Austin, TX 78722

COMMENT: gives Christians from the developed world an opportunity to experience, observe Latin America reality.

SKILLS FOR CHANGE: YOUTH LEADERSHIP FOR PEACE & JUSTICE

DATE: July 29-August 5
PLACE: Chicago, IL
CONTACT: Fellowship of Reconciliation, Box 271, Nyack, NY 10960 (914) 358-4601
COMMENT: skill development: organizing, leadership, strategy, nonviolence, racism, community interaction. Ages 13-20.

INTERNATIONAL WORKCAMPS

DATE: all summer
PLACE: 37 countries
CONTACT: Volunteers for Peace, POB 202, Tiffany Rd, Belmont, VT 05730 (802) 259-2759
COMMENT: inexpensive & open to people of all ages; 2-3 week programs.

PEACEMAKER TRAINING INSTITUTE/PROGRAM ASSISTANTSHIPS

DATE: summer
PLACE: Nyack, NY
CONTACT: Fellowship of Reconciliation, Box 271, Nyack, NY 10960 (914) 358-4601
COMMENT: for young people interested in gaining skills & hands on experience in a major peace & justice organization.

AUGUSTA HERITAGE CENTER PROGRAMS

DATE: All summer
PLACE: Elkins, WV
CONTACT: August Heritage Center, Davis & Elkins College, 100 Sycamore St, Elkins, WV 26241 (304) 636-1903
COMMENT: Over 80 different summer workshops preserving traditional crafts, music, dances, & customs of West Virginia.

LEARNING ALLIANCE SUMMER PROGRAMS

DATE: All summer
PLACE: New York, NY
CONTACT: Learning Alliance, 494 Broadway, New York, NY 10012
COMMENT: Varied, comprehensive programming on censorship, art, culture, women's issues, Native Americans, ecology, race & politics etc.

HERBAL MEDICINE WORKSHOPS

DATE: All summer
PLACE: Woodstock, NY
CONTACT: Susan Weed, PO Box 64, Woodstock, NY 12498 (914) 246-8081
COMMENT: write for listing

HOLISTIC STUDIES SUMMER PROGRAMS

DATE: All Summer
PLACE: Rhinebeck, NY
CONTACT: Omega Institute, Lake Dr, RD 2, Box 377, Rhinebeck, NY 12572
COMMENT: workshops on self, others, expression, world & wisdom

YOGA & HOLISTIC HEALING PROGRAMS

DATE: All summer
PLACE: Lenox, MA
CONTACT: Kripalu Center, PO Box 793, Lenox, MA 01240 (413) 637-3280
COMMENT: pricing based on length of program & sleeping accomodations



TOURS

THE ARTS IN CUBA

DATE: June 10-24
PLACE: Havana, Matanzas, Santiago de Cuba
CONTACT: Center for Cuban Studies, 124 W. 23 St, New York, NY 10011 (212) 242-0559
COMMENT: explore the worlds of music, dance, theater, film, literature; meetings and performances to attend.

AFRICAN ROOTS OF CUBAN CULTURE

DATE: June 26-July 10
PLACE: Havana & Santiago de Cuba
CONTACT: Center for Cuban Studies, 124 W. 23 St, New York, NY 10011 (212) 242-0559
COMMENT: explore topic through food, dance, theater, rituals, social relations.

INTERNATIONAL CAMP FOR PEACE, NATURE, & DEVELOPMENT

DATE: July 24-August 1
PLACE: Aksakovo, Russia
CONTACT: Bld 2, Socolnicheski, Val 6, Moskva 107113, Russia (+7 095 269 1321)

ECOTOPIA ENVIRONMENTAL YOUTH CAMP

DATE: August 1-21
PLACE: Reselec, Bulgaria
CONTACT: EYFA, Postbus 566, NL-6130 AN Sittard, Netherlands

JOURNEY OF UNDERSTANDING TO RUSSIA, UKRAINE, & LITHUANIA

DATE: August 6-22
CONTACT: FOR, Box 271, Nyack, NY 10960
COMMENT: an opportunity to observe firsthand the struggle these societies are now engaged in.

REFUGEE ACCOMPANIMENT DELEGATION TO GUATEMALA

DATE: August 8-22
CONTACT: Witness for Peace, 332 Grant St, Syracuse, NY 13207
COMMENT: Central NY delegation; no spanish language skills required.

TASK FORCE ON LATIN AMERICA & THE CARIBBEAN DELEGATION TO EL SALVADOR

DATE: August 8-24
CONTACT: John Lindsay-Poland, 333 Valencia St., #330, San Francisco, CA 94103
COMMENT: to explore and monitor the peace process there.

EUROTOUR '92 CYCLE RIDE

DATE: August 22-September 18
PLACE: Berne & Geneva to Barcelona & Algiers
CONTACT: Eurotour, 193 avenue de la Chasse, 1040 Bruxelles

PEACE & DIGNITY JOURNEYS

DATE: all summer
PLACE: Alaska, Argentina, California, & Massachusetts to Mexico City
CONTACT: Peace & Dignity Journeys, 18 Bedlam Rd., Chaplin, CT 06235 (203) 455-1170
COMMENT: cross continental relay run honoring 500 years of survival of the indigenous peoples of the Americas.

FARM SANCTUARY TOURS

DATE: all summer
PLACE: Watkins Glen, NY
CONTACT: Farm Sanctuary, 3100 Aikens Rd, Watkins Glen, NY 14891 (607) 583-2225
COMMENT: only shelter in the country for farm animals.

SOLIDARITY WORK CAMPS

DATE: all summer
PLACE: Mozambique (treeplanting), Angola (street child school), Nicaragua (construction)
CONTACT: Institute for Internat'l Cooperation & Development, PO Box 103, Williamstown, MA 01267 (413) 458-9828
COMMENT: programs are 11 months. write for booklet.



vacation guide art by
Karen Kerney



Anti-Discrimination/Violence Survey

The Gay and Lesbian Alliance of Syracuse (GLAS) has undertaken a survey to identify a picture of discrimination and violence based on sexual orientation in the greater Syracuse area.

Many Lesbians and Gays have experienced some form of discrimination or violence towards them solely on the basis of their sexual orientation. This is not something that individuals readily talk about, nor is it an area where support is generally available. Often the police are not responsive to such charges if they are reported at all; and in some cases, it is the police themselves who are the perpetrators of such acts of discrimination and violence.

This survey will document the incidence of discrimination and violence against Lesbians and Gays in the Syracuse area, and the police response. The survey kicked off last month, and there has been a steady stream of responses coming in each day representing a broad range of experiences.

Be sure to take a few minutes to fill out a survey if you are, or are perceived to be, a Lesbian or Gay man; regardless if you have experienced anti-Gay/Lesbian violence, harassment, or discrimination. Surveys are available in the *Pink Paper* and at a number of locations including: The Peace Council, Women's Information Center, On The Rise Bakery, The Framing Studio and My Sisters' Words. You can also get a survey and/or

**Open Hand Puppet Theater
CIRCUS CAMP**

**Open Hand Theater Presents
Puppet Circus Camp**

Puppet Circus Camp is a creative theater arts program for children ages 8-14, staffed by professional members of Open Hand Theater's Touring Company and followed by a spectacular Puppet Circus Performance featuring camp participants and the Open Hand Theater cast. Camp will be held July 7-17; performance date is Saturday, July 18. Morning sessions (8:30 - 12) and Full Day sessions (8:30 - 4:30) are being offered. The cost for two weeks is \$60 for mornings, \$100 for full days. All activities and the final performance will take place at the Onondaga Indian Nation School, Route 11A South, Nedrow, N.Y.

To receive a Camp brochure, call Leslie Archer, 677-3263, Kathleen Barry, 425-7257, or the Open Hand Theater Office at 476-0466.

additional information about this project by writing GLAS (PO Box 1675, Syracuse, New York, 13201). All surveys must be returned by July 15, 1992.

After the survey results have been compiled and tabulated, they will first be made available to the Lesbian and Gay community through a series of forums. Subsequently, the results will be used to educate the greater Syracuse community about these forms of violence and discrimination.



**Coming Home: A Refugee Returns
A Report From Central America For
Central New York**

On June 1 we will be celebrating the visit of Juana Ramirez (Gloria Castullo) to our community. Juana and her family (all 13 of them!), Salvadoran refugees, were in sanctuary in Syracuse for 20 months. In January, 1989, they sought legal status in Canada. They are presently residing in Edmonton, Alberta.

In December 1991, Juana visited El Salvador for the first time since she had left. While there she witnessed the signing of the peace accords. She will share this very moving experience, and her vision for peace with social justice for her country and the world, with all of us—both old and new friends—on these dates and times:

- Tuesday, June 2, at 7:00 pm, Plymouth Congregational Church. Syracuse Covenant Sanctuary/Central America Coalition Meeting.
- Saturday, June 6, May Memorial (?) 6:30pm dinner featuring local Central American cuisine (\$6-\$20). 8:00pm Juana will be the featured speaker with music by Colleen Kattau.

Donation: benefits Juana's work in El Salvador and Central America work locally.

If you would like to have Juana speak to your group, class, etc. or want any further information, please call Joan at 673-1083.

Joan Goldberg

Unclassifieds

- A position is open in the management of the Syracuse Real Food Co-op for a Finance Manager. Salary mid-teens, benefits, redefined full time 30-hour week. Start in August. Send resume to 618 Kensington Rd., Syracuse, NY, 13210.
- Trustworthy woman will do housecleaning, housekeeping or aide work. Call 468-5399 after 6pm.
- *House For Sale:* Cared for 4 BR colonial. Renovated: kitchen, bath, porch, insulation, wiring, plumbing, furnace. Lge. fenced yard., oak trim/flrs. Basset St. (E Side near Thordan Pk.). Activist neighborhood, needs activist family/individual(s) to keep the spirit. Asking \$54,900; NEGOTIABLE! Call Jane or Peter at 422-5889.
- Will Type term papers or anything! \$2 per page. Call Susan Ashley, 446-2429 between 8am and 6pm days.
- *Piano for sale* Upright Kimball, antique in quite good condition with bench and sheet music. \$290 or best offer. 422-2615.



Comic in Syracuse For Gay Pride

The Women's Information Center is pleased to be sponsoring Comic/Writer Karen Williams as part of its Gay Pride activities. Williams will appear on June 12, 9pm at HW Smith School, 1130 Salt Springs Road, Syracuse.

Tickets will be available at the door, and in advance, at Women's INFO, 601 Allen Street, Syracuse. Special group rates are available for groups of four or more who purchase their tickets in advance. Advance sale ticket prices are: \$8-10 sliding scale for INFO Members, \$10-12 sliding scale for non-members, \$7.59 for groups of four or more, and \$12 for all tickets at the door.

Karen-Williams is one of the country's leading stand-up comics, having played at Women's Music & Comedy festivals, Olivia Cruises and clubs, and campuses across the country. Williams performed at the National Lesbian Convention in Atlanta last spring, and treated conventioners to a much needed comic relief from the stress, conflicts and the painful processing that arose.

From co-dependency, tofu, single-motherhood, and lesbian dating, to gay and lesbian liberation, economic inequity and racism; nothing escapes her insightful and wonderfully comic eye. Known on the west coast as the "Diva of Comedy," Karen prides herself on being "politically incorrect."

Williams is the recipient of the Hot Wire Magazine 1991 Reader's Choice Poll Award for Best Comic; a distinction she shares with Whoopie Goldberg, Kate Clinton and Marga Gomez. She has been a nominee for the San Francisco Cable Car Award for Outstanding Comic of the Year for the past three years, and was a finalist in the Bay Area Black Comedy Competition for three years.

For more information contact Diane Vance, Women's Info Center, (315) 478-4636.

Young Peacemakers



Teen Peacemakers

Environmental Cleanliness For A Dollar-An-Hour

Where can you get environmental cleanliness for a dollar-an-hour? Peacemakers!

Watch and learn as local chapters of the Young & Teen Peacemakers clean our environment during their first annual Green-A-Thon fund raiser. The project was kicked off following the organization's Parade of All Beings in Hamilton, NY on Saturday, May 2.

Each Peacemaker chapter has chosen a project and its length (in hours). Projects may include all types of environmental problems: a stream clean-up, litter pick-up, tree planting, etc. Before beginning the project, each Peacemaker will individually seek sponsors to pay one dollar-an-hour for their hard work. Sponsors will be encouraged to come watch or to help with the project in progress, or to just pass by the site when the project is complete.

As the Green-A-Thon is indeed a fund raiser, it is also a way for Peacemakers to show their true concern and love for their environment. Each chapter will keep 25% of the money raised for their monthly meetings and future projects. The remainder goes to the Peacemakers Organization and is used to fund the "Peace on Our Minds" magazine, group liability insurance and administrative costs.

Young & Teen Peacemakers, Inc. works to prevent violence and environmental deterioration by encouraging children and teens to become better peacemakers with themselves, others and the natural world. Chapters are active in Clinton, Hamilton, Morrisville, New Paltz, Onieda Indian Nation, Saugerties, Utica, New Hartford and Waterville, NY.

If you would like more information about Peacemakers, or if you wish to become a sponsor for the Green-A-Thon, call Director Judith Webb at (315) 824-4332.



"Animal Power"

The following is a synopsis of one of the themes discussed by Connie Salamone at her presentation April 25, 1992 in Syracuse. The event was organized by People for Animal Rights and co-sponsored by the Syracuse Peace Council, Physicians for Social Responsibility, Women's Info, Finger Lakes Area Greens, Animal Rights, Cafe Margaux, Nature's Storehouse, North American Vegetarian Society, Animal Protection League and Virginia & Lanny Kendrick-Bowser.

Raw animal spirit-power needs to enter the animal movement. A holistic movement would include renewed Earth spirituality; including drawing on the strength of animal power. Animal power can strengthen and heal us. "Power animals are not shackled to a corpse. They have never been oppressed or controlled by humans" (Connie Salamone, *Women of Power*, v. 9, Spring '88). Healing animals is involved healing the Earth and ourselves, as we are all one. To help the Earth, we need to bond with it.

"Animal rights" is an outdated approach to healing the Earth. "Rights" granted to animals is like granting rights to those coming out of slavery. "Right giving" presupposes a place of privilege, and thus demonstrates our divisiveness with Nature.

"Rights granted by men in power have absolutely nothing to do with natural empowerment or a nature movement. Affirmation of the natural world comes first by placing yourself in it" (Ibid). When you let yourself join Nature, you recognize that all beings have equal value in the environment. The world is seen differently. No one owns the land or the rights of other beings. With animal spirit-power, animal activists see themselves as part of Nature, not just as humans helping animals from an outside place.

Humans must stop fighting Nature and let her and her beings empower us, so that we all can heal.

by Cara Burton

Myth, Magic And Myopia

Where Sustainable Development Meets Status-Quo

by Will Ravenscroft

THE CENTRAL THEME of my column this past year has been the failures and shortcomings of neo-classical economics. My main premise has been that economics is not a scientifically tested and validated body of knowledge, but rather a fantasy that tells the powerful and wealthy that their decisions are based in scientific theory. Economics has been used to justify the process of industrialization of our planet. It is not a coincidence that they developed over the same period of time. Economics and industrialization evolved together.

A more charitable explanation says that neo-classical economics is an attempt to understand what is happening and where we are going. This is similar to the explanation that religion is a way of answering questions about who we are and where we came from. The fervor of economists in defending their unproven theories only adds weight to this comparison.

Last month I criticized new age thinking as being a way of avoiding critical issues by pretending to be concerned without having to do anything meaningful. So what happens when this new age "fuzzy thinking" is combined with the more traditional, but no less fuzzy, thinking of economists as described above? Sustainable development is a term born of the synthesis of these two areas. The speed with which this term has been adopted demonstrates its popularity.

To discover the appeal of this term, let's look at its two parts. The "sustainable" component of the term appeals to ecology and conservation groups—that natural resources will not be destroyed or used up. The "development" term says that we can continue to have economic growth, that all the benefits we get from endlessly increasing our wealth will not be impaired. Put them together and we have a high standard of living (development) without having to destroy our natural environment (sustainable).

What does "sustainable development" really entail? We all read articles describing this or that isolated problem. I want to take an overall look at the components of modern

industrial society, an ecological multi-disciplinary view, using data instead of rhetoric. The following is a report on a talk given by Dr. David Pimental of Cornell University.

Population

We are 5.4 billion humans. There are 1/4 million more of us every day. In 40 years, at today's rates of growth, there will be 11 billion people. In 62 years the US will have as many people as China does today. Yet there are currently 1.6 billion malnourished people and 2 billion who are living in poverty. There are 32 million people in the US who are living in poverty. Where are these people going to live and what are they going to eat?

Food

98% of our food comes from the land. Globally there is average of 0.28 hectares (0.7 acres) of agricultural land per person. China has only .10 ha per person, while the US has .52 ha per person which is about the amount needed to supply a good diet. The best agricultural land is already in production or has been destroyed. Where will we get the land to feed a population of 11 billion?

Water

One ha of corn evapo-transpires (uses) 4.2 million liters of water in order to grow. 86% of the water consumed by humans goes to irrigation (non-irrigated crops are not included in this). The earth is running short of clean water, yet that is absolutely necessary for agriculture. We are drawing down our aquifers (our underground supplies of clean water) much faster that they replenish. This is called mining—the removal of a resource faster than it is created. Mexico City has lowered itself (actually lowered the city) by six feet through pumping out ground water.

Oceans

We are over-fishing the oceans. Instead of managing stocks to guarantee a steady supply, we are fishing to extinction. Current catches already consist of less desirable food

fish (the best being gone) and require much greater expenditures of energy by the fishing fleets.

Thus, sustainable development in the US is 20% fewer people, each of whom uses 50% less energy.

Forests

20 million ha of forest are cut every year. 80% of the cleared land goes to agriculture; ten million to replace abandoned fields and five million to support the growing world population. These are not good lands for agriculture; the best agricultural land was developed long ago. Clearing is now on increasingly marginal land, i.e. land with poor soils, steep slopes, dry climates, etc.

Soil

We are mining the soils, the basis for all agriculture. We are using up soils 20 times faster than they are created. In China the rate is 40 times. In Iowa it takes 100 years under average agricultural practices to create a half inch of soil, while in the same time ten inches are lost to erosion and poor farming practices. Dr. Pimental calls this the most serious problem in the long run.

Energy

The US has 10 to 13 years of known petroleum reserves, 35 years of natural gas and 100 years of coal reserves at today's rates of consumption. The world has about 35, 35, and 100 years respectively. Not only are these rates of consumption increasing but, once one fuel runs out, the pressure will be on replacing it with increased use of other fuels. [Calculating from these figures, we may thus have less than 50 years of available fossil fuels- Will]

The US now imports 55% of its petroleum at a cost of 46.7 billion dollars. By the year 2000 we will be importing (assuming it is

available to be imported) 79% of our petroleum at a cost of \$110 billion per year. Every year we will be paying more for our energy needs, a constant drain on our economy at the very time we should be trying to get out of debt.

Currently the US uses 40% more energy from fossil fuels than the total energy captured by all the trees and plants in the country. Since we already use most of the energy captured by plants (for food, lumber, firewood, etc.) this means we can not capture enough energy on the surface of our country to replace fossil fuels.

The Green Revolution

The green revolution was mainly the introduction of large amounts of fossil fuels into the agricultural process, hence the phrase "the industrialization of agriculture." Fossil fuels were used to make the fertilizers, pesticides, and herbicides, to pump the water for irrigation, to mechanize the process, and to refrigerate and transport the produce long distances to markets. Bio-engineering was mainly the development of strains of the major food crops that put energy directly into increased yields because they did not need to work as hard for nourishment, for pest protection, to compete with "weeds", or to get water. These strains did need shorter stronger stems to support the heavier yields. The green revolution greatly increased yields but only at the expense of large quantities of fossil fuels.

Energy Alternatives

In addition to this overview of impending disasters, information we have all seen at one time or another, Dr. Pimental also discussed some of the alternative energy sources that are often proposed as solutions to our growing energy appetites. A city of 300,000, about the size of Syracuse, would need 900,000 ha of managed forest to supply it with wood to generate its electricity (about 1/3 of its energy needs). 39,000 ha of reservoir for hydro-electric would supply another third, and 1,920 ha of photovoltaics (an area greater than the rooftops of Syracuse) could provide the last third of our city's *current* energy needs. Agricultural land, construction materials, the resources for cars, clothes, etc. are not included in this.

What About Alternative Energy Sources?

- Solar collectors in space—mainly a way to capture solar energy that currently misses

the earth. We would be increasing the planet's energy/heat gathering area but more heat is not what we need. The energy needed to build and launch these space collectors and the pollution generated by that process are also parts of the cost of this proposal.

- Fission—increasing the number of nuclear plants from the present 110 to 1,500 would supply all of the current energy needs for the US but would raise the temperature of our bodies of water by 10 degrees. In 1988 the US had 17,606 tons of heavy-metal spent fuel, about 1.39 pounds for each of us. Total nuclear power would create over 10 times as much nuclear waste, *which must be safely stored for over 11,000 years.* This is for a longer time period than the existence of written languages.

- Fusion—although it doesn't create radioactive waste, it is very high-tech, is energy-intensive to build, and also needs to be cooled. If we want energy, we have to deal with the heat pollution that is generated through energy production and use.

Sustainable Development

What is a level of sustainable development for the United States? Dr. Pimental says that, by his estimates, given an all-out commitment to hydro, wind, solar, and bio-fuels, the US could support 200 million people if

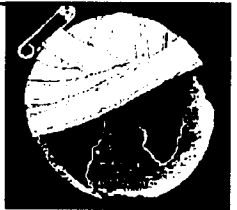
each of them used half as much energy as we presently use. *Thus, sustainable development in the US is 20% fewer people, each of whom uses 50% less energy.* Remember that the US is one of the wealthiest countries, has a low population density, has a very low population growth rate, and has the technology to attempt this conversion process.

Historical Perspective

What opinion of us will our great-grandchildren have when they look back on the 20th century? That it was the age of waste will be considered shameful. That it was the age in which their natural heritage (clean water, clean air, fossil fuels, fertile soils, etc.) was destroyed will be considered criminal. But the final insult will be the vast piles of radioactive waste that they must somehow deal with for thousands of years without the benefit of the energy and resources that we throw away today.



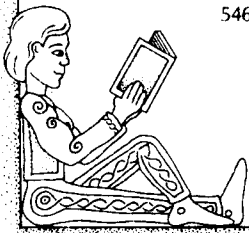
Will is on the PNL Editorial Committee and is currently pursuing graduate studies at the SUNY College of Environmental Science and Forestry.



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An Inquiry Into The Origin Of The AIDS Epidemic

by Debra Lyn Negus

THIS BOOK IS WRITTEN by Alan Cantwell Jr., M.D., a physician and scientist who has done years and years of cancer research, as well as research into the origins of AIDS. His conclusion is that AIDS is not a natural occurrence, but a man-made creation.

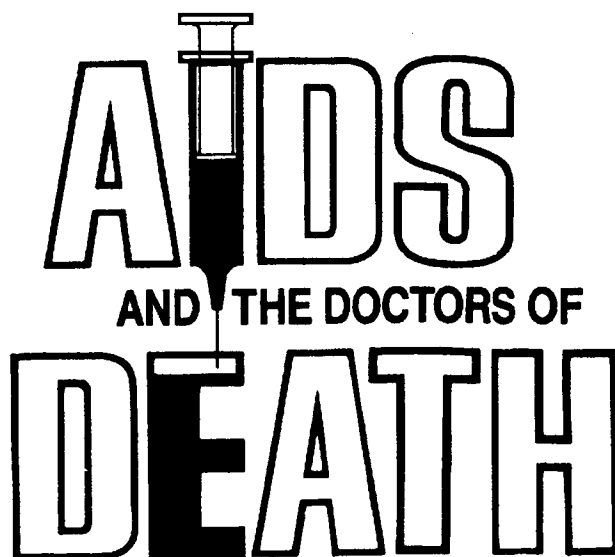
This well-documented book of AIDS and cancer research links the outbreak of AIDS in America to the government-sponsored hepatitis vaccine experiments that used gay men as guinea pigs in NYC.

In November 1978, a group of 1,083 men participated in the hepatitis B viral study in NYC, which was supported by government agencies. The requirements for participation were strict. Only homosexual or bisexual men under the age of 40 were permitted to enter the study.

In January 1979, the first case of AIDS was reported in a young man living in NYC. Within a decade, most of the men in the experiment would be doomed to die of AIDS. Similar experiments, government supported, took place in Africa and Haiti as well.

Covert activities by the government, CIA, and the scientific community are addressed, as well as their motives. This book, by the way, was suppressed at the 1989 AIDS International Conference by officials of the World Health Organization.

I highly recommend this book for everyone to read. I cannot stress enough the importance of a book such as this. Be you a skeptic or believer, this book will change your perceptions, if not your life.



AIDS And The Doctors Of Death is currently available at the Front Room Bookstore, 924 Burnet Ave, Syracuse.



Debra is a published writer of poetry and prose, as well as a member of the SPC Newsletter Committee.

Tilting Democracy con't from pg. 6

White House does it, it ought to at least be a campaign issue.

All in all, of the \$5 billion in legitimate economic aid provided Iraq over the eight years preceding the war, U.S. taxpayers now have to absorb \$2 billion in defaulted loans. In a campaign where the economy and taxes are supposedly front and center, even foreign policy decisions with profound economic effects go unexamined.

In November, 1991, George Bush wrote to King Fahd of Saudi Arabia saying that the U.S. would maintain sufficient military power in the Gulf region to achieve its policy goal of toppling Saddam Hussein. He also issued a presidential "finding" authorizing the CIA to step up its destabilization efforts inside Iraq.

The primary campaign nadir was reached March 8 when a Pentagon staffer leaked the latest Defense Planning Guidance. The document, which sets Pentagon policy and planning for two years, is a blueprint designed to keep the U.S. as the dominant and sole world power. It advocates sidelining the UN and enhancing US military power for "detering potential competitors from even aspiring to a

larger regional or global role." Even while directly denying that the US should play the role of world policeman, the document insists on precisely such a role: "We will retain the pre-eminent responsibility for addressing selectively those wrongs which threaten not only our interests, but those of our allies or friends, or which could seriously unsettle international relations. " Here is an unabashed display of imperial design. Pax Americana made official policy.

While much of the world reacted to the document with anger, the presidential hopefuls and the mainstream media who cover them maintained a business-as-usual attitude. Incredibly, none of the candidates, including George Bush—whose thinking the document reflects—was made to comment on the policy implications in any sustained fashion.

To insist that foreign policy issues not be ignored in a presidential campaign that is waged in recessionary times may be too much to ask. But it is only too much to ask if the US electorate sells itself cheaply. For the many domestic issues that have received the little attention accorded *real* issues in this campaign are, in fact, closely related to the international issues.

The bulk of the money spent on the drug problem, for example, is funnelled into law

enforcement at home, and ideologically-driven interdiction programs in Latin America. These interdiction programs actually have as much to do with counter-insurgency and intervention as they ultimately do with stopping the supply of illegal drugs. Meanwhile, while we build more prisons at home for drug offenders, we do not build more treatment centers, and we scarcely enhance our woefully inadequate educational efforts around drug abuse.

These are the kinds of connections between foreign and domestic issues that the voting public must recognize and insist upon. To the extent that the electorate and the media allow the candidates to avoid profound foreign policy concerns, the incoming president is given carte blanche to do as he pleases amid the rapidly shifting sands of the geo-political world. In that event, more military adventurism by the U.S. should be expected across the globe, and the steady disintegration of social and economic life at home will also likely continue unabated.



Patrick G. Coy is the national chairperson of the Fellowship of Reconciliation. His A Revolution of the Heart: Essays on the Catholic Worker, will be reprinted in paper this fall from New Society Publishers.



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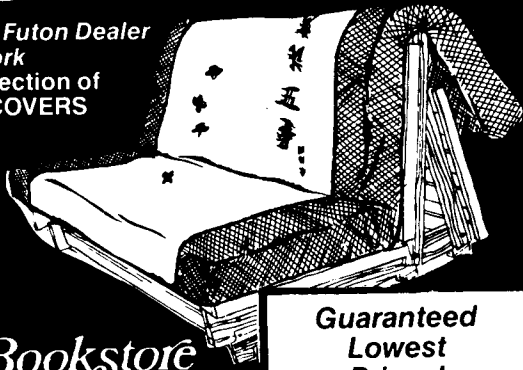
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	1 Every 1st & 3rd Mon: Syracuse Real Food Coop Council meets, 5:30pm. Aids Service Provider Group: Aids Update by Christine Fix	2 Every Tues: Alternative Orange mtg. Rm 130, Schine Student Center (SU), 5pm. 475- 4898 for info. Every Tues: Support & Self- Education Group for Parents & Friends of Gay People meets at Plymouth Church, 232 E. Onondaga St. 7:30pm. 474- 4836.	3 Every Wed: Military and Draft Counseling at Syracuse Peace Council. Noon-3pm. Call Marge 472-5478.	4 Every Thursday: PNL com- mittee meets at 924 Burnet Ave. New members always welcome. 472-5478, 7pm.	5 Gay Men's Support Group meeting. Call 422-5732 for info.	6 Slide Show of last year's New York City Gay-Lesbian Pride Parade, photos by Harry Freeman-Jones, spons. by Syr. Gay Men's Support Group, Grace Episcopal Church, 8pm
7	Aids Task Force of CNY ATFCNY Group Room, 627 W. Genesee 12:15-1:15pm no advanced noticed required, gather at 12, bring your lunch 475-2430 5:30pm dinner, 6pm meeting Syracuse Cohousing Community Friends Meeting House, 821 Euclid 424-7930 Community Coffeehouse general membership mtg. 7pm. Call Bill for place. 472-5478.	9 Amnesty International meeting at Mundy Branch Library, 1204 S. Geddes St. 7pm. 422-3890. Every Tues: Onondaga Greens meet at Southwest Community Center. 7pm. Every Tuesday: Gay, Lesbian, Bisexual Student Assoc. social. 8:30pm-mid. 750 Ostrum Ave.	10 Every Wed. Nonviolent Action Collective meets at Friends Mtg House, 821 Euclid Ave. 7:15pm. Network for Is-Pal Peace meeting 7:30pm Brent Bleier 479-5393	11 Every Thursday: Central America Vigil, Fed. bldg. 7:30pm Every Thursday: "Evening Arabesque" Arabic television w/ news & entertainment. 5:30pm. Adelphi Cable Channel 7.	12 "Waiting for Godot" Persons With Aids Support FUND of Central New York St. 8pm, 2pm 14th \$10 435-2121 "Resurgence," Truth in People's History film series Syr. Urban League, 503 E. Fayette 7pm free 472-6955 Concert with music, readings and skits by children Peace Child Lincoln Jr. High on Grand Blvd. 7:30pm Garage Sale, Sans Freeze FCOH, 8am-5pm. 478-7442	13 Dance Ensemble Performing Arts Center Civic Center 8pm, Fri & Sat. call 435-2121
14 "Waiting for Godot" Persons With Aids Support Fund of Central New York Syracuse Stage, 820 E. Genesee St. 8pm, 2pm 14th \$10 435-2121	15 Every Mon: ACT-UP mtg. 601 Allen St. (Women's INFO Center). 7:30pm. 425-0673. Every Mon: Lesbian & Gay Youth Support group. 6-8pm. 443-3599 for info.	16 Hometown reading, "Writers Against Racism" The Community Writers' Project, Inc., Curtin Auditorium, Onondaga County Public Library 7pm Ellen McNeal, free and open to the public 472-0400 Commonworks meeting, Friends Mtg. House, 821 Euclid Ave. 7pm.	17 NOW CNY Chapter mtg at Marine Midland Bank, 360 S Warren, Syracuse. call 455- 7866. 7pm.	18 Every Thursday: AIDS Support Group for friends and family of people w/ AIDS. HIV-AIDS Task Force of CNY. 7pm, 627 W. Genesee St. 475-2430. 1st & 3rd Thursdays: Gay & Lesbian Alliance meets at Trinity Parish House, 523 W Onondaga. 7:30pm.	19 1992 Community Wide Gay/ Lesbian Pride Planning Meeting GLAS Trinity Episcopal Church Parish House 523 W. Onondaga 7:30pm Syracuse Gay and Lesbian Chorus Concert and Candlelight Vigil (details to be announced) Jazz Fest Armory Square day & night Area 475-2979	20 Syracuse Gay and Lesbian Parade and Rally, gather at Trinity Episcopal Church, 12 noon, Rally at Hanover Sq., 12:30pm, Community Picnic at Trinity Church following rally, spons. by Gay and Lesbian Alliance; Community Dance spons. by Woman's INFO details to be announced Jazz Fest, Armory Square day & night. Area 475-2979
21 Jazz Fest Downtown Committee Armory Square day & night free 475-7979 Dance Arts Studio performance Civic Center 2pm & 7pm 435-2121 Every Sunday: Support group for former and current mental patients. Spons. by Alliance, Plymouth Church. 3-5pm. Peggy Anne 475-4120.	22 Vigil to support a just peace in Mideast 5pm Brent Bleier for more details 479-5393	23 Syracuse Covenant Sanctuary mtg at May Memorial, 3800 E Genesee St. 7pm. Call Shirley 446-6099. 5:30 dinner, 6:00 meeting Syracuse Cohousing Community Friends Meeting House, 812 Euclid 424-7930	24 NAACP general mtg. 7pm. NAACP Office, 1125 S. Salina. 422-6933.	25 "Move to", Syracuse Community Choir Concert, University Methodist Church, corner of University and E. Genessee, 7:30pm	26 Every Fri: "Radical Radio" Broadcast on WNMA Cable Ch. 7. 2-5pm.	27
28 Every Sunday, People's 60 Minutes, Adelphi Cable Ch. 7, 8pm. Produced by Syracuse Peace Council. Every Sunday: Volunteer servers needed for dinner at Unity Kitchen. 5:30pm. Call Ann at 475-6761.	29 Every Mon: "At Home with a Poet" storytelling, poetry, myths. Adelphi Cable Ch. 7. 10pm.	30 Every Tues: Women's Support Group, for Black Women Only. Refrigerator Door, 1200 South Ave. 6-7pm. Marilyn 476-9017.	31 Every Wed: Alliance member- ship meeting. All welcome. At EOCH, 2nd fl., crns of Westcott & Euclid. 2pm - call 475-4120 for info. Every Wed: Syracuse Com- munity Choir rehearsal. At EOCH, corners of Westcott & Euclid. New members welcome. 7:30pm Call Karen 428-8724 for info.	31 Vigil Against the Death Penalty at Columbus Circle, downtown Syracuse, noon. Pat 469-3788. Peace Newsletter Mailing Party at SPC, 924 Burnet Ave. With food! Help get the PNL out. 5-7:30pm. All welcome. 472-5478.	<h1>June 1992</h1>	

...While America Sleeps...

See BRAGMAN!

THE CORPORATIONS HAVE
POISONED THE
AIR WE BREATHE
THE WATER WE DRINK
THE FOOD WE EAT
AND NOW
THE MILK WE GIVE
PCB
PCB
PCB

Bragman Defends "Dirty Air Bill."

The bill has passed the state Senate with bipartisan support — senators Nancy Lorraine Hoffmann and Tarky Lombardi both voted for it — and is working its

way through the Assembly. In addition to Bragman, Democratic Assembly members such as Joseph Nicoletti and Joan Christensen have signed on as sponsors.

"I don't know why Bragman is doing what he's doing," state Department of Environmental Conservation Commissioner Thomas Jorling said. "He doesn't have the interest of New York's health and economy at heart."



House votes to ease procedures for building N-plants

WASHINGTON — The House voted Wednesday night to make it easier to build nuclear power plants, arguing that the lengthy licensing process threatens the future of the U.S. nuclear industry.

A provision, tacked onto a wide-ranging energy bill by a 254-160 vote, would streamline the licensing process and cut the time it takes to put a new reactor into operation from an average of 14 years to about six.

WITH THANKS TO PICASSO

...Who Gaurds The Gaurds...

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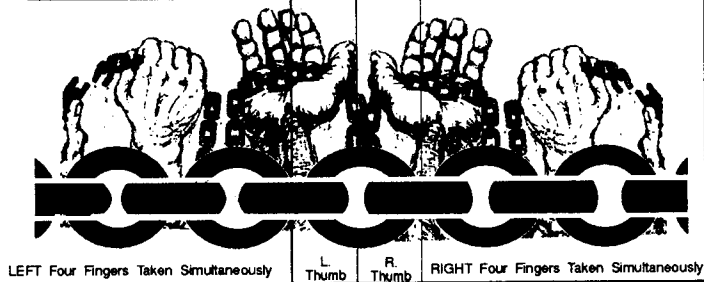
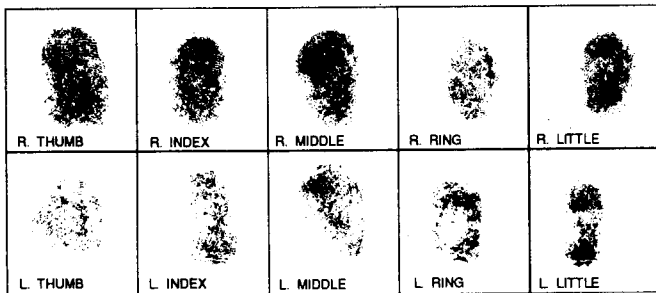
Peace Newsletter

Central New York's Voice for Peace and Social Justice July 1992 PNL 597

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Welfare Record #069-64-7623



The Syracuse Peace Council

Collectives, Committees & Projects

New people are always welcome to join any of these activities. Contact the SPC office at 472-5478 or the person listed to find out what you can do.

SPC Staff	The Front Room Bookstore
Bill Mazza	Joe Carpenter
SPC Press	Bookkeeper
Paul Pearce	Duane Hardy

Organizational Maintenance

Brent Bleier

The Peace Newsletter

PNL Editorial Committee

Paul Pearce, Jim Foley, Karen Kerney, Andy Molloy, Peter Carney, Will Ravenscroft, Debra Lyn Negus, Bill Mazza, Bryan Duggan, Marie Margosian, J. Mole, Jessica Leiter

SPC Projects

Syracuse Network for Israeli-Palestinian Peace	SPC-TV
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Plowshare Craftsair	
Margaret Williams 422-4201	

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Statement of Purpose

The Syracuse Peace Council (SPC), founded in 1936, is an antiwar/social justice organization. It is community-based, autonomous and funded by the contributions of its supporters.

SPC educates, agitates and organizes for a world where war, violence and exploitation in any form will no longer exist. It challenges the existing unjust power relationships among nations, among people and between ourselves and the environment. As members, we work to replace inequality, hierarchy, domination and powerlessness with mutual respect, personal empowerment, cooperation and a sense of community.

Present social injustices cannot be understood in isolation from each other nor can they be overcome without recognizing their economic and militaristic roots. SPC stresses a strategy that makes these connections clear. We initiate and support activities that help build this sense of community and help tear down the walls of oppression. A fundamental basis for peace and justice is an economic system that places human need above monetary profit. We establish relationships among people based on cooperation rather than competition or the threat of destruction.

Our political values and personal lives shape and reflect each other. In both we are committed to nonviolent means of conflict resolution and to a process of decision-making that responds to the needs of us all.

Alliances, Coalitions & Contacts

ACT-UP	475-1544	P.E.A.C.E., Inc.	
American Friends Service Committee	475-4822	Louis Clark	470-3300
Alliance-Psychiatric System Survivors		People Against the Death Penalty	
George Ebert	475-4120	Pat Bane	469-3788
Alternative Media Network		People for Animal Rights	
Jim Dessauer	425-8806	Linda De Stefano	475-0062
Alternative Orange		Persons With AIDS Support Hotline	
Blaine DeLancey	475-4898	Sandra	471-5911
Alternatives to Violence Project		Physicians for Social Responsibility	475-0062
Andy Mager	607/842-6515	Rainbow Coalition 27th C.D.	
Amnesty International	422-3890	Alan Rosenthal	472-4331
ANZUS Plowshares	422-3181	Recycle First	471-2806
ARISE	472-3171	SANE/Freeze of CNY	
Atlantic States Legal Foundation	475-1170	Diane Swords	478-7442
Citizens Against Radioactive Dumping	607/7536271	Save the County	637-6066
CNY ACLU		SEEDS	607/749-2818
Marcy Waldauer	471-2821	Seneca Peace Council	568-2344
CNY N.O.W.	652-3823	Service Employees Int'l	
Coalition for Choice	677-9758	Chris Binaxis	424-1750
Community Coffeehouse		Sierra Club	
Aspen Olmstead	428-1743	Eileen Clinton	471-6069
ECOS	492-3478	Small Claims Court Action Center	443-1401
Educators Social Responsibility		Social Workers for Peace	
Mike Fixler	689-6658	Dick Mundy	445-0797
Food Bank of CNY	458-1554	Socialist Party	
Forum for Fellow Travellers	423-0356	Ron Ehrenreich	478-0793
Friends of the Filipino People		Spanish Action League	
John & Sally Brule	445-0698	Sam Velasquez	471-3762
Gay/Lesbian Alliance	422-5732	Student African-Amer. Society	443-4633
Gay/Lesbian/Bisexual Student Assoc. (SU)	443-3599	Syracuse Community Choir	
Greens/Green Party	471-8438	Karen Mihalyi	428-8724
Griffiss Peace Community		Syracuse Cooperative Federal Credit Union	471-1116
Carrie & Tom	315/337-5265	Syracuse Covenant Sanctuary	
Hotel Employees 150	437-0373	Shirley Novak	446-6099
Jail Ministry	424-1877	Syracuse Cultural Workers	
Lesbian/Gay Youth	443-3599	Dik Cool	474-1132
Marxist Collective (SU)	423-9736	Syracuse N.O.W.	472-3294
Native American Cultural Awareness Cmte	476-8993	Syracuse Real Food Coop	472-1385
NAACP		Syracuse Solidarity	423-9736
Van Robinson	422-6933	Syracuse United Neighbors	
Natural Organic Farmers Assoc.		Rich Puchalski	476-7475
Ammie Chickering	365-2299	Truth in People's History	
New Environ. Assoc.	446-8009	Leon Modeste	472-6955
New Jewish Agenda		S.U. for Animal Rights	
Paul Weichselbaum	478-1592	Christopher Moses	425-9362
Nonviolent Action Collective		University Democrats	
Frederic Noyes	437-9579	Syracuse University	443-0958
North American Indian Club		Urban League	
Ginny Doctor	476-7425	Leon Modeste	472-6955
NYPIRG	476-8381	Veterans For Peace	
Onon. Audobon	457-7731	Bill Cross	474-3762
Open Hand Theatre		Westcott Nation Music Assoc.	
Geoff Navias	476-0466	Lee Spinks	428-8821
Pax Christi		Women's Center (SU)	443-4268
Frank Woolever	446-1693	Women's Health Outreach	
Peace Brigades International			425-3653
Ed Kinane	478-4571	Women's INFO Center	
		Diane Vance	478-4636

(If you do not see your group listed, please call SPC and we will add it to the list.)

Syracuse Peace Council 924 Burnet Ave. Syracuse, N.Y. 13203 (315) 472-5478

In This Issue:

For July we begin by looking back at what could have been the nonviolent reaction to the Rodney King rebellion. We follow with an article by Cairon O'Rielly on the past and present for the ANZUS Plowshares.

Andy Molloy brings us the latest attack of Hydro-Power on indigenous populations. But we do get warm and fuzzy with the AFSC high school program.

Andy Mager takes us to Palestine and Israel for conflict resolution.

Cooperative Economics describes the history of the cooperative movement as it stands, we update the Gulf war resisters, Joseph reviews a recent literary thing, and a poem by Debra. Read away...

The Peace Newsletter (PNL) is published monthly by the Syracuse Peace Council. SPC, founded in 1936, is the oldest community-based peace and justice organization in the United States.

The PNL strives to serve some basic functions as the internal organ of SPC and as a forum for articles which discuss issues of concern to the peace movement. The opinions expressed in the PNL reflect the diversity of opinions within SPC itself. While we are not able to print every possible viewpoint, we do welcome your letter and article submissions as well as suggestions and assistance.

The PNL has very reasonable ad rates; call or write for our rates. Movement groups are free to reprint articles and graphics, but please give credits. For-profit groups, please inquire.

The PNL is available on microfilm from University Microfilms, Inc., 300 N. Zeeb Rd., Ann Arbor, MI 48106.

Subscriptions are \$12 a year in the U.S., \$15 in Canada and Mexico and \$25 overseas. The institutional rate is \$15. The PNL is free to prisoners and low-income people. Your organization, co-op, etc. can receive 5-25 PNLs each month. Our circulation is 4500.

Contributions to SPC beyond PNL subscriptions support our activist programs. We always need your support. Peace Newsletter/Syracuse Peace Council, 924 Burnet Ave, Syracuse, NY 13203.

PNL Distributors

Linda DeStefano, Yvonne, Joy Meeker, Jim Foley, Pat Hoffman, Elinor Cramer, Chuck Durand, Rich Zalewski, Christian Siebott, Tommy Scott, Fredrick Noyes, Peter Carney, Will Ravenscroft, Deirdre Laughland, Deb Douthit

Mailing Party Helpers

Marge Rusk, Kathy Barry, Andy Molloy, Brent Bleier, Joy Meeker, Gabe Barry-Caufield, Christian Spies-Rusk, Lisa Adler, Tim Farrel, and Brian Caufield

August Issue Deadlines

Articles	July 16
Ads	July 16
Calendar Items	July 23

Peace Newsletter

July 1992
PNL 597

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About the cover:

Our July cover *Poverty is the Crime* was a cooperative design by Paul Pierce and Bill Mazza.

The cover conveys the artists' outrage at Onondaga County's plan to fingerprint welfare recipients to catch "cheats." Only in the logic of the state can a \$9.6 million computer system (the cost of Los Angeles system where they caught 163 people...you can do the math), originally designed by Ross Perot's ex-corp. Electronic Data Systems, help solve the very real social ills our country is undergoing. Perhaps Ross thought it would save some of the trouble from those costly house searches and military occupations he proposed to fight the drug war in communities of color.

No, let's *really* get outrageous and tack on the costs of Syracuse's latest low-rent housing scheme, the \$50 million Justice Center (prison) under construction to house the folks they catch.

But none of this financial Bushit even begins to address the offensiveness of stigmatizing and criminalizing the poor for having to live with the social conditions created by the structural injustices of the state. How much longer will we allow our government to silence and delegitimize the voices of the people suffering at their hands? I'll sleep easier tonight knowing that no single mother of three will receive "undeserved" support to keep her family below the poverty level.



Letters

Letter From Colrain

A statement by Randy Kehler and Betsy Corner regarding proposed resolution of the Colrain conflict.

Our insistence upon re-distributing our federal taxes to the poor and to victims of war, rather than allow our money to be used for war-making and weapons building, is a reflection of our long-standing dispute with the U.S. government over national policies and priorities. When Danny Franklin and Terry Charnesky chose to enter a bid of \$5,400 at the IRS auction of our home, they were, in effect, intervening in this dispute on the side of the government. Thus, we have found ourselves in conflict with them, especially since April 15 when they forcibly took over our house and moved into it.

While we do not grant any legal or moral legitimacy to the government's process of trying people to pay for war and killing—and the seizure, sale, and take-over of our home are part of this process—we do recognize Danny's and Terry's legitimate need for an affordable home for their family. With this in mind we have tried to come up with a mutually satisfactory resolution to the conflict over our house.

To that end, we put forward a proposal at our May 21 mediation session with Danny and Terry. Under this proposal, the four of us would together initiate a joint building project that, with assistance from the broader commu-

nity, would construct (or purchase and renovate) a small number of affordable family homes. Danny and Terry would have a guaranteed right to own and live in one of these homes, on affordable terms tailored to their financial circumstances. The proposal also calls upon Danny and Terry to relinquish their claim to our house and leasehold in Colrain.

We hope that Danny and Terry would agree to participate in a second mediation session for the purpose of exploring this proposal further. Thus, we spent several hours with our own supporters trying to give the proposal more definition and we also organized a consultation with half a dozen local builders, architects, and housing finance experts, all of whom were excited about participating in some kind of community project along these lines.

Unfortunately, it is our understanding that at this point Danny and Terry are not interested in discussing the proposal with us further. We very much hope that they will change their minds and return to mediation. We have indicated to them in writing that for the time being the proposal is still on the table and we would be happy to continue talking about it with them whenever they wish to do so.

Randy Kehler and Betsy Corner
Colrain, MA

Perfect Competition

Dear sirs:

Before you completely disregard neo-classical economics, please consider that it is also a normative science, explaining how the world ought to allocate resources, goods and services. I share Will Ravenscroft's frustrations that how the world's economies do allocate resources is a far cry from theory. But economics is not just a science of tested and validated knowledge, it is also an art built on a "meta" foundation.

The myth which epitomizes the normative school is the argument of perfect competition. Perhaps a market composed of: (1) large numbers of buyers and sellers, (2) perfect mobility of resources, (3) homogeneous products, (4) no barriers to entry, and (5) no price discrimination is a theoretical extreme, but it is a system worth striving for.

The Peace Council is actively attempting to reconcile "the ought vs. the is" in politics and should do so in economics. Only when perfect competition truly exists will man achieve Schumacher's "holy trinity" of health, beauty and permanence.

Brad W. Jackson
Clayton, NY



juneteenth 92

photo by Mole
1992

SYRACUSE PEACE COUNCIL PAGE

The World Began in Eden and Ended in Los Angeles

Well this is the title to a Phil Ochs song from a ways back. I have a version recorded live in Vancouver where he prefaces the tune with some words that hit to close to home in light of recent events. If I didn't know it had been recorded in '68, who knows? Maybe I'd start to believe in Dianetics... Anyway:

...The final irony is that the...The history of Western man (sic)...when you consider the history of Western man (sic) and the Renaissance and everything else...the final story...the final chapter...I believe...lies in Los Angeles. Its true...everybody kept moving west to colonize and colonize...and now they just gather...everyday thousands of people arrive in Los Angeles to find the answer...and they're gonna find the answer...

Then the song itself ends:

So this is where the Renaissance has left you,
And we will be the only one's who know.
So take a drive and breathe the air of ashes,
that is if you need a place to go.
If you have to beg, or steal, or borrow,
Welcome to the city of tomorrow.

I won't even begin to quote the continued relevance of his little ditty about the police, "I Kill Therefore I Am." Well maybe I just did. Here's to ya Phil.

Freedom Rings Like a Register

So the ANZUS Plowshares are out, well two of them are out. I won't go to far into this 'cause it's covered at the end of Cairon's article in this issue (pg. 8). I feel like it's kind of important though so here's to redundancy!

Cairon and Moana are still siting in prison 'cause a judge with a bad sense of humor thinks they're dangerous (we better lock up the kids!). But seriously, they set their combined bails at \$75,000. Needless to say there are a group of people trying to raise the money to get them out since the money will come back sometime after their deportation hearings. So if you are siting pretty comfortably, what better use could you possibly find for your extra cash this far from Christmas?

The Costs of Power

Well the clause which forces NIMO to buy power from small generators at a reduced rate has expired. What has this to do with me, you ask? Well it seems that our friend Bragman not only doesn't care if we breathe high rates of air pollution (see June PNL, SPC Page and back page), he wants to add to it. If the electricity created by the proposed incinerator is not subsidized by the state it will just about double in cost and NIMO won't want it. This is a good thing.

Bragman wants to Grandfather clause the incinerator so the incinerator goes through. This is a bad thing.

Grassroot-i-ness

Remember the days when it was unpopular to be grassroots? Well those of us who thought we were had better think again because it seems to be the most popular co-opted word of the year. It wouldn't make me quite so perturbed 'cept I don't like the company it suddenly leaves me in.

Today (the day this was typed) was the day the Supreme Court handed down what's left of Roe vs. Wade (possible the real cause of the California quake). So all over the news are these anti-choice folks complaining about the awful loss and degradation of the American Way Of Life (no pun intended). Anyway, none of this was new until some woman started to complain how the anti-choice movement was only a "grassroots" movement that has "never been a wealthy movement." It must be

all the money OR spends on pink polyester sweaters (actually a tactic used so "rescuers" know each other at a glance). I know some organizations that would love their "grassroots" support in the major media.

So the anti-choice people must have been taking lessons from our friend Ross Perot who claims to be, near as I can figure it, the first ever grassroots millionaire capitalist. Oh what a difficult path to follow—a rich white business man trying to get a position of power. My heart bleeds...and I hope that is all the damage we let you do. Its difficult to recognize the puppet-master behind the screens, but there have been politicians strings tied to this man's hands for years. Maybe grassroots means operating without the safety net of another's face...

Ick-Cell

But my bleeding heart goes out to Kathleen R. who by the time any of you get this will have already locked herself in her self-made prison at the doors of the PSB (I think...watch for details). Lovin' the power of creativity Kathleen! see you down there.

Is There Anybody Out There?

Yes, proof positive that nobody reads this stuff...we offer a perfectly free gift certificate to anyone with a creative new name for a social justice bookstore, and we get NONE answers. None. If an activists sits down in a forest does anybody arrest them?

In Peace, Bill



The Syracuse Peace Council

924 Burnet Ave., Syracuse, NY, 13203 (315)472-5478



- YES! I want to pledge \$_____ a month, or \$_____ a quarter to the Syracuse Peace Council.
- YES! I want to contribute \$100, \$50, \$25, \$_____ Other, to the Syracuse Peace Council
- YES! I want to subscribe to the Peace Newsletter for \$12 annually
- YES! I support the SPC Statement of Purpose and consider myself a member
- YES! I want to volunteer at the Syracuse Peace Council _____

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Notes From The Struggle

Nonviolent Struggle in the Aftermath of Los Angeles

Clayton Ramey

AFRO-AMERICA'S most popular rap music group, Public Enemy, sports a jacket logo of a black youth framed in the crosshairs of the rifle scope. And on the evening of April 30, after a white jury in Simi Valley proclaimed to the world that cops whipping a young Black man to within an inch of his life, on videotape, was not a crime (and might have even been regarded as commendable in some circles), the farce of Euro-American "justice" turned out the whole nation.

For a moment frozen in time, every young Black male—from homeboy to professional—was caught in the crosshairs of America's most vicious form of racism.

Of course, the political pundits and liberal philosophers from Brooklyn to Beverly Hills all lamented the gross miscarriage of justice in the King trial, some of them without the slightest notion of who Eleanor Bumpers and Michael Stewart were. It was, after all, supposed to be an open-and-shut textbook case proving that even the police are subject to the basic laws of a civilized society. And hadn't the video shown even the most diehard Orange County law-and-order gun toters that the LAPD committed an unspeakable horror?

Those cops should have been convicted. In a just society, their guilt would have been incontrovertibly evident.

But consider: this is the United States of America, where people of African ancestry are regarded by some European-Americans the same way that humans look at primates in a zoo—close, but not quite fully human (three-fifths?). Perhaps this convoluted logic enabled some of the jurors to look at the videotape and not see a human being at the receiving end of the blows from police nightsticks.

For years the prophets of Black rage have been telling us that the fires were coming.

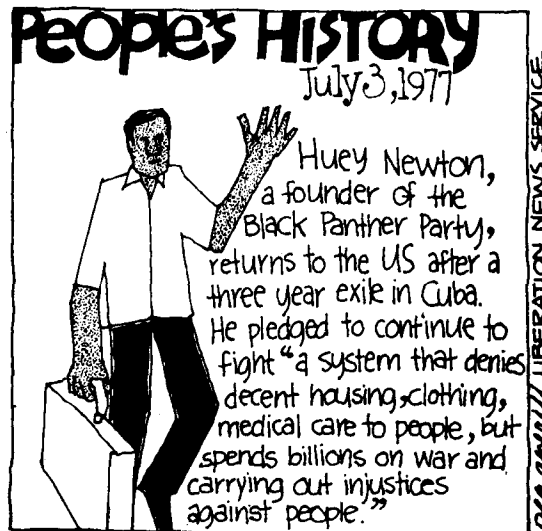
• Malcolm X warned, after the bullets winged through John Kennedy's throat, that

the chickens (of violence) had come home to roost in America.

• Huey Newton, the founder and leader of the Black Panther Party, warned that racist, murderous cops must withdraw from the (Black) community or "face the wrath of the armed people."

• And even the new generation of "gangsta" rappers have prophesied the violence, both criminal and political, that would inevitably follow the decay of the cities. The group N.W.A. (which stands for Niggers With Attitudes) broke a 1991 hit with the title *F**K The Police*, and Ice T, the grandfather of Gangster Rap, intoned that "every kid has a Tec-9 or a hand grenade." Clearly, serious stuff was bound to explode—or implode.

Crips and Bloods, two of the large street gangs of choice for Los Angeles youth, both carry enough automatic weapons to equip some of the smaller guerilla armies of Central America.



But for all of its terrible power as a catalyst, The Rodney King verdict was only the fuse. The social, political and economic dynamite that it set off had been in place for years.

One thing that was striking about the response to the King verdict—from the people in the community, the gang-bangers, and the "responsible" leaders who paraded on late night television telling us how horrible the verdict and the violence were—was the utter disregard for nonviolence as a civil disobedi-

ence tactic and ignorance of the critical role that nonviolence played in the victories won by people of color a generation ago. The notion that a serious struggle for civil, economic or human rights could be waged and won without weapons is a lesson lost on a generation that has experienced, close-up and for real, legalized mass murder in Panama and Iraq orchestrated by the U.S. Armed Forces (the "legitimate gangsters") and armed robberies, drive-by shootings and murders committed by boys in the 'hood (the "original gangsters"). Both groups of gangsters "win," and both win by violent means.

These days, many prominent civil rights leaders who should be in the vanguard of nonviolent direct action only seem to be winning scholarships for their kids to attend Harvard and Yale.

Throw in a simplistic picture of the doctrine of Malcolm X (who defined the imperative of self-defense, but not the inevitability of violence as a political tool). Add the cultural preoccupation that some young Brothers have with proving and defining "manhood" as a function of one's capacity to destroy. Take away basic educational development and cognitive skills that aren't supplied by dysfunctional schools. Also take the moral guidance that should be provided by nuclear and extended families and places of worship. Then add a dead-end economy where the real career options are selling french-fries or crack, and you begin to understand a social and cultural matrix that is unlikely to support the development of a nonviolent tradition in South Central Los Angeles, or in most of urban America.

And the milieu that defines the social/cultural reality of poor people in the United States also, at least in part, explains the lack of permanent, coherent political organization—revolutionary organization, to be sure—that should have pre-existed the King incident and guided mass action along a path different from the self-destructive events which transpired. We—in Los Angeles, in New York, in Columbia Mississippi, in America—need a formula for nonviolent action and social revolution now more than ever.

At any juncture in history, movements for social change have both fundamental problems and essential tasks. The peace and justice movement, even with its fragmentation, lack of mass support, and precarious condition in a

society governed by conservatives, is still a movement. The success or failure of our movement will depend on how accurately we analyze both our problems and historical responsibilities, and the degree to which we can organize a struggle to ultimately transform the society and insure basic human, political and economic rights for all of us. The complexities of the Los Angeles scenario should teach us a lot.

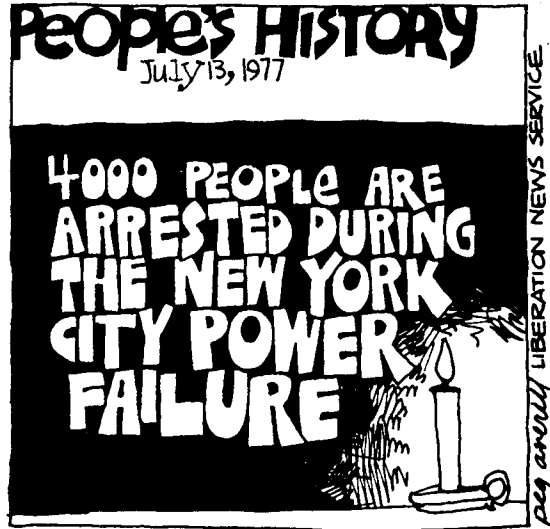
Here, as I see them, are a few of the important lessons:

- **White racism is a persistent, systemic part of the criminal justice system in the US and must be uprooted!** The acquittal of the police officers who criminally assaulted Rodney King was a spectacular, but common example of Euro-American racism in the courts. We can't just say that the Simi Valley jury issued a pro-police, non-racial verdict; no one has ever suggested that the verdict would have been identical if the officers had been Black and Rodney were White. It is the responsibility of all of us, whatever our racial identity, to recognize racism and to denounce it whenever it appears.

- **A violent reaction to injustice simply plays into the hand of the people with the greatest capacity to wage violence: the State.** The insurrections in South Central Los Angeles were violent, but they were hardly revolutionary. Furthermore, they opened the door for escalated violence perpetrated by Los Angeles police, the California State National Guard, and ultimately, the regular Armed Forces (Even the baddest Bloods don't have aircraft missiles and tanks!). Mass violence in the streets gives license to the most reactionary, racist, and pro-military forces in society to declare hunting season on the Black, the Brown, and the poor—while remaining virtually impervious to the violence themselves. Moreover, civil disorder heightens the violence perpetuated against oppressed people by criminal elements within our own communities—burglars, looters, arsonists, and thieves—as well as by criminals (like the ones who burn buildings to collect insurance money) from the outside.

- **We must intensify our demands to demilitarize the society and transfer resources from the military to our own communities!** The three-trillion dollar buildup during the Reagan-Bush administrations,

coupled with unprecedented tax breaks for the wealthy and powerful, have succeeded in transferring enormous wealth to the military/corporate elite (Lockeed, Raytheon, General Electric, etc.) while gutting the physical and social infrastructures of this nation. We need to be loud, radical and implacable in our demand for a minimal cut of 50% of the military budget



(which is no more than Democratic Presidential aspirant Larry Agran demanded) with that money designated for an emergency plan to provide housing, jobs, a national health care plan and schools that work for America's cities, towns and farms. And we need to make this demand a condition for supporting any political candidate for local, state or national office.

- **Lastly, we need to make non-violent revolutionary struggle a living, breathing organic link between the objective conditions and needs of our present struggle, and the struggles against segregation and the war in Indochina (which was won through nonviolent means a decade ago).** Activists are full of nostalgia when we recall how we shut down lunch counters, highways, schools, factories—even the Pentagon—to end Jim Crow and help end the war in Indochina. The youth of our nation need to learn that nonviolent direct action is a mighty, righteous, and a revolutionary tool that can work and win when applied with devotion, discipline and love. Confrontation and struggle are inevitable.

But we must choose the tactics and instruments



of our struggle. We must reach out and build bridges of solidarity and trust with youth leaders and activists whose dedication and organizational skills must be nurtured for the protracted struggles ahead.

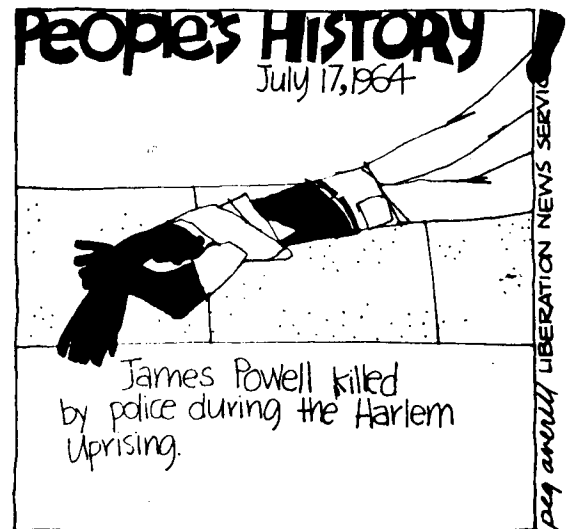
True, the riots made great TV news stories, but think of the potential victory that the community could have won if the Crips, Bloods, the young mothers, the Korean merchants—the whole community—had been organized and had united to shut down Los Angeles through nonviolent civil disobedience because justice hadn't been given to Rodney?

If our youth see nonviolent action as little more than "We Shall Overcome" sung by comfortable, swaying arm-in-arm with politicians and corporate executives—on Martin's birthday, then they will never appreciate the power of nonviolence as a tool for revolutionary social change.

The tragedy of Rodney King has opened an unusual door of opportunity for the movement. We cannot afford to stay on this side of the portal. For if we remain inert, disorganized, or nonresponsive, the fire next time will consume far more than Los Angeles.



Clayton is a Staffperson for the War Resisters League's New York City office. Reprinted with the author's permission.



On Pilgrimage Through America

Wars and Jails

Ciaran O'Reilly



I AM IN A CAGE with 21 Mexicans, a Columbian and a Syrian. In my wing—without partitions—150 inmates and seven TVs compete for the airwaves 18 hours a day. There are 500 inmates in this jail—95% Mexican and a handful of English speakers. The jail is in the outback of Texas near a town called Pecos. Apparently Pecos translates from Spanish as “freckle.” It doesn’t take much poetic imagination or knowledge of anatomy to locate this particular freckle on the body-politic.

This is a message from the inner-rectum of Pax Americana, the exclusionary zone. A place for those who weren’t invited to the Empire’s feast, but turned up anyway for the scraps, the silverware, or to grab hold of the tablecloth and bring the whole arrangement crashing down.

It’s Sunday night! The TV is raging to the sound of Mexican Professional Wrestling and I’m writing an article for *Semper Floreat* which first fell into my hands in the Holland Park watch-house when I was in high school. Over 400 of us had been arrested challenging the decrees of King John. In the 70s, *Semper* and 4 ZZZ were two of the media in Queensland that screamed that the King had no clothes of credibility, no ethical foundation, and no hold on us.

I spent the 80s on Boundary Street, West End, experimenting with a fusion of Christianity, pacifism, and anarchism. Its expressions were living in intentional community, providing hospitality to the homeless in our house, surviving off cooperative work, running Justice Products and practicing the nonviolent resistance. The experiments continue there. The 80s were lived under the shadow of a first strike nuclear standoff between the US and the USSR. Two empires in a death grip. Our resistance took us along the nuclear war assembly line in Roxby Downs, Cabarlah, Watsonia, the USS New Jersey, HMS Ark Royal, and, as consequence, to Boggs Road Jail.

Our guide-posts in these experiments have been the North American Catholic Worker

movement in the Berrigans. In 1989 Moana Cole and I left Brisbane on a pilgrimage to the US—to visit Catholic Worker communities and connect with the Plowshare movement. In terms of the Australian church, we had been cutting new ground on Boundary Street and I felt a need to meet and be challenged by the tribal elders.

I spent the second half of '89 in the Skid Row of downtown Los Angeles. This area looked like a war zone, littered with the first casualties of the Reagan-Bush appetite for bigger, better, smarter bombs. The LA Catholic Worker kitchen feeds 1,200 people a day. Down the freeway at the Santa Anna house, the Catholic Worker was offering sanctuary to illegal aliens who had made it past the border patrol.

On the global scene, the end of 1989 seemed full of promise. People were taking to the streets of Eastern Europe. Berlin hardware stores sold out of hammers as the Wall came tumbling down, an image that was not lost on the Plowshare movement.

Illusions that the Cold War ended in a draw; a mutual retreat from the games of empire, were quickly smashed. On November 16, the day before I left LA, six Jesuits at the

machine had moved again. This time in *Middle Intensity Conflict*. Killing thousands of Panamanians, destroying tens of thousands of homes, the Southern Command had seized back control of the Canal. Billed as a Drug Bust, the imperial purpose was to replace a former CIA stooge who had become a little too nationalistic and independent. The message seemed clear, with the collapse of the Soviet Union, the US military could move with impunity through the third world. The media performed as cheerleaders for slaughter. Any criticism raised was slammed as unpatriotic and “endangering our boys in the field.”

On New Year’s Day '90 I arrived on the east coast connecting with friends at the NYC, Philadelphia and DC Catholic Worker houses. I then moved up to Jonah House. Creg Boertje was in his third year of imprisonment for a disarmament action on the cruise missile launchers of the USS Iowa. Jim Reale was to be sentenced for his action against a Trident submarine that carries 402 independently targeted nuclear warheads. Phil Berrigan was awaiting re-sentencing for the original 1980 Plowshares 8 action at General Electric. Liz McAlister had returned from her 3-year sentence for disarming a B-52 Bomber at Griffis

Air Force Base in 1983. I spent the next six months there studying scripture, painting houses, dumpster-diving at the local markets, and distributing the fruits and vegetables to the poor. From Baltimore we made regular pilgrimages to the White House, Pentagon, and other DC power centers to witness for life against death - praying, holding vigils, blockading, and using the symbols of blood and ash.

We were at the Pentagon remembering Hiroshima, the day Bush announced the largest US deployment since the Vietnam War—*High Intensity Conflict*. It would be another six months before we would realize the depth of the Hiroshima analogy. We poured blood on the steps of the River entrance, chained doors shut, and blockaded repetitively. The Pentagon police were particularly brutal that day; it seemed everyone wanted to do his/her bit for the war effort.

After Hiroshima, I moved down to the DC Catholic Worker. Two of the community—Bill Streit and Sue Frankel—sensed the seriousness of the times. With Moana Cole we

George Bush prepared the way of the sword, handing out yellow ribbons for Christmas as moral blindfolds for the massacre ahead.

University of San Salvador were slain with their housekeeper and her child. The troops that butchered them had been trained in the School of the Americas at Fort Benning, Georgia. They had been advised in El Salvador by U.S. Green Berets. *Low Intensity Conflict* is the daily means of maintaining the U.S. empire, from the barrios of Salvador to the hills of the Philippines. Anyone who even imagines justice and peace risks having their brains blown from their heads and their books destroyed by the flame throwers of client states.

By the time I reached Omaha, the US war

began weekend retreats, studying the prophecy of Isaiah and the times in which we found ourselves. Our conviction that diplomatic maneuvering was a charade was confirmed in mid-September when General Dugan announced that B-52s had been deployed to Diego Garcia, were being armed with Israeli NaveNap missiles, and were going to bomb downtown Baghdad. Dugan, the head of the US Air Force, was hosting its annual Arms Bazaar. Business was booming after brief post-Cold War slump. We blockaded, threw bloodied dollars on the conference floor, and friends made their way through the Sheraton kitchen pouring blood on the dance floor at the \$100-a-head finale. We began daily vigils at the White House.

Our little study group began to focus on Griffiss Air Force Base. We attended an Open Day to scope and managed to get our people inside on two other occasions. We spent hours checking the perimeter patrol. At the beginning of December, we actually failed to carry out the action, failing to penetrate security. We'd spent hours freezing in the snow on the fringe of the base. We withdrew demoralized. Meanwhile another 300 bombers and fighters were deployed to the Gulf and the UN *dead-line* set.

December 1990 was a long month of second thoughts, prayer, and discernment. It is the Church's season of Advent when we are to dump excess baggage and prepare for the coming of the Prince of Peace. George Bush prepared the way of the sword, handing out yellow ribbons for Christmas as moral blindfolds for the massacre ahead.

That we managed to return to Griffiss is a testament to the power of faith and the depth of community we had been given. The weekend before Christmas we went on retreat, and, after wrestling with issues and conscience, decided to go ahead with a fresh approach—to have two targets and two entry points around dawn, the possibility of the capture of one couple a diversion for the other. We arrived in Syracuse for the Feast of the Innocents and joined the local witness at Griffiss. A year before, thousands of Panamanians had been slaughtered. How many Arab children those modern day Herods would slay in the months ahead was anybody's guess.

The countdown for destruction had been set for January 15, 1991, Martin Luther King Day. On New Year's Day, we hoped to offer a *life-line* to challenge Bush's *dead-line*. Meanwhile in DC friends jumped the White House

fence pouring blood and red dye in the front-yard fountain—a prophetic symbol flashed around the nation.

In the early hours of New Year's Day, we took the long drive to Griffiss. Moana and I dropped off near the edge of the Base. Just as we made it to the bushes, a patrol car pulled up opposite and executed a turn. We weren't going to wait for the next one and made our way through the snow and freezing stream. We got to the fence and the wire-cutters sliced through the metal. We were on the Base and sprinting through the snow, carrying our sledge hammer and other equipment. Adrenalin was pumping but the scream or shot of a soldier never came. We made it to the edge of the tarmac; I took a swing with the sledge, Moana produced the three baby bottles decorated with photos of Arab children and carrying our blood.

She poured a large cross of blood on the tarmac then sprayed **No More Bombing of Children—Hiroshima, Vietnam, Middle East, or Anywhere Else, Love Your Enemies, Swords Into Plowshares, and Isaiah Strikes Again.** I started work with the sledge. Disarmament is hard, sweaty, sensual, physical work, good work; work that needs to be done.

Over the next hour, six patrol cars passed along the perimeter road in what seemed easy view of us. The Air Traffic Controller who stopped us was likely to testify that he saw two people hoeing up the runway: he witnessed the Plowshares vision clearly. Could he imagine the whole Base converted to fields of fruit and grain?

We went to trail in an incredibly hostile time, wedged between Memorial Day and Independence Day with media claiming a 90% approval rating for the war. We were convicted and sentencing was set for August 20. A year for each of us...

We were taken first to Oneida County Jail—within earshot of Griffiss. Sue and Moana could see B-52s taking off. Then we were separated—Moana and Sue to the sadistically named "Holidays burg" County Jail in



IF IT HAD NOT BEEN FOR THESE THING, I MIGHT HAVE LIVE OUT MY LIFE TALKING AT STREET CORNERS TO SCORNING MEN. I MIGHT HAVE DIE, UNMARKED, UNKNOWN A FAILURE. NOW WE ARE NOT A FAILURE. THIS IS OUR CAREER AND OUR TRIUMPH. NEVER IN OUR FULL LIFE COULD WE HOPE TO DO SUCH WORK FOR TOLERANCE, FOR JOOSTICE, FOR MAN'S UNDERSTANDING OF MAN AS NOW WE DO BY ACCIDENT. OUR WORDS - OUR LIVES - OUR PAINS NOTHING! THE TAKING OF OUR LIVES - LIVES OF A GOOD SHOEMAKER AND A POOR FISH PEDDLER - ALL THAT LAST MOMENT BELONGS TO US - THAT AGONY IS OUR TRIUMPH.

"The Passion of Sacco & Vanzetti," by Ben Shahn

PA where they are fed on the pre-packaged leftovers of "Desert Storm." Bill went to a federal prison in NY State; I was first flown to Oklahoma via Con(vict) Air and a week later to El Paso, TX, from there a four hour drive to outback Pecos.

One evening we were playing soccer, when the shotgun on the tower unleashed four rounds. A sudden reminder of where we were. Two of the Mexican lads had decided to organize their own "early release program." They had gone over the rec yard fence—razor wire and all. The four shots attracted a lot of attention. Four hundred plus prisoners started moving toward the exit spot to cheer on the contestants. More guards with shotguns gathered on the other side of the fence, while the escapees were chased into the fields. A stand-off develops on either side of the fence. As the escapees were run in to the ground, folks on our side of the fence started throwing stones with some accuracy. The guards raised their shotguns and leveled them at us from about 20 yards. I thought, "Time to leave...! As I turned, "boom, boom! ...a little shocking but the shots were

Wars and Jails Con't on page 21

Hydropower's Reach Into Newfoundland

Innu Upset at Intrusion of New Dams

Andy Molloy

WHEN THE INNU OF Nitassinan and the Grand Council of the Cree came together in the Fall of 1991, they both found themselves dealing with the same problem. How does one deal with a dominant culture that is interested in running rampant over the people, animals and plants of the land? How does one stop the damming of rivers, the building of huge electrical generators, stations and the defilement of wilderness for a "national energy strategy?"

Both the Innu and Cree are fighting large scale hydroelectric developments on land claimed by them for thousands of years. Their meeting last fall sought to coordinate action to cancel the most recent projects. Both groups realized that if they didn't organize together, the chance of one project going through was much greater—keeping it out of one backyard might put it in one's neighbors.

The Cree have been fighting the large Great Whale project, phase II of the James Bay dam scheme, already well known to many in New York State. Just last April, Governor Cuomo of New York abruptly cancelled the 20 year multibillion dollar contract with HydroQuebec of Canada. This was a serious, yet not decisive, blow to HQ's debacle of the north. The environmental impact review process is continuing today in Quebec. Players include the Federal government of Canada, Quebec's provincial government and the Cree and Innu nations.

Meanwhile, a bit to the east, the Innu of Nitassinan (or Labrador) are trying to stop two new dams proposed for the Lower Churchill River. These dams are slated for construction in 1994 by Newfoundland and Labrador Hydro (NHydro).

The 1994 Proposals

The Innu are a hunter-gatherer society that has been living off the land for thousands of years. They have constantly had to assert their right to the land, and insist that these projects are on land "that was never ceded in any way." Land negotiations between the Innu and Newfoundland and Canada have only

recently begun. It wasn't all that long ago that the Innu defeated an attempt to place a NATO tactical jet fighter training base on their land. They survived this attempt despite repeated demonstrations and arrests.

The latest proposal is phase II of Newfoundland Hydro's plan. In 1974 the Upper Churchill dam was finished, which, with the creation of the Smallwood reservoir, flooded 2,600 mi². Lost to the Innu were burial grounds, hunting lands, even some of their belongings and canoes. Elevated mercury levels in fish were one result of the breakdown of flooded vegetation. The Innu claim in a 1977 study that 37% of one population of Innu had elevated mercury levels in their blood. Mercury poisoning can lead to birth defects and chronic health problems. Newfoundland Hydro disputes the origin of this and suggested that the people limit their fish consumption as a way to deal with the contamination.

The new proposal, the creation of two dams on the Lower Churchill River, was actually introduced back in the early '70s, but was repeatedly delayed because of economic and market conditions. At that time, the Innu were not prepared or sufficiently informed to be able to examine the proposals. Now Newfoundland Hydro wants to proceed, building dams at Gull Island and Muskrat Falls. The flooded sections of river would cover 33 mi² and 10 mi², respectively.

There is also potential for additions to the previous Upper Churchill Project, involving a new reservoir at Lac Joseph (affecting a drainage basin of 2700 mi²). Hydro doesn't consider these additions as having anything to do with the Lower Churchill and therein lies some of the major disputes by the Innu. The Innu know that looking at these projects singularly is a deceptive strategy designed to minimize the negative effects to the land. They claim that what needs to be looked at is

the cumulative effects—what are they doing to the region as a whole? What are they doing to migrations of animals, to the drainage patterns, to the ecological processes?

Power Out the Window

Newfoundland Hydro's rationale for the dams is centered on their "long-term energy needs." They project that demand will outstrip supply unless they undertake development of this "cheapest source of undeveloped hydro power in North America," according to the

"Gone are the days when the Innu will sit back powerless. When the Upper Churchill project flooded our lands, there was a language problem, the Innu could not tell the world what was being done to them, to their lands. But now our leaders and our youth will speak clearly—and act when the time comes."

Innu woman Tshaukuesh Penashue speaking through an interpreter to Newfoundland Hydro representatives.

executive vice-president of NHydro. Lacking from NHydro's plan is any serious study of Demand Side Management, a term used for energy conservation to reduce the need for power. The Innu note that the so-called cheapest source fails to take into consideration the costs to the environment, to energy conservation, or to the Innu people.

Where is the power from the Upper Churchill going now? Almost all of it is sold and committed to Quebec until the middle of the next century. HydroQuebec buys it at below market rates and then sells it to the U.S. Quebec's James Bay I was financed by power provided from Newfoundland/Labrador. NHydro would continue to provide power to Quebec from the new dams, allowing it to utilize this in construction of James Bay II.

A full environmental review of the Lower Churchill dams, which the Innu bet would show the dams as unnecessary, is unlikely at this time. NHydro says it did adequate reviews back in 1974. The Innu want the Federal

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Increase The Peace In Syracuse Schools

Kath Buffington

IN MANY AMERICAN cities, violence is just part of the scenery of growing up. According to Eric Wissa of the American Friends Service Committee (AFSC)'s Syracuse-based Youth Empowerment Project (YEP), "Kids see (violence) in their homes and families, on the streets, in the drug scene, in the schools and in the culture. It just feeds on itself."

In trying to promote positive values and alternatives, Wissa has worked with a group of inner city youth at a community center and also takes the message of non-violence into Syracuse's junior high and high schools.

Wissa acknowledges that it's an uphill battle. "It's true that things are not as bad in Syracuse as in some bigger cities. We don't have drive-in shootings—yet. But it's bad enough and getting worse."

But one positive sign is the fact that schools are opening their doors, and students (change) their minds, to Wissa and his message on nonviolence. In fact, demand is snowballing.

Accompanied by YEP committee member Lisa Mundy, Wissa works with groups of junior high

and high school students in intensive three-day workshops designed to build community, break down stereotypes and open up new ways of thinking and acting.

The program used by Wissa and Mundy is inspired by the Alternatives to Violence Program (AVP), which was developed by Quakers for use in prisons.

In conducting the workshops, Wissa and Mundy themselves make up an odd couple. They are an object lesson that different people can get along. Wissa is a streetwise 24-year-old not far removed from the situations and lifestyles of the students; Mundy is a silver-haired, softspoken, lifelong Quaker.

"The kids find us amusing," Wissa admits, "and I guess we are. We come from very different worlds. She's made nonviolence her whole way of life and it's something that I still struggle with every day. But we work well together and complement each other."

During the workshops, students are excused from classes for three days but have to make up assignments on their own time. Counting students, teachers and facilitators, there are usually 17 to 20 people in each workshop.

Each day contains intense sessions which are punctuated by "light and lively" activities.

On day one, the priorities are getting to know each other and the program, and establishing the ground rules. "We work on better communication skills, on talking, listening and understanding each other. And we also talk about different kinds of violence and how it affects us," says Wissa.

On the second and third days, the group works on finding new ways to react to situa-

Some students who have been through the program even ask for more.

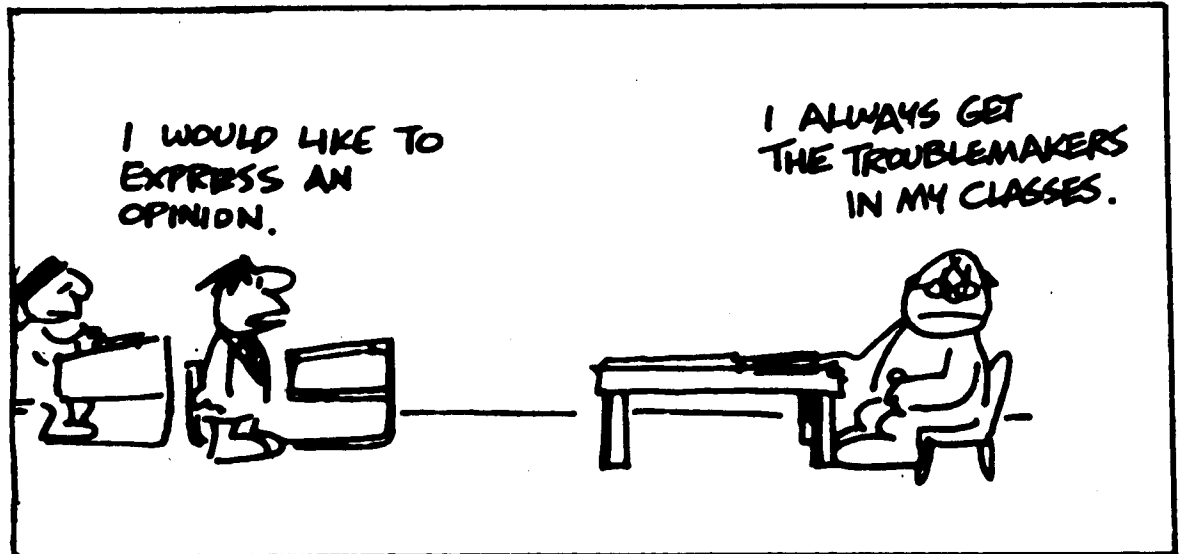
"I don't expect to see a big, major change," Wissa says. "I want them to have a good time, learn some things, and—maybe—remember some of this stuff when they really need it."

In any case, things have come a long way since the first workshop. "It started out as a punishment," Wissa laughs. "The kids could either come to our sessions or do three days of in-school suspension. Now there's a waiting list for kids who want to go through the program."

Wissa and Mundy are currently working on different ways of following up their workshops. An advanced workshop has been developed which focuses on self esteem.

According to Wissa, advanced sessions are "heavier and deeper. We open up a lot more. It's a serious group with a lot of honesty."

Another possibility being discussed is to



tions. "We talk about specific problems and think of ways of resolving them," Wissa said. Role-plays are an important part of the final days.

Although Wissa and Mundy try to cover the same things in each workshop, every session is unique. "We try to stay open to what kids want to talk about. We'll change the agenda if they really want to work through an issue or a problem."

Each session also includes a game that teaches cooperation skills. According to Wissa, "The kids don't even realize what they're doing 'til after they've done it."

And sometimes, breakthroughs happen.

train students who have been through the program to act as mediators in school conflicts. Wissa and Mundy ultimately hope to develop a field-tested curriculum on conflict that can be used at all levels.

"We're still experimenting and trying to figure out what works best. We don't have any final answers, but we're making progress and that's exciting."

Kath Buffington is a former Syracuse activist now working as an activist and journalist in Western NY. Kath's article was reprinted with permission from the MAR Star, a grassroots publication of the Middle Atlantic Region, AFSC.

Sanctuary/ Central America

Sanctuary Family Revisits Syracuse

by Joan Goldberg

These last 11 days have been very special ones for those of us in the Sanctuary/Central America community, for we have been graced with the presence of Juana Ramirez/Gloria Castillo here in Syracuse. Juana and her extended family (13 in all), Salvadoran refugees, lived in protective sanctuary in Syracuse for 20 months, from May 1987-December 1989. During this time, many of us were not only moved and inspired by their courage, spirit and faith, but our lives were changed by our connection with them.

Though her visit was short, Juana reached many people and places—St. Paul's Cathedral, Laubach Literacy, the Central America Working Group, Syracuse Covenant Sanctuary, Plymouth Congregational Church, the



Witness for Peace Guatemala trip group, Fayetteville-Manlius High School, Skaneateles. And there were private moments to renew personal connections with old friends. There was much reminiscing, lots of laughter and even some tears.

Juana met with Congressman Jim Walsh and the editorial board of the *Post Standard*. She was interviewed by WSYR, Syracuse New Channels "Magazine 13" and the *Herald Journal*. She even had time to eat enchiladas at Chiquita's Restaurant and to supervise our making of tamales and pupusas. She spoke eloquently at a dinner held in her honor, about how peace has not yet come to El Salvador, the conditions there, her work in her Christian base community and for her people and her plans for her future. She talked to us about how we can connect with her work, of projects that need support, of the work that needs to be done locally and the linkages that need to be made.

Juana's presence remains with us and renews us as we continue our work for peace and social justice.

Joan wants to thank everyone who contributed to making Juana's visit possible. Special thanks to Colleen, Kathleen, Paul and Doug.

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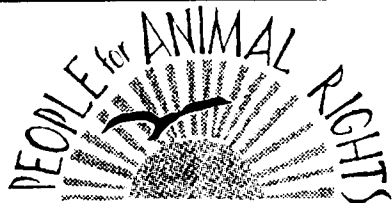
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Pets Can Be Homeless, Too!

by Margaux Cheney

Nobody likes to be perceived as a bleeding heart. But few people could escort dog after dog, cat after cat down the long hallway and into the "Euthanasia Room" where they will be put to sleep forever. Fewer still would relish the job of clearing away the depressing lumps of remains and disposing of them. Hopefully these jobs are done by two different people to reduce the melancholy reality of so much death from so much living.

What can be done to eliminate this senseless tragedy? Surely it would be nice to think that for every dog and cat, there is a warm, loving home waiting to care for them until old age. And it would be even nicer to think that the animal shelters were able to place most of the abandoned or unwanted animals into happy new homes.

The proportion of animals put to death as opposed to adopted is staggering. In 1990, 3,936 dogs arrived at the SPCA in DeWitt, NY. 1,641 were adopted. The remaining 2,295 were euthanized.

The good news is that this tragedy has a solution. Everyone can help! The goal is to stop so many dogs and cats from being born. Spaying or neutering our pets will reduce the number of pets until animal companions become the valued treasure they deserve to be. No creature deserves to be shuffled away to a stark and desolate cage or led down the hallway of no return.

Guardians of Animals provides lowered-cost Spay/Neuter certificates to aid those who have difficulty paying for the service. If someone would like to help donations of any amount are always welcome.

Cafe Margaux, at 317 W. Fayette St. in downtown Syracuse, holds a benefit dinner the first Sunday of every month to raise funds for Spay/Neuter services. For only \$8, a large "Sampler Platter" is offered with a selection of new and different items not usually offered on the menu! This is a chance to enjoy some new delicacies, help out homeless unwanted animals, and have a wonderful time! Live music is provided and a kids' play area is available with peaceful toys. Three dollars is donated from every meal into the fund. Children under

Cortland Citizens for Peace

European Peace Activist Visit Central New York

by Andy Mager

Three activists from the European peace movement will be visiting Central New York in late July. They are active in the peace movements of their respective countries, and are also active in War Resisters International (WRI), an international, secular, pacifist organization.

Ulla Eberhard is active in peace, feminist and anti-racist work in Germany. She is interested in speaking with people about post-Cold War Germany, German women in the military, working against racism, and anarchist and non-hierarchical organization. Milan Lango is also from Germany, and is interested in speaking about resistance to the military (there is conscription of men in Germany), nonviolent social defense, direct action and civil disobedience, and the connection between individual and collective liberation. Trui Masschelin is from Belgium and is active in both anti-militarism work and solidarity work with Turkish refugees.

All three will speak at an open meeting of Cortland Citizens for Peace on Tuesday, July 28 at Common Place Land Trust in Truxton, NY. A potluck supper begins at 6:30 pm and the discussion begins at 7:00 pm. Ulla and Trui also will speak on "Feminist Responses to Racism and Militarism" on Monday, July 27 at the Women's Information Center, 601 Allen St. in Syracuse at 7:30 pm. For information about either event, call (607) 842-6858.

eight may dine for \$4. Anyone wishing for more information or willing to donate their time should call Margaux at Cafe Margaux at 472-5498.

It's time to rejoice in every animal birth as a happy event. It doesn't seem fair to expect the animal shelters to cope with the task of putting to death more than half of their inhabitants. The shelters would probably like to exist as temporary residences for pets before they move into new homes. This can happen—let's spread the word: everyone, spay or neuter your pet.

Syracuse Greens



Unity Green Party in 1992

The New York State Greens and the Unity Party have agreed to put up a joint ballot line in 1992, the "Unity Green Party." Both groups hope that it will lead to a united, multicultural, independent movement/party of the left in New York State in the coming years.

Heading the 1992 ticket for president will be Ron Daniels, an African-American activist with a long-standing commitment to independent politics. He was president of the National Black Political Assembly (1977-1980), co-chair of the National Black Independent Political Party (1980-85), and executive director of the National Rainbow Coalition (1987).

Joining Daniels will be Asiba Tupahache for Vice-President. She is a Matinecoc Indian activist from Great Neck, New York. Other Unity Green candidates will be running for the state legislature from New York City and for the re-apportioned Albany county legislature. As of this writing, a multi-racial group of potential Green candidates is considering races here in Onondaga County for Congress and the state legislature.

The NYS Greens is a network of two dozen groups upstate which has elected six Greens to municipal and county offices. The Unity Party was launched in New York City in 1990 by African Americans United for Political Power.

Both the Greens and the Unity Party share the same basic political commitments to peace, justice, ecology, and grassroots political and economic democracy. United, they would have organization both upstate and downstate and in both white communities and communities of color.

Ballot petitioning for independents will start July 16, although it may be delayed again if congressional and state legislative reapportionment isn't settled soon. In any case, any voter who is registered before petitioning starts, and who did not vote in another party's primary in June, can sign the petitions of Unity Green Party candidates as long as they don't sign the ballot petitions of other independent candidates for the same office.

For more information on signing petitions or helping obtain signatures contact: the Syracuse Greens at (315) 471-8438

Voices of Occupation

Why They Hate The American Government

Andy Mager

“JUSTTELL the American people the facts. We're not terrorists as they try to make us out to be. We love life and respect all people in the world, even the American people, though we hate the American government.” These were the parting words of Khalil, a Palestinian man who lives in Beach Refugee Camp in the Gaza Strip, Occupied Palestine. He and his wife Omkhalil have seven children. Their three older sons have all been imprisoned. Twenty-two year old Khalil, Jr. has been imprisoned eight times. The most recent time he was shot in the head and then denied proper medical treatment. As a result he has continuous health problems.

Khalil's comments were typical of remarks I heard from Palestinians during my two and one half week trip to Israel and Palestine from April 29 to May 13 of this year. The people I spoke with understood that they were terribly misrepresented in the U.S. media, and that their position was overwhelmed in this country by the power of the pro-Israel lobby. The anger at the U.S. government was so great that people had difficulty seeing the significance of the recent decision of the Bush Administration to deny Israel ten billion dollars in loan guarantees to settle Soviet Jews because of Israel's continuing settlement building in the Occupied Territories.

The first place I visited in the West Bank was Bethlehem. After a few pleasantries a young woman said to me, “Have you seen the newspaper today? There was a killing last night in Beit Sahour (the neighboring town). Anton Shomeli was shot at point blank range by the Israeli soldiers. He was a classmate of mine at the university. When will the killing stop?”

Death Squads?

It was later in my trip that Veronica Cohen, an Israeli peace activist, described this killing to me as part of a pattern of “death squad” killings. There appear to be a number of such units operating within the Israeli military. The *Mista'arvim* dress up as Palestinians and drive in Palestinian vehicles in order

to capture and shoot “wanted” Palestinians. Other times, as in Anton's case, soldiers kill Palestinian activists when they are arrested and claim that the person was resisting in some way.

Israeli peace activists have documented several dozen cases in which such killings by *Mista'arvim* are reported by the Israeli authorities as killings of collaborators. This both absolves the Israeli government of any responsibility and also adds fuel to their argument that the Palestinians are a bloodthirsty people who kill their own. Veronica Cohen felt that this was a vital issue to be taken up by the U.S. peace movement, since our government funds so much of the killing.

Impact of the Gulf War

“We maybe miscalculated a little in the beginning of the Intifada and were overly optimistic about things changing soon. The fall of Communism and the Gulf War have also had a big effect (negatively),” remarked Khalil in Gaza. He clearly saw the hypocrisy of U.S. policy. “UN resolutions about the Iraqi occupation of Kuwait were applied immediately, yet dozens of resolutions during the 25 years of the Israeli occupation have not been enforced at all.” Many Palestinians identify with Saddam Hussein because of his willingness to stand up to the West, and the U.S. in

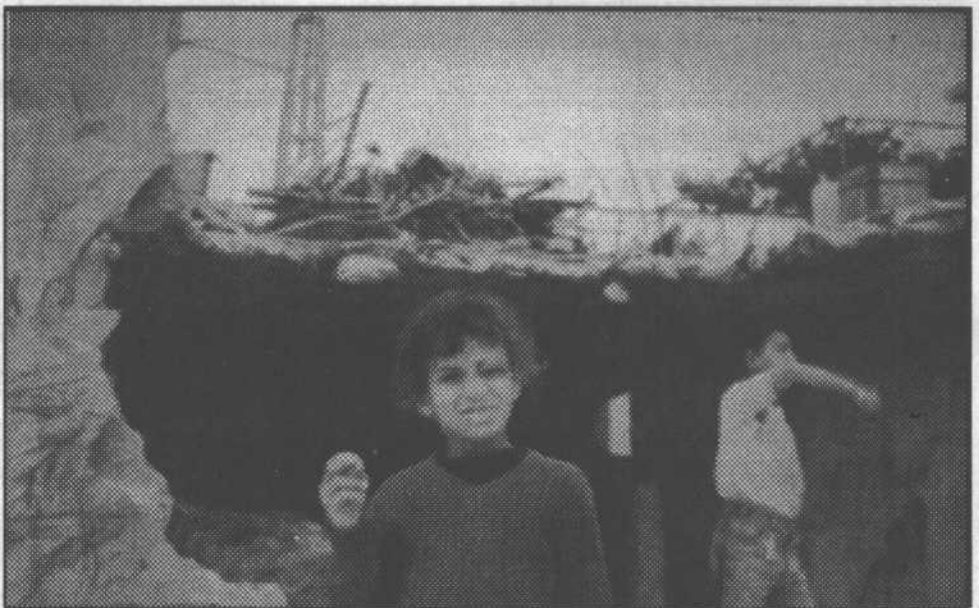
particular. Their frustration is so intense that it is easy to feel that “an enemy of our enemy must be our friend.”

Abusing the Holocaust

It was clear to me that a major obstacle to peace is the use of the Holocaust as the metaphor for everything. I was in Israel during the time of Yom Hashoah (Holocaust Remembrance Day) as well as Israeli Memorial Day. Commemorations of both occasions reminded me that there has been a tremendous amount of death and suffering for both Israelis and Palestinians. On Yom Hashoah I was riding a city bus in Jerusalem when it suddenly stopped. The driver opened the door and stood up. Everyone else in the bus followed suit and as I looked around, everyone on the sidewalk was standing still and all traffic had stopped. It was a very solemn moment.

The following week I visited Kibbutz Palmach Tzova. Just inside the door of the communal dining hall was a display commemorating over a dozen Kibbutz members who had been killed in various wars. The most recent death had occurred last fall.

Outside the Holocaust Memorial Museum a phrase was carved in the wall. “Remembrance is Redemption” seemed to try and sum up the devastating experience of the Holocaust. As I reflected on it, I realized that for



This house at Jalqzovn Refugee Camp is one of several thousand demolished by the Israeli authorities since the beginning of the Intifada. I don't know how the girl's eye was injured.

me this statement is all wrong, and that it gets at the heart of the contradictions facing Israel today. Remembering the Holocaust is very important, and must continue. However, focusing exclusively on remembrance doesn't allow us to move forward, to confront the current realities and to seek solutions which can work for everyone.

"We aren't afraid of the soldiers. Their treatment only encourages us to be stronger in our feelings against the occupation."

Jeremy Milgrom is a conservative rabbi active in the Israeli peace movement. He expressed anguish at the misuse of the Holocaust. Additionally, he reflected on what he saw as the roots of the current impasse. "I don't support a two-state solution because it doesn't address the fact that the Zionist movement was a colonialist movement from its beginning. It was, however, the only colonialist movement without a home to go back to. Although it's difficult to imagine it happening soon, I would like to see a single democratic, secular state."

Many Palestinians who I met understood the suffering Jews had experienced. "We must differentiate between Judaism and Zionism. Jews are human beings who have suffered too much," stated Majeda, a 22 year-old student at Bir Zeit University on the West Bank. However, Palestinians refuse to accept the denial of their homeland in order to atone for the world's anti-Semitism.

US Aid

Many Israeli and Palestinian activists agree that the U.S. government should use its financial assistance to Israel as a lever to press for real negotiations on the part of the Israeli government. For Palestinians it is all very clear. On a daily basis they experience tremendous violence at the hands of the Israeli military. They know that without the financial and political support (particularly within the United Nations) of the United States, Israel could not continue the occupation of their homeland.

Veronica Cohen felt otherwise. "An aid

cutoff would be a big mistake. Israelis would take on the Masada mentality (commit suicide rather than be captured) and fight to the finish. Israelis need to see Americans demonstrating against Israeli policy. Israelis are more worried about U.S. public opinion than U.S. government opinion."

Palestinian Empowerment

In the Gaza Strip the situation is more desperate and intense than in the West Bank. While there I met with Dr. Fadil Abu Hein, the Director of Research of the Gaza Mental Health Center. He described his recent study

on the effects of the Occupation on children. "We measured self-esteem, fear and anxiety levels. The strongest finding was that the biggest division was between children who had been beaten themselves, and those who only saw beatings, arrests, etc. Those children who were directly beaten had higher levels of self-esteem and lower levels of fear and anxiety. Their direct participation served to empower them to be able to deal with the violence in a healthier manner." Although I was originally surprised by these findings, when I reflected on my experiences with civil disobedience and imprisonment, I realized that supporters who weren't arrested are often more anxious than those who are.

Om Khalil is known in Beach Camp for her bravery in directly confronting the Israeli soldiers and intervening to assist neighbors who are being arrested or beaten. She also spoke of empowerment, "We aren't afraid of the soldiers. Their treatment only encourages us to be stronger in our feelings against the Occupation. I have been beaten many times by the soldiers. But we have to live in dignity. Otherwise, why live? The Intifada has a lot to do with dignity."

Conflict Resolution Workshops

In addition to meeting with various individuals and groups in Israel and Palestine, I also traveled to the region to test out the Alternatives to Violence Project in the region. I co-facilitated two workshops in Israel. The first workshop was with Israeli activists and educators and was so well received that we were invited back for a one-day workshop with teenagers-at-risk the following week. Unfortunately, a workshop which had been planned in Beit Sahour was cancelled due to organizational problems as well as the killing of Anton Shomeli (mentioned above) which resulted in curfews and strikes.

Plans are underway for a longer return trip to train Israelis and Palestinians to lead the workshops and develop their own program. Assistance with fundraising is needed. ☸

Andy Mager is a former SPC staffer who lives at Common Place Land Trust in Truxton. Andy is putting together a slide show about his trip and will be available to speak to community groups. He can be contacted at 4211 Rt. 13, Truxton, NY 13158, (607) 842-6858.

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What Is a Consumer Cooperative?

Howie Hawkins

CONSUMER COOPERATIVES are enterprises owned and controlled by consumers/members of the cooperative on the basis of one person, one vote. Capitalist enterprises are controlled by the owners of capital on the basis of one share of stock, one vote. Consumer co-ops are therefore democratic, while capitalist enterprises are controlled by the wealthy few—the more money you have, the more votes you get.

Through consumer co-ops people organize their purchasing power to achieve economic goals that the members of the cooperative deem desirable.

A common objective is to save consumers money by cutting out the profits of intermediary wholesale companies and the profit margins of capitalist retailers. A cooperative can buy at wholesale prices directly from producers and resell to members of the co-op at lower retail prices that don't include profit mark-ups for intermediary wholesalers and the retail outlet.

Another common objective is to purchase items that the capitalist businesses are not providing, such as the produce of local farmers, organic food, ethnic food, low-in-

come housing, credit for working people, and so forth.

Along with these immediate, practical goals, the cooperative movement has always had a broader vision—a cooperative commonwealth where the economy is oriented around mutual aid to meet common need, rather than beggar-thy-neighbor competition and greed.

Consumer co-ops date back to the Middle Ages in Europe where geographically expansive market economies were progressively displacing local subsistence economies. The producer and consumer began to become separated and groups of consumers and workers began organizing themselves into guilds and societies for mutual aid. Forceful impetus toward cooperation was given by the industrial revolution in England, which divorced so many independent farmers and artisans from their own land and tools, forcing them into the cities in search of factory work. In the early 1800s, many cooperative experiments were launched in England and the U.S. Robert Owen, an English factory owner and utopian socialist, financed several experiments in both England and the U.S. His magazine, *Cooperator*, is where the word "socialism" first began to be used.

At this time of transition from small-scale independent producers to large-scale industrial capitalism, Owen's ideas were widely discussed in elite circles as well as among ordinary working people. On one trip to the U.S., he gave an address to a joint session of the U.S. House and Senate with the President and Supreme Court Justices present. Needless to say, that group of slaveowners and budding capitalists didn't follow his advice.

But a group of 28 textile workers in Rochdale, England, some of them unemployed, did follow Owen's advice. In 1844 they formed the Rochdale Society of Equitable Pioneers. The modern consumer co-op movement owes its principles to the Rochdale Pioneers, whose co-op store, among the many experiments in cooperative economics at the time, developed a workable set of principles for consumers' cooperation.

In slightly modified form, these principles are still used by the major international cooperative federation, the International Cooperative Alliance, to define the spirit and structure of cooperatives.

Cooperative Principles

1. Open and Voluntary Membership

Membership should be voluntary and open to all who can make use of the co-op's services and are willing to accept membership responsibilities. Membership cannot be restricted on account of race, national origin, gender, sexual orientation, or religion.

2. Democratic Control

One member, one vote. All co-op members are equal co-owners. No small group of wealthy people gets control because they can invest more money, as in capitalist enterprises. The members elect co-op officers. They are not hired by capital.

A sort of unofficial subsidiary principle followed by most cooperatives is a prohibition on proxy voting. Proxies can too easily be used by a small inside group to get control and perpetuate itself in office.

3. Limited Return on Equity Capital

Co-ops do not exist to provide the highest returns to invested capital, as in capitalist enterprises. Capital has the purely instrumental character of serving consumer needs, not maximizing its own growth. Member shares usually receive no, or a small, increment over the rise in cost of living. Members invest in shares to help capitalize the co-op so it can serve their needs, and to support an organization that is building the kind of society they want to live in. If more capital is needed than members can provide, co-ops will take our loans or issue non-voting preferred shares that receive a market rate of return, or less if "social investments" can be attracted from charitable organizations such as churches and foundations.

4. Net Surplus Belongs to the Members

The economic surplus—or net earnings—that results from the operation of the co-op belongs to its members. The surplus does not accrue to owners of capital, but to the members of the co-op. The surplus is divided among (1) "patronage refunds" in proportion to the amount the member uses the co-op (usually defined as the amount of purchases in a consumer co-op), (2) reinvestment in a "social capital" reserve fund for co-op expansion and to get through hard times, and/or (3) subsidizing services of mutual benefit to the co-op and the community (such as a youth program, a



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park, a day-care facility, a Little League team, a consumer education program, and so forth).

5. Continuous Education

Co-ops are committed to spreading the vision of cooperation. All are expected to devote some of their volunteer and staff time to educating members and the general public on: co-op principles; co-op policies and services; the rights and responsibilities of membership; the local, regional, national, and international cooperative movement; and the products and industry in which a particular co-op is organized.

6. Cooperation Among Cooperatives

Co-ops network with each other to improve their local enterprises and strengthen the cooperative movement. They belong to co-op federations that advance the cause of cooperation and represent co-ops before legislative and regulatory agencies. They pool resources for more effective wholesale buying. They try to patronize other co-ops in their purchases of goods and services. They link producer co-ops and consumer co-ops.

Cooperatives and Community Economic Development

Consumer co-ops can be a powerful tool for community economic development. Poor people may have no land and no capital. But even people receiving public assistance have to spend money for food, clothing, laundry and other household needs.

By organizing their purchasing power, buying together cooperatively at wholesale prices and reselling to themselves at prevailing retail prices, poor people's cooperatives can keep the profits in the cooperative that would have flowed out of the community to merchants and their corporate suppliers.

If you look at the flows of capital and money in poor communities, you will find a classical colonial situation. Outside forces capture most of the surplus that is generated by the economic activity of the colonized community. Co-ops are a means of de-colonizing the economies of poor communities and building self-reliant, self-sustaining economic independence.

With the surplus that is retained in the community, the co-op can expand from pur-



STARVATION IS GOD'S
WAY OF PUNISHING
THOSE WHO HAVE
LITTLE OR NO FAITH
IN CAPITALISM...

chasing to producing. Anything we buy, we can buy cooperatively and keep the surplus in the community. And anything we make, we can make cooperatively and keep the surplus in the community.

W.E.B. DuBois put forward a whole program of uplift around this cooperative vision for the African-American community. "All this would be," DuBois wrote, "a realization of democracy in industry led by consumers' organizations and extending to planned production."

DuBois felt that African-Americans might lead all Americans toward a cooperative future, because they were situated in a position—segregated by whites, with strong group solidarity and without significant class divisions based on great disparities of wealth—that naturally lent itself to cooperation as a way out of poverty.

DuBois' strategy has so far never been taken up on a wide scale in the U.S. by any colonized community. But another group, the Basque minority of northern Spain, has taken up the cooperative strategy of economic decolonization. The Basques, in fact, have developed over the last 40 years the most extensive and prosperous cooperative system in the world.

In my next column, "What Is a Worker Cooperative?," I will discuss the co-ops of the Basque region based in the city of Mondragon. The Mondragon co-op network is built around manufacturing worker co-ops. The Basque cooperators have built upon the six Rochdale Principles for consumer co-ops to establish the ten Mondragon Principles for worker co-ops.

Howard is the director of Commonworks, a federation of local cooperatives, & the Economic Alternatives Project of Upper NYS American Friends Service Committee

Rivers cont'd from pg 10

government of Canada involved, as federal monies and jurisdiction are involved. The Innu have requested a halt to the development until the land claims are settled. This has been met with refusal. Both Canada and Newfoundland feel no obligation other than that they will "consult" with the Innu.

Innu Strategy

There are many ways the Innu hope to stop the project. A list published in their Lower Churchill Dam Alert! notes several points:

- federal funding is required;
- Hydro Quebec has to be convince to buy approximately 2/3 of the power, since Newfoundland is too poor to develop the project on its own, and cannot use all of the power. If HydroQuebec will not buy the power, the project will be impossible to finance;
- HydroQuebec's export contract now seem shaky, thanks to efforts of groups involved in the James Bay coalition;
- the Innu will not let their land be flooded a second time and are willing to use non-violent civil disobedience to protect their lands and rights;
- the proponent's assessment of alternatives for meeting Newfoundland's power needs including conservation is cursory, and growth projections not yet substantiated—if Newfoundland Hydro does not need the power there will be less pressure on the province to develop the site; and
- a full environmental assessment with intervenor funding would most likely show that the project should not proceed.

If you would like more information on the Innu struggle or for addresses of those you can write to stop the dams, please contact the Peace Council at 472-5478.

[Sources for this article included two publications by the Innu Nation, Nitassinan: *Dam Alert!*, 10/91, and *The Lower Churchill: Update, Information about dams proposed for Innu lands.*]



Andy is a member of the PNL editorial committee. He is happy to report that he saw a Chittenango ovate amber snail in the wild last week.

Freed Gulf Objectors Face New Punishment

John Dickinson and Yolanda Huet-Vaughn—Gulf resisters who were released from military prisons in recent months—face further punishment. They are being threatened with losing their credentials to practice their respective occupations.

John Dickinson, a former Air Force reserve lieutenant was released from military prison in November of 1991 after being incarcerated for five and one-half months for refusing to participate in Operation Desert Storm. He is a fifth-grade teacher at Jackson Elementary School in Santa Ana, California. In March, 1992 he was notified by the California State Commission on Teacher Credentialing that he was being investigated by the commission for his military "crime." If the agency decides to discipline him for "moral turpitude," possible actions range from placing a letter of "private admonition" in his school file to the suspension or revocation of his license to teach. In the former case, a letter would remain on file with his school for three years, after which it would be removed if there is no further "misconduct."

During the period May 20-22 a seven-member committee will hold a "private, informal hearing" to decide what action to recommend. Neither Dickinson nor his attorney from the American Civil Liberties Union (ACLU) of Los Angeles will be allowed to attend. The committee must issue a recommendation within six months. Dickinson may appeal a

disciplinary decision to an administrative law judge. He has received support from the Santa Ana Educators Association and from most of the teachers in his school.

In a similar case, Dr. Yolanda Huet-Vaughn, a former Army officer released from prison on April 6, is being investigated by the Kansas State Board of Healing based on her military conviction for refusing military service in the Gulf War. According to the Board's attorney, Huet-Vaughn is being investigated for committing an act of dishonorable conduct by deserting and for being convicted of a crime. Complicating matters is the fact that she had earlier testified in another case against a neurologist who was employed by a member of the board. It was this member of the board that made the motion to initiate disciplinary proceedings.

The case has been referred to a board hearing officer for investigation and a recommendation. The full board will act on this

recommendation. If disciplinary action is taken, sanctions could range from a censure or a \$5,000 fine to the suspension or revocation of her license.

ACTION

Write a Letter or Send a Fax re: Dickinson to: Nanette F. Rufo, Coordinator, Legal and Professional Standards Division, Commission on Teacher Credentialing, 1812 Ninth St., Sacramento, CA 95814-7000, 916-445-0243 (phone), 916-323-6735 (fax).

Write a Letter re: Huet-Vaughn to: Debra Billingsly, Disciplinary Counsel, Kansas Board of Healing Arts, 235 S. Topeka, Topeka, KS 66603.



All information on this page reprinted from an action bulletin mailed by the Youth and Militarism Program of the American Friends Service Committee. Reprinted with permission.

Military Conscientious Objector Bill Submitted

The Military Conscientious Objector Act of 1992 (H.R. 5060) was introduced in the House of Representatives on May 5, 1992. The need for this legislation grows out of the on-going problems experienced by military conscientious objector (CO) claimants with the Gulf crisis as the latest example. H.R. 5060 would provide greater protection for military personnel whose consciences no longer allow them to participate in war. The following are among key provisions:

- write into federal law the right of military personnel to seek CO status;
- make the CO review process fairer and easier on the applicants, and relieve them of military duties to which they object while their claims are being processed;
- allow applicants to claim selective objective to specific wars, rather than requiring objection to all wars; and
- require that the military provide "clear and convincing evidence" to counter the CO's claim.

The bill has been referred to the House Armed Services Subcommittee on Military Personnel and Compensation. There are seventeen original co-sponsors on the bill along

with Rep. Ron Dellums (D-CA) who introduced the bill. However, more co-sponsors are needed. Much work needs to be done to stimulate grass-roots concern and constituent interest.

Moving this proposal to law will be a long and difficult struggle. The peace movement can use this occasion as an opportunity to do further educational work to legitimize war objection. This is long-term work that must not wait until the next war begins.

ACTION

Write your Representative in Congress. To stimulate discussion and exert more pressure, request a response from your Representative regarding the course of action he or she will take on this bill and why. You can write to your local district office or to:

*The Honorable
The House of Representatives
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- Use the Media. Submit a letter to the Editor or Op-eds of your Local Newspapers.
- Urge your church, school, civic, or neighborhood organization to participate in this campaign to protect military conscientious objection.



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The Alchemy of Race and Rights:

Diary of a Law Professor

Merwyn Joseph

ONCE UPON A TIME there existed a law professor who, fed up with the flat alienating texture of legal writing, gave herself the difficult task of making legal discourse accessible to a wider audience of people less versed in the jargon of legal writing.

Why did she choose such a difficult task for herself? She was familiar with the way "...legal language flattens and confines in absolutes the complexity of meaning inherent in any given problem." She also knew that this confining language was being used at a time in history when social conditions were bad for everyone (minus the white wealthy minority, of course) especially Blacks:

Black people are being jailed in huge numbers, and the infant mortality rate is staggering. Courts have authorized the custody removal of children at birth from mothers who are drug addicted. ...editorials talk about the efficiency of apartheid. ...the Ku Klux Klan and the Aryan Brotherhood are the major unions among prison guards. ...subsistence farmers and indigenous people are dying all over the world, their ways and knowledge devoured, and lost forever (4-5).

With this knowledge, she found herself caught between being alienated from society and from the language she herself was using as part of the legal system. This realization didn't come overnight, however. She had grown up knowing that, for Blacks, "[t]he individual unifying cultural memory of black people is the helplessness of living under slavery or in its shadow."

In addition to the burden of personal knowledge, she was trained in legal discourse. Therefore, trying to write against its style posed a personal challenge for her.

In the attempt, she knew she would have to go where few, if anyone, had gone before. And so, one morning, fed up with it all, she sat on her bed with the aid of her lap-top computer, in her "old terry bathrobe with a little fringe of blue and white tassels dangling from the hem, trying to decide...whether she was stupid or crazy for making the attempt."

Lucky for us, she is neither. *The Alchemy of Race and Rights: Diary of a Law Professor* is the result of that decision, and the author,

Patricia J. Williams, is Associate Professor of Law at the University of Wisconsin. While including this says nothing about the content of the book, it does indicate that she has the basic knowledge for the difficult journey she has chosen.

Choosing a diary format, Professor Williams re-examines familiar issues such as Howard Beach, Eleanor Bumpers, Tawana Brawley and Baby M. Letting her audience know her position on the issues, and writing from a personal perspective, she allows us into her world (that of a law professor educated at Harvard). The honesty of her writing is achieved by showing us herself: vulnerable and trying to cope with the alien and alienating world of a law professor, who also happens to be a Black woman, in predominantly white institutions of higher education. Making no excuses for writing from a subjective perspective, she instead explains that by mixing her personal style with legal knowledge, psychology, sociology, history, criticism, and philosophy, she is trying to simplify complex legal issues and make the issues more accessible. She is not, however, trying to simplify the complexity of the lived experience.

Her writing voice is personal. We are with her on the streets shopping among the homeless, fighting to keep a sense of humanity. She is a good companion because of her keen insights and knowledge of how complex law affects people. In her personal life and professional life, her *Alchemy of Race and Rights* leads her down lonely roads where writing becomes her therapy—an open public therapy that we all need if we are going to change the direction of society.

The importance of this book lies in its relevance to today. Currently, Americans are re-examining race in relation to human rights. The Rodney King verdict and the Los Angeles riots are subjects that most Americans will be talking about for some time because people

are beginning to connect these issues to the ills of the justice system. For the majority of Americans, justice is as elusive as a handful of sand in high wind.

The Alchemy of Race and Rights is a link



Illustration by Jessica Leiter 1992

between theory and reality that we all need in understanding how the legal system is alienating us and robbing us of our rights by flattening complex issues that affect us all. Justice for Patricia J. Williams is:

...a continual balancing of competing visions, plural viewpoints, shifting histories, interests, and allegiances. To acknowledge that level of complexity is to require, to seek and to value a multiplicity of knowledge systems, in pursuit of a more complete sense of the world in which we all live(121).

The Alchemy of Race and Rights by Patricia J. Williams, 257 pages, Harvard University Press, \$10.95, is available at the SPC Front Room Bookstore.



Merwyn Joseph is a graduate of Oswego State and a volunteer at the SPC Front Room Bookstore.

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Conscientious Objection

The Southern California War Resister's League, a local group in LA, has just heard from one woman who refused her call up into the Notional Guard and from a student who wants to get out of his army contract. Where there are one or two resisters like this coming forward, there are dozens more thinking about it.

The Good Boys

The Boys From Syracuse, Inc. (not to be confused with the National Guard unit...although the humor is not lost) dedicated an AIDS Memorial garden at the Gazebo/Bandshell at the Onondaga Park at noon on Memorial Day, Monday, May 25, 1992. The purpose of the garden is to memorialize local citizens—men, women, people of all colors, ages and sexualities—who have succumbed to AIDS. Over 1,400 petunias were planted, donated by Syracuse Cares.

Wars and Jails Con't from page 9

over our heads. Some of the guards were plenty pissed and heavily armed. Some of the Mexicans didn't flinch, just kept throwing stones. I decided to hang with the Haitians, assuming they have had lots of experience in situations like this.

Pecos is a parable! A microcosm of the New World Order. American guns surrounding Latinos, Filipinos, Arabs, and folks of the Caribbean. Plowshares is a prophecy: the bomber that cannot fly; the runway of death that is closed; the soldier who will not kill; the love of enemies; truth spoken to power in the courts; the threat of jail that is no longer the final word; the beloved community rippling outward; solidarity through prison walls.



At the time of publication, Bill and Sue have been released while Ciaron and Moana are still being held indefinitely awaiting their deportation hearings. Ciaron is in Louisiana with a \$50,000 bail, and Moana is in West Virginia with her bail currently set at \$25,000. If you can help by pledging part or all of the bail monies needed for their release (bail money will be returned), please contact Mary at (315) 476-0048. Ciaron's article reprinted with permission from Year One, the Jonah House newsletter, Balt., MD.

Although initially supportive of the project, the city got all in a tizzy just before it happened but the volunteers went ahead anyway. There was no trouble and no arrests.

Gathering of War Tax Resisters

The sixth annual New England Gathering of War Tax Resisters will be held August 28-30 at the Green Mountain Camp for Girls in Brattleboro, VT. This years theme is "Nonviolence and War Tax Resistance"

Potential, recent and seasoned war tax refusers will explore the meaning of nonviolence as a life-style and examine the place of war tax resistance in a commitment to nonviolence in our daily lives.

For brochures and other information contact Daniel Sicken, RR 2, Box 442, West Brattleboro, VT, 05301; (802) 254-6047. Registration deadline is August 14.

African People's Solidarity Day

On July 11 and 12 in Philadelphia there will be held a national tribute to Africa and African people, and a positive alternative to celebrating Columbus and 500 years of genocide. Featured speakers include: Omali Yeshitela, Chairman of the African People's Socialist party; John Dacajewwiah Hill, League of Indigenous Sovereign Nations of the Western Hemisphere, Mohawk Activist; Akua Njeri, President of the National People's Democratic Uhuru Movement; MOVE Organization rep, plus music and dancing.

For more information call (215) 724-5002. Looks to be happenin'!

NY State Nuke Dump

State Legislation to reopen the leaking West Valley nuclear waste dump for "low-level" radioactive waste is being pushed by NY's nuclear industry and Senate Energy Chair James Seward (R-C, Oneonta, Otesgo). With the passage of this bill, NY would take a giant leap forward toward becoming the only state in the country to site a new radioactive waste dump. There will be tremendous pressure for West Valley to then become the dump site for the Northeast and possibly the country!

Call or write your favorite politician to express your extreme displeasure at this possibility.

A Message From The Stars
Debra Lynn Negus

**From the FBI to the CIA,
From the White House for all to see;
Political corruption covers the land,
Our wonderful land of the free.**

**Freedom all say is our right,
This right no one dare take;
This gift eternally ours,
As social security numbers take shape.**

**Each name is now a number,
Trapped in the governments mind;
Press a key to find yourself.
While still we have the time.**

**Computers are more aware,
Than the person whose number is picked;
No secrets are there with the government.
Does the privacy act still exist?**

**Who is considered a threat.
To those holding the reigns of control;
What if above in the heavens,
Another story unfolds.**

**What if the government was monitored,
By beings surpassing all time;
Idly watching below,
A wave of political crimes.**

**What if a message was heard,
Directed to those in control;
Your time is running out,
The truth will soon be known.**

**Deception will turn to reception,
As around the awareness grows;
Peace will cover the land,
And still the story unfolds.**

**Blood will no longer buy oil,
The wave of fear will soon pass;
Many will start to come forth,
It is almost over at last.**

**An uprising will soon occur,
The truth still sits one free;
The consciousness will be raised
From sea to shining sea.**

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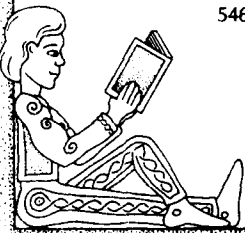
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<h1>July 1992</h1>		<p>Every Tues: Alternative Orange mtg. Rm 130, Schine Student Center (SU). 5pm. 475-4898 for info.</p> <p>Every Tues: Support & Self-Education Group for Parents & Friends of Gay People meets at Plymouth Church, 232 E. Onondaga St. 7:30pm. 474-4836.</p>	<p>1</p> <p>Liberty & Justice for Whom?: Race & ethnicity in academia, the role of universities in healing multicultural America w/ Henry Trueba. Shemin Auditorium, Shaffer Art Bldg, Syracuse University. 8pm. Free. Elaine 443-2252.</p>	<p>2</p> <p>1st & 3rd Thursdays: Gay & Lesbian Alliance meets at Trinity Parish House, 523 W Onondaga. 7:30pm.</p> <p>Every Thursday: AIDS Support Group for friends and family of people w/ AIDS. HIV-AIDS Task Force of CNY. 7pm. 627 W. Genesee St. 475-2430.</p>	<p>3</p> <p>Gay Men's Support Group meeting. Call 422-5732 for info.</p>	<p>4</p> <p style="text-align: center;">Independence Day</p>
<p>5</p> <p>Vigil in Memory of Mary O'neil, a Cortland area woman brutally murdered by her ex-husband March 13, 1992. Plymouth Congregational Church, 232 E. Onondaga St, Syracuse. 1pm-4:30pm. Followed by speakout against violence towards women. Info call Amber 487-7663.</p>	<p>6</p> <p>Questions & Answers about Citizen Review of Police w/ task force on community & police relations. Information meeting at University United Methodist Church, E. Genesee St & University Ave. 7pm.</p> <p>Every Mon: Lesbian & Gay Youth Support group. 6-8pm. 443-3599 for info.</p>	<p>7</p> <p>SANE/FREEZE meeting. Presentation on Rio Earth Summit by Jack Manno. May Memorial, 3800 E. Genesee St. 7:30pm. 478-7442.</p>	<p>8</p> <p>NOW CNY Chapter mtg at Marine Midland Bank, 360 S Warren, Syracuse. call 455-7866. 7pm.</p> <p>Every Wed: Military and Draft Counseling at Syracuse Peace Council. Noon-3pm, Call Marge 472-5478.</p>	<p>9</p> <p>Questions & Answers about Citizen Review of Police w/ task force on community & police relations. Information meeting at Our Lady of Lourdes, Church Hall, Valley Dr. 7pm.</p>	<p>10</p> <p>AIDS service provider group. "Legal Resources for Housing Problems" w/ Billie Holliday. 12:15-1:15pm. Bring lunch, 627 W Genesee St. 475-2430.</p> <p>7/10-7/12: 2nd Fannie Lou Hamer Conference at Abyssinia Baptist Church, NYC. Clergy & Laity Concerned (404) 377-5367.</p>	<p>11</p> <p>Cortland County Energy Fair featuring vendors, workshops, entertainment. Cortland County Fairgrounds, Homer Ave. Cortland. Opens at 10am. (607) 756-7042.</p>
<p>12</p> <p>Cortland County Energy Fair featuring vendors, workshops, entertainment. Cortland County Fairgrounds, Homer Ave. Cortland. Opens at 10am. (607) 756-7042.</p>	<p>13</p> <p>Every 1st & 3rd Mon: Syracuse Real Food Coop Council meets. 5:30pm.</p> <p>Questions & Answers about Citizen Review of Police w/ task force on community & police relations. Information meeting at Northside C.Y.O., 527 N. Salina. 7pm.</p>	<p>14 Amnesty International meeting at Mundy Branch Library, 1204 S. Geddes St. 7pm. 422-3890.</p> <p>Every Tues: Syracuse Greens meet at Southwest Community Center. 7pm.</p>	<p>15</p> <p>Every Wed. Nonviolent Action Collective meets at Friends Mtg House, 821 Euclid Ave, 7:15pm.</p> <p>NAACP general mtg. 7pm. NAACP Office, 1125 S. Salina. 422-6933.</p>	<p>16</p> <p>Liberty & Justice for Whom?: Race & Civil Rights enforcement in the 1990s w/ Julius Chambers, NAACP legal defense fund. Shemin Auditorium, Shaffer Art Bldg, Syracuse University. 8pm. Free. Elaine 443-2252.</p> <p>Every Thursday: Central America Vigil, Fed. bldg. 7:30pm</p>	<p>17</p> <p>Incident at Oglala, a showing of the Robert Redford, Michael Apted documentary about Leonard Peltier & the FBI's assault on the Pine Ridge Indian Reservation, 1973-1976. YWCA, 175 N. Clinton Ave, Rochester. 7pm. Free. (716) 264-1931.</p>	<p>18</p> <p>Block Party at Southwest Community Center. All invited. Bring food or buy from vendors. 4pm. Info call Elliott Eddie 475-4822.</p>
<p>19</p> <p>Every Sunday. People's 60 Minutes. Adelphi Cable Ch. 7, 8pm. Produced by Syracuse Peace Council.</p> <p>Every Sunday: Support group for former and current mental patients. Spons. by Alliance. Plymouth Church. 3-5pm. Peggy Anne 475-4120.</p>	<p>20</p> <p>Every Mon: ACT-UP mtg. 601 Allen St. (Women's INFO Center). 7:30pm. 425-0673.</p> <p>Questions & Answers about Citizen Review of Police w/ task force on community & police relations. Information meeting at Plymouth Church, 232 E. Onondaga. 7pm.</p>	<p>21</p> <p>Syracuse Covenant Sanctuary mtg at May Memorial, 3800 E Genesee St. 7pm. Call Shirley 446-6099.</p> <p>Every Tuesday: Gay, Lesbian, Bisexual Student Assoc. social. 8:30pm-mid. 750 Ostrum Ave.</p>	<p>22</p> <p>Every Wed: Syracuse Community Choir rehearsal. At ECOH, 2nd fl., crnrs of Westcott & Euclid. New members welcome. 7:30pm Call Karen 428-8724 for info.</p>	<p>23 Liberty & Justice for Whom?: God, goals & goodness, the distinctiveness of the African American religious experience w/ C. Eric Lincoln. See 7/16 for place & time.</p> <p>Questions & Answers about Citizen Review of Police w/ task force on community & police relations. Information meeting at Urban League, 505 E. Fayette. 7pm.</p>	<p>24</p> <p>Every Fri: "Radical Radio" Broadcast on WNMA Cable Ch. 7. 2-5pm.</p>	<p>25</p> <p>Cream of the Crop Dance Series presents Dan Pearl. Grace Episcopal Church, corner of University & Madison Aves. 8pm. 446-8275.</p>
<p>26</p> <p>New Jewish Agenda brunch. Call Brent for time and place. 479-5393.</p> <p>Every Sunday: Volunteer servers needed for dinner at Unity Kitchen. 1:30pm. Call Ann at 475-6761.</p>	<p>27</p> <p>"Feminist Responses to Racism & Militarism" w/Ulla Eberhard & Trui Masschelein. Women's INFO, 601 Allen St. 7:30pm. (607) 842-6858.</p> <p>Every Mon: "At Home with a Poet" storytelling, poetry, myths. Adelphi Cable Ch. 7. 10pm.</p>	<p>28</p> <p>Every Tues: Women's Support Group, for Black Women Only. Refrigerator Door, 1200 South Ave. 6-7pm. Marilyn 476-9017.</p> <p>Open meeting of Cortland Citizens for Peace. Common Place Land Trust, Truxton. Potluck supper at 6:30pm, discussion 7pm. (607) 842-6858.</p>	<p>29</p> <p>Every Wed: Alliance membership meeting. All welcome. At ECOH, 2nd fl., crnrs of Westcott & Euclid. 2pm - call 475-4120 for info.</p>	<p>30</p> <p>Vigil Against the Death Penalty at Columbus Circle, downtown Syracuse, noon. Pat 469-3788.</p> <p>Peace Newsletter Mailing Party at SPC, 924 Burnet Ave. With food! Help get the PNL out. 5-7:30pm. All welcome. 472-5478.</p>	<p>Every Thursday: "Evening Arabesque" Arabic television w/ news & entertainment. 5:30pm. Adelphi Cable Channel 7.</p> <p>Every Thursday: PNL committee meets at 924 Burnet Ave. New members always welcome. 472-5478. 7pm.</p>	<p>August Events:</p> <p>8/1: Truth in People's History potluck. Onondaga Lake Park. 4pm. Bonnie 426-0127.</p>

Wake Up America!



GAY PRIDE 92

photos by Mole

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Peace Newsletter

Central New York Voice for Peace and Social Justice August 1992 PNL 598



The Syracuse Peace Council

Collectives, Committees & Projects

New people are always welcome to join any of these activities. Contact the SPC office at 472-5478 or the person listed to find out what you can do.

SPC Staff Bill Mazza	The Front Room Bookstore Joe Carpenter
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Organizational Maintenance

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The Peace Newsletter

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Plowshares Craftsair Margaret Williams 422-4201	

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Statement of Purpose

The Syracuse Peace Council (SPC), founded in 1936, is an antiwar/social justice organization. It is community-based, autonomous and funded by the contributions of its supporters.

SPC educates, agitates and organizes for a world where war, violence and exploitation in any form will no longer exist. It challenges the existing unjust power relationships among nations, among people and between ourselves and the environment. As members, we work to replace inequality, hierarchy, domination and powerlessness with mutual respect, personal empowerment, cooperation and a sense of community.

Present social injustices cannot be understood in isolation from each other nor can they be overcome without recognizing their economic and militaristic roots. SPC stresses a strategy that makes these connections clear. We initiate and support activities that help build this sense of community and help tear down the walls of oppression. A fundamental basis for peace and justice is an economic system that places human need above monetary profit. We establish relationships among people based on cooperation rather than competition or the threat of destruction.

Our political values and personal lives shape and reflect each other. In both we are committed to nonviolent means of conflict resolution and to a process of decision-making that responds to the needs of us all.

Alliances, Coalitions & Contacts

ACT-UP 475-1544	Peace Brigades International
American Friends Service Committee 475-4822	Ed Kinane 478-4571
Alliance-Psychiatric System	P.E.A.C.E., Inc.
Survivors	Louis Clark 470-3300
George Ebert 475-4120	People Against the Death Penalty
Alternative Media Network	Pat Bane 469-3788
Jim Dessauer 425-8806	People for Animal Rights
Alternative Orange	Linda De Stefano 475-0062
Blaine DeLancey 475-4898	Persons With AIDS Support
Alternatives to Violence Project	Hotline
Andy Mager 607/842-6515	Sandra 471-5911
Amnesty International 422-3890	Physicians for Social Responsibility 475-0062
ANZUS Plowshares 422-3181	Rainbow Coalition 27th C.D.
ARISE 472-3171	Alan Rosenthal 472-4331
Atlantic States Legal Foundation 475-1170	Recycle First 471-2806
Citizens Against Radioactive Dumping 607/7536271	SANE/Freeze of CNY
CNY ACLU	Diane Swords 478-7442
Marcy Waldauer 471-2821	Save the County 637-6066
CNY Environment	SEEDS 607/749-2818
Janine DeBaise 437-6481	Seneca Peace Council 568-2344
CNY N.O.W. 652-3823	Service Employees Int'l
Coalition for Choice 677-9758	Chris Binaxis 424-1750
Community Coffeehouse	Sierra Club
Aspen Olmstead 428-1743	Eileen Clinton 471-6069
ECOS 492-3478	Small Claims Court Action Center 443-1401
Educators Social Responsibility	Social Workers for Peace
Lisa Mundy 445-0797	Dick Mundy 445-0797
Food Bank of CNY 458-1554	Socialist Party
Forum for Fellow Travellers 423-0356	Ron Ehrenreich 478-0793
Friends of the Filipino People	Spanish Action League
John & Sally Brule 445-0698	Sam Velasquez 471-3762
Gay/Lesbian Alliance 422-5732	Student African-Amer. Society
Gay/Lesbian/Bisexual Student Assoc. (SU) 443-3599	443-4633
Greens/Green Party	Syracuse Community Choir
Aspen Olmstead 471-8438	Karen Mihalyi 428-8724
Griffith Peace Community	Syracuse Cooperative Federal Credit Union 471-1116
Carrie & Tom 315/337-5265	Syracuse Covenant Sanctuary
Hotel Employees 150 437-0373	Shirley Novak 446-6099
Jail Ministry 424-1877	Syracuse Cultural Workers
Lesbian/Gay Youth 443-3599	Dik Cool 474-1132
Marxist Collective (SU) 423-9736	Syracuse N.O.W. 472-3294
Native American Cultural Awareness Cmte 476-8993	Syr. Real Food Coop 472-1385
NAACP	Syracuse Solidarity 423-9736
Van Robinson 422-6933	Syracuse United Neighbors
Natural Organic Farmers Assoc.	Rich Puchalski 476-7475
Ammie Chickering 365-2299	Truth in People's History
New Environ. Assoc. 446-8009	Leon Modeste 472-6955
New Jewish Agenda	S.U. for Animal Rights
Paul Weichselbaum 478-1592	Christopher Moses 425-9362
Nonviolent Action Collective	University Democrats
Frederic Noyes 437-9579	Syracuse University 443-0958
North American Indian Club	Urban League
Ginny Doctor 476-7425	Leon Modeste 472-6955
NYPIRG 476-8381	Veterans For Peace
Onon. Audobon 457-7731	Bill Cross 474-3762
Open Hand Theatre	Westcott Nation Music Assoc.
Geoff Navias 476-0466	Lee Spinks 428-8821
Pax Christi	Women's Center (SU) 443-4268
Frank Woolever 446-1693	Women's Health Outreach
	425-3653
	Women's INFO Center
	Diane Vance 478-4636

(If you do not see your group listed, please call & we will add it to the list.)

Syracuse Peace Council 924 Burnet Ave. Syracuse, N.Y. 13203 (315) 472-5478

In This Issue:

Being thin on help and short on time we present the following collection of summer musings. You won't find an article about mosquito spraying but the county still did it and we still think it is wrong. Articles touch on a local action at the Public Safety Building, the patenting by Multinationals of products from lesser developed countries, a report on African People's Solidarity Day, and a sarcastic piece entitled *Settling In After the Armchair War*. If you read this on the beach be sure and wear your sunscreen!

The Peace Newsletter (PNL) is published monthly by the Syracuse Peace Council. SPC, founded in 1936, is the oldest community-based peace and justice organization in the United States.

The PNL strives to serve some basic functions as the internal organ of SPC and as a forum for articles which discuss issues of concern to the peace movement. The opinions expressed in the PNL reflect the diversity of opinions within SPC itself. While we are not able to print every possible viewpoint, we do welcome your letter and article submissions as well as suggestions and assistance.

The PNL has very reasonable ad rates; call or write for our rates. Movement groups are free to reprint articles and graphics, but please give credits. For-profit groups, please inquire.

The PNL is available on microfilm from University Microfilms, Inc., 300 N. Zeeb Rd., Ann Arbor, MI 48106.

Subscriptions are \$12 a year in the U.S., \$15 in Canada and Mexico and \$25 overseas. The institutional rate is \$15. The PNL is free to prisoners and low-income people. Your organization, co-op, etc. can receive 5-25 PNLs each month. Our circulation is 4500.

Contributions to SPC beyond PNL subscriptions support our activist programs. We always need your support. Peace Newsletter/Syracuse Peace Council, 924 Burnet Ave, Syracuse, NY 13203.

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September Issue Deadlines

Articles	August 14
Ads	August 14
Calendar Items	August 21

Peace Newsletter

August 1992
PNL 598

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About the cover:

Kathleen Rumpf sits in her makeshift 'prison' outside of the Syracuse Public Safety Building. She built her cage and resided in it for 9 days living on bread and water. Her action was designed to call attention to abuses in the PSB and to protest the construction of the new \$53 million jail.

Kathleen is no stranger to prison issues. She is active with jail ministry and served one year in prison for a Plowshares disarmament action. For more on this please turn to page 6.

Photos by mole.



In Defense of the Democratic Rights of the African Community/In Support of the Post-King Verdict Rebellions

ON THE LAST DAY OF APRIL, the African community in Los Angeles, Atlanta, Las Vegas, Oakland, Toronto, Philadelphia, Washington, DC, Milwaukee and elsewhere, rose up, unified, and let the world know that there is no justice for African People in the U.S.

It is an ongoing nationwide rebellion that's shaking the country and causing great distress to conservatives and liberals alike.

As a member of the African People's Solidarity Committee and the National People's Democratic Uhuru Movement working actively to stop the U.S. government's war against the black community, I am writing to oppose the position taken in Clayton Ramey's article [July *PNL*].

Ramey joins in the anti-black slander that blames the violence of the rebellions on a "cultural pre-occupation...with destruction," a lack of "basic educational development and cognitive skills" and a lack of "moral guidance" by the black family and church (Quayle's "family values"?).

He laments the lack of influence wielded by the predominantly white "non-violent peace and justice" movement and warns that if the non-violence "movement remains inert, the fire next time will consume far more than Los Angeles."

His views expressed are those of white liberals who pretend to represent, yet are totally out of touch with and hostile to, the needs and aspirations of the colonized African, Native American, Puerto Rican and Mexican people.

Myself a white person speaking to what I imagine to be the mostly white readership of the *Peace Newsletter*, I ask you to consider the viewpoint and analysis put forward by today's black revolutionary movement.

Basis for Philosophical Non-violence of Civil Rights Movement

According to Omali Yeshitela, Chairman of the African People's Socialist Party and veteran leader in the Civil Rights and Black Power movements, "The Black Civil Rights movement was based on non-violence because it represented an alliance between the liberal sector of the black petty bourgeoisie and the liberal sector of the white ruling class."

The white ruling class needed to integrate African workers into the Northern factories in order to consolidate the U.S. industrial dominance made possible by World War II. So they financed the movement and they told the civil rights leaders just how far to go. Malcolm X's popular speech on the "Big 6" exposed how the major civil rights organizations, under Kennedy's orders, diffused the 1963 March on Washington, stopping the people from

Myth, Magic and Myopia

RESPONDING to Mr. Jackson's letter, July *PNL*, I take exception to his statement "But economics is not just a science of tested and validated knowledge...." A main theme of my columns is that economics has never been tested scientifically. Mr. Jackson describes the beautiful premises upon which neo-classical economics are built. As an art form they have beauty which could compare to paintings by Dali or maybe Picasso in his cubist period. As logical constructs the premises are internally consistent, good utopian literature comparable to Marx and B.F. Skinner. I also believe in working toward a dream and I have made major life decisions according to beliefs arising from my dreams, but I do not call this science. This confusion between idealism (art) and reality (science) has led to misuses of economic theories by people who call the theories "fact" and "truth" instead of "possibility."

In my next two columns I will discuss two examples of erroneous use of neo-classical economics. The first from Herman Daly giving a technical analysis of the new age or fuzzy thinking I wrote about in the May *PNL*. Then a review of a newspaper article describing what appears to be a case of our government lying to us through the manipulation of statistics and economic theory.

by Will Ravenscroft

shutting down the airports and highways as the people had intended.

The Black Power Movement

When the voting rights act was signed in 1965, both the white ruling class and the black petty bourgeoisie had achieved their goals. But the African workers and peasants were still living in terror and poverty and they began to speak for themselves and to lead their own movement, demanding Black Power.

They built free health clinics and freedom schools, fought for community control of the police and housing and, through talk shows, newspapers and streetcorner rallies, ideologically defeated the myth of American democracy.

Rebellions con't on pg 21

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Join in a commemorative parade to observe the 47th anniversary of the atomic bombings of Hiroshima & Nagasaki. Gather at the south side of Plymouth Church from 10:30-11:30 am for a downtown Syracuse march. Wear white clothing. Organized by Open Hand Theater with sponsorship from Sane/Freeze, Syr. Peace Council, Non-violent Action Collective, Syr. Greens. 425-7257/476-0466.

SYRACUSE PEACE COUNCIL PAGE

Citizen's Review Board

The Syracuse Peace Council endorses the proposal before the Syracuse Common Council to establish a Citizen Review Board to oversee the Syracuse Police Department and investigate complaints. While we as an organization have, at least in recent years, had full and responsible cooperation from City Police when we requested it, we know many others, of the "wrong" address or background, have not fared as well, locally or nationally. Their anger and denial of dignity must have a means of formal redress if our shared, thin fabric of community is not to be rent.

Ideally, there should be a partnership between those chosen to ensure our safety, the police, and all the members of the community. To function in the fairest way possible, the police will need our trust while we will demand their professional conduct. At present, with no impartial review of police actions available, both the public and the police officers suffer from the burden of suspicions and stereotypes which makes the challenging job of the police even more difficult and causes large segments of their fellow citizens to openly distrust and deride them.

We recognize that the police department is made up of individuals, subject to the same social ills and prejudices as the rest of us, and, like most institutions, prone to protecting their own in disputes with outsiders. Yet our Constitution provides all citizens with basic rights and our governmental representatives with checks and balances.

We are under no illusions that a more accountable, interactive police will cure the inequities and abuses which plague our society and cause despair to so many. But the placing of law enforcement into the light of direct community review is a significant step on the path towards making all of our institutions, which serve the public, responsible, in a democratic way, not to themselves or the few, but to the very people they serve: the people of Syracuse.

So that was the text of the letter we sent to the papers in support of the *idea* of a review board. However, as usual, we SPCers have a couple of little, itty-bitty concerns barely worth mentioning.

There is something in the literature about the review board members being chosen by the Common Council and the Mayor. This

SEPTEMBER IS TIME FOR THE SPC GARAGE SALE!
Well, you know we've been talking about it anyway, now we have to get serious.

Please, please, please help us by donating really cool stuff so we can make some money. It has not been a happy financial year for us (I am pouting as I write this). Anyway, I know they say beggars can't be choosers, but try not to use us as *merely* a place to get rid of bad, old stuff, although some bad, old stuff is really cool.

So call us soon at 472-5478, so we can tell you where to put your things, or if you feel totally inspired, call to help us out, or even hold a sale at your place of residence (you don't have to live in Syracuse) and give us the proceeds. It doesn't have to be your stuff, call, and we'll have people drop *their* stuff off to you the week of the sales. I know it sounds pretty weird, but it could work.

And if you have any stuff you wanna give away, or if you don't want to hold a sale, you could always just send us money...

seems a little weird. Some parable about foxes and hen-houses keeps coming to mind.

And historically, review boards have been pretty weak without power of subpoena, and if they have that power, they become part of the enforcement agency itself, and we're back to the beginning.

You've probably already guessed that I'm about to go into another "If the system is the problem, don't make more system" speeches. Ideally I'd like to see an active, informed citizenry empowered to control their own local governments, ending the need for little things like statist governments, militarized police forces, materialized militaries and prisons. But until then this review board thing seems like a pretty good idea.

De-fined the Pope

I don't have much space but I can't let this by since Vatican spin-control is working double-time on double-speak.

It is perfectly offensive that the Pope would legitimize Gay and Lesbian discrimination and bashing after labeling Homosexuality a mental disorder. Of course using his logic, since it's an illness, all the differently-abled are going to be in for a rough time of it. It's good to see organized Christianity living up to its reputation of oppression and abuse.

War of the Polls

I truly hope George isn't so desperate for popularity that we go back to Iraq. Of course Clinton already said he'd do the force-thing. "Where did all the voting go..." -*In Peace, Bill*



The Syracuse Peace Council



924 Burnet Ave., Syracuse, NY, 13203 (315)472-5478

•YES! I want to pledge \$_____ a month, or \$_____ a quarter to the Syracuse Peace Council.

•YES! I want to contribute \$100, \$50, \$25, \$_____ Other, to the Syracuse Peace Council

•YES! I want to subscribe to the Peace Newsletter for \$12 annually

•YES! I support the SPC Statement of Purpose and consider myself a member

•YES! I want to volunteer at the Syracuse Peace Council _____

NAME _____



ADDRESS _____

CITY, STATE, ZIP _____

PHONE _____

Why We Are Here

Reflections From the Syracuse Public Safety Building and Its New Prison

Kathleen Rumpf

On Friday, July 3rd, Syracuse activist Kathleen Rumpf climbed into a wooden prison of her own creation. Kathleen was protesting the violence within the local jail as well as the \$53 million being spent to build our new prison. She remained on 24-hour vigil outside the Public Safety Building until Sunday, July 12. What follows is Kathleen's original statement of intent, and a follow-up article addressing her experiences.

THIS WEEKEND as we celebrate our independence, a community of concerned citizens will begin a week-long presence in front of the Public Safety Building to call attention to our dependence on a system that brutalizes already-hurting people and selfishly uses up resources that could provide real solutions in the form of alternatives, rehabs, half-way houses, support systems and much needed programs for our disadvantaged youth. The \$33 million plus that will be spent on bricks and mortar for the new jail could have created a new community where justice serves all.

The very nature of a jail is an abuse; we have built walls to keep the lost and hurting away from citizens with whom we cannot deal.

Public and elected officials and the press have played off of our fears long enough. We must be responsive and responsible to the problems in our communities. Prisons are violence and violence can never be a solution. Our lack of concern affects not only the inmate population but the taxpayers as well.

We want to voice our support for a citizen review board for the police but also want to emphasize the need for a

citizen review board at the jail. Reports and allegations of abuse in the jail are increasing, excessive bails are now a norm and everyday we see numbers of people who, at the taxpayers' expense, are held in custody for misdemeanor offenses such as traffic infractions, open container violations, petty larceny, and soliciting. This jail is also being used to house people from the mental health system they don't know what to do with. All this takes place out of the sight of the public which pays dearly especially in light of the new jail, a jail not needed. But, most of all, the new jail is a theft off of the backs of the needy and a lie that must be exposed.

The number of people now in prison across the U.S. would comprise the 11th largest city in the country. The number of people who are incarcerated in jails and prisons is greater than the number of people who live in 13 states. The United States has the highest imprisonment rate in the world. Imprisonment is a major social and moral problem while the entire social fabric is disintegrating, schools and hospitals are closing, housing is increasingly unavailable, and the jails are being used as low income housing. Jobs are disappearing and the only budget items still being adequately funded are tasks of destruction like prisons and war.

"Prison is a toxic waste problem.

If no attention is paid to industrial toxic waste...if no treatment alters the dangerous compounds...what happens then? Eventually it is released from its container to enter the soil, to pollute, to damage innocent people. It's not the fault of the untreated substance but of those that had the power and opportunity to treat it, but did not. Society introduces dangerous men to the container of prison. No effort is made to change our dangerous behavior, or to neutralize it. In time, parole releases that behavior into the soil of society and we rob, rape and kill. Either "treat us" or live with the untreated consequences. It is identical stupidities that apply cheap solutions to the industrial toxic waste of corporations and the societal toxic waste of prisons!"

*Curtis Belton, prisoner
from The Prison Experience*

In Galatians 5: 13-15 it says "My brothers and sisters, remember that you have been called to live in freedom—but not a freedom that gives free reign to the flesh. Out of love place yourselves at one another's service. The whole law has bound its fulfillment in the one saying: 'You shall love your neighbor as yourselves.' If you go on biting and tearing one another to pieces, take care! You will end up in mutual destruction." And that is precisely what is happening in our community. It doesn't have to be this way. The choice is yours!

Living With the Stories

ON WEDNESDAY, the sixth day into the vigil at the PSB word came down that 60 inmates at the jail were joining me by refusing to leave their cells and were on a hunger strike for five days to join their voices with mine that indeed all was not well. Conditions have long been an issue at the PSB and their voices and witness from behind the walls strengthened any uncertainty I felt about my presence there. The message was heard from within and was clearly understood. One inmate wrote, "I've definitely got to change my ways, and hopefully looking upon acts such as the act you displayed right out in front of the jail, it will remind and assure me that its not a lost cause...the humanity of people just so often throws me off the path and then I see someone like you, and my life seems to take meaning again. I sort of wake up to life a little more as I age just because you hear the stories of people like you but you rarely see them, or you can rarely "relate" to the cause they're trying to point out. What I'm trying to say is thank you for the proof! The proof I sort of needed in my own investigation into hu-

A Penalty Of Death

A Short Allegory of Social Ills

Debra Lyn Negus

VIEW A SERIAL KILLER, an American soldier, and an individual inflicted with AIDS who knowingly passes this on to others as similar. What is the common denominator here?

The serial killer says the devil made him do it. The American soldier says the government made him do it. The individual inflicted with AIDS said anger made him do it.

manity, I know now that there really are people who love one another regardless of anything that might suggest otherwise. It opens up my eyes and heart a little more every time this "proof" comes to surface, some day I myself might have the courage to "Love everyone as I do myself!"

While I sat in the cage so many in the community approached me and *told me their story* of violence by the police or in the PSB. I sadly realized that the space I occupied became a place for people who had been brutalized a rare opportunity to be heard. That there was no place for them to speak of the rage they felt and the importance of that realization convinced me that this community desperately needs a place for the voiceless to be heard! One young man spoke of the violence done to him and he said, "I wouldn't mind taking out a few cops myself." The hurting in our communities must be heard and cared for. What is done to them beyond our line of vision gets played back out into our communities. The Citizen Review Board is desperately needed to lessen the violence in the streets. Can't we work together with the police? They need us and we need to be responsive to the problems...Rodney King said it, "Can't we get along now, can't we all get along?"



Kathleen is a long-time Syracuse resident and activist currently living and working with Jail Ministry towards a society where prisons and other regressive institutions are unnecessary.

The serial killer has killed twenty women. The American soldier has killed two hundred men, women and children. The individual inflicted with AIDS has infected at least thirty individuals.

How might one deal with these individuals? If the devil made the serial killer murder, should it be up to God to deliver the punishment?

The American soldier, since he killed for the government, believes that the government should decide his fate, to decide whether he might live or die.



In regard to the individual infected with AIDS; who is the judge and jury? Are those he infected responsible for his sentencing, or is it up to our "just" judicial system?

I hear the death penalty might be restored in NYS. I really have to stop and wonder how I feel about this.

A serial killer is a possible candidate for this sentence. Talks are under way of his being the first in New York State to die in this manner. But I thought the devil made him do it. Is he fully responsible for his actions, or could it somehow be, that somehow throughout the ages, someone has somehow conditioned this individual's mind, so that in reality he actually believes he kills for the devil?

You hear it every day. The devil made me do it, ha ha. You can view this basically 24 hours a day on television, cable permitting. The newspapers are filled to capacity with violence, murder, rape and destruction.

What would the mind frame of an individual be, if he were to sit in one room viewing murder, violence, satanic crimes, and crimes of the heart for 24 hours a day, 7 days a week, 52 weeks a year? Occasionally he might pick up a newspaper to read the headlines. More crime, violence, arson, and murder. Would he believe this to be reality? This is his reality, thanks to cable television, and the local newspapers. Who's to say the devil didn't make him do it? After all, we can't blame the television stations, and the newspapers; they're just doing their job, informing the public of what they want to hear.

Now we come to the American soldier. In the name of justice, it's o.k. to kill. It doesn't matter if they are children, old, young, men,

women, white or black. Believe that all are the enemy. In the name of justice, kill. We will train you and supply you with all of the weapons you will need. Remember, it is freedom you are fighting for.

The soldier, returning to the U.S. of A., finds himself unemployed. He dreams of screaming children, women, and men. He dreams of bloody trenches, and children who die with their mothers. These children were such a threat. Why doesn't the government realize how fortunate they are to have soldiers such as this in their control.

A story appears, a war tribunal is in session. Charges are brought against this soldier. Who does he answer to? Why, ultimately, the government. Behind closed doors, a verdict is heard.

"He was only following orders." Who then is responsible? If the soldier is following the government's orders, should the soldier be responsible, or should the government be responsible? Only the soldier knows; for now, not only is his mind programmed, but his dreams are programmed as well.

And last, but not least, we come to the individual infected with AIDS. His reply, is that if he is going to die, everyone will die with him. If the government had done more to educate him, he believes he would be AIDS free. He also believes the government is responsible for creating the AIDS virus. Although he is angry with the government, he has no way to channel this anger towards the government. Instead he decides to use many as pawns, since he feels he is merely a pawn for the government. So, who is at fault in this scenario?

The irony of this situation is that this individual is clean. His testing proved to be a false positive. His symptoms were symptoms of the mind. Yet now his reputation is destroyed, his beliefs are destroyed, and his life is destroyed. Where do we go from here?

The moral of the story; I guess it all depends on the pawn, the king, and the board.



Debra is a member of the PNL committee. She also writes for England's Peace and Freedom.

Intellectual Property Rights And Wrongs

How the U.S. Exports Poverty In Trade

Mia Taylor Valdes

IN COSTA RICA, a Polo dress shirt sells for \$25, compared with \$60 or more in the U.S.A. stylish Benetton knit top that sells for \$40 at a U.S. mall can be had for a mere \$12. On close inspection, however, the discerning consumer might notice that Ralph Lauren's upscale emblem looks more like a camel than an elegant polo player. And the Benetton shirt feels like—horror!—synthetic fabric.

Neither Mr. Lauren nor Benetton Inc. receives a penny from the sale of the shirts - because they aren't theirs. They are part of a wide range of articles and services, from running shoes to computer software to cable TV, that are copied and sold daily in Costa Rica and much of the Third World.

Costa Ricans who buy and sell counterfeit goods may not even know they are breaking the law because the country's copyright and patent laws, while fairly comprehensive on paper, are seldom enforced.

In 1990, a large U.S. food company tried to market its products here, only to discover that its brand name was already well known, having been appropriated by a local firm 15 years before. The case is still winding its way through the courts with no end in sight. The distributors of Mongol pencils, while also mired in the legal process, opted for swifter justice by denouncing the fake Mongol merchants in full-page newspaper ads.

A U.S. Intellectual Property Code for All

Cases such as these have led multinational corporations to clamor for stronger intellectual property rights worldwide. They claim that Third World "pirates" deprive them of billions of dollars a year by violating their patents and copyrights.

The U.S. government, ever the champion of big business, has taken on the global battle for stronger and uniform intellectual property laws. The U.S. Trade Representative (USTR), in cooperation with the Intellectual Property Committee (composed of 13 corporate giants such as General Motors, IBM, Merck and

Dupont) has come up with new standards for the rest of the world.

These standards include: lengthening the lifespan of patents, ensuring that countries prohibit copies of trademarks, and removing restrictions on the manufacture of patented

goods (some governments require that a product sold in their country also be produced there). The proposal would also extend patents to "all products and processes which are new, useful and not obvious," including genetic material.

The U.S. is working on several fronts to promote its intellectual property code. The proposals are a central part of the current round of the General Agreement on Tariffs and Trade (GATT), a treaty regulating 80% of world trade for 108 countries. They are also a precondition for Latin American governments seeking to renegotiate their bilateral debt with the U.S.

Strict intellectual property laws are also required for nations wishing to participate in Bush's Initiative for the Americas, a plan promising free access to U.S. markets and generous debt forgiveness in exchange for economic restructuring in the neo-liberal mode.

If the "carrot" of trade benefits does not entice countries to tighten their laws, then the U.S. is prepared to brandish the "stick" of trade sanctions. In '88 the USTR-imposed sanctions on Brazil for not protecting the patents of U.S. pharmaceutical companies; the sanctions were removed only when Brazil promised to enact stricter laws.

Currently, Guatemala and El Salvador are scrambling to regulate the dissemination of cable TV and records and tapes. Their loose laws have landed them on the USTR's annual list of countries with barriers to U.S. exports, the final warning before sanctions are applied.

Copycat Industrialization

There are clear benefits to the industrialized world if developing countries adopt U.S.-style patent laws. There will be a huge transfer of resources to the North. Third World consumers will have to buy the imported "genuine

article"—rather than the cheap locally-made facsimile. Royalties from licensing agreements could add billions to corporate coffers. But what's in it for the developing world?

Advocates of strong intellectual property regulations claim that the protection provided

"We are now entering an age in which genetic wealth, especially in tropical areas such as rainforests...is becoming a currency with high immediate value."

by these laws will mean more foreign investment, leading to increased innovation and technology transfer to the Third World.

Not so, say critics, who claim the stronger laws will lead instead to a

monopoly of technology by those who already have it. Innovative results from loose patent laws, they claim, allow a developing country to copy technology, leap frogging over many steps in the industrialization process.

Proponents of loose laws point to the U.S. itself and Asia where industrialization took place in a climate of lax intellectual property laws. Japan is the supreme example of a technology copycat. After World War II it began duplicating Western products and underselling the originals. As the technology was mastered and disseminated, local brands became competitive. In one generation Japan went from master counterfeiter to the world's high-tech leader.

In the '60s Hong Kong took the same path to rapid development, followed by Taiwan and Korea in the '70s, and Thailand in the '80s, all copying Western and, later, Japanese products. Modernizing was sped up by copying. Now, the process is decried as "piracy."

"This is a historic problem between the developed countries that try to maintain control over technology and the poor countries that try to appropriate it," says Roberto Rojas, Costa Rican Foreign Trade Minister.

Law Puts Wealth Before Health

Even developing countries that support stricter intellectual property rights question some aspects of the U.S. proposal—especially the patent coverage of medicine, which the U.S. wants countries to observe for 17 years.

Costa Rica, like most small, developing countries, has few resources to devote to re-

search and development. But in Costa Rica drug patents last for only one year. After that, medicines can be reproduced by private firms in the labs of the socialized medicine program. Prices of locally-made drugs tend to be much cheaper than the originals. It's one of the reasons Costa Rica has one of the healthiest populations in the developing world.

A law that would require importing expensive brand-name drugs would cause severe public health consequences. It would also cripple the local pharmaceutical industry, while securing a monopoly for multinational pharmaceutical companies.

Other developing countries, such as India, observe patents of manufacturing processes but not products. Under such a system a domestic drug firm can duplicate a patent medicine if it develops a new technique for doing so. Under Indian law, the government may require patent holders to manufacture their product under license in India if they are not providing enough of a certain medicine at a reasonable price. These innovative laws, which benefit Third World consumers and their fledgling pharmaceutical industries, would be prohibited under a US-designed intellectual property codes.

Patenting The Rainforest

The most ominous feature of the new intellectual property regulations is a proposal to allow patenting of life forms, a practice already in effect in the U.S. This would permit companies to collect genetic material to be later transformed through biotechnological wizardry into new patentable products.

The recent cracking of the gene, as revolutionary as the splitting of the atom, has spawned a rapidly evolving form of industrial engineering using genetic information as its raw material.

Controversy stems from the fact that the technology-rich North is also gene-poor. The Third World, however, while lacking in technological expertise, is a genetic treasure trove possessing 80% of the planet's species and almost all its unexplored life forms.

"We are now entering an age in which genetic wealth, especially in tropical areas such as rainforests...is becoming a currency with high immediate value," says biotechnology company executive Winston Brill.

The tropical countries, however, cannot demand compensation for the exploration and exploitation of their genetic resources because their "naturally occurring organisms" have

already been classified "universal common heritage." Unlike minerals, species cannot be considered assets of the country in which they are found.

Many fear the race is on to control the world's genetic wealth. Multinational pharmaceutical, food, pesticide and chemical companies have their eyes on countries such as tiny Costa Rica—a mere 0.1% of the world's land mass that is home to 5% of the planet's biodiversity.

A recent contract between Costa Rica and the drug giant Merck & Company has divided environmentalists. Some feel it is a novel and mutually beneficial arrangement to inventory life forms and split the profits from any useful products derived from them; others accuse Costa Rica of selling its "patrimony" for a pittance. Suspicion abounds because the technology is so new and the monetary value of the raw materials and the end products is unknown.

For its part, the U.S. government is putting enormous pressure on countries to adopt U.S.-style patent laws that will give legal backing to the multinational covetousness of the tropics' treasures. Critics fear some countries, in their eagerness to renegotiate their debt or get more favorable trade deals, will adopt new patent laws without realizing the ramifications.

Critics of the new laws urge a wait-and-see approach.

It is too soon to tell whether the Third World's biodiversity will be a marketable resource like oil that could sustain long-term development. Genetic abundance may be the asset that will provide some tropical countries

with their last chance out of perpetual poverty. And the poor countries of the South need time to develop their own technologies in order to break out of their traditional role as suppliers of cheap raw materials.

All This Work for Nothing?

In exchange for restructuring their economies and adopting strict patent laws—measures that are short-term losers for poor countries—the industrialized world promises to provide long-term gains by dropping its trade barriers to agricultural and textile products from the South.

But while the developing world is carrying out its end of the bargain and eliminating trade barriers, wealthy nations hold fast to protectionist tariffs and quotas. Bush's vaunted Initiative for the Americas has yielded precious few rewards for structural adjustment sacrifices. Minister Rojas complained recently that the "reality of the Initiative" is quite different from the promises of Bush's speech two years ago, and fears a lack of "political will" to implement the project.

After complying with U.S. demands to liberalize its economy and receiving little in return, Costa Rica now faces the reform of its intellectual property laws. The U.S. Ambassador to Costa Rica recently said, "Heading the list for any possible negotiations (of free-trade pacts) would be countries whose legal systems give protection to copyrights and accept international standards."

Whether in regional trade talks, debt refinancing or international agreements, intellectual property rights is an issue that won't go away. Costa Rica and other Third World countries should consider carefully who will profit and who will lose in adopting US-style laws. Before signing on the dotted line they would be wise to examine carefully what lurks between the lines.



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Jessica Leiter '92

What Is a Worker Cooperative?

Howie Hawkins

WORKER COOPERATIVES are enterprises owned and controlled by the people who work at them on the basis of one member, one vote. A capitalist enterprise is owned on the basis of one share of stock, one vote.

In a worker cooperative, the surplus (profit) created by the workers is theirs to dispose of as they wish. In a capitalist enterprise, the owners—most often non-working absentee owners—take the surplus that the workers' labor creates.

This feature of capitalism where one class—the owners—takes what another class—the workers—creates is called exploitation. It is why capitalism is sometimes called a system of legalized organized crime. Or as Malcolm X once put it, "Show me a capitalist and I'll show you a bloodsucker."

Worker cooperatives are a non-exploitative form of economic enterprise where workers receive the "full fruit of their labor." *Under capitalism, capital exploits workers to expand the value of capital. In a worker cooperative, workers use capital to provide things of value for themselves, their families, their community.* In a cooperative system, capital is purely instrumental, not a mystified force that seems to have its own self-aggrandizing will as under capitalism.

The Mondragon Cooperative Network

The most successful workers co-ops in the world are in the Basque region of Spain around the city of Mondragon. The network of co-ops built up in the Mondragon region since 1956 now embrace more than 150 cooperatives, including:

- 85 industrial worker co-ops (from robots, machine-tools, and computer components to refrigerators and food products),
- 6 agricultural co-ops,

- 43 cooperative schools using the Basque language,
- 14 housing co-ops,
- a consumer co-op with more than 300,000 members and a supermarket in every community,
- a technological research institute and school,
- a management and research school, and
- Caja Laboral Popular (House of People's Labor), the cooperative bank with more than 100 local branches covering every neighborhood.

The worker co-ops employ more than 25,000 people. When the economy is in recession, the Mondragon co-ops reduce working hours in order to keep everyone working. When one co-op has excess labor, workers can move easily to another co-op with a labor shortage. The wages and benefits are good by European standards.

The Mondragon co-ops made an innovation in the organization of worker co-ops which

solved a problem which had plagued them throughout the industrial era.

Worker cooperatives have been around in various small-scale forms since the guilds of the Middle Ages. But when workers tried to respond to the rise of industrial capitalism by organizing industrial worker cooperatives, they had great difficulties. The capitalist banks would not extend them credit. If they surmounted this obstacle through cooperative credit unions, big business cartels would try to deny them access to markets. Often the state—at the bidding of big capitalist businesses—often discriminated against them in terms of permits, licenses, and spurious but time-consuming and debilitating legal harassment. The populist movement in the late 19th century in the U.S. is a case study of these obstacles. The populists ran into all of them. Sharecroppers, white and black together for the first time in the South, tried to use cooperatives to get out from under "The Man" locally to whom they were perpetually indebted for seed, supplies,

and land rent and the banks and railroad companies nationally upon whom their cooperatives relied for credit and transport of farm products to market.

After overcoming the local credit and legal obstacles only to find the government siding with the monopolistic practices of the banking, rail, and farm supply trusts, the populist movement formed their own political party, the People's Party. But the government refused to seat many of their duly elected candidates and sided with the alliance of southern landowners and northern industrialists in imposing Jim Crow in the post-reconstruction era, dividing black and white sharecroppers, and fomenting the fool's populism of white supremacy among poor whites.

Despite the kind obstacles faced by the populist movement, many worker co-ops succeeded in the Midwest and Northwest U.S. as well as in Europe. Now a new problem arose—in a way, they were too successful!

As the worker co-ops grew,



the value of the co-op worker-members' share in the co-op also grew. When the first generation of co-operators got ready to cash in their shares at retirement age, a new younger generation of workers could not afford to buy their shares. The co-ops had to sell out to capitalist enterprises in order to recover the surplus labor their workers had accumulated over the years for retirement.

This obstacle was not overcome until the 1950s when the Mondragon cooperators made an innovation in worker cooperatives. Instead of crediting all of the surplus to the members' shareholdings in the co-op, the Mondragon worker co-ops set up internal capital accounts to which they credit only 50% of the surplus. Workers can withdraw money from the internal capital accounts upon leaving the co-op over a specified period of time like 5 years. 40% of the surplus is reinvested in the co-op as retained earnings which belong to the co-op, but which no individual member has a claim on. The other 10% is spent on cooperative education. This way, the worker co-op does not get stuck with a shortage of capital when a group of workers need to leave or retire.

Mondragon Cooperative Principles

In the course of developing the Mondragon cooperative network, the Mondragon cooperators have developed a set of principles for worker cooperatives which expand upon the principles for consumer cooperatives of the International Cooperative Alliance which I presented in the July *Peace Newsletter*. These 10 principles are:

1. Freedom To Join

The cooperative experience is open to men and women who accept the basic principles and possess the professional qualifications required for jobs.

2. Democratic Organization

All worker-members have an equal right to be, to own, and to know. The members are required to participate by voting in the annual general assembly and in the election of the board of directors. Members also take part in discussion with board members during the rest of the year.

3. The Significance of Work

Work is the essential factor in the transformation of nature, society, and, indeed, human beings. Therefore, Mondragon:

a) renounces the "employment" of non-members;

b) considers work as the basis for the distribution of surplus;

c) widens the professional options of all worker-members.

4. The Instrumental Character of Capital

Mondragon considers capital as accumulated work. Consequently, each member's right to remuneration and to be part of the cooperative is subordinate only to the cooperative's continuity.

5. Participation in Management

Democratic principles are involved not only in the election of officers, but also in member participation in management of cooperatives. This requires that members be kept informed about management's policies and activities.

6. Solidarity in Remuneration

This principle is enacted through a scale of payments which is less extreme than in other types of business organization.

7. Inter-Cooperation

As a requisite of efficiency and as a concrete practice of solidarity, the process of inter-cooperation must be manifest among the cooperatives (by regions and by sectors of production) through the creation of super-structural entities (such as schools and credit unions). By working for the benefit of all the cooperatives in the movement, these super-structural entities endeavor to improve the movement in general.

8. Social Transformation

The Mondragon cooperatives endeavor to expand their influence in the Basque country in order to facilitate the construction of a Basque society with more freedom, solidarity, and justice.

9. Universal Character

Mondragon proclaims with all the people who work for economic democracy within the framework of a social economy. It subscribes to the principles of peace, justice, and development, which are characteristic of international cooperativism. It maintains solidarity with European and international movements to improve social justice throughout the world, and especially among Third World countries.

10. Education

None of the above mentioned principles is feasible without the allocation of sufficient economic and human resources to education in its diverse domains: cooperative, professional, and general.

Full Cooperatives: Reuniting Production and Consumption

Consumer cooperatives organize purchasing power so that middleman and retail profits stay with the consumers instead of drain out of the community. Worker cooperatives end the exploitation of labor by capital so that surpluses stay with the workers in the community instead of drain out of the community to absentee owners.

But market relations between firms, even if they are cooperatives, does not end the inevitable antagonism and incentive to take advantage of others that comes when everyone wants to buy cheap and sell dear.

Worker and consumer cooperatives were a response to the breakdown of the direct links between production and consumption that were produced by the progressive expansion of market relations during the Middle Ages. To end the antagonism that a market economy inevitably produces, workers and consumers need to be reunited at the community level.

In cooperative communities, production would be for use by the community, not for a profit realized in the anonymous market. The limits of worker and consumer cooperatives and the ideal of cooperative communities has been explored by Martin Buber in his *Paths in Utopia*. Buber called these "full cooperatives" and they are what I want to discuss next time.



Howard is the director of Commonworks, a federation of local cooperatives, & the Economic Alternatives Project of Upper NYS American Friends Service Committee.



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EcoVillage

EcoVillage Land Purchased

EcoVillage at Ithaca, a proposed community based on ecological and socially sustainable principles, has reached an important milestone in the process of translating its vision into reality. The EcoVillage Board of Directors announced that it has completed the purchase of 165 acres of land on West Hill within the Town of Ithaca, which will be the site of the community. EcoVillage at Ithaca has raised \$400,000 through a number of loans and donations to cover the cost of the land purchase. "To have raised this amount of money in less than a year is a significant achievement," says Joan Bokaer, the founder of the EcoVillage project. "This indicates that there is a great deal of interest in communities which offer a simpler, more affordable lifestyle."

EcoVillage at Ithaca offers a new and creative approach to building design and the use of space, including the preservation of 80% of the land for natural areas, permaculture, organic farming, and recreation. On the remaining 20% of the land, homes will be built in high-density clusters and divided into neighborhoods of about 25 households. Says Bokaer, "EcoVillage model is an alternative to willy-nilly development of land, which divides space into uniform blocks. The goal of EcoVillage at Ithaca is to use space wisely and maintain a sensitivity to the land in all of its variations."

Based on the Danish cohousing model, the EcoVillage at Ithaca neighborhoods will

be designed to balance personal needs for autonomy and provide a "common house" or community building. This will include optional community dining and child care and other shared facilities. Central to the cluster housing model adopted by EcoVillage at Ithaca is a concern to address key psychological needs and social issues such as isolation, the fear of crime, safety, emotional stress, time pressure and the lack of day care. Community living also has other benefits which include a healthier life style, group support, and shared responsibilities.

The intention of the EcoVillage at Ithaca community is to create a simpler, more affordable lifestyle which makes fewer demands upon the existing infrastructure and natural environment. All buildings will be very energy efficient and will use superinsulation and passive solar technologies that are economical and environmentally sound. Community gardens will grow an array of nutritious organic food. Insofar as many of the basic necessities of life will be available within the community, people will be less dependent upon the automobile as a primary mode of transportation. The village itself will be pedestrian based.

EcoVillage at Ithaca is emerging as a model of how an ecological and socially sustainable community can function in this region. For this reason it has evoked the interest of architects, landscape developers, design engineers, permaculturists, and others who see in this project basic principles that will guide future development.

Contact: Charles DeMotte-Grow (607) 844-9586.

Unclassifieds

FREE BROCHURE: "Where to find local, fresh, organically-grown vegetables, fruits, herbs, honey, eggs, meat" in Central NY. Available at Syracuse Peace Council, or send SASE to Natural Organic Farmers' Association) PO Box 21, South Butler, NY 13154-0021.

PLOWSHARES CRAFTSFAIR Applications for our 1992 show on December 12 and 13 have been mailed. If you are a craftsperson and would like to apply for the show please call SPC at 472-5478 for an application.

VOLUNTEERS Needed to work in the Front Room Bookstore. Call 472-5478 to find out more.

WILL TYPE term papers or anything else. \$2 per page. Please call Susan Ashley at 446-2429 between 8am and 6pm.

Unclassifieds are free but a small donation is appreciated. Please send your submission to PNL Unclassifieds, 924 Burnet Ave, Syracuse, NY 13203 or call 315-472-5478.

Witness For Peace

Women's Delegation To Nicaragua Companeras,

Witness for Peace is organizing as National Women's Delegation to Nicaragua from November 20 to December 4, 1992. The delegation leaders are presently taking applications. Since the war, women have been a leading force in development programs and local reconstruction. Last January, a conference entitled "Unity In Diversity" brought 800 women in Nicaragua together to discuss issues including sexuality, economy, violence, the environment and participation in mass organizations.

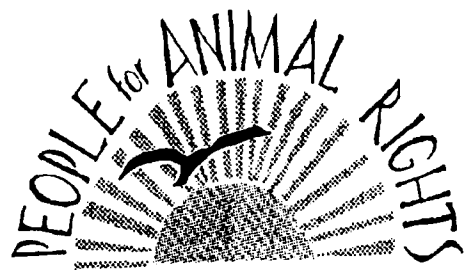
The U.S. delegation will visit communities in Managua and the countryside, meeting with women who have led their sisters in struggles for peace, social and economic change. The delegation intends to bring together a diverse group of women to travel and learn together, and from each other. One of the goals is to lay groundwork for national and international networks of women that will continue to assist in social and economic change long after the delegation has returned.

Proposed sites to visit include among others: health (state and private) care units, programs working on domestic violence issues, technical training schools, daycare centers, unemployed women, development projects, and women's local organizations. The estimated cost of the trip is \$1,200 US plus airfare to the training site in Ft. Lauderdale. Participants are encouraged to engage in local fund-raising efforts and some assistance is available to low-income applicants. If you are interested you should apply—somehow the money will work out. For an application and fund-raising advice write or call:

Witness for Peace - Women's Delegation
2201 P St., NW Room 109
Washington, DC 20037
202/797-1160

Applications are being accepted immediately!

Lynne Woehrl
Syracuse



Vegetarian Fast-Food

On May 30th, rallies were held nationwide in an effort to convince 11 of the major fast-food restaurants to add vegetarian entrees to their menus. The rallies were attended by individuals participating in the Vegetarian Express Fast-Food Campaign. The campaign is designed to inform restaurants of the growing demand for low-fat, meat-free, fish-free and dairy-free menu items.

According to a June 1991 Gallup survey commissioned by the National Restaurant Association, 20% of the respondents said they prefer to eat in a restaurant that offers meatless items. The reasons given by those who said they would seek out a restaurant that offered vegetarian fare were "health reasons" (88%), "taste preference" (86%), and "ethical reasons" (39%).

Vegetarian dining is becoming more popular and countless restaurants are now offering meat-less items. Burger King is testing a variety of veggie burgers and, in Great Britain, soy-based burgers account for about 6% of their sales. Arby's is trying out a vegetable pita pocket. Garcia's Mexican Restaurants have several vegetarian items on their menu and veggie fajitas are extremely popular.

Health-minded employees working for Apple Computer Company, Nike and many other companies have meat-less options to choose from in their workplace cafeterias. Cornell University's dining halls serve vegetarian meals. The Gardenburger, a meat-free "burger," is being supplied to Harvard University's dining halls, Jackson Hole ski resorts in Wyoming, the Air and Space Museum in Washington, D.C., and several airlines.

Vegetarians and health-conscious people hungering for more than just a tossed salad need to make their wishes known when they eat out. Information about the benefits of being a vegetarian and about the Vegetarian Express Fast-Food Campaign can be obtained by contacting People for Animal Rights, P.O. Box 5, Syracuse, N.Y. 13205.

Syracuse Greens



Unity Green Party Candidates Start Ballot Petition Drive

From July 16 until August 27, members and supporters of the Unity Green Party of New York will be collecting signatures to put their candidates on the November election ballot.

It will take 15,000 valid signatures statewide, including at least 100 in half of New York's congressional districts to put Ron Daniels and Asiba Tupahache on the ballot for President and Vice-President respectively. State Assembly and State Senate candidates will need 1,500 and 3,000 respectively. Double these numbers is what is really needed to withstand legal challenges, which the Unity Greens expect from the Democrats and the New Alliance Party (NAP).

Daniels, the former Executive Director of the National Rainbow Coalition, has been active in black independent politics for more than two decades, serving as president of the National Black Political Assembly (1974-1980) and co-chair of the National Black Independent Political Party (1980-1985).

Tupahache is a Matinecoc Indian activist from Great Neck, New York. She is publisher of *The Spirit of January Monthly*, which deals with issues confronting oppressed people.

Other Unity Green candidates include Mary France, an African American activist for state assembly from Queens; Mark Dunlea, director of the Hunger Action Network, for state assembly from Albany; Maria Teresa Canosa and James Bouldin for the reapportioned county legislature in Albany County; and Tom Sullivan for state senate from the 48th district seat now held by Nancy Lorraine Hoffman, a Democrat.

Sullivan is a Mohawk Indian who is presently coordinator of the Native American Cultural Awareness Program and a part-time instructor at the Syracuse University School of Social Work where he teaches a course entitled "The Contemporary Native American Indian Experience." In the early 1970s, Sullivan organized cultural awareness programs for urban Indian youth on Syracuse's near west side and mediated and coordinated a similar program in conjunction with the Chiefs and Clan Mothers of the Six Nations Iroquois Confederacy in New York State pris-

ons. In the late 1970s and early 1980s, he was an organizer and program developer for the San Juan Capistrano Indian Council in southern California and the Native American Indian Center in Great Falls, Montana, where he also taught Native American Studies at the College of Great Falls.

The Unity Green Party program emphasizes:

- immediate military spending cuts of at least 50% coupled to a peace conversion program oriented toward sustainable development and a domestic Marshall Plan to rebuild our cities;

- progressive tax reform and the expansion of social programs, including a free public health system, quality jobs for all who want them, affordable housing for all, and quality multicultural education free through university level at public institutions;

- a shut down of nuclear power plants and phasing out fossil fuels as the efficient use of renewable energy is phased in through a decentralized public power system;

- a ban on burning solid waste coupled to expanded waste reduction, reuse, and recycling programs;

- respect for the sovereignty and treaty rights of Native Americans, including stopping New York State efforts to tax Indian businesses on the reservations;

- economic democracy through worker and consumer co-ops, democratic public enterprises, and participatory economic planning; and

- grassroots democracy through neighborhood town meetings with the power to give binding instructions and recall their city, county, state, and national representatives; municipal home rule on taxation; initiative referenda; public campaign financing; and fair ballot access.

The potential appeal of this program is indicated by a recent phone-in poll conducted by a black radio station in New York City, where Daniels was interviewed several times in June and July on black radio stations. Between Bush, Clinton, NAP's Fulani, and Daniels, 65% chose Daniels in the phone-on poll.

But in order to have a platform to articulate the program during the fall election campaign, Unity Green Party candidates need to get those ballot petitions signed. To help, call Walt Dixie, 425-8933; Aspen Olmsted, 425-1743, or come by the Unity Green's storefront at 1200 South Ave.

On Solidarity

Impressions of African People's Solidarity Day

Bill Mazza

THERE IS A LEVEL of safety awarded those on the left. By applying self-stick labels of "progressive" or "radical," we feel beyond reproach of mainstream society. Therefore it can only be healthy when any aspect of our political nature is successfully challenged.

On the weekend of July 11th and 12th, the African People's Solidarity Committee (APSC) sponsored a program in Philadelphia to celebrate Africa and African people in this country and in the world. The APSC is an organization of white people working under the leadership of the African Peoples Socialist Party (APSP) and the movement for Black Power. APSC organizes in the white community to "build political and financial support for the Black Power Movement in solidarity with the demand for Black reparations."

I was initially attracted by the impressive list of participants in the event as well as a desire to better understand the experiences and insights of our oppressed brothers and sisters. The program consisted of a series of speakers, musicians, singers and dancers from around the world. It included representatives of APSP, APSC, MOVE, and the People's Democratic Uhuru Movement; as well as John Dacajewiah Hill, a Mohawk activist and coordinator for the League of Indigenous Sovereign Nations of the Western Hemisphere, and Mohammed Latif, an Iraqi activist living in this country.

The majority of the speeches by the organizers addressed both the question of reparations to the African communities and the stopping of what they view as the counter-insurgency war currently waged by the U.S. government against African people in this country. This counter-insurgency takes the form of the willful arrests and murders of, and slandering against, the members and leaders of the Black Power Movement. It also includes the explosion of drugs within the African community, adding to the oppressive social and living conditions which are "allowed" the poor in this capitalist society.

While I found it possible to debate the finer points of some of the economic and

social criticisms being offered, I don't see how anyone in the white community can argue that unspeakable atrocities have been, and continue to be, carried out in our government's hypocritical quest for "democracy."

It must be cosmic fate that what is being celebrated as the quincentennial also happens to fall on an election year in this country. The more the media carries on, the more glaring it becomes that the only consistency shown by our ancestors and our present government, within and without our borders, is the willingness to go to any length to establish the "superiority" of western imperialism in the world.

"A world where," in the words of Omali Yeshitela, keynote speaker, Chairman of the African People's Socialist Party, and founder of the *Burning Spear* newspaper, "a handful of people, who do not know the meaning of labor, own everything we need to survive, and the real producers own nothing but misery."

This is not a question of egos and laziness, but a question of perspective. One perspective attempting to convey the voices of the untold millions who were torn from their homes and forced to work for Europeans, and then Americans, without pay—and most often worked to death.

This is slavery and genocide, and white America is its living legacy. We are living off the direct inheritance of the death and slavery of the Indigenous and African peoples.

This parasitism even became accepted history when finally retold to us by a white historian named Howard Zinn in 1980. None of this should be news.

U.S. mis-education tells us that it is the responsibility of poor individuals to work hard enough to achieve the benefits of the system—a system of hypocrisy teaching that anyone can be a successful capitalist if they

work hard enough. Chairman Omali continues:

A parasite requires a host for its parasitism. Once you get a tape worm inside you it...doesn't get up in the morning and go to work. It's on permanent welfare. You have to get a job to feed it. You can't pray the parasite out of you. You can't educate the tape worm out of you—especially if the schools you go to are tape worm schools!

Education is one key to control. The policies of reeducation by our government are well documented, whether we are addressing the forced schooling of Indigenous children, forced Christianity of the Indigenous and enslaved populations, or the subsequent denial of equality of education which continues in our urban and native schools today.

But in this culture the crime is often attributed to the victim, because the victim is without voice. So it is with the crime of poverty. For example, study after study shows that the majority of drug crimes are committed by middle class whites, yet our media images are filled with African faces filling police cars.

The APSC goes on to argue that the

increase in the amount of drugs entering the Black and Latino communities is part of the policy of death and terror aimed at those communities. Although this declaration may get our conspiracy theorists all in a tizzy, the issue warrants consideration. Chairman Omali cites, "The U.S. government



Uhuru House - Philadelphia's
Black Power Organizing Center

would have us believe that a 17 year-old black teenager with a chemistry set in his basement developed crack out of cocaine, set up a billion dollar shipping industry with connections in ports all over the world, became incredibly wealthy and moved to the projects."

The APSP links the development of the Drug Enforcement Agency (DEA) and the war in Vietnam to a sudden flow of heroin

within the Black community (a DEA formed with the help of agents involved in the murder of Black Panther leader Fred Hampton), followed by the sudden switch to cocaine as the American-drug-of-choice when our government swung its own attentions to South America.

With the facts concerning the invasion of Panama finally reaching public scrutiny, overwhelming evidence points to the involvement and sanction of our own "CIA President Bush" with Noriega's policies. It becomes increasingly apparent that our government is in the very least involved in the trafficking of drugs. When asked if they really think that the U.S. government would participate in the sale of drugs, the APSP replies, "They sold me. If they'll sell people there is nothing worse on this earth they can do."

Whatever your personal stance, none of this should, or deserves to be, excluded from debate. In fact, exclusion is the problem. Under this system there are few means to receive alternative viewpoints. The coverage of the L.A. rebellions made clear the overwhelming status-quo bias of the media against dissenting views.

According to the July/August issue of *EXTRA!*, a publication of the watchdog group Fairness & Accuracy In Reporting, "25 (people killed) were African-American, 19 were Latino and ten were Anglo." Yet the only two attacks which received constant coverage in the media were both "black-on white" attacks. First Reginald Denny, pulled from his truck, and then Matthew Haines who was shot on his motorcycle. The media continually reinforced racist stereotypes by carefully choosing what we got to see, read and hear. The press *did* convey the truth, but only a carefully orchestrated truth.

That is the beauty of information as control. Considering the overwhelming glut of information we are bombarded with every day, only those stories given the special attention of the *white* beatings came to the forefront of public scrutiny. Any information which refutes the ideology of the ruling class can be buried in plain sight, if covered at all.

The weekend conference touched on many of these issues, and yet I was left with questions mostly directed to myself as a white activist and the apparent lack of regard we have for our brothers and sisters in the African community. The stance of the APSP holds that the white-left's withdrawal of support to the

Black Power movement in the late '60s was directly responsible for the subsequent arrests and murders of many movement members.

Recognizing my own ignorance of this period and its history made me question the lack of dialogue within the peace community about the concept of privilege and its relationship to the issues we choose to embrace. As someone at the conference said, "Why is it that the white left is willing to spend all this time money and energy fighting to save dying children in Nicaragua, but they don't try to stop the same thing happening here?"

This voice seemed to echo a sincere feeling of betrayal that too many projects—ecological, pro-choice, animal rights—are merely band-aid activisms addressing symptoms of structural injustice, and not more deeply rooted issues of race and class.

I think it is time that our communities actively pursue and broaden this debate. Important decisions need to be made for activists to enact any kind of serious change in this country, and nothing will happen if we don't begin sharing our information and our ideas.

If even the radical fringes of our diseased society split along class and color lines, then we continue to perpetuate the system. We need to stop supporting the structures of injustice in our personal lives, no matter how good our political masks may appear in public. This means a willingness to give up both power and privilege. It is time, not merely to redistribute wealth, but to develop new systems to make the concept of personal wealth impossible.

The Solidarity Committee and the Uhuru Movement seem to be approaching these new constructs by focusing on white reparations through community development. By agreeing to work under the tutelage of African leaders, the Committee supports the APSP through labor and fundraising, accepting the issues of the Black leadership as their own.

The APSP also seems to at least attempt to put its theories into practice. For example, many leadership roles are reserved for African women, reflecting the goal of egalitarian community. By their own description, "...half of our Central Committee are women; three-quarters of our Political Bureau are women, and half the local Party work is led by women. The Party's main institutions and our Ministry of Economic Development are under the leadership of a woman. The Party's programs and mass organizations also involve women in



very strategic positions." Most of the white-led political organizations I can think of certainly couldn't hold up so well to the same scrutiny.

What seemed to be missing throughout the event, however, was a vision of coalition building with organizations sharing similar interests in all communities. Whether through lack of emphasis or lack of trying, I left Philadelphia with the distinctive impression of a small committed group (the APSP) with a broader based, autonomous support. I can't help wondering if it will ever be possible in our global climate for a single ideology to form a base for social revolution. If we hold too tightly to a powerful set of ideas we have the potential to become exclusive by default, waiting for everyone else to catch on.

Perhaps we all need to study even more carefully the words of such women as Angela Davis and bell hooks, teaching us to celebrate our diversity as the only means to overcome the incredible odds we face. That means recognizing the potential value and insights of all people and movements. This does not mean that all oppressions are created equal, or that all ideologies and movements should be embraced, but that the real challenge is to draw the connections which will create an organized web of resistance.

With, quite literally our very lives at stake, it's imperative that we drop our liberal, all-inclusive values for a more discerning posture. This does not mean we embrace paranoia. It's just time that the left starts being more conscious of the company we keep.

African Solidarity cont on page 21

Settling In After the Armchair War

Commemorating Two Years Since the U.S. Moved Into Saudi Arabia

for deb and leroy

23

and he's all decked out
in a brown-pine box
at arlington.

she; 21 and in shock
she doesn't recognize the flag
and can only wonder who in the hell's gonna
pay the electric bill.

by Rebecca L. Roberts

HERE ARE SOME concrete things people who supported the Gulf War can do to insure that we learn absolutely nothing from it. Also, following these suggestions means that we won't have to make any uncomfortable changes in our lifestyles.

1. Drive everywhere, all the time. Never walk. Go on Sunday drives and pleasure trips, drive to the store. Better still: Get a big heavy inefficient car and drive in luxury. Watch President Bush's motorcade for inspiration. Always drive alone and never give anyone a ride. The goal is to use all the gas and oil you can. Remember our boys are dying on TV so that you can waste natural resources. Don't let them die in vain.

2. Take your vacations somewhere really far off. If possible, fly a jet plane. Even for long weekends, fly back south to see the family or attend a sporting event. In the summer, take a cruise ship to Alaska, then fly back. Never stay home if you don't have to.

3. Get an RV. A good big 50' one and then tow your car behind it, or have your spouse drive it. Add a motorcycle for trips to the RV park store. Go to Good Am Caravans. Cara-

van to Mexico this winter. Don't forget to smear Vaseline Petroleum Jelly on your face before going to bed.

4. Avoid doing any physical work, even in recreation. Leave physical sports to the professionals. You can have just as much fun driving a powerboat up and down the lake as you could running around in a grassy field. President Bush has a great time in his power boat. If you golf, get a golf cart. If you mow the lawn, use a power mower; if you trim bushes, get a gasoline weed whacker. You can even use an electric knife to carve meat. TIP: An electric trash compactor makes a great gift.

5. Only buy stuff that's packaged in plastic. Remember plastic is oil in disguise. The best products come in a box of some sort with plastic around that. If you are not carrying home 50% packaging by weight, you are not "shopping the war way."

6. Heat your home with gas or oil. Turn the thermostat way up. Say "it's not comfortable unless it's 75 and 80 is better." Insist on having all the restaurants and other public places and events be so warm that you can wear summer clothes all year round.

7. Believe the government. If it says the war is going good, tell everyone the war is going good. Remember all the reasons why the Iraqis are bad, and tell everyone else, too. For overachievers: Dig out all the reasons that Iran is bad, too. They will probably join with

Iran soon anyway. In fact, just hate all Arabs. It's much simpler. We'll have to fight them all someday, might as well get it over with.

8. Don't listen to the protesters. They just think they know more than President Bush, but that's hardly possible. President Bush gets secret briefings and knows all sorts of things that no one else does. If anyone says there is a problem with the war, you can tell they are a secret protester. Don't let them in your house. Cover your ears if they talk to you, or get into your vehicle and chant patriotic slogans. Try "This car supports the war," then blow your horn.

9. Get lots of yellow stuff. Ribbons for sure, but everyone has ribbons. How about painting your car and house yellow. Try to get jaundice. Yellow used to be for cowards, but now we are reclaiming the color for machos and machetes.

10. Encourage violence in the home. If you are the smaller person in your couple, let your spouse beat you up. At least once a week. It's even better if everyone drinks and yells a lot. Be sure and let the kids see this. It's a dog-eat-dog world out there, and the sooner they know it the better. Slap them around a little bit. Give them spankings for all the minor rule infractions, and change the rules so you always win. The extra-enthusiastic person will petition the school board to bring back physical punishment in the schools. This way everybody will be tough, and they'll know what war is all about when they get a chance to kill somebody.


11. Don't think. Watch TV. When you can't get the news broadcasts, watch crime shows and war movies. Sports are O.K. too. Be sure the kids get in the habit of watching—it's a real good way to bring the family together and give everyone something to talk about when you are not talking about how well the war is going. REMEMBER: "Every thinker is one less warrior." EXTRA TIP: You probably don't have any, but check for books in the home. Sometimes the kids bring them in. Burn any you find. That goes for magazines too. Remember: it's never safe to read any big words.

12. Show your patriotism. Get a flag and put it on your house. Get another and wave it every day, even if it's just five minutes before breakfast. Put a little flag on your car radio antenna. If there are protesters in your town,

Healing Global Wounds

drive past them several times and yell at them. "Go back to Iraq" is pretty catchy, or "If you people voted, I'd leave the country" or "Get a job." TIP: A good patriotic quote to keep in mind is "My county right or wrong. May she always be right, but I love her most when she's wrong (She's cute when she's angry too)."

13. Keep lots of guns in the home. Teach your children to kill animals as soon as they are old enough to pull the trigger. They can start with the birds and cats; dogs are OK, too. In our town kids stand on the bridge and shoot salmon who are swimming upstream. TIP: Be sure and tell kids not to shoot their own family. Family values like that are very important in today's world.

14. Show some of your feelings. It's not good to show soft emotions like sadness or sympathy, because they are weak and help the enemy, but some emotions are really great to display often and boldly. Anger, hostility, intolerance, rage, envy, greed, jealousy, callousness, and belligerence are all good war emotions. Be proud of them, and look for situations where you can display them. Try looking at pictures of Iraq being bombed and saying "That cooked some of those towel heads" or use last year's prize winner: "That's what they deserve for having bad leaders." Make your own sayings (Call the White house at 1-202-456-1111 for government approval once you've got the slogan worked up. Don't worry if your slogans aren't as good as President Bush's. He has a team of paid professionals to tell him what to say because he's our leader). Try to get the kids involved, too. They can be remarkably cruel once you've shown them how to do it. 

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**FREE WAR
RESISTERS**

"We cannot help but see that the United States and other nuclear powers are testing their most destructive weapons on other people's land. We have a map of the world showing how all atomic and nuclear tests have been conducted on the territory of native peoples. We don't need these tests to prepare for destruction that will annihilate the people of the world. We want it stopped. Nuclear oppression against any people cannot be tolerated. The healing must begin now!"

-Western Shoshone National Council


THE US IS PLANNING to explode at least seven nuclear weapons at the Nevada Test Site in 1992, despite Russian suspension of nuclear testing and the conversion of the primary Soviet Test Site in Kazakhstan to peaceful purposes. Testing at the Nevada Test Site takes place on sacred Western Shoshone land in violation of the 1863 Treaty of Ruby Valley and ancestral land rights. Nuclear weapons testing, production and the mining of uranium has poisoned America's air, groundwater, soil and people with the most deadly permanent toxins on earth. Ending nuclear testing is the single most important step towards genuine qualitative disarmament, non-proliferation and the prevention of future military intervention and war.

Ever since the arrival of Columbus 500 years ago, there has been a terrible contradiction in the Americas (and around the world) between the "discoverers" and the native people's approach to the care of the land and the preservation of land itself. Nowhere is that more obvious than in the struggle over nuclear weapons today. Although human life has existed on this planet for about 2.4 million years, only in the last half century has so-called "civilized man" made vast tracts of the Earth uninhabitable for untold generations to come.

No developed nation tests its nuclear weapons on its own lands. All nuclear testing is done on indigenous people's lands. Thousands of Marshall Islanders were radiated by U.S. testing in the '50s, and the French have tested in both Algeria and Tahiti. China tests on Ugyur lands. In Kazakhstan, where the Soviets tested, one of every three children is born with birth defects. The United States and

Britain (whose tests affected 11 different indigenous nations in Australia) now test in Nevada. The Western Shoshone are the rightful custodians of this land, affirmed by the Treaty of Ruby Valley signed in 1863. With over 900 bombs exploded, they are the most bombed nation in the world. Shoshone, Paiutes and other downwind communities suffer from cancer, leukemia, thyroid problems and birth defects. In addition, 70% of all uranium reserves considered within the U.S. lie beneath Indian lands. Navajo, Havasupai and others are poisoned by dust and waters from these mines. In Canada, the Cree suffer the same fate.

The Nevada Test Site is the only active nuclear test site at this time. Russia announced last fall that they will test no more nuclear weapons for one year, and the primary Soviet test site in the Republic of Kazakhstan has been permanently shut down and is converted to peaceful purposes. France announced on April eighth that they will not test for a year and strongly advocated a total stop to all nuclear testing. China, which has conducted less than two percent of the world's nuclear tests, last tested in 1990.

The Western Shoshone are inviting concerned people from around the world to join them for 10 days to stop nuclear testing in Nevada in October 1992. A series of events entitled *Healing Global Wounds* is being planned for October 2-12 by the Global Anti-Nuclear Alliance, a world-wide network of anti-nuclear activists. We hope that you can join us at this historic time. 

Reprinted from a mailing by *Healing Global Wounds*, P.O. Box 4082, Las Vegas, NV, 89127. (702) 386-9834.

Native Sovereignty Under Attack Again

John Dyer

THE STATE OF NEW YORK claims that Native American businesses are taking \$50 million a year from the tax base. If only the state could get their hands on that money all their fiscal worries would be over. What do you think?

The government has made another mistake in dealing with the indigenous people of the state. The government encouraged businesses in Indian Country to relieve some of their own financial responsibilities to the Native people. By shifting the burden on the Native communities when failure came, it would be on the Native people's heads. The mistake came when Native businesses worked. When monies began to come into the Native communities, without the strings attached that government monies always have, the government was not happy. This new form of income disrupted the government's long term pater-

nalistic control that they work so hard to maintain. What is really at issue here is not the taxing of gas or tobacco products. The issue is the self-government status of the Native Nations. The right to control the indigenous peoples' own destiny. The rights reserved by the Native governments when they entered into those treaties so long ago.

The question now is, "What can you non-native people do?" The Native can have some options (ie. the peaceful demonstrations in the Seneca Nations). Remember, this is *your* government initiating these actions. We have no control or input into your government. Here is a list of government officials that need to be informed of your feelings. Do you agree with this attack on your Native neighbors? Let your voice be heard. Remember there is strength in unity. This issue will be looked at more in depth in an article next month.

John Dyer is an Onieda who writes frequently in these pages. He team-teaches a course on Native Americans and Film at University College.

List of State government officials to contact:

Assembly Members

Speaker Saul Weprin 428-9424
 State Office Bldg, Syracuse, NY 13201
 Minority Leader Clarence Rappleyea 476-6570
 117 S State St, Syracuse, NY 13201
 Michael Bragman 452-1044
 305 S. Main St, North Syracuse, NY 13212
 Harold Brown 449-2311
 4317 E Genesee St, Syracuse, NY 13210
 Joan Christensen 492-8663
 4615 S Salina St, Syracuse, NY 13208
 William Magee 361-4125
 214 Farrier Ave, Oneida, NY
 Joseph Nicoletti 428-9651
 State Office Bldg, Syracuse, NY 13201

Senate Members

Tarky Lombardi 428-4265
 Nancy Lorraine Hoffmann 428-4107
 Local Address for both: 333 E Washington St,
 Syracuse, NY 13201



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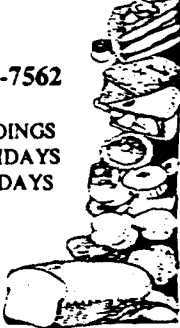
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Nestle Gulps Up Carbonated Water

Join the Boycott Against the Nestle Corporation

Aspen Olmsted

IN APRIL 1992, Poland Spring, the largest manufacturer of carbonated water, was bought out by the Nestle Company. This buy out places Poland Spring Water on the boycott list. The Nestle Company, killer of one million infant lives a year, has been on the boycott list for the better part of the last fifteen years.

The Nestle Company supplies hospitals in developing countries with large quantities of free infant formula. This free infant formula encourages health care workers to bottle-feed newborns in the hospitals. Without the sucking of a newborn child, even for a short period of time, a new mother's lactation ceases. Since the mother is unable to breast-feed when the child leaves the hospital, she is forced to continue the use of infant formula.

These mothers are unable to afford the

formula, so some dilute it with contaminated water to expand its use. The infant formula directions are written in English, which the mothers are unable to read, causing the mothers to not know to sterilize the bottles. The results of this improper use are malnutrition, diarrhea and dehydration. These conditions are exacerbated by the infant's lack of immunities they would normally receive from breast-feeding. According to UNICEF, a million infant lives could be saved each year through breast feeding alone.

The original Nestle boycott was called in 1977 by the Infant Formula Action Coalition and the International Baby Food Action Coalition. In 1991 the World Health Organization proposed a Code of Marketing for Breast Milk Substitutes which was passed 96-1 by the World Health Assembly. Guess who voted against?—the United States—Surprise, Surprise. This code requires infant formula labels to provide instructions for proper use and include a message that breast feeding is best

for the infant. The code also prohibits "large" supplies of free infant formula to hospitals. The World Health Organization has no authority to enforce the code, so it is up to member countries to write its guidelines into law.

In 1984, Nestle agreed to follow the World Health Organization code and the boycott was called off. Although the Nestle Company did phase out its objectionable marketing practices, they continued to supply hospitals with free infant formula. In 1986, the WHO passed resolution 39.28 which prohibits the practice of providing free supplies of infant formula to maternity hospitals.

The Nestle Company ignored the resolution so in 1988 the boycott was reinstated by Action for Corporate Accountability. The latest boycott is still continuing and has received backing from the Church of England.

If you decide to support the Nestle boycott, write to them and let them know why you are no longer buying their products:

Alan C. MacDonald, President
Nestle Company
100 Manhattanville Road
Purchase, N.Y. 10577

For more information contact Aspen at 428-1743.



Aspen is the new financial manager for the Syracuse Real Food Co-op and a member of the Syracuse Greens.

Products Of Nestle Company

Coffee & Tea

Cain's coffee and tea	MJB coffee and tea
Chase & Sanborn Coffee	Nescafe & Nestea
Hills Brothers Coffee	Taster's Choice Instant Coffee

Beverage & Baking Products

Carnation Hot Cocoa & Malted Milk	Nestle Cocoa
Carnation powdered & evapo. milk	Nestle Quick
Libby's juices and nectars	Nestle Toll House
Nestle Baking Bars	Chips
Poland Spring Water	

Pet Foods

Carnation Mighty Dog
Carnation Friskies Buffet
Dr. Ballard's dog food

Candy & Ice Cream

After Eights	Nestle fund-raising chocolates
Baby Ruth	Nestle Ice Cream Bars
Bit O Honey	Nestle Milk Chocolate Bar
Butterfinger	Nestle 100 Grand
Chunky	Oh Henry!
Goobers	Pearson candy bars
Kit Kat	Raisinets
Nestle Alpine White Choco.	Smarties
Nestle Crunch	

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Stouffer's frozen foods
Stouffer's Lean Cuisine
Stouffer's restaurants, hotels & resorts
Sea World

Soups, Seasonings, Misc.

Cain's condiments and spices
Coffee Mate Non-Dairy Creamer
Contadina products
Cross & Blackwell sauces & soups
Libby's products
Maggi seasoning & soups
MJB rice and rice mixes

Infant Formula

Carnation Good Nature
Carnation Good Start H.A.

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Rebellions con't from pg 4

City after city went up in flames, the threat to white power capitalism was so great that the 82nd Airborne Division was deployed to retake Detroit.

This movement opened the eyes of a whole generation of white youth who were pushed to reject their assignment as future leaders and beneficiaries of this system.

The Counterinsurgency

Declaring the Black Power Movement the greatest internal threat to the security of the U.S., then-FBI director J. Edgar Hoover launched COINTELPRO, a military and political assault targeting the leading African organizations, especially the Black Panther Party. Then-Attorney General John Mitchell vowed to destroy the Panthers by 1970 and succeeded through brutal assassinations, false imprisonment, forced exile, nationally organized media slander and the physical destruction of Panther clinics, schools and offices.

This counterinsurgency has now been generalized to target the entire African community, especially the young people, to ensure that African people would never again rise up to challenge white power. The government pumps deadly drugs into the African community and then uses the existence of an illegal drug economy as political justification to impose a constant state of martial law, with indiscriminate sweeps, mass arrests and illegal detentions and the turning of schools and housing projects into occupied camps surrounded by barbed wire fences.

Today, a black man is five times more likely to go to prison in the U.S. as in South Africa, and the African community suffers rates of infant mortality, homelessness, malnutrition and poverty so high that they constitute genocide under United Nations law.

The Real Looters

Ramey says that, "civil disorder heightens the violence perpetuated against oppressed people by criminal elements within our own communities—burglars, looters, arsonists and thieves." But if we are honest, we must acknowledge that European and white society is the real looter, having built an entire world economy off of stolen Native land, kidnapping and enslaving millions of African people and ravaging the people's resources all over the entire planet.

It is not for the white liberal left community to tell the masses of African working people the methods that they must use to

regain the resources and dignity stolen from them. They have an absolute right to break out of the stranglehold parasitic relationship imposed on them so that white society can live in relative security and peace. If you are opposed to violence then your primary responsibility is to take direct action to stop the police and government violence being carried out against the black community daily, to support the black community's struggle, on its terms.

Building White Solidarity with Black Power

We are told that we just need to try and all love each other, to all just get along. But "unlearning" our racism is not going to change the fact that Africans are a colonized people. The violent oppression that they face every day will only stop when they are once again in control of their own communities, lives and destinies.

The National People's Democratic Uhuru Movement was formed to fight for self-determination for African people as the highest expression of democracy. This organization is led by the Black Power Movement and is open to people of all nationalities who want to take a stand in defense of the national democratic rights of the African community.

I urge you to actively support the right of African people to reparations and self-determination. The first step is to push back the U.S. government counterinsurgency war on the African community and create the democratic space within which the Black Power movement can be rebuilt.

by *Sandy Thompson*

Coordinator for the Philadelphia office of The African People's Solidarity Committee. The Committee can be reached at (215) 727-3114.

African Solidarity con't from page 15

We thin-skinned whites (especially we *thinnest-skinned* white males) have the furthest to go. But with a constant desire to challenge and re-educate ourselves, and with guidance and support, it will be a journey well taken.

Dan Quayle recently came out publicly stating that in his opinion the problem with the African community is that they don't have, in effect, white family values. To this display of foolishness Chairman Omali answered, "If (Africans) had white family values, there wouldn't be a white person left in the world. It has been the salvation of the white people that we *don't* have white family values." A point well taken. ☪

I would like to thank Andy, Robert and Joy for their input and support.

Bill is the staffperson for the Syracuse Peace Council.

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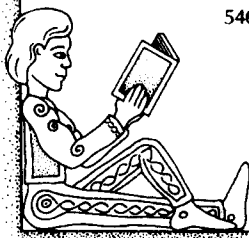
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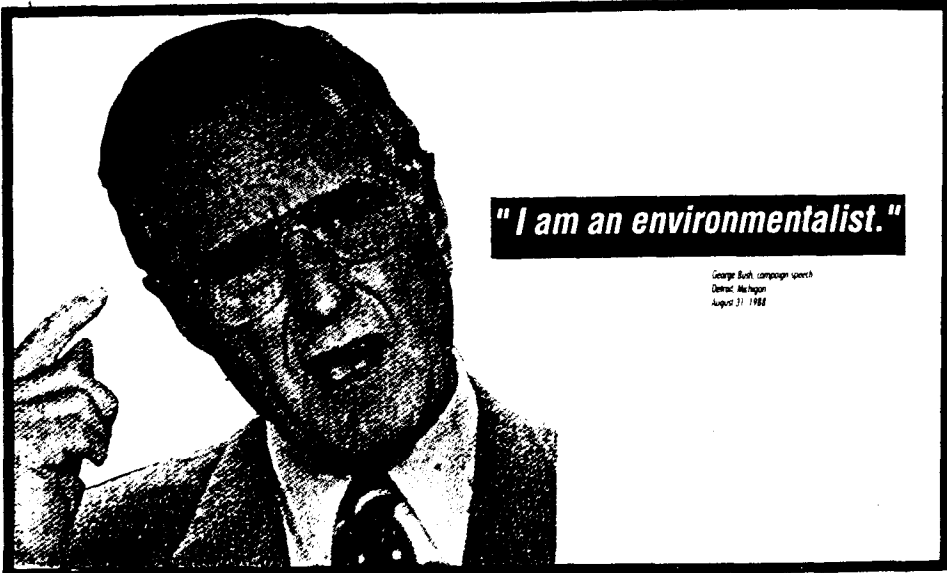
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9 "Voices for Peace" concert by Peace Child at Syracuse Stage. 2pm & 8pm. Tickets \$10, group discounts.	10 Syracuse Cohousing Community meeting. Friends Mtg House, 821 Euclid. dinner 5:30pm. mtg at 6pm. 424-7890. Every 1st & 3rd Men: Syracuse Real Food Coop Council meets. 5:30pm.	11 Amnesty International meeting at Mundy Branch Library, 1204 S. Geddes St. 7pm. 422-3880. Every Tues: Syracuse Greens meet at Southwest Community Center. 7pm.	12 NOW CNY Chapter mtg at Marine Midland Bank, 360 S Warren, Syracuse. call 455- 7888. 7pm.	13 Every Thursday: Central America Vigil. Fed. bldg. 7:30pm	14 8/14-8/21: International Women's Writing Guild summer conference at Skidmore College, Saratoga Springs, NY. 50 workshops on every aspect of writing craft.	15
16 Every Sunday: People's 60 Minutes. Adelphi Cable Ch. 7. 8pm. Produced by Syracuse Peace Council. Every Sunday: Support group for former and current mental patients. Spots. by Alliance Plymouth Church. 3-5pm. Peggy Anne 475-4120.	17 Every Men: ACT-UP mtg. 601 Allen St. (Women's INFO Center). 7:30pm. 425-0673.	18 Syracuse Covenant Sanctuary mtg at May Memorial, 3800 E Genesee St. 7pm. Call Shirley 446-6099. Every Tuesday: Gay, Lesbian, Bisexual Student Assoc. social. 8:30pm-mid. 750 Ostrum Ave.	19 NAACP general mtg. 7pm. NAACP Office, 1125 S. Salina. 422-6833. Every Wed: Syracuse Com- munity Choir rehearsal. At ECO, corner of Westcott & Euclid. New members welcome. 7:30pm Call Karen 428-8724 for info.	20	21	22
23 Every Sunday: Volunteer servers needed for dinner at Unity Kitchen. 1:30pm. Call Ann at 475-6761.	24 Every Men: "At Home with a Poet" storytelling, poetry, myths. Adelphi Cable Ch. 7. 10pm.	25 Every Tues: Women's Support Group, for Black Women Only. Refrigerator Door, 1200 South Ave. 6-7pm. Marilyn 478-9017. Syracuse Cohousing Community meeting. Friends Mtg House, 821 Euclid. dinner 5:30pm, mtg at 6pm. 424-7830.	26 Every Wed: Alliance member- ship meeting. All welcome. At ECO, 2nd fl., crms of Westcott & Euclid. 2pm - call 475-4120 for info.	27 Vigil Against the Death Penalty at Columbus Circle, downtown Syracuse. noon. Pat 469-3788. Peace Newsletter Meeting Party at SPC, 924 Burnet Ave. With food! Help get the PNL out. 5-7:30pm. All welcome. 472-5478.	28 Every Thursday: "Evening Arabesque" Arabic television w/ news & entertainment. 5:30pm. Adelphi Cable Channel 7. Every Thursday: PNL com- mittee meets at 924 Burnet Ave. New members always welcome. 472-5478. 7pm.	29
30 Gettin' Together Clam Bake sponsored by Boys from Syracuse & Women's INFO Center. At Sassy's. 3pm.						

The Environmental Pollution President



George Bush, campaign speech
Detroit, Michigan
August 31, 1988

Shield From Pollution Fines Is Upheld Ozone Lost Over U.S. Is Found To Be Twice as Bad as Predicted E.P.A. Chief Says Rate Is Stunning and Disturbing

Read My Record -

I created the "Council on Competitiveness," headed by Vice President Dan Quayle, which helps industries circumvent environmental laws.
(1989)

I blocked an international treaty to prevent ozone destruction.
(March, 1989)

I ordered a third (some 30 million acres) of our country's protected wetlands opened up for commercial exploitation.
(August, 1991)

My administration is working to dismantle the Endangered Species Act.
(1992, on going)

My Supreme Court agreed to exempt the Federal Government from fines for illegal dumping of radioactive and other hazardous wastes.
(April, 1992)

I ordered the sale of logging rights on four million acres of American's old-growth National Forests - each ancient tree for the price of a cheeseburger.
(May, 1992)

I twice derailed international efforts to negotiate a treaty which would effectively prevent global warming.
(February, 1990 and May, 1992)

I refused to sign the Earth Summit biodiversity treaty, designed to protect threatened wildlife and plants from extinction.
(June, 1992)

I issued orders giving industries broad authority to pour hazardous pollutants into the atmosphere.
(June, 1992)

Etc., etc., etc...

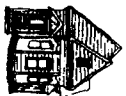
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Richard Darman
White House Budget Director
May 1, 1990

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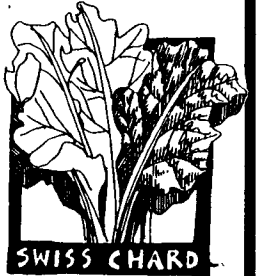
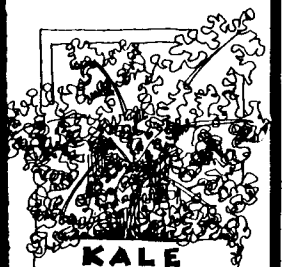
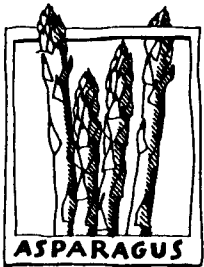
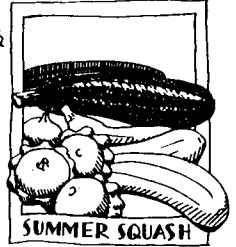
Educate, Agitate, Organize



Scientists Warn of Dangers in a Warming Earth Pattern of Easing Rules On Environment Is Seen U.S. Resists Action on Warming

Peace Newsletter

Central New York's Voice for Peace and Social Justice Sept. 1992 PNL 599



The Syracuse Peace Council

Collectives, Committees & Projects

New people are always welcome to join any of these activities. Contact the SPC office at 472-5478 or the person listed to find out what you can do.

SPC Staff	The Front Room Bookstore
Bill Mazza	Joe Carpenter
SPC Press	Bookkeeper
Paul Pearce	Duane Hardy

Organizational Maintenance

Brent Bleier

The Peace Newsletter

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Margaret Williams 422-4201	

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Statement of Purpose

The Syracuse Peace Council (SPC), founded in 1936, is an antiwar/social justice organization. It is community-based, autonomous and funded by the contributions of its supporters.

SPC educates, agitates and organizes for a world where war, violence and exploitation in any form will no longer exist. It challenges the existing unjust power relationships among nations, among people and between ourselves and the environment. As members, we work to replace inequality, hierarchy, domination and powerlessness with mutual respect, personal empowerment, cooperation and a sense of community.

Present social injustices cannot be understood in isolation from each other nor can they be overcome without recognizing their economic and militaristic roots. SPC stresses a strategy that makes these connections clear. We initiate and support activities that help build this sense of community and help tear down the walls of oppression. A fundamental basis for peace and justice is an economic system that places human need above monetary profit. We establish relationships among people based on cooperation rather than competition or the threat of destruction.

Our political values and personal lives shape and reflect each other. In both we are committed to nonviolent means of conflict resolution and to a process of decision-making that responds to the needs of us all.

Alliances, Coalitions & Contacts

ACT-UP	475-1544	Peace Brigades International	
American Friends Service Committee	475-4822	Ed Kinane	478-4571
Alliance-Psychiatric System Survivors		P.E.A.C.E., Inc.	
George Ebert	475-4120	Louis Clark	470-3300
Alternative Media Network		People Against the Death Penalty	
Jim Dessauer	425-8806	Pat Bane	469-3788
Alternative Orange		People for Animal Rights	
Blaine DeLancey	475-4898	Linda De Stefano	475-0062
Alternatives to Violence Project		Persons With AIDS Support Hotline	
Andy Mager	607/842-6515	Sandra	471-5911
Amnesty International	422-3890	Physicians for Social Responsibility	
ANZUS Plowshares	422-3181	Rainbow Coalition 27th C.D.	475-0062
ARISE	472-3171	Alan Rosenthal	472-4331
Atlantic States Legal Foundation	475-1170	Recycle First	471-2806
Citizens Against Radioactive Dumping	607/7536271	SANE/Freeze of CNY	
CNY ACLU		Diane Swords	478-7442
Marcy Waldauer	471-2821	Save the County	637-6066
CNY Environment		SEEDS	607/749-2818
Janine DeBaise	437-6481	Seneca Peace Council	568-2344
CNY N.O.W.	652-3823	Service Employees Int'l	
Coalition for Choice	677-9758	Chris Binaxis	424-1750
Community Coffeehouse		Sierra Club	
Aspen Olmstead	428-1743	Eileen Clinton	471-6069
ECOS	492-3478	Small Claims Court Action Center	
Educators Social Responsibility		Dick Mundy	443-1401
Lisa Mundy	445-0797	Social Workers for Peace	
Food Bank of CNY	458-1554	Dick Mundy	445-0797
Forum for Fellow Travellers	423-0356	Socialist Party	
Friends of the Filipino People		Ron Ehrenreich	478-0793
John & Sally Brule	445-0698	Spanish Action League	
Gay/Lesbian Alliance	422-5732	Sam Velasquez	471-3762
Gay/Lesbian/Bisexual Student Assoc. (SU)	443-3599	Student African-Amer. Society	443-4633
Greens/Green Party		Syracuse Community Choir	
Aspen Olmstead	428-1743	Karen Mihalyi	428-8724
Griffiss Peace Community		Syracuse Cooperative Federal Credit Union	471-1116
Carrie & Tom	315/337-5265	Syracuse Covenant Sanctuary	
Hotel Employees 150	437-0373	Shirley Novak	446-6099
Jail Ministry	424-1877	Syracuse Cultural Workers	
Lesbian/Gay Youth	443-3599	Dik Cool	474-1132
Marxist Collective (SU)	423-9736	Syracuse N.O.W.	472-3294
Native American Cultural Awareness Cmte	476-8993	Syr. Real Food Coop	472-1385
NAACP		Syracuse Solidarity	423-9736
Van Robinson	422-6933	Syracuse United Neighbors	
Natural Organic Farmers Assoc.		Rich Puchalski	476-7475
Ammie Chickering	365-2299	Truth in People's History	
New Environ. Assoc.	446-8009	Leon Modeste	472-6955
New Jewish Agenda		S.U. for Animal Rights	
Paul Weichselbaum	478-1592	Christopher Moses	425-9362
Nonviolent Action Collective		University Democrats	
Frederic Noyes	437-9579	Syracuse University	443-0958
North American Indian Club		Urban League	
Ginny Doctor	476-7425	Leon Modeste	472-6955
NYPIRG	476-8381	Veterans For Peace	
Onon. Audobon	457-7731	Bill Cross	474-3762
Open Hand Theatre		Westcott Nation Music Assoc.	
Geoff Navias	476-0466	Lee Spinks	428-8821
Pax Christi		Women's Center (SU)	443-4268
Frank Woolever	446-1693	Women's Health Outreach	
			425-3653
		Women's INFO Center	
		Diane Vance	478-4636

(If you do not see your group listed, please call & we will add it to the list.)

Syracuse Peace Council 924 Burnet Ave. Syracuse, N.Y. 13203 (315) 472-5478

In This Issue:

An offering of Community values in the best Republ-o-crat tradition. We'd also like to dedicate this issue to anyone who thinks that the nuclear threat ended with the dissolution of the USSR. The latest nuclear explosion on this conyinent ocured on Native lands in Nevada on June 23. Capitalism seems to have a love affair with bombs. Not good for living things. To the better interest of intertwined oppressions, I'm gonna let y'all draw your own conclusions about the connections of articles in this newsletter, but I will supply a study guide: Orgfanic Farming, Irradiated Food, Sover-eighty, Present-day Colonialism, Resistance to Colonialism, Sexual Oppression, Hiroshima today, free-market capital, faulty economics and cooperative coffee. You put it together.

The Peace Newsletter (PNL) is published monthly by the Syracuse Peace Council. SPC, founded in 1936, is the oldest community-based peace and justice organization in the United States.

The PNL strives to serve some basic functions as the internal organ of SPC and as a forum for articles which discuss issues of concern to the peace movement. The opinions expressed in the PNL reflect the diversity of opinions within SPC itself. While we are not able to print every possible viewpoint, we do welcome yo letter and article submissions as well as suggestions and assistance.

The PNL has very reasonable ad rates; call or write for our rates. Movement groups are free to reprint articles and graphics, but please giver credits. For-profit groups, please inquire.

The PNL is available on microfilm from University Microfilms, Inc., 300 N. Zeeb Rd., Ann Arbor, MI 48106.

Subscriptions are \$12 a year in the U.S., \$15 in Canada and Mexico and \$25 overseas. The institutional rate is \$15. The PNL is free to prisoners and low-income people. Your organization, co-op, etc. can receive 5-25 PNLs each month. Our circulation is 4500.

Contributions to SPC beyond PNL subscriptions support our activist programs. We always need your support. Peace Newsletter/Syracuse Peace Council, 924 Burnet Ave, Syracuse, NY 13203.

PNL Distributors

Linda DeStefano, Yvonne, Joy Meeker, Jim Foley, Pat Hoffman, Elinor Cramer, Chuck Durand, Rich Zalewski, Christian Siebott, Tommy Scott, Fredrick Noyes, Will Ravenscroft, Deirdre Laughland, Deb Douthit, Duane Hardy

Mailing Party Helpers

Marge Rusk, Kathy Barry, Andy Molloy, Brent Bleier, Joy Meeker, Gabe Barry-Caufield, Christian Spies-Rusk, Lisa Adler, Tim Farrel, and Brian Caufield

September Issue Deadlines

Articles	September 17
Ads	September 17
Calendar Items	September 21

Peace Newsletter

August 1992
PNL 598

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About the cover:

One of nature's ways is abundance, one kernel of corn returns 200 times its weight...a tiny cabbage seed can grow to twenty pounds of green life in a season. Working with this abundant bio-life means creating food production systems that maintain and enhance soil life and fertility, protect water and wild life, honor insects and weeds as functioning parts of the farm ecosystem. A sustainable food production system works with the renewable energy of the sun, earth, water and the people who work and tend the land. Buying, cooking and sharing regional foods is an integral part of the system. Linking consumers with growers eliminates costly packaging and marketing as consumers become part of the harvest and delivery (...and plans for an incinerator in Syracuse move from the drawing table to the recycling bin!).

For local involvement write Fran Lawlor CNY-NOFA, 3949 Griffin Rd, Syracuse, NY, 13215. For more information on the Sustainable Agriculture Program of the Politics of Food, Inc., contact Alison Clarke, Coordinator, 243 Rosedale St. Rochester, NY, 14620, (716) 271-4007.

For a free brochure on: "Where to find local, fresh, organically-grown vegetables, fruits, herbs, honey, eggs, meat" in Central NY. Contact the Syracuse Peace Council, or send a SASE to the Natural Organic Farmer's Association at PO Box 21, South Butler, NY 13154-0021.

A Call For Help!

BINGHAMTON ACTIVIST Scott Tiffany, representing The Broome County Peace Coalition (BCPC) called recently to ask for support. Concerned with media bias, the group has written an editorial on censorship within the Gannett Corporation's publications. These publications include:

- Binghamton's Press and Sun Bulletin
- The Elmira Star Gazette
- The Ithaca Journal
- The Niagara Gazette
- The Poughkeepsie Journal
- The Rochester Times Union
- The Saratogian
- The Utica Observer-Dispatch
- The Gannett Suburban Newspapers

Since everyone in progressive media knows communication is a traditional weak-

ness (well, *getting* the information never seems to be the problem...), and since the BCPC can't be everywhere at once, they are looking for people in the above areas to keep an eye out for the editorial. All they are asking is that if any of you regular editorial page readers out there (you know who you are) happen to see the editorial published, you could call or write either the Syracuse Peace Council or the BCPC at:

PO Box 3162
Binghamton, NY 13902
(607) 722-6814

This would be most helpful.

In brief the editorial, which could very well be hacked to pieces by the time you see it, goes something like this:

On April 17, 1992, the BCPC sponsored a talk and video presentation by reps. from the International War Crimes Tribunal. Why wasn't it covered? Followed by a brief list of the weak "news" that was covered, and a list other BCPC events which didn't make the

papers either. Then a bit on the lameness of Gulf-massacre coverage, the firing of a CBS Exec., the Tribunal and a TV show titled "The Betrayal of American Democracy," all leading to the Gannett Corporation.

Then they go into a "we the people" bit (no, calm down Brown fans, this was a "need to take back power from the controlling 1%-2% of the pop.), sliding gracefully into a need for democratically controlled media, media accountability and the possibility of a Gannett boycott.

And that's the scoop. All this and much, much more may be turning up in your hometown. Please keep an eye on the newspapers listed above. There really is no means to hold our corporate-owned media accountable to the people they claim to serve. Until we gain some coherent and diverse national voice, we're stuck with them; but it doesn't mean we have to like them or play in their yard, does it?

-Bill

RESIST REMEMBERS...

We've been funding peace and social justice for **25** years — recent grant recipients include:

Lesbian Community Project (Portland, OR); Carolina Interfaith Task Force on Central America (Raleigh, NC); Rochester Community Development Block Grant Coalition (NY); Boston Reproductive Rights Network (MA); Black Hills Teton Sioux Nation Treaty Council (Porcupine, SD).

Resist began in 1967 with a call to "resist illegitimate authority" and to support Vietnam war resisters. Since then, Resist has nurtured a movement that continues to broaden its understanding of what can and must change. Remember, Resist!

Come help celebrate our history, renew old friendships, make new ones, and look ahead at where our movements need to go. Join us for poetry, music, food, memorabilia, art, politics, propaganda, conversation, dancing, inspiration and ideas!

It's happening at the Jorge Hernandez Cultural Center (Villa Victoria) in Boston on Saturday, November 14, from 6PM 'till 1AM.



For info, directions, grant guidelines, or to make a donation, contact:

RESIST
One Summer Street
Somerville, MA 02143
(617) 623-5110

SYRACUSE PEACE COUNCIL Front Room Bookstore

Central NY's Peace and Justice Bookstore
Serving the needs of our community

Come To Our
500 Years of Resistance Sale
October 12 through 17
& Don't Forget National Coming Out Day
Celebrate by coming out at the Front Room
and get 15% off on Sat., Oct 11 with this Ad

12 noon to 6p.m.

Monday through Saturday (315) 472-5478

Ask about becoming a Front Room Volunteer

924 Burnet Avenue, Syracuse, NY 13203-3206

SYRACUSE PEACE COUNCIL PAGE

Congratuatiions Yvonne! Welcome Jacob Davenport!

"Hit 'em again! Hit 'em again! Hard-er, Hard-er!"

This was the resounding cheer of the Republican convention as Emperor George was encouraged to continue attacking his Republ-o-crat competition, Big Billy C.

I don't even know where to start anymore. I mean, sure, the sports/violence/militarist metaphors are all there for the plucking, but that's all to be expected from self-proclaimed heros of American-style democracy. It's too bad GNP isn't measured in images and ideology, they *are* our only consistent export besides second-rate weapons to third-rate dictators.

But I'm more annoyed by the images we get *ourselves*. Here we are faced with night after night of perfectly good examples of every problem inside and out of our warped political system, in Technicolor no less (or Turner-color?), and the big issue for the media is whether or not George was gonna pull off a "good speech." "Cause it was really important that the speech be "good." And since the discussion of "good" was limited to comparisons to past Bush-speak, the dialogue was how close he could come to "A Thousand Points of Light" without getting to close to "Read My Lips." Baaaaaaa-d.

Maybe if we bought all the homeless televisions, they wouldn't remember they aren't happy.

I guess it just goes to show us doom-sayers and cynics that it's time to stop living in the real world, and join the flock. I was much happier believing that all those people *lived* inside the TV. I guess there would be a lot more happy Panamanians, Iraqis and Cubans if it was true, and a lot less confetti.

Following the Blind

Short and sweet. The nuclear weapons that were never stored at the Seneca Army Depot are now being removed.

Your tax dollars at work. Maybe.

Not A Seperate Peace

So I don't know about everyone else, but I'm kind of bummed that we get predominately male submissions for articles. I would really like to continue broadening the scope voices heard within our pages. So if you rad

women out there consider submitting your articles and stories. And if you are already sending something out somewhere else, please consider sending us a copy, too.

On the Job

Here's the deal. The Peace Council offers lots and lots of opportunities for folks (that would be you student types) to get practical experience with all sorts of production.

The Peace Council has state of the art Desk-Top publishing equipment. If you are interested in journalism or production (television or print), consider coming down to help. Experience offered includes writing, editing, proofing, layout (Pagemaker, Coreldraw and gray-scale scanner), spot-illustration, photography...basically, anything you want to do that we can use, we're into. We do, however, want to make it enjoyable and mutually productive. Of course if you aren't into our politics you best be tolerant 'cause you might find it frustrating. If you are into our politics, organizers are also welcome.

And contrary to popular S.U. opinion, we are well within walking distance.

-In Peace, Bill

Garage Sales * Still Accepting Stuff *

Call one of the numbers below, then come to one of the actual sales to replace the stuff you gave away...well, there *must* be space now...

Ann and Dale's, 205 E. Seneca Turnpike (just off South Salina St.), Sept 12, 10am - 5pm, 492-6348

Syracuse Peace Council backyard, 924 Burnet Ave, September 12, 10am - 5pm, 472-5478

Will's house, 202 Greenwood Place, in the Westcott area, September 18, 10am - 5pm, 424-8452

Also call to work a shift at one of the sales



The Syracuse Peace Council

924 Burnet Ave., Syracuse, NY, 13203 (315)472-5478



•YES! I want to pledge \$_____ a month, or \$_____ a quarter to the Syracuse Peace Council.

•YES! I want to contribute \$100, \$50, \$25, \$_____ Other, to the Syracuse Peace Council

•YES! I want to subscribe to the Peace Newsletter for \$12 annually

•YES! I support the SPC Statement of Purpose and consider myself a member

•YES! I want to volunteer at the Syracuse Peace Council _____

NAME _____



ADDRESS _____

CITY, STATE, ZIP _____

PHONE _____

Solar Farm Energy

Agricultural, Ecology, Energy, Recycling

Bill Duesing

THE ORGANIC HOME vegetable garden is the most important solar collector and one of the most important energy conservation devices you can install at your home.

Food is the energy source on which we run. The usable energy in food is stored solar energy. However, for the last 50 years or so, our society has been putting ever more energy from oil, gas and uranium into our food system. Chemical and machine intensive agriculture, long distance transportation, ever more elaborate packaging, freezing, processing and waste disposal, as well as the demise of the neighborhood market and home garden have all implied that we need an enormous quantity of non-solar energy to get enough food to power ourselves for a day.

If we could get our body energy from gasoline, less than one tenth of a gallon would supply all the energy we need for a whole day. Yet many of us couldn't even make it in to the nearest supermarket on one tenth of a gallon of gas. A very efficient car would use up that much in about ten minutes.

The average food item now travels 1,300 miles before reaching its final destination, your mouth. The home garden can produce food which travels only a few feet before it reaches you.

Besides the enormous savings in trans-

portation, energy and its associated pollution, there are many other reasons to start a garden.

There is no way to get fresher or more flavorful and nutritious food. You can grow varieties selected for their flavor instead of the varieties suitable for machine harvest or long distance travel.

By gardening organically, you will avoid using toxic substances, and your kitchen and yard wastes, will turn from garbage you pay to have taken away into soil building resources.

But by far the most important benefit is the connection it establishes between the gardener and the rest of the universe. It produces an understanding and appreciation of weather, the seasons, the soil and plants which is essential if we are to survive the planet. This is especially important for our children. It is our duty as humans to participate in obtaining our nourishment. Only in the last few decades have so many of us become so distant from our food source.



Originally aired as a "Living on the Earth" spot on WSHU, public radio in Fairfield, CT. For more information, contact Bill Duesing: 153 Bowers Hill, Oxford, CT 06483 Telephone: 888-9280

Whose Harvest?

-Karen Kerney

The ancient ritual stirs in our cells.
We gather to share the fruits of our labor.
We gather to celebrate another harvest,
and words of thanks giving come to mind.

But whose harvest is it?

For production, distribution and pricing are increasingly controlled by giant corporations that place profits before people's well-being.

We are caught in a food chain
Linking years of displacing people from their land,
destroying indigenous cultures,
exhausting soil and water resources,
poisoning land and air,
exploiting workers...violating treaties...
radiating, preserving, overpackaging,
spending more calories growing and transporting
the food than it's worth.

And we keep buying it.

be irradiating their produce due to the "lack of consumer demand," and to "flat out hostility towards the technology".

It is suspected that any potential market for irradiated produce in the U.S. will come from the food service industry, such as restaurateurs, who are exempt from irradiation labeling requirements.

I called my local grocer's strawberry supplier in Florida to find out if they sell irradiated strawberries and found that they didn't at this time. I also voiced my opposition to future irradiation by that particular company. Let's keep up the pressure. Only by making our views known will we succeed.



Food Irradiation Update

Patti Michael

ON JANUARY 24TH, a medium sized rental truck left the Vindicator Food Irradiation facility in Mulberry, Fla. with its first shipment of irradiated strawberries. On January 25th, the strawberries became the first of Vindicator's products sold in the U.S.

Food and Water, Inc., the food irradiation watchdog group, rented an apartment directly across from the plant with a clear view of the facility's loading bays. Volunteer staff continues surveillance of the plant, and the biggest obstacle, according to Food and Water, is to "overcome the boredom" because there are no trucks.

Vindicator officials have repeatedly told

the press that they have "customers lined up" and "begging for irradiated food," and of "not being able to handle" all the requested orders once the plant became operational. In reality, in the first two months of Vindicator's grand opening there were only five shipments - doubtfully enough to make one payment on their \$2.1 million loan.

So far, the only known farmer to irradiate his goods has been James Crocker, who also serves as vice-president of Vindicator. A survey of Polk County, where many Florida-based farms both grow and sell produce shows that there is no interest in offering irradiated goods. Some have confirmed that they will not

News Flash.... On May 6th, the USDA proposed irradiating poultry for our dinner tables. While some store-bought poultry may carry the "radura" sign to mark the irradiated food, the food service industry, including restaurants and processed foods, will not be required to label any foods that have been irradiated. Americans should demand that any irradiated foods be clearly labeled, including restaurant menus, so that we may make our own choices.

Reprinted from the CARD newsletter WASTELINE. Address comments to: USDA Policy Office, Attn. Linda Carey, FSIS Hearing Rm 3171, S. Agricultural Bldg., Wash. D.C. 20250 Re: Docket #90-011P; RIN: 0583-AB27

For more information on food irradiation contact FOOD and WATER INC. at 1-800-EAT-SAFE.

An Issue of Sovereignty

We Have No Choice But To Fight

John Dyer

MANY TIMES PROBLEMS appear much more complicated than they really are. Sometimes there is really no problem at all, but it is to one side's advantage to make it appear as if there is. When the problems are looked at from the perspective of the people in the conflict their actions become clearer or at least understandable. This lack of understanding is increased for Native American issues because the status of Native people is often not clear. It is obvious that the status of Native peoples and their lands is not clear from the perspective of the State government, the most recent example being the taxation of non-Natives on Native territories. Some Native people view this latest attack on the sovereignty of Native Nations as another invasion of their territories. The question of "where will it end?" comes to some Native minds. If it follows the past history the outcome does not look good. If the State government would look into their own past they would better understand the mistakes they are making now.

There were many treaties signed by the United States government, or what would become the US, with the Haudenosaunee Six Nations Iroquois Confederacy that recognized and reinforced Native sovereignty. The earliest and clearest was the Two Row Wampum Silver Covenant Chain. The intent and clarity of the Two Row Wampum can be seen by anyone; signified by two lines running parallel to each other, both moving ahead but not crossing. The message is clear, two governments and their people can coexist as long as interference from either does not occur.

The Native people have not forgotten this agreement, and to this day are still living up to their side of it. The Two Row Wampum was made at a time of peace between the young government and the Haudenosaunee, and one of its main purposes was to maintain peaceful relations. One of the things that are thought of before any decisions are made by the Native people is how will these decisions made today effect future generations of our people. We are accountable to the Seven Generations yet to come. It is apparent that the Native people

who agreed to the Two Row Wampum were thinking of how our children will live with their children. Hopefully the future would see living in peace with our neighbors. If domination was their goal the Native people in the area could have easily destroyed the non-Native people instead of teaching them how to survive.

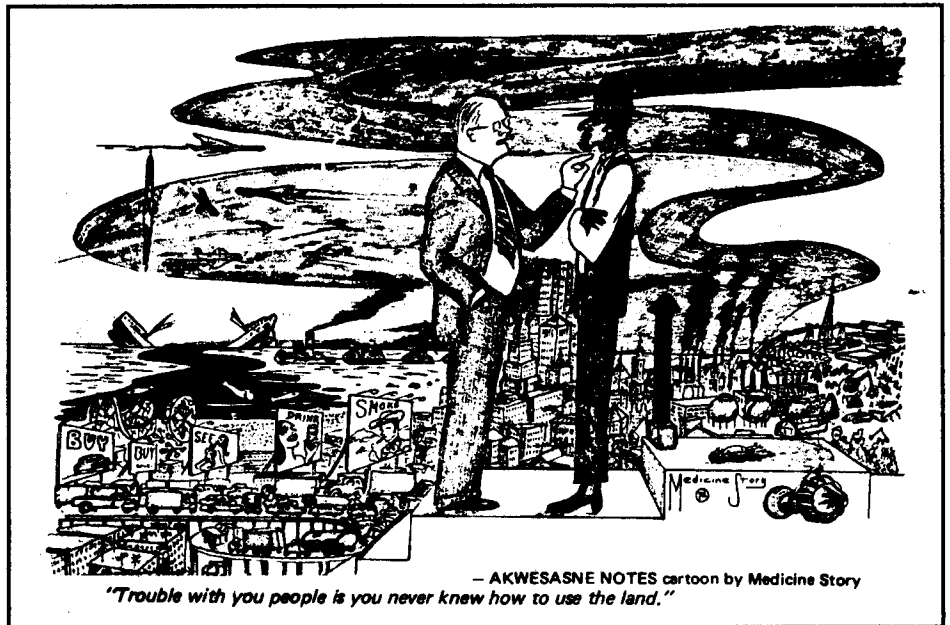
The Native people and the non-Native people had different reasons for entering into the treaties. Some of the reasons for the Native peoples entering into the treaties have already been mentioned. One misconception made by the non-Native government that should be clarified is that the rights in the treaties were not rights that were given to the Native people by the American government. These were rights the Native people already had and reserved for future generations of Native people. One of the reasons that the non-Natives fled their European homeland was for the right to represent themselves both religiously and politically. They found this freedom here in the Native homeland. This right of sovereignty, the right of self-government of a people and their territories, is one of the rights reserved by the Native people in those early treaties. This infringement of Native sovereignty is what is really at issue now, not the taxation of non-natives.

Maybe it is easier to understand this latest attack or lack of understanding of what non-Native government is doing by looking at the

attitudes of some non-Native people. Some non-Native people have said that at the time of the treaties it was both necessary and practical for the early settlers to make peace, because the Haudenosaunee Six Nations Iroquois Confederacy was a very powerful force in the Northeast. At the present time, it is now proper not to honor these agreements because the American government is presently the most powerful force in the Northeast. From the Native perspective this type of short term/ domination thinking is hard to understand. If you doubt this is what the American government is doing, look at the long term paternalistic attitude of the Bureau of Indian Affairs (BIA). Did you know that the BIA has to agree on which Native leaders shall lead the Native people that it has control over? Did you know that the much of the monies that tribes earned through the sale of mineral rights is held in trust by the BIA? In order for the tribe to spend any of these monies, it has to be approved by the BIA. In many Native peoples' eyes this is an indication that the American government cannot stay on this path long and survive, and shows what outside government intervention on Native land has already done.

The Two Row Wampum and its message is still relevant today. Many non-natives say

No Choice Con't on pg. 21



Nuclear Colonialism:

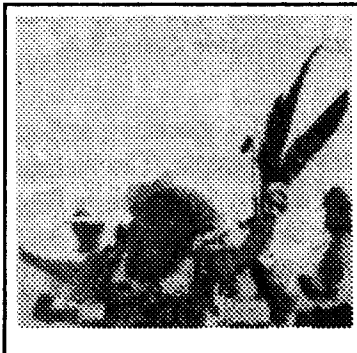
Colonialism: The policy of a nation seeking to extend its power over territories. Origin: Cristobal Colon, also known as Christopher Columbus.

Towards Ending the Nuclear War Against Native Peoples

ALL NUCLEAR WEAPON states explode their bombs on unconsenting nations. No nuclear state tests bombs on its own lands. The victims span the globe in every phase of the process, from taking the uranium from the ground, creating weapons of mass destruction, shoving them back into someone else's ground to blow them up, and then storing the nuclear garbage in yet someone else's backyard. Thousands of military personnel have been deliberately exposed as well. They suffer from lung, bone, throat, tongue and bladder cancer, leukemia, and thyroid disease. Their children are born with unbelievable deformities, and many die in their arms. Although human life has been on the earth nearly two and a half million years, in the last half century, "civilized man" has made vast tracts of the earth uninhabitable for untold generations to come.

Namibia/South Africa: Roessing is the biggest uranium mine in the world. It operates in spite of a United Nations prohibition, and almost all industrial countries participate in the profit. For the 2,000 Black miners, there is no protection from radiation. Water, air and ground are contaminated. In South Africa, uranium is a by-product of gold mining. Eight hundred Black workers are killed in the mines each year. Radioactive dust from the tailings is carried by the wind over nearby townships.

Japan: Atomic bombs on Hiroshima and Nagasaki wiped out both cities and killed 300,000 people, among them 70,000 Korean forced laborers. Genetic consequences are today affecting the third generation. Each year, radiation sickness breaks out for thousands of people.



Polynesia: France has been conducting nuclear tests in Polynesia or here since 1966. After close to 200 tests, Moruroa Atoll is in danger of breaking apart. Through rock fissures, radioactivity is leaking out into the ocean. A hurricane washed 20 years of containerized nuclear waste into the sea. Eating fish leads to Ciguatera disease. Breast cancer is rampant.

Navajo Nation: More than 70 percent of U.S. uranium mining is on Indian lands. Children play on tailings, old mines were left open, and miners were uninformed of dangers. Cancer victims were studied but not treated. Tailings were used to build homes, schools and streets. In 1979, a tailings dam broke near Churchrock, New Mexico. Three hundred fifty-nine million liters of radioactive mud flew into the Puerco River, the only source of water of the Navajo.

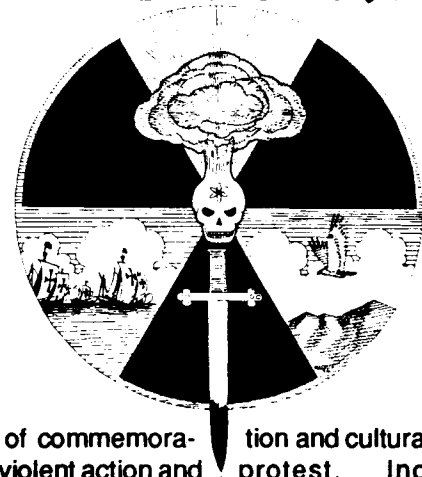
Chelyabinsk, USSR: An explosion in a plutonium production plant in 1957, kept secret for 30 years, has contaminated an area of several thousand square kilometers in Bashkirian, on Tartar land. It was evacuated and sealed off. Radioactive liquids were drained into the nearby Techa River and Karachai Lake in such quantities that no one is allowed to stay near them. Radioac-

"The island (Mururoa) has plenty holes inside like cheese from all the tests, 120 tests, and one day the island will be broken. They put up two big walls of concrete around the island to keep it standing up. We don't want all this nuclear contamination." Marguerite Tetuanui, Polynesian Liberation Front (5th and only sister to survive breast cancer)

The Western Shoshone National Council
& the Global Anti-Nuclear Alliance call for
**HEALING GLOBAL
WOUNDS**

OCTOBER 2-12, 1992

**LAS VEGAS/ NEVADA TEST SITE
STOP NUCLEAR TESTING ON
NATIVE LAND
END 500 YEARS OF INJUSTICE**



10 days of commemoration and cultural celebration, nonviolent action and protest, Indigenous People's Forum, healing ceremony, encampment and four-day walk.

For information contact:

Healing Global Wounds

PO Box 4082, Las Vegas, NV 89127 (702) 386-8696

ARTWORK BY JACK MALOTTE

tivity is even found 1200 kilometers downstream.

Kazakhstan: About 800 nuclear bomb tests have contaminated more than half a million people. One hundred thousand have died. Every third child is born with birth defects.

Saskatchewan, Canada: Uranium resources are the richest in the world. In opposition to Native rights, the government has leased land to mining companies. Fifteen lakes have been emptied to get at the ore. Waste contaminates rivers, lakes and wildlife. Hunting and fur trade, the traditional economy of the Cree Indians, is impossible. They do not benefit financially in any way.

Algeria: From 1960 to 1966, France detonated 17 nuclear bombs in the Algerian desert. For cleanup work, Berber and Tuareg people

After hearing an explosion and seeing "a black mist" sweeping across their land, the people dug holes for their children and the old people covered them with their bodies. Two days later "everyone was vomiting and had diarrhea and people were laid out everywhere. Next day people had very sore eyes, red with tears and I could not open my eyes...Five days after the black cloud came, the old people started dying." *Yankunyjtajara survivor of 1953 British test in Australia*

from the area were hired. Nobody was informed about the dangers.

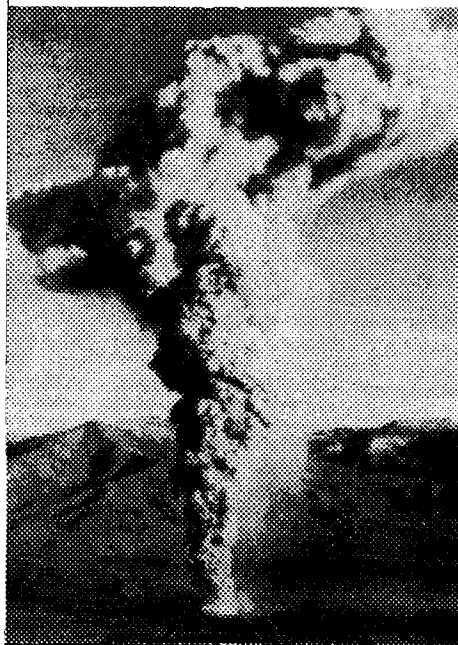
Niger: Once an agricultural state, Niger has become an underdeveloped country because of uranium mining. The mines are owned by foreign companies, all uranium is exported. Grazing lands and water holes of the Tuareg and Peulh desert nomads are contaminated and drying out. Radioactive dust is sometimes blown as far as Europe.

Siberia: The Nenets people, indigenous to the Arctic island of Novaya Zemlia, were removed for nuclear tests in 1954. In 1961, the biggest detonation ever released by men took place here, contaminating the entire northern hemisphere. In Yakutia, nuclear explosions were used to break up permafrost in search of oil reserves. The Chukchi people of Eastern Siberia are struck with the highest cancer death rate in the world. As a result of radiation-induced immune system deficiency, 90% of them have tuberculosis.

In the uranium mining town of Kaokhinskaye, life expectancy has dropped to 28 years.

Australia: Until 1957, Great Britain detonated nuclear bombs affecting at least 11 indigenous nations, as well as tens of thousands of their own soldiers. No one was warned and the after affects were kept secret until recently. Australia is one of the biggest uranium producers in the world. Government and mining corporations take the land away from the aborigines, destroy their sacred places and contaminate rivers, water holes and large national parks.

Yakima Nation/Hanford, WA: In 1943, the U.S. military established the Hanford Nuclear Reservation on Yakima land, where 2/3 of all U.S. plutonium for U.S. nuclear bombs has been produced. It includes nine reactors, two fast breeders and a giant nuclear waste storage



facility. For many years, very high doses of radiation were released into the air, at times only for experimentation. The military drained 450 million liters of highly radioactive liquids into the ground. Cancer and birth defects in human beings and animals are epidemic.

West Africa: From Gabon, little is known about the uranium activities of the former colonial power, France. The Pygmies have been forced away from their original homes to the state of Benin, where nuclear waste is being stored in the open, without security precautions.

China: On Ugyur lands (Xingjiang Autonomous Region) 210,000 people fell victim to Chinese tests. The 16 uranium mines and ten nuclear power plants are exclusively for military production.

Micronesia: On Bikini and Enewetok Atolls, the U.S. exploded 66 nuclear bombs, contaminating the Pacific several thousand kilometers around. Atoll populations were consciously exposed to the fallout, as well as U.S. sailors. Many died from cancer and nearly all islanders had to undergo thyroid cancer operations.

Shoshone Nation/Nevada: Since 1951, over 700 nuclear bombs have been detonated on Shoshone land, the most bombed nation in the world. Cancer rates are 40% higher than the U.S. average. In addition, 2,500,000 soldiers have been used as guinea pigs. Data on radiation exposure and disease has been kept secret or deliberately manipulated.



Sources: 2nd Global Radiation Victims Conference and various other sources. Reprinted with permission. For more information on the Western Shoshone, contact the SPC for the HGW bibliography, or check out Ward Churchill's article "The Struggle for Newe Segobia" in the July/August issue of "Z magazine" (available at the Front Room Bookstore). Good stuff.



"No defense reasons can justify the silent nuclear war of the government against its own people. Let the fate of millions of living people not depend on the solution of those who sit in their cabinets. Only by uniting our efforts may we, the people, help ourselves survive in this still green world." *Olzhas Suleimenov, Kazakhstan*



"One day we saw a flash of lightning. Then a dull clap of thunder followed, and the earth beneath our feet trembled. We had no idea what was going on, and the next day our mother took us to the desert to pray and try to understand what we had seen and felt. It was much later that we heard that we had experienced the first atomic bomb test, on the Nevada Test Site; here, right on our land." *(Speaking about 1/27/51) Pauline Esteves, Western Shoshone National Council*

The People's Fast for Justice in the Americas

A Penitential Reflection on 500 Years of Columbus Enterprise

ON SEPT. 1, 1992, S. Brian Willson, Jack Ryan, Karen Fogliatti, Teresa Fitzgibbon, Dan Cunningham and Scott Rutherford, will begin a 42 day water-only fast on the steps of the Capitol in Washington D.C. It will end on October 12, "Columbus Day."

The Fasters

Teresa Fitzgibbon is a 56-year-old Quaker, feminist, peace activist, and environmentalist who lives in Trenton, New Jersey. She worked on the NGO treaty on militarism and the environment in Rio. She has participated in many peace walks. In December she walked from Panama to Costa Rica with the Quincentennial Interfaith Peace Pilgrimage which will arrive in Washington D.C. on October 11:

People have always worked very hard for war and violence and to maintain the privilege of a few people over the many. This fast is for me a statement of a few people who believe there is a better, more powerful way to transform society from competitiveness to cooperation. If the fast helps me and one other person to address our greed and consumption in an important way, then I will have contributed a little toward the birth of a new society.

Dan Cunningham is a 43 year old 100% disabled Vietnam veteran who served in Vietnam in 1968, and with the mechanized infantry until Bravo in 1969. He lives in Taos, New Mexico. 43 days before the end of his tour he lost his left leg above the knee and the sight in his left eye to a rocket-propelled grenade. In 1988 he participated in the second Veterans Peace Convoy to Nicaragua. He recently returned to Vietnam with other veterans to work alongside the Vietnamese in building a rural health clinic as part of the Veterans Vietnam Restoration Project:

It is really important for me to participate in the fast. I have been frustrated since the Iraq war, thinking of the lies we were told and about the children whose lives are in jeopardy. I compare what we are doing in the world with our consumerism and I realize that the

American people have lost touch with what is being done in our name. I believe that the fast will help to wake people up and will contribute to a feeling of solidarity among those of us who want a more peaceful and just world. It will be a healing for me and others.

Karen Fogliatti is a 47 year old veteran of 22 years service in the Detroit public schools from which she resigned in 1989 to dedicate her life to nonviolence. She has traveled three times to Nicaragua and recently returned from a three month visit to Latin America:

The fast for me is a way of saying, Let's stop, let's take a serious long look at ourselves within the context of the Columbus legacy and at what we are doing and have done both as a nation and as individuals. Let us begin a process of reconciliation and renewal. The fast is a way for me to do this--to take responsibility for the suffering we have caused and to ask forgiveness from those we have harmed. Guided by a deep sense of our interconnectedness we can engage in dialogue and draw strength from their courageous acts of resistance. Together, we can go forward with a new commitment to work tirelessly for a just and caring world.

Scott Rutherford is a 58 year old peace activist who is a military veteran and former employee of the Federal Government, serving at AID and the Department of Commerce. He retired in 1986 to pursue a life of nonviolence. He coordinated the 1986 Veterans Fast For Life and was a member of the first Veterans Peace Action Team:

While I am fasting for many reasons, two stand out. First, it is a way of accompanying the hundreds of people who shared their lives with me during my two visits to Latin America this past year. It will express the deep bond I feel with them. Through my witness I want to make them present on the steps. I would hope that my voice might be their voice, my hunger their hunger. Secondly, it is an act of atonement--a looking back and taking responsibility for my part in the holocaust which was the 500 years. Touching those dark places in my own psyche and in the psyche of my culture, I am asking the people we have so egregiously injured to forgive me and to allow me to join them in creating a different kind of world--one whose fundamental premises are nonviolence and the sacred interconnectedness of

all life. Vaclav Havel reminds us that whoever fears to look his own past in the face must fear what is to come.

Jack Ryan is a 54 year old Roman Catholic, Army veteran, former Barry Goldwater conservative, and former FBI agent for 21 1/2 years and a convert to nonviolence as a way of life. Ten months before he would have been eligible for retirement, he was fired for insubordination for refusing to investigate two non-violent peace groups. One of them was the Veterans Fast For Life whose members, including Brian Willson, were declared terrorists by the Government. He has traveled to Haiti, Cuba, Nicaragua and El Salvador. For the past two years he has been a community member of the Catholic Worker House in Peoria, Illinois:

I am constantly asked if my refusal to investigate the fasters and my subsequent dismissal was really worth it. My answer is "Yes"! I know that I will never pull down the barriers that exclude the majority of the world from enjoying "life, liberty and the pursuit of happiness." But I am unable to stop trying. What is more symbolic of these barriers of vested interest that the "discovery" of the Americas by Christopher Columbus 500 years ago? Such a symbol demands a nonviolent and prophetic counter symbolic action. By this fast I hope to conscientize those of us that are not aware of what is being done to the poor of the Americas by a wealthy, powerful and largely white male elite here and in Latin America.

Our Program For the Steps

The first four weeks will provide a foundation for a far reaching discussion in the final two weeks about how we might transform the New World Order into a Peoples World Order. One evening each week at some public place we will have a keynote address on an especially important topic. There will also be formal and informal presentations on the steps. Each presentation is to provide testimony about the consequences of the New World Order, the resistance which is being offered to it and life-giving alternatives.

Over the six weeks we will hear testimony from people of color and the poor and oppressed from North, South and Central America. When they are on the steps together they will have opportunities for dia-

I am convinced that if we are to get on the right side of the world revolution, we as a nation must undergo a radical revolution of values.

- Dr. Martin Luther King

It is my stubborn faith that if, as revolutionaries, we will wage battle without violence, we can remain very much in control of our own selves, of the responses to us which our adversaries make, of the battle as it proceeds, and of the future we hope will issue from it.

- Barbara Demming

logue with one another about their lives and the ways they are responding to the New World Order.

We will also hear from

persons knowledgeable about U.S. trade and development policy, from human rights groups, theologians, plowshare and other nonviolent activists--and from we-the-people, both on the steps and at the grass roots throughout the hemisphere.

We will publish a report of our 42 days on the steps. Each day we will upload information into a Peacenet Conference called "NATIVE.1492." (Our log-in or identifier is PEOPLESFAST.) We will also download from the conference each day. We invite you to dialogue with us.

An Address from Brian Willson

Dear Fellow Western New Yorkers,

Since being nearly fatally assaulted by the U.S. Government munitions train almost 5 years ago, on September 1, 1987, I have made an effort to learn more about what I and others have come to call the "Columbus Enterprise." I have travelled to 23 countries on 4 continents and to over 30 states engaging the eyes and lives of thousands among our national and global citizenry. I have returned to my boyhood home in Chautauqua County, New York, living and participating in local community in an effort to integrate the global realities with local, grass roots life.

The Columbus Enterprise, the "New World Order" of Mr. Bush, a Pax Americana, unipolar world, is the culmination of centuries of exploitation and domination that is intrinsic to an ethos of greed. In 1492-93, Christopher Columbus (Cristobal Colon in Spanish), noted in his log that "with fifty men we could subjugate them all and make them do whatever we want," referring to the indigenous people that peacefully encountered him in what is today's Haiti. It is no wonder that the world "colonization" comes from the Spanish spelling of Columbus - *colon*. In fact, as many as 100 million natives inhabited this "new" world of the West, speaking as many as 2,000 languages in 1,000 distinct communities and tribes. It is believed that these people and their ancestors had inhabited the hemisphere for up to 40,000

years, many in well-developed social and sustainable communities.

Hans Koning, in his book *Columbus, His Enterprise*, describes Columbus as "a typical man of the (white) West. And the West has ravaged the world for five hundred years, under the flag of a master-slave theory which in our finest hour of hypocrisy was called 'the white man's burden.'... What sets the West apart is its persistence, its capacity to *stop at nothing*." (Emphasis in original.) In the last decade we have been witness to the President of the United States demanding an entire sovereignty to "cry uncle" to the U.S. (Reagan to Nicaragua), invading a country to kidnap its political leader (Bush in Panama), and bombing a nation into the Stone Age in order to punish an aggressor we did not like. After the Iraq bombing, it has become clear that the United States, and the West, know no limits for greed and barbarism. Obsession with greed has grown from continental to global "manifest destiny." Global empire is now being directed by the United States in collaboration with a few other Western nations (including Japan) so that one fourth of the world's population can consume over 80% of the globe's resources at the expense of the remaining three fourths of the world's people... And at the expense of the health of the earth herself. Not much has changed in attitude since the annotation in Columbus' log 500 years ago.

Left unchecked, the New World Order possesses the seeds of its own destruction. Continued limitless exploitation of finite resources, continued destruction of the sacred ecological fabric of which we are a part and upon which we are absolutely dependent for our survival, and dramatic widening of the dis-

parity between the haves and the have nots, determine that the New World Order cannot be a sustainable model. Its intrinsic destructiveness threatens extinction of *homo sapiens* and many other species. Should we not be resisting its continuation and instead be experimenting with affirming a number of radical and practical local and regional alternatives? The Columbus Enterprise now defines all life in market and commodity terms. This model destroys spirit, mind and body. It has room only for automatons and machines, and capitalist-defined profit and loss sheets.

I do not know how to express my anguish, or my vision, in my own culture and society. Nobel Prize recipient George Wald has described the United States as an "exasperated but dead country." It is a moment in history for unprecedented reflection on what 500 years of this "Columbus Enterprise" has really meant, what it means today, and what its continuation bodes for the future. It is also a time to appreciate 500 years of resistance by the indigenous, by the Black slaves and their descendants, and by the many other aggrieved ethnic and workers' groups.

In order to reflect in a public, but somber manner, at the end of the 500 years, I and others are undertaking a 42 day water only penitential fast beginning September 1 and concluding on "Columbus Day," October 12. The fast will occur in Washington, D.C., prob-

Deadly Enterprise Con't on pg.21



The Vatican Rag

The Church's Attack on Sexuality



THE FOLLOWING document was released June 25 to all U.S. bishops from the Office of the General Secretary of the Congregation for the Doctrine of the Faith:

Some Considerations Concerning the Catholic Response to Legislate Proposals on the Non-discrimination of Homosexual Persons.

Foreword:

Recently, legislation has been proposed in some American states which would make discrimination on the basis of sexual orientation illegal. In some Italian cities, municipal authorities have made public housing available to homosexual (and unmarried heterosexual) couples. Such initiatives, even where they seem more directed toward support of basic civil rights than condonement of homosexual activity or a homosexual lifestyle, may in fact have a negative impact on the family and society. Such things as the adoption of children, the hiring and firing of teachers, the housing needs of genuine families, landlords' legitimate concerns in screening potential tenants, for example, are often implicated.

While it would be impossible to foresee and respond to every eventuality in respect to legislative proposals in this area, these observations will try to identify some principles and distinctions of a general nature which should be taken into consideration by the conscientious legislator, voter, or church authority who is confronted with such issues.

The first section will recall relevant passages from the Congregation for the Doctrine of the Faith's "Letter to the Bishops of the Catholic Church on the Pastoral Care of Homosexual Persons" of 1986. The second section will deal with their applications.

Relevant Passages from the CDF's "Letter"

1. The Letter recalls that the CDF's "Declaration on Certain Questions Concerning Sexual Ethics" of 1975 "took note of the distinction commonly drawn between the homosexual condition or tendency and individual homosexual actions," the latter of which is "intrinsically disordered" and "in no case to be approved of" (no. 3).

2. Since "[i]n the discussion which followed the publication of the (above-mentioned) Declaration..., an overly benign interpretation was given to the homosexual condition itself, some going so far as to call it neutral, or even good," the Letter goes on to clarify: "Although the particular inclination of the homosexual person is not a sin, it is more or less strong tendency ordered toward an intrinsic moral evil; and thus the inclination itself must be seen as an objective disorder. Therefore special concern and pastoral attention should be directed toward those who have this condition, lest they be led to believe that the living out of this orientation in homosexual activity is a morally acceptable option. It is not" (no. 3).

3. "As in every moral disorder, homosexual activity prevents one's own fulfillment and happiness by acting contrary to the creative wisdom of God. The Church, in rejecting erroneous opinions regarding homosexuality, does not limit but rather defends personal freedom and dignity realistically and authentically understood" (no. 7).

4. In reference to the homosexual movement, the Letter states: "One tactic used is to protest that any and all criticism of or reservations about homosexual people, their activity

and lifestyle, are simply diverse forms of unjust discrimination" (no. 9).

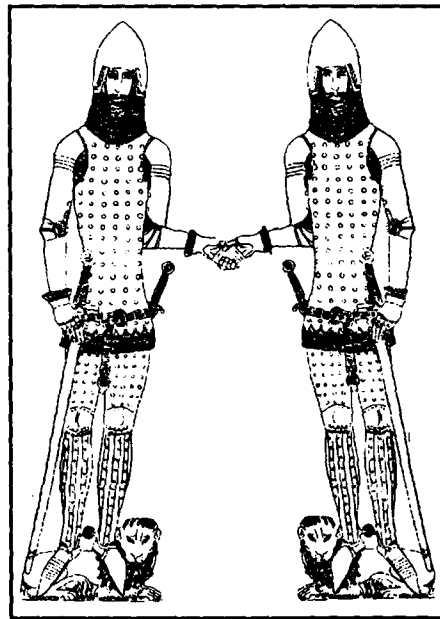
5. There is an effort in some countries to manipulate the Church by gaining the often well-intentioned support of her pastors with a view to changing civil statutes and laws. This was done in order to conform to these pressure groups' concept that homosexuality is at least a completely harmless, if not an entirely good, thing. Even when the practice of homosexuality may seriously threaten the lives and well-being of a large number of people, its advocates remain undeterred and refused to consider the magnitude of the risks involved" (no.9).

6. "She (the Church) is also aware that the view that homosexual activity is equivalent to, or as acceptable as, the sexual expression of conjugal love has a direct impact on society's understanding of the nature and rights of the family and puts them in jeopardy" (n.9).

7. "It is deplorable that homosexual persons have been and are the object of violent malice in speech or in action. Such treatment deserves condemnation from the Church's pastors wherever it occurs. It reveals a kind of disregard for others which endangers the most fundamental principles of a healthy society. The intrinsic dignity of each person must always be respected in word, in action and in law.

ways be respected in word, in action and in law.

But the proper response to crimes committed against homosexual persons should not be to claim that the homosexual condition is not disordered. When such a claim is made and when homosexual activity is consequently condoned or when civil legislation is introduced to protect behavior to which no one has any conceivable right, neither the Church nor society at large should be surprised when





other distorted notions and practices gain ground, and irrational and violent reactions increase" (no. 10).

8. "What is at all costs to be avoided is the unfounded and demeaning assumption that the sexual behavior of homosexual persons is always and totally compulsive and therefore inculpable. What is essential is that the fundamental liberty that characterizes the human person and gives him his dignity to be recognized as belonging to the homosexual person as well" (no. 11).

9. In assessing proposed legislation, the Bishops should keep as their uppermost concern the responsibility to defend and promote family life" (n. 17)

Applications

10. "Sexual orientation" does not constitute a quality comparable to race, ethnic background, etc. in respect to nondiscrimination. Unlike these, homosexual orientation is an objective disorder (cf. "Letter," no. 3).

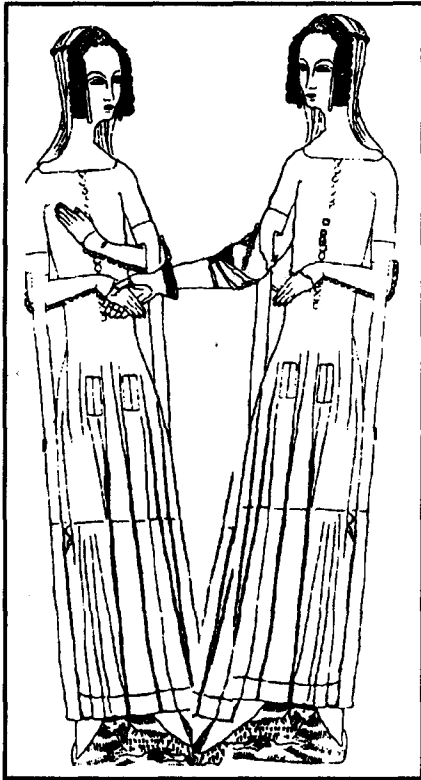
11. There are areas in which it is not unjust discrimination to take sexual orientation into account, for example, in the consignment of children to adoption or foster care, in employment of teachers or coaches, and in military recruitment.

12. Homosexual persons, as human persons, have the same rights as all persons including that not being treated in a manner which offends their personal dignity (cf. no. 10). Among other rights, all persons have the right to work, to housing, etc. Nevertheless, these rights are not absolute. They can be legitimately limited for objectively disordered external conduct. This is sometimes not only licit but obligatory.

This would obtain moreover not only in the case of culpable behavior but even in the case of actions of the physically or mentally

ill. Thus it is accepted that the state may restrict the exercise of rights, for example, in the case of contagious or mentally ill persons, in order to protect the common good.

13. Including "homosexual orientation" among the considerations on the basis of which it is illegal to discriminate can easily lead to regarding homosexuality as a positive source of human rights, for example, in respect to so-called affirmative action, the filling of quotas in hiring practices. This is all the more mistaken since there is no right to homosexuality (cf. no. 10) which therefore should not form the judicial basis for claims.



The passage from the recognition of homosexuality as a factor on which basis it is illegal to discriminate can easily lead, if not automatically, to the legislative protection of homosexuality. A person's homosexuality would be invoked in opposition to alleged discrimination and thus the exercise of rights would be defended precisely via the affirmation of the homosexual condition instead of in terms of a violation of basic human rights.

14. The "sexual orientation" of a person is not comparable to race, sex, age, etc. also for another reason that than given above which warrants attention. An individual's sexual orientation is generally not known to others unless he publicly identifies himself as having this orientation or unless some overt behavior manifests it. As a rule, the majority of homosexually oriented persons who seek to

Dare We Remain Silent

Ways to speak out: Write a letter to the editor, call your local office of the Roman Catholic Diocese (in Syracuse call 422-7203), call your local place of worship. Please forward a copy of your response to Committee For a Just Resoponse, Box 92, Syracuse, NY, 13201



lead chaste lives do not want or see no reason for their sexual orientation to become public knowledge. Hence, the problem of discrimination in terms of employment, housing, etc. does not arise.

Homosexual persons who assert their homosexuality tend to be precisely those who judge homosexual behavior of life-style to be "either completely harmless, if not an entirely good thing" (cf. no. 3), and hence worthy of public approval. It is from this quarter that one is more likely to find those who seek to "manipulate the church by gaining the often well-intentioned support of her pastors with a view to changing civil statues and laws" (cf. no. 5), those who use the tactic of protesting that "any and all criticism or reservations about homosexual people ...are simply diverse forms of unjust discrimination" (cf. no. 9).

15. Since in assessing proposed legislation uppermost concern should be given to the responsibility to defend and promote family life (cf. no.17), most careful attention should be paid to the single provisions of proposed measures. How would they affect adoption or foster care? Would they protect homosexual acts, public or private? Do they confer equivalent family status on homosexual unions, for example, in respect to public housing or by entitling the homosexual partner to the privileges of employment which might include "family" participation in the health benefits given to employees (cf. no. 9)?

16. Finally, since a matter of the common good is concerned, it is inappropriate for Church authorities to endorse or remain neutral toward adverse legislation even if it grants exceptions to Church organizations and institutions. The Church has the responsibility to promote the public morality of the entire civil society on the basis of fundamental moral values, not simply to protect herself from the application of harmful laws.



Lessons For 1992

Echos of the Hiroshima and Nagasaki Bombings

William Griffen

The text of this article is a speech given by Griffen in downtown Syracuse on Hiroshima Day, August 6.

DANIEL BERRIGAN RECALLS his thoughts on receiving the news of the nuclear bombing of Hiroshima:

I was getting born, and I was ignorant as the unborn. I read of the obscene triumph of the president, the estimated casualties....A sense would come to me later with the force of a thunderbolt scoring its message on a wall, a sense of before and after: before Hiroshima, after Hiroshima.

There were *some* voices of morality, of reason, of sanity; before and after Hiroshima. Some of those voices came from the builders of the bomb. Some even came from the top of the military and the top of the government. Certainly the peace and pacifist community cried out before and after.

Those voices did not prevail in that summer of 1945 and they are not being heard today.

It is important to remember that there were dissenting, questioning voices from the beginning. Undersecretary of the Navy, Ralph A. Bard, resigned from President Truman's Interim Committee in protest over the decision to use the bomb on Japan. Leo Szilard, one of the bomb's makers, argued, "As men of conscience, we must now prevent America from dropping [the bomb] on someone else." And then in talking with Einstein, Szilard correctly predicted, "If we drop the bomb, an arms race will have started and we (the U.S.) will have started it." Admiral William Leahy opposed using the bomb and observed, "In being the first to use [the A bomb], we adopted an ethical standard common to the barbarians of the Dark Ages."

But the advocates of institutionalized barbarism prevailed. The atom bomb was used not once, but twice, exposing U.S. political motivations. World dominance called for the Nagasaki slaughter. The immediate deaths exceeded 100,000, and the human misery of slow death by radiation continues to this day for those Japanese mothers, brothers, grandmas and children on the receiving end of those two bombs.

President Truman put it crudely. "Having found the atomic bomb, we have used it." And then, in what might be characterized as atomic arrogance, Truman adds, "It is an awful responsibility which has come to us. We thank God that it has come to us instead of to our enemy." One wonders what God Truman had in mind. Surely not the "Thou shalt not kill" God. Not the "love thy enemy as thyself" God. No God that I would care to know.

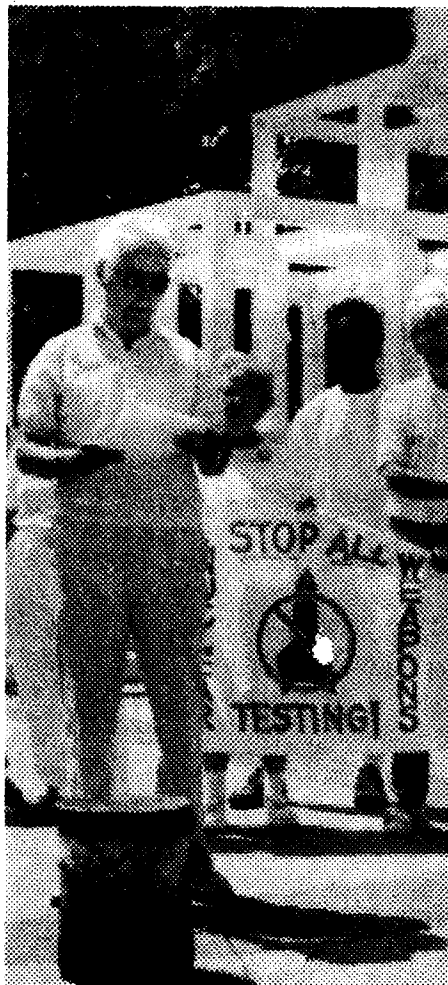
In the 47 years since those monumental crimes against peace and humanity, what have we learned? Not much. Violence and the preparation and threat of violence dominate official political thinking throughout the world. This obsession with violent means to solve human problems has denied the possibility of utilizing intelligence and resources to affect the grinding conditions of poverty, starvation and disease that defines the human condition for the majority of the earth's population. The conventional historical response to all of this planned or in progress war making is arms control. "Arms control" - the 20th century oxymoron. Let us be honest. Arms proliferation? Yes. Arms control? It never happens. We'll get rid of some of the older arms models, but keep cranking out the new, improved, higher kill/yield bombs, beams and bullets.

There *is* one real "arms control" which can contribute to the abolition of all weapons. *An unqualified end to the testing of all weapons.* War makers have always rejected this sensible option. Ask the current crop of political candidates at all levels: "How do you stand

on weapons testing?" Insist on no more testing.

Having said all this, a much more basic lesson remains to be learned. What conditions

motivate war? Of the many possible answers, a simple truth emerges: some ways of looking at and thinking about our world guarantee the persistence of war, the probability of more Hiroshimas, Nagasakis, Vietnams, El Salvadors, Persian Gulf massacres, ad nauseam. We must continue to struggle against the present "world anarchic all-against-all" arrangement some call a world order. Yes, we need a new world order, but not the kind our major politicians talk about, not the kind that corporate America would imagine, and certainly not the kind followed for the past 480 years wherein Machiavellian state interests dominate and repress mass interests while ignoring and violating nature and planetary



Bill Griffen addressing the Hiroshima Day Vigil, 1992

interests.

We must reject any new world order that results in the massive maldistribution of the fruits of people's labor. An economic order that delivers 40% of the wealth to one-half of one percent of an America elite is an obscenity. It guarantees war and violence as the one-half of one percent are forced to repress their own needy population as well as the Third World victims that must be subjugated to the will of the wealthy modern conquistadors.

All nation-states seem willing to sacrifice their young in wars to protect those in-

equalities for the rich and powerful. The modern, post-Columbus world order is designed to make war a growth industry. Columbus set the tone. The object of being in and of this world was to profit from the discovery and marketing of gold. The object is the same today, although gold may come in the form of a pair of Nikes, a new computer, a hit video or any best-selling anything. We are conditioned to accept our earthly existence as nothing more than a romp through a marketplace. For most, life is the pursuit of gold and all things gold-ly profitable. Peace is not all that profitable. Caring for our earthly nest is not profitable. Loving and cooperating with one's neighbors is not profitable. Pacifism is not profitable. Building better schools and hospitals and taking care of the elderly is not profitable.

On the other hand, in the short run, building Cruise and Patriot missiles is profitable. Drilling for oil and gas is profitable. Strip cutting forests is profitable. Building more polluting factories is profitable. An expanding economy is profitable. To a point. In many cases, we have reached that point. But the pursuit of gold and profit and our mania for the market is still not questioned. So we tolerate some token environmental reforms, package "earth day" ecology and continue the madness of economic imperialism as the market drives all aspects of our lives.

It is a commentary on our present stage of evolution that most people are comfortable with the label "rational economic man." We have allowed our very being to be defined exclusively in economic activities and by economic criteria. The asset/debit ledger applies to marital relationships as well as to the corporate boardroom. Sports, entertainment, friendships, learning, loving, leisure; all are governed largely by a "quest-for-gold/is-it-profitable?" motivation. Competition overwhelms. Not a healthy, life-affirming competition. More of a divisive "gotta get ahead, hurray for me, to hell with you, rat-race" competition. A competition so ingrained that "groupism" feels natural. Clan vs. clan, tribe vs. tribe, sect vs. sect, race vs. race, nation vs. nation. The tragedy is that the one basic division that most creates our problems - class - goes uncontested. Class vs. class is the one needed competition, but sadly, it is missing.

The olympics are groupism writ large. "My nation group against all." The evolution, or more appropriately, de-volution of the olympic spirit to mindless, mean-spirited, flag-

waving, jingoism, characterizes today's competitive values.

"Who won the gold?"
 "An American."
 "Great!"
 "Who won the silver?"
 "Cuba."
 "Biased judges."

It is a small step from the "let's kick ass" spirit of the olympics to the recent yellow-ribboned false patriotism of the Persian Gulf massacre. We don't need more groupings, for they eventually become an enemy or obstacle as all continue the chase for gold. We must find what we have in common and rid ourselves of our obsession for things of gold.

Human nature, if there is such a thing, is malleable. We must define ourselves in our own interests, not in the interests of kings, or premiers, or presidents, or generals, or CEOs and their likes. We must retrieve our planet home from the current homewreckers, the despoilers of timeless nature, from the real child abusers who through their systemic greed relegate the world's young to malnourishment, starvation, disease and poverty, from the mad bombers and their cheerleaders, whether in the Enola Gay in 1945 or in one of the B-52s cremating 16-year-old Iraqi conscripts in the Persian Gulf desert.

As we work for short-term goals of arms control through an end to weapons testing, we as peacemakers must reject a world order of gold-seekers exploiting humans and nature. Richard Falk put it well: "The end of war implies, in effect, the displacement of Machiavellianism by a holistic world picture...A holistic world picture that experiences the interrelatedness of life on the planet as the fundamental reality is struggling to be born at this stage of history."

The time—1992—is right for us to be vigorously pushing our short-term disarmament and test-ban demands. The arguments against massive disarmament are no longer credible! We must energetically move our demands onto the political agenda before the war and weapon makers invent new enemies to bomb.

And finally, in reflecting on our relationship to the survivors of the U.S. atomic bombing, a word about discouragement. I suppose a case could be made that we have at this time a right to be discouraged. Maybe. But we can't be.

A personal note on discouragement. In

the spring of 1963—29 years ago, I wrote an individual appeal to forty community, religious, and educational leaders in central New York State. I started the letter, "I am quite concerned, as I'm sure you are, with the possibility of a final nuclear war." I called for ideas and actions to lessen this possibility. I talked of Leo Szilard's example of activism and his founding of the *Council for a Livable World*. A similar letter was sent to thirty upstate radio stations offering them a taped interview with Dr. Szilard to be used on public service radio time. Seventy letters in all. No replies. That's discouraging. But being discouraged doesn't mean quitting. I haven't, you haven't, and we won't.

At last year's 46th anniversary of the bombing I was arrested with several others for committing civil disobedience at Griffiss Air Force Base. Before the arrests, a letter from one of the survivors of the Nagasaki bombing was read. The survivor's name was Senji Yamaguchi. Our Japanese friend wrote:

Dear Friends all over the world,

For the 46 years since the atomic bombing of Hiroshima and Nagasaki, we Hibakusha in Japan have been given enormous encouragement and warm solidarity by your actions waged all over the world, for the survival and dignity of humankind. It is nothing less than this solidarity from you that has been the great source of strength of the Hibakusha of Hiroshima and Nagasaki, to survive and continue their struggle, getting over indescribable difficulties and suffering through the years.

After the Gulf War, leaders of the great nuclear powers are once again talking about a New World Order. But if this new order means leaving the security of the world's people to the power of nuclear weapons or military blocs, it is neither new nor does it deserve the name of order. We cannot entrust the fate of human community to the advocates of power, who consider themselves to be the nuclear elites.

We mourn the loss of all our Japanese sisters and brothers in that nuclear oven. We celebrate the spirit of all gathered here today who vow "never again."



Bill is a vocal and visible civil disobedient in Central NY, and a longtime friend of the SPC.



Smith Corona: U.S. Companies + U.S. Politicians =

No U.S. Jobs

Tompkins County Labor Coalition

Carol Oates

SMITH-CORONA CLAIMS they had to shut down "the last American manufacturing plant for electronic typewriters and word processors" because of unfair foreign competition. They blamed Asian companies, especially Brother International, for "dumping" products, and they blamed the US government for not protecting them from this foreign competition. They also claimed their competitors' labor costs were 80% lower. So, their only defense was to shift manufacturing jobs from Cortland to Mexico. Are these plausible claims?

1) Smith-Corona already manufactures portable electric and automatic typewriters and word processors in Singapore and Betam, Indonesia, where they now employ 1,625 people. All of the portable electric typewriters and at least half of the portable automatic typewriters Smith Corona sells in the US are imports from those low wage areas. They expanded offshore production between 1989 and 1991, while simultaneously laying off 1,000 Cortland employees. Since 1990 they have hired Cortland people periodically as temporary workers, without seniority, laying them off again after a few months.

2) Smith Corona claims that at least 60% of its parts and materials come from domestic sources. However, in Oct. 1991, Pacific Rim, Inc., an independent testing company, analyzed the country of origin for the components in three Cortland Smith-Corona products: the SD770 and SD870 word processor typewriter and the PWP 325 (personal word processor). They stated in their report on those models: "The results of our analysis suggest very strongly that ... as much as 83% of the Smith-Corona typewriter/word processor units are manufactured overseas." (This is, apparently, a conservative estimate.) [n.b. In FTZ reports, a "domestic source could include the US trading company of a foreign manufacturing source, or even imports from certain countries

with GSP trade benefits. Thus, 'domestic source' doesn't necessarily mean "Manufactured in the US."]

3) The US International Trade Commission concluded, in a unanimous decision in May 1991, that Smith-Corona had "dumped" portable electric and portable automatic typewriters from Singapore, causing a "reasonable likelihood of injury" to the domestic industry. Further investigation of Smith Corona's probable "dumping" was halted when the Commerce Department decided that Brother International, which had made the complaint, didn't have "standing" under US law to bring such a charge.

4) Smith Corona's chief competitor is Brother International, a Japanese company in Bartlett, Tennessee. Six hundred and fifty of them have manufacturing jobs as full-time, permanent employees. Their wages are not 80% lower than Cortland wages. Smith Corona call this a "screwdriver operation" and a "phantom factory," but the International Trade Commission and US Commerce Department investigated the plant and concluded that it represented a significant investment of capital and labor in the US.

5) Since 1985, Smith Corona has operated a Foreign Trade manufacturing subzone (zone 90A) in Cortland, which has allowed them to import components duty-free, work on them in the plant, and the re-export them or sell them in the US with a reduced tariff. This tax subsidy nullifies the tariff advantage of off-shore production, since Smith Corona does not pay the 4%-10% duties on imported components. And of course, by assembling products in the U.S., Smith Corona has avoided the 2.2% duty on portable automatic typewriters and word processors (portable electric typewriters, which Smith Corona imports, are duty free). In effect, the tax subsidy which the company has enjoyed since 1985, and which was expanded to include PC's and other products in May, 1991, has given Smith Corona a tariff *advantage* over its foreign competitors. As Smith Corona stated in a letter to the Foreign Trade Zone Board written Oct 30, 1990, 'Smith Corona's designation as a foreign trade subzone enables them to keep the material cost of imported components...comparable to the cost of those same components to its foreign competitors.'

The conclusion seems to be that Smith Corona is shifting jobs to Mexico solely to maximize their profits, by replacing Cortland

jobs at \$7-\$9/hour with Mexican jobs at \$1.30/hour. With the Free Trade agreement on the horizon, Smith Corona will no longer need the FTZ tax subsidy, since they can bring their products in from Mexico, one or two hours from the border, duty free. It is not plausible that they couldn't compete if they stayed in Cortland, because their chief competitor already employs almost as many U.S. workers as Smith Corona *without* the advantage of a trade zone tax subsidy.

Can we blame Smith Corona? I think so. This is what they said in letters to the FTZ Board, justifying their tax subsidy as a job creating policy:

Smith Corona considers its designation as Foreign Trade subzone 90A a significant factor in the extraordinary turnaround it has achieved since July 1985...And that is the spirit and purpose of the Foreign Trade Zone program. Products made in America rather than overseas, using American labor rather than foreign labor, with as much American content as possible...(10/27/89)

As the leading U.S. manufacturer of portable electronic typewriters and personal word processors, Smith Corona has a long standing commitment to retain the manufacture of its high-end, technologically leading edge, finisher products in Cortland, NY...(Smith Corona's). FTZ status has proven to be a major contributor to its cost reduction efforts...(but) just as important is the return of Cortland County to a thriving community (Oct. 30, 1990).

Smith Corona leaves their workers with a bleak future, in a community which will be devastated by the "multiplier effect" of \$7 or \$8 lost for every \$1 of lost pay. If there is a lesson here, maybe it is to ignore flag-waving and require companies that receive public benefits to guarantee their "commitments" in a binding contract. If we had better laws, companies like Smith Corona would pay a "severance fee" to compensate Cortland and help create new forms of employment in the community.



Carol Oates is a member of the Tompkins-Cortland Labor Coalition.

The Tompkins-Cortland Labor Coalition is setting up a coalition called the Cortland Committee For Justice. It will be comprised of religious, human service, political and labor organizations as well as political representatives working to oppose Smith Corona's shut-down plans. For more information contact the TCLC at (607) 277-5670



Take-Title Struck Down By Supreme Court

On June 19th, in the case of N.Y. vs. United States, the Supreme Court found the Take Title provision of the Low-Level Radioactive Waste Policy Amendments Act (LLRWPA) unconstitutional by 6-3 decision. All other provisions of the Act were left intact.

The Take-Title issue was brought before Governor Cuomo in a May 1989 meeting with Don't Waste New York in Albany. Attorney David Seeger, hired by Allegany County citizens, briefed the Governor on the constitutional challenge of the Take-Title provision. The Governor, seeing merit in the arguments, promised to move forward with the case.

While we have seen victory with the Take-Title issue being found unconstitutional, Governor Cuomo has stated, "New York still needs a repository for its nuclear waste." Perhaps this is because our state has a vested

interest in a dump because it owns three nuclear power plants.

All we can say is Governor, you listened to us once before and we were right. You recently promised us a meeting to discuss on-site storage, and if you listen, you'll see that we're right again.

In Brief...

Reporting Environmental Crimes: Attorney General Robert Abrams serves as the lead environmental prosecutor in the state. In the few years since he set up New York state's first special Environmental Crimes Unit, it has obtained 180 convictions of individuals and businesses for environmental crimes. You can help:

- If you have been ordered to dispose of chemical waste in what you think is improper way
- If people at work are sick or injured because of the chemicals used there
- If you see suspicious trucks dumping at night or pouring liquid into the ground
- If you suspect that hazardous substances of any kind are being released illegally into the air, water or ground

Contact the Environmental Crimes Unit at 1-800-EN-CRIME toll-free. All information will be treated confidentially.



The Westcott Nation Music Association (WNMA) has ceased broadcasting on Adelphia Cable. WNMA enjoyed a year of broadcasting both on Cable Channel 7 as well as AM 1620 in what was envisioned as an initial phase in an ongoing process.

The vision of a collectively operated community station - offering diverse music, educational and cultural programming could still be a reality within a year.

The broadcasting collective is meeting to define its organizational, financial and technical needs. A new board will be elected by the end of September. Concepts of collective organization will be explored on an ongoing basis. A location for an FM antenna has to be found (suggestions welcome) before a topographic survey can be commissioned. After the technical questions are answered, an application can be submitted to the FCC for a low power FM transmitter.

WNMA welcomes new additions to the collective as well as donations to cover expenses. For more information call Fredeick at 437-9579.

Unclassifieds

Homeward Connection Job Opening, looking for energetic, friendly and social justice oriented woman. Half of your time will be spent offering advocacy, counseling and general support to low-income, single-parent families who are homeless and resettling. You will address realities such as: poverty, domestic violence, racism, housing discrimination and a variety of women's issues. The other half of your time will be spent cultivating community involvement, organizing volunteer trainings, furniture drives, fundraisers, children events, eccetera.

Full time position, \$18,000, starts in October. Send a letter and resume to Stacy Smith, 1654 W. Onondaga St., Syracuse, NY, 13204 by September 15, 1992

Vegetarian Non-smoking house for rent for up to five people, share low expenses, mostly furnished, energy efficient w/ fireplace, near SU and Westcott, call collect (607) 277-0542, leave message

House Sit? Assistant Professor of creative writing, on fall leave, looking for house-sitting, or the right place for all or part of the semester; quiet, clean, non-smoker. Mary- 446-4374

A Message From Pakistan -My name is SAIF and I'm a young boy of 18 1/2. I's like to hear from girls and boys of my age. My hobbies are: reading, writing, music and table tennis. I want Pen Pals from anywhere and Everywhere. I love to write letters and I promise to write back to all who send me mail. So pick up a pen and paper and write to me now. Please try to send a photo.

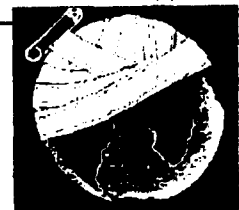
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Latifabad Hyderabad 71800
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"Breast Cancer: The Enviornmental Connection" by Rita Arditti with Tatina Schreiber, a special issue of the Resist Newsletter, available for \$1 from Resist, 1 Summer St., Somerville, MA, 02143

Myth, Magic and Myopia

Woring With Economic Blinders

Will Ravenscroft



Herman Daly writes of another misuse of economic theory, the misinterpretation of it, in his article "The Unison Snoring of Supine Economists in Deep Dogmatic Slumber" (Int. Soc. of Ecological Economics newsletter, June, 1992). Daly addresses about being asked to review Chapter one of Agenda 21, the proposed text to be adopted at the "Earth Summit" in Rio that will serve as guidelines for the world in the next century. "The theme is 'promoting development through trade,' but the thrust is to promote international trade and global economic integration as self-evidently good, and then call the result 'development' - even worse, call it 'sustainable development' - in the hope that chanting this mantra will free us from the

obligation to define it, and absolve us from our addiction to robbing the future."

Daly goes on to state that this theme is a misuse of David Ricardo's principle of "comparative advantage." The authors of Chapter one took the idea that some countries have trade advantages over other countries, and generalized it to every country having a comparative advantage in at least one area (logical, but unproven). The authors also ignore Ricardo's explanation that this advantage only applies if capital (money) does not cross national boundaries. And, as countries compete to attract today's highly mobile wealth, wages, safety, health, and environmental quality are often sacrificed.

Chapter one recommends that the developed world should reduce export tariffs on goods going to developing countries. Daly says of this that "There is at least some truth in

the old saying that foreign aid is the transfer of money from poor people in rich countries to rich people in poor countries" and that "Developed country capitalists have generously offered to share the wages of the working classes in their countries with the poor of the world." Through the process of import substitution, third world countries transform their natural wealth into exports to the north to buy consumer goods for southern elites. Daly says the end result of the logic in Chapter one is that "trade promotes growth, growth helps the environment, the environment helps growth which helps trade which then helps growth again".

Daly argues that undeveloped countries would benefit more by supplying their own needs first.



Will is on the PNL Editorial CVommittee and is currently pursuing graduate studies at the SUNY College of Environmental Science and Forestry

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Coming Soon: Cafe Salvador

Finding Justice Through Coffee

Mark Smith

NEIGHBOR TO NEIGHBOR and the alternative trade group Equal Exchange will soon introduce a coffee which will promote economic justice in post-war Salvador. Cafe Salvador will give democratic Salvadoran coffee cooperatives direct access to U.S. consumers who want high quality coffee that supports campesinos, not the oligarchy.

Agrarian Reform cooperatives grow about 23% of El Salvador's coffee but have no control over how it is sold or exported. With the coffee boycott over, N2N is committed to helping coops from El Salvador. The result is Cafe Salvador.

Combining grassroots organizing with creative marketing strategies, Cafe Salvador

addresses the root cause of the war: the unequal distribution of land, wealth and power. Cafe Salvador will consist of coffee from El Espino and at least three other Agrarian Reform coops. El Espino and the entire cooperative sector face powerful threats from former land owners, who, aligned with the courts and the ARENA government, are using their influence to steal back land taken in the 1980 land reform.

Equal Exchange is a worker-owned coop dedicated to building just trade relations with peasant farmers. They pay relations with peasant farmers. They pay the coops a "fair trade" price of \$1.26/lb. for their coffee, roughly three times what the "middle oligarchs" who control the Salvadoran export industry pay. The extra income will support the coops' schools, clinics and other social projects. The

young people of the Los Pinos coop plan to use this revenue to start a communal vegetable garden to diversify members' diets.

Cafe Salvador will be available throughout the U.S. starting in September. To order directly from Equal Exchange, or inquire about how to get Equal Exchange coffees into your local stores, call (617) 344-7227.

Mark is the New England Organizer for Neighbor To Neighbor

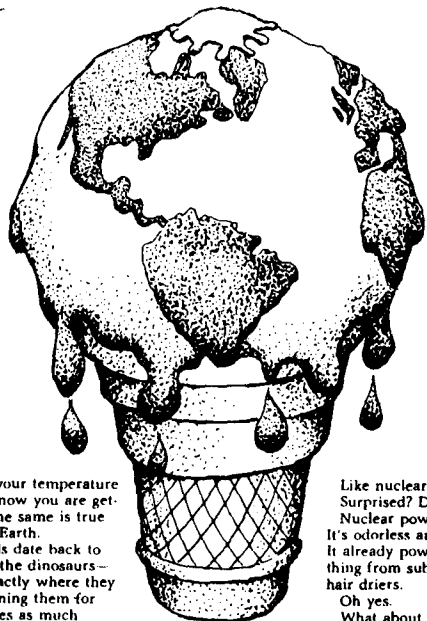
Hot Off the Presses: The History of the Coffee Boycott

Thanks to thousands of grassroots activists, community leaders, organizers, donors and even politicians, the Salvadoran coffee boycott was a tremendous success. N2N organizer Eli Lee, via two months of interviews with activists compiled a complete history of the campaign. The 30-page, action-packed document is available for the suggested contribution of \$10. Please write to N2N at 2601 Mission St., #400, San Francisco, CA 94110, for a copy of this piece of Movement history.



AD PARODY

Global Warming Is a Hot Topic Today. DON'T SWEAT IT.



When your temperature rises, you know you are getting sick. The same is true for Mother Earth. Fossil fuels date back to the days of the dinosaurs—which is exactly where they belong. Burning them for energy makes as much sense as setting fire to your feet to keep your toes from freezing. But we don't have to turn our planet into an uninhabitable toaster oven. We can turn to alternative energy sources.

Like nuclear power. Surprised? Don't be. Nuclear power is clean. It's odorless and colorless. It already powers everything from submarines to hair driers. Oh yes. What about nuclear wastes? Well—they don't go up in the air. They go back in the ground where they belong. Now that's recycling.

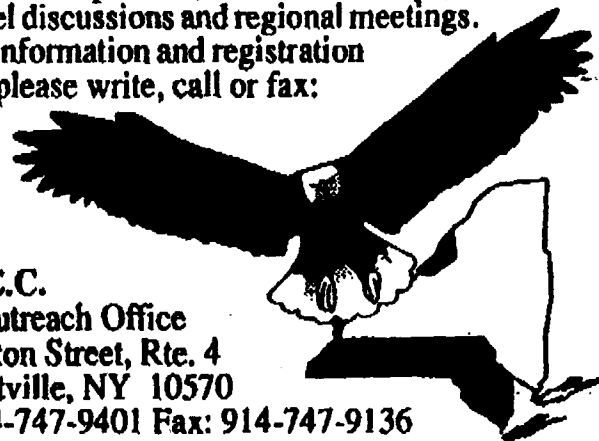
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ENVIRONMENTAL CONFERENCE OCTOBER 2-4

The New York State Environmental Congress (NYSEC) will host their 2nd annual conference at Union College in Schenectady, New York during the weekend of October 2-4. The Congress is a growing network representing one of the largest cross-sections of environmentalists in the state. It provides a forum for discussion and exchange of information among individuals and organizations sharing a common concern for the environment. The statewide conference will include several speakers, skills workshops, Issue Task Force panel discussions and regional meetings. For more information and registration materials please write, call or fax:

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Deadly Enterprise Con't from pg. 11

ably on the steps of the U.S. Capitol. I am planning on coming home several times during the fast to speak and to participate in local counter-celebration activities. We are hoping to have a presence on the Fredonia Commons throughout the fast period. Some people have expressed interest in fasting the entire 42 days, either on water only or juices, and others in relay fasting. Public vigils and teach-ins are being discussed.

I hope you consider participating in some way in this spiritual and political reflection process with your local group or in your local community. A fast support community in Chautauqua County has created an office: The People's Fast For Justice and Peace in the Americas, Box 344, Fredonia, NY 14063, (716) 673-1161. Won't you join in this process of discernment that strives to stir a rising up of the people in this country, and a joining with the shirtless and barefoot people of the "Third" World, and the aggrieved of the United States and elsewhere, to create a People's World Order, a "front" or movement for peace through passion for justice, not greed?

We need each other in experimenting with creating communities to share our resistance to the New World Order while affirming a People's World Order. I know I need you in order to be on this journey. I hope we see each other on the trail.

In solidarity,
S. Brian Wilson

The People's Fast For Justice And Peace In The Americas would like to encourage your support through outreach, participation and solidarity, or through donations. They can be reached at PO Box 344, Fredonia, NY 14063, (716) 673-1161 (Also Fax)

You Are the Syracuse Peace Council!

Help Us Criticize
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472-5478

...a people's paper...

No Choice Con't from pg. 7

to me that they hope we will fight the American government on this illegal taxation. What they don't understand is we have no choice but to fight. All that the Native people want is the rights we have always had, the most important right being our sovereignty. If taxation is going to happen on Native territories it must be done by the Native governments. Do not mistake the issue as an attack on a few individual Native businesses, it is an attack on the Native governments themselves. The Native people and their governments are trying to resolve this as peacefully as possible like the peaceful demonstrations in the Seneca Na-

tions territories. A fact not broadcasted along with the pictures of the blocked highways was that the State Police were notified 24 hours prior to the demonstrations of what was going to happen. The impressions the news media gave of Indians attacking the Thruway was far from the truth.

Another fact that non-Native people and their government tend to forget is that the treaties were signed nation to nation and are legal documents.


John Dyer is an Onieda who writes frequently in these pages. He team teaches a course on Native Americans and Film at University College.

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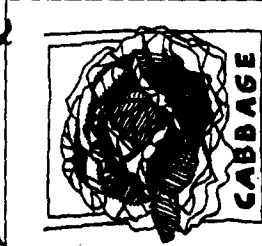
September 1992

September 12

Waterstreet Boys, Cobblestone Coffeehouse, 8pm, Cobblestone Church, corner of Elm and Church, Cortland, NY, \$3, (607) 753-1388

12 Peace Council Garage Sales, Ann and Dale's house, 205 E. Seneca Turnpike (just off S. Saina St.), 10am-5pm, 492-6348
-AND-
SPC Backyard, 924 Burnet Ave, 10am-5pm, 472-5478

19 -AND- on September 19... Will's house, 202 Greenwood Place (Westcott area), 10am-5pm, 424-8452
Donations Still Accepted! Call the Address nearest you for drop-off info!



4 Every Thursday: PNL committee meets at 924 Burnet Ave. New members always welcome. 472-5478. 7pm.

11 An Evening Of Poetry and Storytelling with Mike Stiles and Friends, Upstairs at the Syracuse Peace Council, 924 Burnet Ave., Syr., 8pm, (315) 472-5478, coffee and munchies, donations accepted

18 Every Thursday: PNL committee meets at 924 Burnet Ave. New members always welcome. 472-5478. 7pm.

25 Every Thursday: PNL committee meets at 924 Burnet Ave. New members always welcome. 472-5478. 7pm.
Every Thursday: "Evening Arabesque" Arabic television w/ news & entertainment. 5:30pm. Adelphi Cable Channel 3.



3 Video Dance spns. by the Gay & Lesbian Youth Program, May Memorial, 3800 E Genesee, 8pm-1, \$3-\$10 sliding scale
1st & 3rd Thursdays: Gay & Lesbian Alliance meets at Trinity Parish House, 523 W Onondaga, 7:30pm.

10 Every Thursday: Central America Vigil, Fed. bldg. 7:30pm
Every Thursday: AIDS Support Group for friends and family of people w/ AIDS. HIV-AIDS Task Force of CNY, 7pm, 627 W. Genesee St. 475-2430.

17 Gay and Lesbian Assoc. Community Get-Together, Trinity Episcopal Church, Parish House, 523 W. Onondaga St., 6:30pm potluck, 7:30pm goals and activities pres., followed by Lloyd Walwable, organizing for April 23, 1983 March On Washington for Lesbian, Gay and Bi Equal Rights and Liberation

24 Vigil Against the Death Penalty at Columbus Circle, downtown Syracuse, noon. Pat. 488-3788.

October 1
Peace Newsletter Mailing Party at SPC, 924 Burnet Ave. With food! Help get the PNL out. 5-7:30pm. All welcome. 472-5478.

2 Every Wed: Military and Draft Counseling at Syracuse Peace Council, Noon-3pm, Call Marge 472-5478.
Every Tues: Support & Self-Education Group for Parents & Friends of Gay People meets at Plymouth Church, 232 E. Onondaga St. 7:30pm. 474-4836.

9 Creative Women Wanted!, Performance/Exhibition planned for late 1992, meetings 2nd & 4th Wednesday of every month, Experimental Theater, Metropolitan School, 320 Montgomery St., 6:30-8:30pm
CNY NOW General Meeting, Usually the 2nd Wed of every month, 7pm conference room at Marine Midland Bank, 306 S. Warren St., 652-3823

16 Every Wed, Nonviolent Action Collective, Call for meeting information, 428-1743

23 Every Wed: Syracuse Community Choir rehearsal. At ECHO, corners of Westcott & Euclid. New members welcome. 7:30pm Call Karen 428-8724 for info.

30 Every Wed: Alliance membership meeting. All welcome. At ECHO, 2nd fl., crns of Westcott & Euclid. 2pm - call 475-4120 for info.

1 Every Tues: Alternative Orange mtg, Rm 130, Schine Student Center (SU), 5pm, 475-4898 for info.
Every Tues: Support & Self-Education Group for Parents & Friends of Gay People meets at Plymouth Church, 232 E. Onondaga St. 7:30pm. 474-4836.

8 Oct. 8, 9 & 10 State of Indian America: Prospects for the Future, Cornell Univ., Ithaca, NY. Registration fees: \$55 (before 10/2), \$65 (after 10/2) & \$15 student, call (607) 255-0421 or fax (607) 255-0185, open to the public but registration limited to 500

15 Every Tues: Syracuse Greens meet at Southwest Community Center, 7pm.

22 Every Tuesday: Gay, Lesbian, Bisexual Student Assoc. social, 8:30pm-mid. 750 Ostrum Ave.

29 Every Tues: Women's Support Group, for Black Women Only, Refrigerator Door, 1200 South Ave. 6-7pm. Marilyn 476-8017.

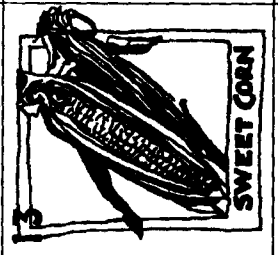
7 Every 1st & 3rd Mon: Syracuse Real Food Coop Council meets. 5:30pm.
Every Mon: Lesbian & Gay Youth Support group. 6-8pm. 443-3589 for info.

14 People For Animal Rights Orientation Meeting, 6:45-8pm, Dewitt Comm. Library Assoc., Shoppingtown Mall, call 676-5120 or 475-0062

21 Every Mon: ACT-UP mtg. 601 Allen St. (Women's INFO Center), 7:30pm. 425-0873.

28 Every Mon: "At Home with a Poet" storytelling, poetry, myths, Adelphi Cable Ch. 3. 10pm.

27 Every Sunday: Volunteer servers needed for dinner at Unity Kitchen. 1:30pm. Call Ann at 475-8761.



20 Every Sunday: People's 60 Minutes. Adelphi Cable Ch. 3, 8pm. Produced by Syracuse Peace Council.
Every Sunday: Support group for former and current mental patients. Spns. by Alliance. Plymouth Church. 3-5pm. Peggy Anne 475-4120.

27 Every Sunday: Volunteer servers needed for dinner at Unity Kitchen. 1:30pm. Call Ann at 475-8761.

While America Sleeps

We Have Allowed the bUsiness Thinking people to Have complete Charge of Designing and buildIng a new wOrld

They have OutManuvered the artists the visionaries, the prophets, the poets the seeRs, and the archetects and Sit rudely behind the Wheel of their own bastard scheme anD play king On the moUNtain

-Francis Ford C.

Police Tie Killing to
Former CIA agent
GOP Candidate



...beneath the faces of the beast...



Syracuse Peace Council
924 Burnet Ave.
Syracuse, NY 13203
(315) 472-5478

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Educate, Agitate, Organize



600 issues since Syracuse discovered the Peace Council

Peace Newsletter

Central New York's Voice for Peace and Social Justice Oct. 1992 PNL 600!

Jan 29, 1936

peace-minded groups,
organizing a Syracuse
Syracuse peace council.
co-operatively to give
actively to give unity
to the peace forces of
forces of the city."

The Syracuse Peace Council

Collectives, Committees & Projects

New people are always welcome to join any of these activities. Contact the SPC office at 472-5478 or the person listed to find out what you can do.

SPC Staff Bill Mazza	The Front Room Bookstore Joe Carpenter
SPC Press Paul Pearce	Bookkeeper Duane Hardy

Organizational Maintenance

Brent Bleier

The Peace Newsletter

PNL Editorial Committee

Paul Pearce, Jim Foley, Karen Kerney, Andy Molloy, Will Ravenscroft, Debra Lyn Negus, Bill Mazza, Jürgen Scheer, Nick Orth

SPC Projects

Syracuse Network for Israeli-Palestinian Peace Brent Bleier 479-5393	SPC-TV Paul Pearce, Frederic Noyes 472-5478
Plowshares Craftsair Margaret Williams 422-4201	

Volunteers

Marge Rusk, Duane Hardy, Susan Ashley, Chuck Durand, Phil Boyle, Pat Hoffman, Lorraine Piazza, Carl Mellor, Mike Ruffo, Kathy Barry, Paul LeBarge, Brian Caufield, Sue Nuccio, Timothy Dickey, Carrie, Ara Djambouljian, Jürgen Scheer

Statement of Purpose

The Syracuse Peace Council (SPC), founded in 1936, is an antiwar/social justice organization. It is community-based, autonomous and funded by the contributions of its supporters.

SPC educates, agitates and organizes for a world where war, violence and exploitation in any form will no longer exist. It challenges the existing unjust power relationships among nations, among people and between ourselves and the environment. As members, we work to replace inequality, hierarchy, domination and powerlessness with mutual respect, personal empowerment, cooperation and a sense of community.

Present social injustices cannot be understood in isolation from each other nor can they be overcome without recognizing their economic and militaristic roots. SPC stresses a strategy that makes these connections clear. We initiate and support activities that help build this sense of community and help tear down the walls of oppression. A fundamental basis for peace and justice is an economic system that places human need above monetary profit. We establish relationships among people based on cooperation rather than competition or the threat of destruction.

Our political values and personal lives shape and reflect each other. In both we are committed to nonviolent means of conflict resolution and to a process of decision-making that responds to the needs of us all.

Alliances, Coalitions & Contacts

ACT-UP 475-1544	Peace Brigades International Ed Kinane 478-4571
American Friends Service Committee 475-4822	P.E.A.C.E., Inc. Louis Clark 470-3300
Alliance-Psychiatric System Survivors	People Against the Death Penalty Pat Bane 469-3788
George Ebert 475-4120	People for Animal Rights Linda De Stefano 475-0062
Alternative Media Network Jim Dessauer 425-8806	Persons With AIDS Support Hotline Sandra 471-5911
Alternative Orange Blaine DeLancey 475-4898	Physicians for Social Responsibility 475-0062
Alternatives to Violence Project Andy Mager 607/842-6515	Rainbow Coalition 27th C.D. Alan Rosenthal 472-4331
Amnesty International 422-3890	Recycle First 471-2806
ANZUS Plowshares 422-3181	SANE/Freeze of CNY Diane Swords 478-7442
ARISE 472-3171	Save the County 637-6066
Atlantic States Legal Foundation 475-1170	SEEDS 607/749-2818
Citizens Against Radioactive Dumping 607/7536271	Seneca Peace Council 568-2344
CNY ACLU Marcy Waldauer 471-2821	Service Employees Int'l Chris Binaxis 424-1750
CNY Environment Janine DeBaise 437-6481	Sierra Club Eileen Clinton 471-6069
CNY N.O.W. 652-3823	Small Claims Court Action Center 443-1401
Coalition for Choice 677-9758	Social Workers for Peace Dick Mundy 445-0797
Community Coffeehouse Aspen Olmstead 428-1743	Socialist Party Ron Ehrenreich 478-0793
ECOS 492-3478	Spanish Action League Sam Velasquez 471-3762
Educators Social Responsibility Lisa Mundy 445-0797	Student African-Amer. Society 443-4633
Food Bank of CNY 458-1554	Syracuse Community Choir Karen Mihalji 428-8724
Forum for Fellow Travellers 423-0356	Syracuse Cooperative Federal Credit Union 471-1116
Friends of the Filipino People John & Sally Brule 445-0698	Syracuse Covenant Sanctuary Shirley Novak 446-6099
Gay/Lesbian Alliance 422-5732	Syracuse Cultural Workers Dik Cool 474-1132
Gay/Lesbian/Bisexual Student Assoc. (SU) 443-3599	Syracuse N.O.W. 472-3294
Greens/Green Party Aspen Olmstead 428-1743	Syr. Real Food Coop 472-1385
Griffiss Peace Community Carrie & Tom 315/337-5265	Syracuse Solidarity 423-9736
Hotel Employees 150 437-0373	Syracuse United Neighbors Rich Puchalski 476-7475
Jail Ministry 424-1877	Truth in People's History Leon Modeste 472-6955
Lesbian/Gay Youth 443-3599	S.U. for Animal Rights Christopher Moses 425-9362
Marxist Collective (SU) 423-9736	University Democrats Syracuse University 443-0958
Native American Cultural Awareness Cmte 476-8993	Urban League Leon Modeste 472-6955
NAACP Van Robinson 422-6933	Veterans For Peace Bill Cross 474-3762
Natural Organic Farmers Assoc. Ammie Chickering 365-2299	Westcott Nation Music Assoc. Lee Spinks 428-8821
New Environ. Assoc. 446-8009	Women's Center (SU) 443-4268
New Jewish Agenda Paul Weichselbaum 478-1592	Women's Health Outreach 425-3653
Nonviolent Action Collective Frederic Noyes 437-9579	Women's INFO Center Diane Vance 478-4636
North American Indian Club Ginny Doctor 476-7425	
NYPIRG 476-8381	
Onon. Audobon 457-7731	
Open Hand Theatre Geoff Navias 476-0466	
Pax Christi Frank Woolever 446-1693	

(If you do not see your group listed, please call & we will add it to the list.)

The Peace Newsletter (PNL) is published monthly by the Syracuse Peace Council. SPC, founded in 1936, is the oldest community-based peace and justice organization in the United States.

The PNL strives to serve some basic functions as the internal organ of SPC and as a forum for articles which discuss issues of concern to the peace movement. The opinions expressed in the PNL reflect the diversity of opinions within SPC itself. While we are not able to print every possible viewpoint, we do welcome your letter and article submissions as well as suggestions and assistance.

PNL Distributors

Linda DeStefano, Yvonne, Joy Meeker, Jim Foley, Pat Hoffman, Elinor Cramer, Chuck Durand, Rich Zalewski, Christian Siebott, Tommy Scott, Fredrick Noyes, Will Ravenscroft, Deirdre Laughland, Deb Douthit

Mailing Party Helpers

Marge Rusk, Kathy Barry, Andy Molloy, Brent Bleier, Joy Meeker, Gabe Barry-Caufield, Jon Serok, Tracy Stahl, Mark Phillips, Ara Djambouljian, Mike Ruffo, Frederic Noyes, Doug Igesrud and Brian Caufield

October Issue Deadlines

Articles	October	17
Ads	October	17
Calendar Items	October	24

About the cover:

In the beginning there was a meeting...

In the dead of winter 1936, 25 Syracusans met to form an organization devoted to increasing the peace and forestalling another world war. They published a monthly newsletter of peace-related activities. They began a tradition that has remained intact for over 56 years—the monthly publication of the Peace Council's **Peace Newsletter**.

We are proud to have placed in your hands the 600th issue of the PNL. It happens to coincide with the 500th year anniversary of Native Americans' discovery of the Spaniard Columbus.

The Peace Council's archives contain the original minutes to the first three meetings of the Peace Council. They are a fascinating read. They reveal how the tone, the mission and the process with which the founders began the organization has continued to this day.

At least five features stand out: the concern for reaching other like-minded individuals and groups throughout Central New York, the unity with churches and synagogues, how to do much with so little money, an instinct for connecting with the peace movement worldwide, and, not surprisingly, discomfort with a communist front group that sought to join their efforts (The League Against War and Fascism—probably a Communist Party-backed group).

Your support and membership in the Peace Council makes you part of one of the oldest peace group traditions in the U.S. This autumn we celebrate twenty years on Burnet Avenue in our own offices.

Come visit, come join, send financial blessings to mark these passages. Ask about the archives, ask what you can do to assist the work of SPC.

What role will you play in the next 600 issues?

Gary Weinstein

Peace Newsletter October 1992 PNL 600

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Jan 29, 1926

Notes on Peace Bond Luncheon

Twenty-five Syracusans, representing various peace-minded groups, met in the chamber of commerce dining room Wednesday noon, January 29, to discuss the two-fold proposal of sponsoring a peace bond campaign and organizing a Syracuse peace council.

Prof. Norman J. Whitney, chairman of the peace committee of the Syracuse Council of Churches, opened the meeting, briefly stated its purpose, and introduced Miss Dorothy J. Morris, New York state representative of the National Council for the Prevention of War and executive secretary of the Rochester peace action committee.

Miss Morris explained the nature of the National Council for the Prevention of War and the origin of the peace bond idea. She pointed out the need for focusing of such peace education as has been accomplished, and described the peace bonds as "an investment in the National Council for the Prevention of War as a co-ordinating organization which pays you interest in terms of peace service."

Rev. Luther Wesley Smith led the discussion which followed Miss Morris' talk. He stated that the meeting had been called to consider whether there was "anything which we can do co-operatively to give unity to the peace forces of the city." Presenting the peace council idea, he pointed out that not only would it provide a medium for co-operative support of a city-wide peace bond campaign, but that it also could set up a series of one-day peace conferences out of which could develop a peace program for the city.

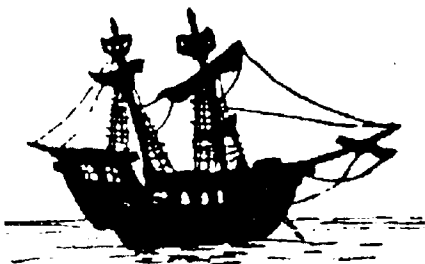
The possibility of arranging another meeting for the definite purpose of organizing such a peace council then was discussed. It was suggested that an invitation be extended to one or more representatives of every group in the city which sponsors peace activities to attend this meeting. It was felt that the proposed peace council should have a two-fold purpose--first, to unify Syracuse peace forces both in support of the peace movement financially and in support of the peace movement locally (the initial project to be the peace bond campaign), and secondly, to set up a definite program of peace action in terms of an educational program.

Letters

To the Editors,

Just a friendly note regarding "Not a Separate Peace" (SPC Page - Sept. '92). Nobody (rad-womyn included) should consider *submitting*. Contribute—maybe; submit—forget it!

Anna M Leovey
Dewitt, NY



Dear Andy, Bill, Debra, Paul and all the PNL staff:

Well after much deliberation I have made the decision to go to Sidney, Australia for my semester abroad. I want you all to know that my time with the Peace Council has been personally invaluable. The Peace Council and my experiences there have guided me into always trying to do the right thing. I feel I have had some failures, but overall it was a great success and incredible learning process. Through the Peace Council I have gained an intense motivation to do the best job I possibly can. Not only with the Peace Council, but in all of life.

It is with great sadness that I am not able to be with the Peace Council this upcoming semester. I will surely miss the smell of the printing press, the discussions with the PNL committee, and the long hours in the basement.

I look forward to December when for sure I will be returning to the house, friends and the community of the Peace Council. Look out in the mail for some postcards from Australia.

Sincerely,
Pete Carney

(Staff note: Well, yes, this probably seems like a blatant stroking of PNL egos, but more than merely a self-serving warm-and-fuzzy, we are printing this in hopes of get some new folks interested in working with the newsletter. We lost at least two wonderful people to SU graduation last spring and the committee is getting kind of lonely...This is a big hint!)

Continuing the Struggle

have advanced without the groundwork of the Civil Rights movement?

But more to the point of the LA rebellion, Thompson advances the false notion that the violence—killings, burnings, lootings, and destruction—of the uprisings was overwhelmingly supported by the masses of people of color, and our leaders, in Los Angeles and throughout the nation. Not true: the self-immolation of Los Angeles wasn't supported, and the great majority of the community didn't participate in it, because the people who are beaten by police and unjustly arrested, the people whose homes and apartments are incinerated, the people whose stores and community centers and schools are destroyed, the people whose husbands and wives and sons and daughters and mothers and fathers are killed are—you guessed it—Black and Brown and Yellow and poor! And after the killing and the burning, the rage and the despair continue. And the oppression only gets worse.

Riots aren't revolutions, and tiny groups of ultraleftists, intoxicated by the fumes of their own rhetoric aren't capable of resolving the contradictions of social oppression and injustice by political, civic, economic, or military means, any more than they can feed, house, employ, protect, or politically empower the communities that they claim to represent. Indeed, these folks, driven by their own nihilism and Symbionese Liberation Army-style fantasies, sometimes just wind up getting more Black folks killed and put in jail while the white folks with real power continue to build more jails and appropriate more money for the army and the police.

I agree that the Black struggle for economic and political empowerment needs to be supported by the peace movement, but I also know that the prospect of violent revolution, in the context of American political and historical reality, is a conflagration that we don't need to douse with the gasoline of loose rhetoric. And while nonviolent direct action may be far less romantic and macho than the Viet Cong or the Shining Path, it is our most viable—and our only—way to disarm the domestic danger of a reactionary, militarized US government, while continuing the struggle to build the just, democratic society that all of us want to live to see.

Clayton Ramey \ War Resisters League
New York, NY



SYRACUSE PEACE COUNCIL PAGE

Clinton-pher ColumBush

What more can I say? The success of American Democratic Fascism is the myth of choice. Politicians create their personalities before our eyes—cathode-tube reflections of public opinion polls. While grumbling about the poor “selection” of candidates, we display our familiarity with this culture’s patriarchy by believing that any single personality at the national level can “lead” us to change. Somehow strong, independent, creative thinkers are left talking about which master will throw us the bigger crumbs.

National politicians fill their campaign staffs with the same people who sell our children cigarettes and sex, pay for our newspaper and television programming, and who convince the world that dishwasher spots on crystal can make your husband stray, make your kids turn to drugs, and set the stage for godless communists to come into your home. Sense a pattern? Our number one export in this country is our images. We have promised “Dynasty” to the world at the cost of our educations, our children and our homeless. Let’s hop off the four year hobby-horse of their creation, and chat about possible solutions to organizing successfully within this TV context we’re born into and drugged with.

The pollsters recognize which issues we can be divided on successfully. They spend the early part of the election year trying on faces and styles, and then proceed with the best responses. By paying lip service to liberal issues of middle-class public interest (choice, gay and lesbian issues, and the ever present and ever abstract need for “change”), we resign ourselves to the Repub-lo-crat debate. These two men are not our only choice.

Clinton’s RAP attack on Sister Souljah and his public display against Jesse Jackson were clear signals to African-Americans that he doesn’t find them necessary for victory (except for White-thinking, business-minded Black-folks). As long as people on the left are willing to compromise their votes for single-issue gains, those votes continue to support the *structure* of exploitation. This is not to belittle the importance of the above mentioned issues, I’m merely suggesting that the kind of radical change I consider necessary is not going to happen if we allow the men in power to define the terms of our struggle in four-year, short-term gains at the expense of the already-oppressed.

If you are as confused and frightened by

Welcome Andre! Congratulations Margaret and James!
...it just doesn't get any better than this...

all this as I am, please join us for an evening of discussion on Electoral Politics in the '90s, UPSTAIRS at the Peace Council, on Oct 20th, at 7:00 (co-sponsored by the Syracuse Greens) Let’s share information, bring issues back into politics and see if somehow we can find an alternative to “no alternative.”

The Other Side of Free Trade

Join us on the evening of Friday, Nov 6, to welcome Rosa Galicia to Syracuse. Rosa is a Guatemalan labor leader working for an American-owned export company (a “maquila”). She is part of the only recognized maquila union in Guatemala. Now, more than ever, our labor issues are hers. Come to the dinner/discussion (locations and details to be announced) and find out more about what happens when a company like Smith-Corona leaves town. Rosa’s life is a powerful testimony of a woman overcoming adversity and impossible conditions to affect change.

Creating a Public Sphere

There is always much talk about the need for an alternative place to gather. You may remember an attempt at forming a community coffeehouse earlier this year. Good ideas never die. If you have any interest in starting a coffeehouse collective using the considerable

Rather than some strict condemnation of Columbus for October, we SPC’ers thought it may be helpful to mark all the articles dealing with the symptoms of the “Columbus Legacy” of imperialism, patriarchy and exploitation. Look for the little ship. Be first to find them all and win a dream date with your favorite Scooby-Doo character to the filming of *Mutant Ninja Turtles 4*.

Plowshares Craftsair is Almost Here!

THE PLOWSHARE CRAFTSFAIR Committee would like to let everyone in on a well-known secret: the 22nd Plowshares Craftsair is coming up soon! This year’s fair will be held on December 12 and 13 at the Southwest Community Center. This event is the Peace Council’s main fundraiser and continues a long tradition as a festive, holiday, community gathering. Local crafters from around Central NY display handcrafted items to the atmosphere of music, good food and a place to catch up with friends.

There are a few things you should be aware of:

existing resources of the Peace Council, give us a call. We have a kitchen, coffee, hot water and space, not to mention an alternative bookstore and library. Our library alone receives literally (no pun intended) hundreds of grassroots publications each month including big names and lesser known titles like *Americans Before Columbus* (Native Amer. issues), *BLK* (Black gay and lesbian issues), the *Eco-Socialist Review*, *Connexions* (international feminist quarterly), *Protect* (James Bay update), *Regeneration* (Left-Green & Green theory), *Mesoamerica* and *Report on the Americas* (covering North Amer., Central Amer., and South America), *On the Watch* (Anti-nuke), and *Fellowship* (FOR newsletter)...as well as audio tapes like Ward Churchill and Winona Laduke. Coffeehouse or no, these resources are here to use.

The current theory is to get some interested folks to open the place up one or two nights a week for small events, or just social and reading time. Interested?

CoopBookNook

The Front Room Bookstore has begun sales of books and difficult-to-get periodicals at the Syracuse Real Food Coop (Yeah!). Help out by letting us know what you want (and what you think). We do care...really.

In Peace, Bill

- we need volunteers! Volunteers work a two hour shift or more on a range of jobs: childcare, crafter relief, SPC table, raffle, setup, cleanup, publicity, sign making, you name it.
- we need your exotic, interesting household items for our raffle. Do you have any unusual furnishings you could part with?
- if you subscribe to the *Peace Newsletter*, watch for a special mailing containing raffle tickets. There is usually upwards of 25 prizes to win. We hope you will try to sell your raffle tickets to friends.

Call Margaret 422-4201, Andy 471-7312, or SPC 472-5478 to help with any of the above.

Then As Now

U.S. Imperialism, a Corporate War and the Civilians of Iraq

Anne Montgomery

IN THIS YEAR of remembrance, as we attempt to recognize very divergent visions of the conquest of the America, it is important to see it as but one in a series of imperial adventures, like the endless reflections in a house of mirrors—the house built by the old world order—now the new one.

We need to focus certain images, to hold them steady in the face of the ever-shifting, mind and heart-numbing media barrage. For me, the past twenty months have deepened some of these images to symbols of the intentions and choices, actions and consequences of our current principalities and powers. It became yet clearer to me, in my third journey to Iraq since January, 1991, that even in the midst of so much world-wide warfare and impoverishment, the Gulf War, perpetuated in the sanctions, stands as the crucial violent event of our time, as the deliberate setting of a future pattern.

The nature of the war and its effects have been analyzed by U.N. and independent teams: bombing “surgically” designed to reduce a progressive—and, therefore, threatening—nation to a third-world economy and dependency; an embargo to continue that destabilizing and weakening process. Violence is an old story, but the weapons are the product of our time: the fuel-air bomb—the person’s nuclear weapon—with, behind it, the threat of the real thing in the Gulf; the biological weapon of pinpoint bombing of electric, water and sewage plants; the subversion of the U.N. through bribes and threats. All this points to a world order small nations might understandably reject.

That is the reality reflected in the faces and questions of the people: in the streets and hospitals of Baghdad and Mosul, in the refugee camps of Gaza, the villages of Upper

Powerlines

I am probably lost in this dense stand of pine, I step on needles, let rotting logs change my direction, follow dry creek beds, I am thinking of a bomb entering an air shaft of a shelter and like magic exploding into charred bodies and a Baghdad man’s rubbed voice, “I lose my wife and children. Is that fair? Is no one say anything about this massacre?” A single pine bough curves and touches a boulder, a feather of needles on stone, I walk past, becoming as lost as a fossil, into an absence of trees, a runway of dried grass that lines through the forest (as if I have stepped on to a general’s map) I see the stubs of young trees, then look up to see metal towers swaggering through the forest, macho men laying down their threats, their dead lines, I hear Marlin Fitzwater, “They don’t value the sanctity of life as we do” under those metal stretchers of nerves that can not be alive, I have found my country

-Mark Schimmoeller

the Gulf War, perpetuated
in the sanctions, stands as
the crucial violent event
of our time

Egypt. Last summer a doctor in Karbala spoke of burn cases from the unaccustomed use of kerosene stoves after the bombing of electrical power stations. This summer I held children in a burn clinic in a small Egyptian village—burned feet, burned hands, burned bodies too young to understand that our “way of life” has much to do with theirs—that their half-built houses, which could have proper stoves, were “bombed” too, along with the job opportunities in Iraq.

Fire smouldered in the eyes of young teens in Gaza, filled with frustration and a learned hatred, a need to throw stones, perhaps because that is what they have been offered instead of the bread of opportunity. Their parents echoed the question of the Iraqis: “Why are you punishing the people if

Kuwait was the problem?” with: “Why the selective enforcement of U.N. resolutions?”

Other images suggest their Gospel opposites: wheat fields burned by American pilots, who, after bombing Mosul, could then make a cross in the sky—seeds of hatred sown so that Moslems in Egypt attacked Christians because Christians have killed Moslems in Iraq. Yet in the Christian village of Karakush, the Dominican sisters daily handed out 4,000 loaves of bread (baked from grain “unfit for humans”) to Christians and Moslem alike, to families who took refugees into their own homes until there were forty to a room. And, back in Baghdad, young lay Dominicans had formed a community of the destitute, “holding all things in common,” in a graveyard as the safest place available.

In a Mosul hospital, a Moslem farmer of eighty could only pray: “My heart is too full to speak,” as the beads slipped through his fingers. His younger companion voiced another repeated theme: “You are a large country; we are a small one. Why have we been hurt? We are farmers, ordinary people; tell Americans we like them.” A woman specialist later echoed him and described the young especially as “put in a cage without food or water or dreams for the future.” The psychological damage evident here, in those who still heard “bombs,” saw “soldiers,” or who could not speak at all, was a reminder of one of the most diabolical effects of terror and malnutrition—a generation of hurt children, many physically or mentally handicapped, all with grim memories, even the baby whose first word was not “abuna” but “bomb.”

But there are other vivid memories pointing to the sources of hope: the children of



Karakush crowed on old school benches in July heat, singing to us, still eager to learn; handicapped children in Baghdad, secure in the love of the Missionaries of Charity, learning to dance to their own music; the rebuilt Jumbhuriya Bridge, a tribute to the energy and creativity of a people more concerned about rebuilding the spirit of a city where once there were few thieves and fewer beggars.

Most impressive, perhaps, was the ever-present "Welcome," the offer of tea or even a free shoe-shine—that to Americans. This summer, even more than last, Iraqis seemed determined to make a distinction between "people" (them and us) and "governments" (the great powers that were on the innocent and their own government that does not share the suffering). Paradoxically, the sanctions and the sense of victimization have created a greater sense of unity and determination, even, as one cleric put it, "a new Iraqi personality"—creative and hard working where once everything could be bought from abroad.

But no amount of creativity can replace what *must* come from elsewhere: medicine for leukemia and diabetes, anesthesia, and on and on—to say nothing of milk for babies who die if they cannot be breast-fed by un-

demourished and traumatized mothers. The frustration and anger of doctors was encapsulated in the words of one: "I would like to help Somalis"—Iraq could do so if the embargo was lifted. How to live with a national disaster for which a simple answer is simply refused?

In *John*, the response to a Gentile request to see Jesus is the troubling of his soul, the prayer of the agony, the judgment on the powers of this world coupled with a promise of unity. In our own sense of helplessness we can at least "watch," refuse to flee awareness, pray to maintain faith in the Way of nonviolence, and actively resist the powers. They do not grasp the weapons of love, of forgiveness, the refusal to hate enemies or to place an embargo on the human spirit. Jesus did more than build bridges; he literally took the place of the enemy, the scapegoat.



Rendering of Sister Anne Montgomery presenting on the conditions in Iraq to the Atlantic Life Community on Sept., 1992.

the general giving a news briefing was unplugged
and he hung
in his silence

not that he had been making a lot of noise
with his answers, quite the
opposite

his words were deep holes in the sand
where explosions were muffled and could not be
seen

where one could feel almost
cozy about the
war
or exultant, like that fighter (bomb them) bomber pilot who
said,

"It's like someone turned the light on late at night
in the kitchen, and the cockroaches began scurrying.
We've finally got 'em in the open and we're killing 'em."

not that the general denied the fighting, this is
not true, he only put it behind
a screen (where it is hard to find
skin) his words were a cool palm
on a joystick

but that when he was unplugged he hung
in his silence, he hung

in his silence

-Mark Schimmoeller

One Iraqi painting shows two faces: and Iraqi and a U.S. soldier, with words: "I AM YOU."

Finally, the story of Jonah becomes a symbol for our own inner conflict as a rebellious people unable to accept God the Merciful, that is in asking pardon we might receive the power to forgive ourselves and others. We need to risk repentance, admit, "I know it is my fault that this great storm has come upon you" (*Jonah* 1:12); allow ourselves to be thrown into the depths of the sea, the belly of the whale, to rise again to the surface of the reality we have plumbed, one with ourselves and our sisters and brothers. And then we must walk from end to end of our imperial city, ourselves clothed in the sackcloth of self-knowledge, one with the "enemy." I AM YOU.



Sister Anne is an activist currently doing literacy work in Harlem, NY. The daughter of an Admiral, Sister Anne has participated in four Plowshares actions. She was also part of the Peace Encampment on the Saudi-Iraq border preceding the Gulf War and recently returned from Iraq following the Walk for a Peaceful Future in the Middle East (See pg. 17, PNL 4/92).

Who Are You Calling A Whore?

Sexual Harassment In The Military

Stephanie Atkinson

A QUESTION I MENTALLY asked others throughout my military service has become a theme of how I view my time in the "whore corps." Let me explain...

Basic training June 1985:

Two women in my company have had a fling during fire watch with two guys from a nearby male trainee company. A formation is called and we are lined up. In the collective ostracism and group-think punishment the military thrives on, we are told what whores we are. We are renamed "Dirty Deuces" and instructed to hang our heads in shame the next time we pass a male company. No phone privileges for a week. (You mean I can't call Mom?) Extra duty, an extra two miles each morning. The drill sergeant who let me know what my sexual and moral status is has previously explained that none of us "bitches" should be in "his" man's army anyway...

Operation Team Spirit, Pyongae, South Korea, 1989: I am asked by my male friends to go out partying and shopping. These are my friends, and I am "one of the guys." If I get drunk they will make sure I get back to my tent. They can't scare me. We have an understanding. I help them select goodies and gifts for wives and girlfriends. Lingerie, handbags and other paraphernalia are bought. We sit in Americanized bars and drink ourselves stupid. As one of the boys, I try to hold my own. On stage Korean women dance in lingerie similar to that bought by friends for their wives. I'm elected "point man." I walk over to a table of women and tell them about my friends. "Would they like to come over for a couple of drinks?" Sure, no problem. A table of guys behind me break bottles on the floor and laugh. A woman older than my grandmother toddles over to the table and scoops the shards into a dust pan. No quicker can she empty it than more glass breaks, more laughter... My friends don't need me anymore, I'm going back.

I stumble back through the snow, sobering, crying. What's the entertainment here? Who's being entertained? What's in it for me? What's in it for "the girls?" What's in it for "Mama-San?" I sat like a dead person and watched my sisters, mothers, and myself being exploited. For what?

Home unit Saturday afternoon: Today we are being tested for HIV antibodies. Everyone jokes that only "fags" get AIDS. No one seems concerned about our blood samples and the right to privacy. No questions are asked about the possibility of someone testing positive. I ask, "And what if someone does test positive?"

"Why? You worried, Atkinson?" There is general laughter and remarks made about my living in a wild "college town" and knowing "queers."

"Well, no, but considering the past actions of some of the members of this unit, I have to admit concern for some members' health."

Everyone else is dismissed. I am free to ask the officer in charge of the information session all I want, all that I pretty much know.

So what is this "whore" business anyway? Well, I've thought about it. The government turned us all into little whores and whoremongers. We enlisted/sold ourselves to be used however Reagan/Bush/? wanted to use us. For some the only way to reaffirm our virility/sexual identity/sense-of-self was to turn around and make someone else our whore. Our government has raped the landscapes of other little countries by flying our hardware over their airspace. Our government fucked others' land by exploding our projectiles in their fields. In the ever popular military mindset that

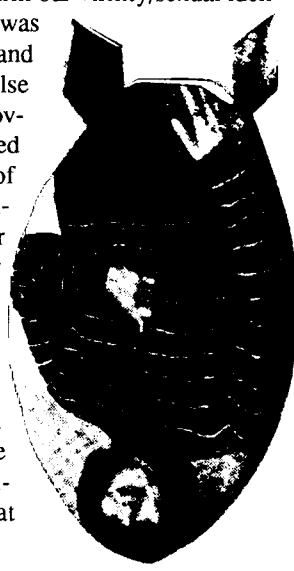
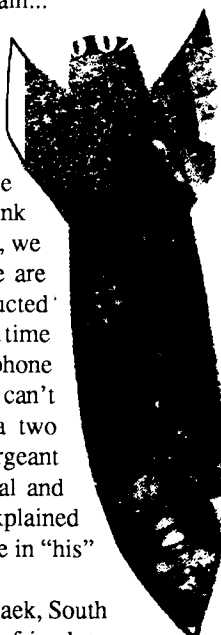
"shit rolls downhill," we disrespected the people of those lands (especially women) as if they were dirt. The pseudosexual posturing was something we saved for tours in someone else's backyard. As members of the military we were carrying on the fine imperialist tradition established by our forefathers: Columbus, slave traders, frontiersmen blazing West and every other Cowboy who believed in manifest destiny.

I do not blame men. I do not blame women. I blame sexist and patriarchal attitudes that are indoctrinated and reinforced in the military. I abhor the idea that women and people of color are no different than the land-something to be taken. The idea that we have a right to "elbow room," no matter who gets in the way. I am saddened and enraged that every year \$2.3 billion is spent by our government on youth, people of color, and women who have no economic options except to become little whores for war.

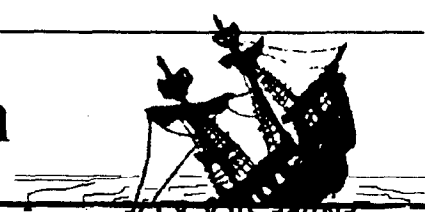
Yes, slavery was abolished over 100 years ago. Yes, prostitution (in most of the U.S.) is illegal. Yet how does the military get over on us and make us slaves and whores? How do we get suckered and indoctrinated into defeating ourselves?

It took me six years to wake up to where I was. I don't want others to suffer that abuse for that long. I don't want my young sisters and brothers to take that abuse at all. We are not slaves, nor whores, nor fodder. We deserve dignity by birthright. We deserve peace. We have a lot of work to do.

Stephanie's article is reprinted from The ANTI-WARrior, a publication started two years ago to give voice to Gulf War resisters. The ANTI-WARrior is currently being printed within the pages of Stormwarning!, the publication of Vietnam Veterans Against the War Anti-Imperialist (VVAW AI), PO Box 95172, Seattle, Wa 98145-2172, Ph (206) 328-4377, Fax (206) 528-1342, Email on Peacenet: vvawal.



Operation Testosterone Storm



THE TAILHOOK convention, this "boys' night out," is an annual event. September 1991 proved to be a year to remember when, in the best American Forces tradition, the military aviators partied down in Las Vegas. You've read about the porno movies when going into combat, and strippers at the base clubs. But hey, this is their reward, they deserve it. These are the same fearless warriors who bombed Iraq back to the stone age and flawlessly slaughtered 250,000 people from the safety of their technoplanes. These 1,500 Gulf war "heroes" were flown to Vegas courtesy of the Navy for a mere 190,000 dollars. As if they had brain cells to spare, they drank themselves into oblivion (about \$100,000 worth, also courtesy of the Navy). Then the traditional gauntlet ceremony began. This is a sacred ritual where terrorist men line up on both sides of a corridor in order to block safe passage. Then with their secret codes, known only to fellow barbarians, they call to their buds as to whether the next female to pass is sexually assailable or not.

The military admits to more than 70 male assailants in the halls of the Hilton and 26 women victims from the three-day weekend. Many of the women attacked were also military personnel. These women feared gang rape as the men brutally grabbed at their breasts and tore off their clothes. When they escaped from the third floor to their rooms, many women called the police. The police told them to call the hotel security, who also ignored the crimes.

One of the first responses to the women's charges was from Rear Adm. John Snyder Jr., "That's what you get for going to a hotel party with a bunch of drunk aviators." The line on this defense is familiar: The women wanted it. They should have known better. Boys will be boys. Where's their sense of humor? Of course, the brass now promises a reform movement against sexual harassment in the military "patterned on the Navy's past successes in ridding the service of racial discrimination in the 1970s and drug use in the 1980s."

We know that little will change, for this is business as usual. Their own studies show that women have a greater chance of being raped in the Armed Forces than they do on any street in this country.

ENTIRE STOCK OFF

25%

Two admirals resign and another is reassigned for botching a sex-assault.

Navy Sweeps Deck Of Tailhook Brass

Acting Navy Secretary Sean O'Keefe vows BOY'S will be BOYS

a top investigator of the Tailhook sex scandal ~~who had~~ declared that many female Navy pilots are "go-go dancers, topless dancers or hookers," Pentagon officials said.

Article reprinted from Stormwarning! See previous page for address and info.

Freedom and Information

When is a document not a document...?

...when it's published in electronic format, according to a recently released policy directive of the Office of Management and Budget. According to Circular A-130 on Management of Federal Information Resources, government agencies must make all paper-based publications available to the public through the Depository Library Program, but they do not have to do the same with electronic publications.

Librarians and other citizens who feel ready, equal and equitable access to unclassified government information and publications is a primary tenet of a free society are

urging the OMB revise its interpretation of "government publication" so that government information in any medium or form be considered a "government publication" and, as such, be made available to the public through the Depository Library Program.

Among high interest government publications now being issued in electronic formats: detailed 1990 Census data and Toxic Release Inventories on CD-ROM disks, as well as the National Trade Data Bank, which offers hard-to-find Commerce marketing reports.

OCPL and other depository libraries encourage interested individuals and agencies to express support for the American Library Association position that urges a revision of the directive. Comments should be addressed to the Informa-

tion Policy Branch, Office of Information and Regulatory Affairs, Office of Management and Budget, Room 3235 New Executive Office Building, Washington, DC 20503.

Reprinted from the imprint, the Onondaga County Public Library bulletin.

SPC Note: While election info has filled the pages of the news, one story has been quietly ignored—the gutting of the Freedom of Information Act. A number of precedent setting cases have allowed the government to stretch the reply period from three months to one-to-two years, if they allow the information out at all. The courts have upheld the right of the government to withhold documents they label "security." For me there can be no security when the government is allowed to operate without any fear of recourse to the people they are supposed to represent. And we talked about Murphy Brown...

Voting the Evils of Lessers

Thinking to Try Democracy for a Change

Tim Farrell

AS THE PRESIDENTIAL election approaches, I grow increasingly concerned as many of those around me express their willingness to vote for the Clinton/Gore ticket. Most of these folks don't really like or approve of either of these two, but feel compelled to vote for them out of concern about the other ticket getting re-elected. This is a result of the argument that life will be better for the most vulnerable in this society if Clinton is handed the White House, however undesirable the Democrats may be.

The truth of this assessment is largely incontestable. In the immediate few years ahead of us, Clinton probably would cut social spending somewhat less than Bush, might cut military spending more, and so on. This difference exists. Unfortunately, this is a small difference.

While more social spending and less military spending is important, such short term concerns are dwarfed in comparison to the long term trends of both the Democrats and Republicans. We need to consider very seriously whether we want to endorse these trends. When we vote for the short term goal of ousting Bush, like it or not, we are empowering the Democrats to carry out *all* of the programs they intend to act on, not just the ones we find more favorable.

For many of us committed to alternative politics, a vote for Clinton endorses a politics precluding that which we desire. There is so much working against the realization of the alternative politics we want, we can not afford to willingly participate in a process that undermines our own efforts.

We need to be clear about where the Democrats are going and what it means to vote for the "lesser of two evils." To begin with, it must be recognized that the two parties fundamentally agree on a broad program of pro-corporate capitalism. They work

to limit debate in these narrow terms and do not call into question basic power relations in the economy and society. Especially at the national level, both parties are shaped and driven by the largest corporate interests in this country—including the Pentagon. Democrats and Republicans are mainly concerned with how best to manage corporate interests. Whether or not these interests coincide with the interests of the majority of the population is secondary.

In the last 20 years both the Democrats and Republicans have been moving in the same direction regarding this question of how best to manage the state and the economy. They have been dismantling the corporate warfare/welfare state, and replacing it with an increasingly vicious corporate warfare state. As a result, American politics are increasingly coming to resemble the Latin American model of government that U.S. foreign policy has developed, exported and armed for over a century.

To begin to put some faces and names to this long term trend, it is not difficult to start with Nixon. Following on the heels of the Great Society's "War On Poverty," the Nixon Administration began to develop strategies for dismantling the post-New Deal welfare state, and the post-WWII labor/capital corporatism "consensus." Yet his administration faced too many impediments to implement these strategies except in a piecemeal fashion.

As the pro-democratic social movements of the late sixties and early seventies began to wane, the Carter Administration had greater freedom to move in the direction it desired. This Democratic administration developed and initially implemented most of the policies and programs of the '80s that we associate with the Republicans.

After seizing the White House, the Reagan/Bush Administrations proved even

more ruthless than Carter in gutting the social budget while building an even bigger military juggernaut for renewed attacks in the Third World. They furthered the Democratic aim of less taxation for the wealthy, and deliberately spent the financial future of the country by running up an astronomical debt.

And let us not forget that the Republicans carried out this reshaping of modern American society *with* continual Democratic controlled Congresses. "With" must be emphasized here because the record demonstrates that, as a party, the Democrats were fundamentally in agreement with these changes. They did not stop any major aspect of the Reagan/Bush program. In fact, the Democrats participated in these changes far more often than they opposed them, because of their fundamental agreement with the economic agenda.

We are all aware of what policies make up this agenda, and of the destructive legacy of the Carter and Reagan/Bush administrations. One can only begin to list these calamities: declining and increasingly unaffordable education, a crumbling and unaddressed infrastructure, the smashing of organized labor, attacks on the gains of the women's and lesbian/gay movements, accelerated environmental destruction, job and capital flight abroad, gutted social spending, the racist "War on Drugs," increased tax burden on working people, phenomenal growth in the gap between rich and poor, a colossal criminal military machine, more invasions and counterinsurgency, Star Wars, S&L bailouts, takeovers, buyouts, more luxury yachts, debt, debt, and more debt, and the longest recession since the Depression.

It is easily demonstrable that the modern Democratic Party always participated in, and at times led these changes. The image of the Democratic Party as an opposition to this destruction is little more than mythology.

Rest assured that if Clinton and Gore are elected they will not offer an alternative to the policies of the last decade. The ascendancy of the conservative Democratic Leadership Council within the Party is an indication of the long

Democrats and Republicans are mainly concerned with how best to manage corporate interests

term rightist movement of the Democrats. The recent convention demonstrated that the Democrats are largely uninterested in continuing their post-New Deal legacy as the Party of diverse peoples and movements. They are becoming increasingly unrepresentative and honest about their identity as the other Party of the rich.

Let us not be constrained by narrow political visions. A vote for Clinton is not a vote *against* Bush. It is, however, a vote *for* an increasingly conservative and brutal Democratic Party. How can we vote for the Democrats when we know them to be thieves and murderers? Did they oppose the S&L bailout? Did they oppose the Gulf War? Can we seriously believe that the Democrats represent even close to a majority of the people in this country?

The Democrats rely on our votes despite the fact that we know the truth of their character and activities. They rely on us to vote for what we fear least, comfortable that however much they stink, the Republicans will always stink a little worse.

They are assured that we will abandon our desires for real change. They are right, because we focus on the short term, and don't want to "throw our votes away." We want our votes to be meaningful, not "protest votes." Such an approach ensures our passivity and lack of ability to effect change. We can not take on the role of muting *ourselves*, because there is already so much working towards the muting of our voices.

The Democratic Party has been the graveyard of every movement for social change in this country. It is high time that we abandon the Party that has abandoned us. Instead of acquiescing once again this November, shouldn't we elaborate a principled rejection of existing conditions, and begin developing the creative alternative which we are so capable of? Isn't it about time that we learn our history one last time, and say once and for all, "Fuck the Democrats!?" Let's get on with it!

If you want your vote to matter (and voting *does* matter) don't waste it on the Clinton/Gore ticket. Vote for a third party candidate who more closely reflects your positions. If there isn't one on the ballot, be creative, and begin reclaiming politics in the



The right to govern ourselves

here and now. Scrawl "none of the above" on your ballot in big, satisfying letters. Stand outside the voting booth and encourage others to do the same. Write a letter to the Democrats informing them that you won't vote for them anymore because you really believe in democracy. Or find out what social change organizations are out there (and there are many) and get busy making sure that next election, you have created *real* choices.

We can no longer afford to vote for and endorse the evil of two lessers, for they will continue to destroy this society. Start breaking the stranglehold that the Democrats and Re-

publicans have on our minds and actions, and remember that this November, it's in our power to dump *both* Bush and Clinton.

Tim is a former Syracusean, currently organizing with the Greens in New Brunswick, NJ.

Join the Peace Council and the Syracuse Greens for an open discussion of "Electoral Politics in the 90s," UPSTAIRS at 924 Burnet ave. Gather at 7:00pm to talk about creative alternatives to reclaim Democracy. Call 472-5478.



The Syracuse Peace Council



924 Burnet Ave., Syracuse, NY, 13203 (315)472-5478

•YES! I want to pledge \$_____ a month, or \$_____ a quarter to the Syracuse Peace Council.

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•YES! I want to subscribe to the Peace Newsletter for \$12 annually

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G.L.A.S. Forms New Committee In Response To Vatican's Gay Bashing

The Gay and Lesbian Alliance of Syracuse (GLAS) has formed a new committee in response to the recent release of a Vatican document (see pg.12-13, Sept., 1992, *PNL*) condemning homosexual behavior. Known as the Committee for a Just Response, members hope to gather written responses from people in the community and forward them to appropriate persons in protest of the anti-gay document.

Since the document was released to the press in July, 1992, gay and lesbian citizens have expressed outrage at the Vatican's support for discrimination against them in such areas as public housing, family health benefits, employment as teachers and enlistment in the military. The complete text of the Vatican document is printed in the *Peace Newsletter*, September 1992, edition, published by the Syracuse Peace Council.

Committee for a Just Response suggests that concerned citizens write letters of protest to the editors of newspapers, and also call the Roman Catholic Diocese of Syracuse at 442-7203. Members of organized religious congregations are also advised to call their place of worship or send protest letters. Send copies of all protest letters to Committee for a Just Response, P.O. Box 92, Syracuse, New York, 13201. The Committee plans to keep an active file of copies of protest letters sent to the media and religious organizations and officials. GLAS members ask, "dare gay and lesbian people remain silent?"

Discrimination/Violence Survey results

During a ten-week period which began May 1, 1992, the Gay and Lesbian Alliance of Syracuse (GLAS) distributed over 3,000 copies of their Anti-Discrimination and Violence Project survey. The survey was intended to identify a picture of the discrimination and violence in the Syracuse area based on sexual orientation, and evaluate the role of the police with regard to this issue.

On Thursday, October 15, the project committee will hold a community forum to

Central America Working Group

Haiti - Deny It No More!

Thousands fleeing Haiti in leaky boats are spurned by the U.S. The shameful policy of forced repatriation ignores the human plight of Haitian refugees. Returning Haitians face threats of reprisal and torture.

Amnesty International accused Haiti's military of re-establishing the repressive structures of the Duvalier dictatorship and said that the Bush administration is covering up abuses. The international human rights group said that since the army's September 1991 overthrow of President Jean-Bertrand Aristide, military thugs have killed and arbitrarily arrested scores, in many cases extorting money from detainees.

Speaking of the current situation in Haiti, exiled Aristide said 2,000 people had been killed and 40,000 had been forced to flee the country since the September 30 coup that ousted him from power. Some of those killed, he said, were people who had fled the country but had been returned by the United States, which refused to recognize them as refugees.

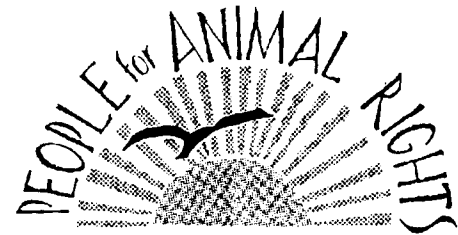
Father Aristide became Haiti's first democratically elected president in December 1990, when almost 70% of the population voted for him.

Hear the cries of our Haitian brothers and sisters. Come to a panel discussion on the Haitian crisis, October 24 from 2:00-4:00 pm at Our Lady of Lourdes Church, 300 Valley Drive, Syracuse, NY. Sponsored by the Central America Working Group and Pax Christi.



present the survey results. Following the formal presentation, there will be time to discuss the findings, share personal experiences, and decide if there is interest to pursue other avenues for support and action.

This forum will be held at Trinity Parish House, which is located at 523 West Onondaga Street, and will begin at 7:00 p.m. If you would like more information on this event or on the survey results, please contact GLAS at PO Box 1675, Syracuse, New York 13201.



Paws for Peace

By Victoria Lammers

On Sunday, October 4, 1992, People For Animal Rights will hold their second annual "Paws For Peace" event. The event was begun last year by Rev. Carolyn Carpenter of New Jersey as a way of celebrating animals and the contributions they have made to our lives.

Cafe Margaux, located at 317 W. Fayette St., in Armory Square, will once again host the event, which will run from 11:00 am to approximately 2:45 pm. The festivities will begin promptly with the reading of a meditation. This meditation will be read simultaneously at "Paws For Peace" events throughout the country.

In addition, the program will include two speakers—Bonnie Winfield from Truth In People's History, and Eric Lewis from the SPCA. Pam June will return again this year with another interesting and enchanting Native American ritual. Excerpts from John Robbin's "Diet For A New America" video will be shown; cruelty-free vegetarian recipes and door prizes will be given out! This has been designed to be a family event so that children may also express their love for animals. Please make sure any young children are sufficiently supervised.

Near the end of the program, a healing circle will be conducted for our animal friends (past and present). If you wish you may bring a photo(s) or memento to place inside the circle.

Free vegetarian hors d'oeuvres will be served during the event. Beverages and lunches may be purchased off the menu. A portion of certain lunch specials will be donated to a fund for spaying and neutering of dogs and cats. There will also be a receptacle at the event for those who wish to donate canned pet food, puppy and kitten toys or knotted socks for our friends at the SPCA.

For more information on "Paws For Peace" or People For Animal Rights, please call Nancy at 488-9338.

To the Heart of Russia

Open Hand Theater Takes to the Road

Geoffery Navias

THE TRAIN winds its way through the spring meadow. Little wooden villages, dark black log houses with ornate windows and light blue trim dot the country side. Here I am 37 years old, half way around the world from my home, traveling to the heart of Russia on the trans-continental Siberian Express. It is arid as we enter Asia, the dust swirls in the opened windows. The porters come through twice a day washing the floor with a rag in hand. The people are friendly, there are four of us to each comfortable room, well designed and with nice old wood. There are seven of us from Open Hand Theater. Into the very center of Russia, Tomsk Siberia, we travel over slightly rolling plains and hills.

Forests of birch and white aspen line our way. It was good to get out of Moscow, a cold, festering, aimlessly rushing city. The villages we pass seem to have dirt roads, and no "Center" or "Main Street" as we would define it. I meet a woman who speaks English and is delighted to practice on me. She tries very hard not to smile and has trouble pronouncing some words ... after talking for a while she tells me it is because she is embarrassed about her teeth. The big open miles role by.

This voyage started five years ago in Syracuse, New York. Open Hand Theater created a children's show based on Slavic Folk Tales which we toured to over fifty elementary schools. At the time it seemed important to resist the "Evil Empire" propaganda. To learn and share with children more about this other culture.

For two summers, Open Hand Theater hosted small performances by the Skomorokh Theater of Siberia of children's shows. Two summers ago as I sat meeting with Roman Vinderman, the Artistic Director of the Skomorokh Theater, the attempted military coup in Moscow took place. It was a scary time for them. Not knowing if it was safe to go back. Not knowing if their families would be safe. Not having any idea what was to happen in the Soviet Union.

The Skomorokh Theater meets us at the station and we each go off to one of their homes. It was striking how much like Ameri-

cans they are and how completely different. For five weeks the two theaters worked intensively together creating a collaboration. Two directors who spoke different languages, six American and seven Russian performers, working, working, trying to understand each other's words, actions, and hearts. So many times when words were of no use we could only fall back on trust.

The resulting collaborative performance, *From Across The Deep*, (with a cast of six American and seven Russian Actors) was a

production. Though unknown in this country, he has over sixty film sound tracks to his credit and I don't know how many "Hit singles." The show would tour Russia, part of Switzerland and then the U.S. in the Fall of 1993.

While in Russia we also performed at schools, parks, and for Children's day. We visited Puppet Theaters, Young Spectator's Theaters and Dramatic Theaters. We visited and met with the directors and top designers of the Puppetry Programs at the University of Leningrad and the International Puppetry In-

stitute, as well as the director of the National Theater Workers House. I also gave master classes for actors at two theaters.

Russia was an amazing adventure and artistic exploration. The Skomorokh Theater has a full time staff of fifteen actors/puppeteers, and ten technical and support staff. They are supported both economically and cultur-

ally at a level which is hard to grasp here in America. In Russia, Puppet Theater is a respective art form. There are eight colleges and five Universities with a four to five year Puppetry Theater Degree Programs and a number of Puppetry Institutes. In America it is very hard to be an artist. Open Hand Theater struggles from day to day to do our work. And yet personally we live at a level which is unheard of in Russia. Their work is supported, they have a company, work, and recognition which is amazing by our standards, but their lives are very, very hard.

It's a difficult time in Russia just now. On a personal level people have had to sacrifice so much for the past seventy year. Whether by choice or force they have sacrificed to help build a "brand new world." Now it has crumbled. They are left empty. During the six weeks we were there inflation tripled. Any savings that anybody had are wiped out and worthless. Money anybody had is spent right away, before it loses value. The most popular song that I heard over and over again was the Beatles "Yesterday—all my troubles seemed so far away, now it looks as if they're here to stay."

Many people I met were very sad, and worried. When asked if they would like to go

Open Hand con't on pg. 19

Russia was an amazing adventure and artistic exploration.

great success in Russia, with good reviews and some great "talk back" times with the audiences after each performance. Because Roman Vinderman (the Artistic Director of the Skomorokh Theater, and the co-director of this collaboration) is one of the famous puppet directors in Russia and because we were an American Company, Artistic Directors from other Puppetry Companies and Dramatic Theaters showed a great deal of interest in our work. For me personally, it was a very powerful experience to have so many knowledgeable theater directors come to view and discuss my work. Since then Skomorokh/Open Hand Theater have received invitations to perform at an international theater festival in Basil, Switzerland, at the Central "House" of the Russian Theater Workers Guild, and the International Puppetry Theater Institute outside of Saint Petersburg. The Russian audiences were great. This was quite an unusual production, and many of our approaches to theater were very new to Russian audiences.

As planned the nine members of the Skomorokh cast will be joining us in October 1992, for a tour of this collaboration along the North East United States.

Plans are now under way to continue this collaboration work next summer with a production of *A Mid Summer Nights Dream*. While in Moscow we met with Alixei Cherny, one of the top Russian Theater Composers. He is very interested in writing the music for this

What Happens If We Don't Stop?

International Consequences of Continued Nuclear Testing by the U.S.

Jacqueline Cabasso

IF THE UNITED STATES does not suspend its nuclear weapons testing program by the end of 1992, it is highly likely that Russia and France will resume testing. If this happens, we will have lost an historic opportunity to halt and reverse the nuclear arms race, strengthen the international nuclear non-proliferation regime, and bolster Russia's fledgling democracy.

If, however, Congress does pass the Nuclear Testing Moratorium Act, now pending, and initiates a one-year moratorium, it is virtually certain that Russia and France will extend their own testing moratoria. This pause will enable the nuclear powers to get off the nuclear weapons "treadmill," and make plans to rapidly conclude a Comprehensive Test Ban. If this happens, it is likely that the Nuclear Nonproliferation Treaty will be extended and possibly even strengthened when it expires in 1995. It also will represent a major victory for the forces of democracy against an entrenched and still powerful Russian military.

Why the U.S. Tests Nuclear Weapons

The Bush administration insists that the U.S. must test nuclear weapons in order to maintain a strategic "deterrent." In fact, U.S. nuclear weapons policy has never been based on deterrence, but rather on the threatened first use of nuclear weapons. In his October 5, 1991 response to President Bush's September 27 arms reduction proposals, then-Soviet President Gorbachev not only initiated a one-year moratorium on nuclear testing, but also proposed that all nuclear powers sign a declaration not to be the first to use nuclear weapons. President Bush did not acknowledge or respond to this proposal, and has aggressively opposed the Nuclear Testing Moratorium Act currently before Congress.

One argument being advanced in support of nuclear testing is "reliability." However, the only need for 100% reliability is to ensure U.S. ability to carry out a disabling first strike against an enemy. True deterrence would mean

having the ability to retaliate if we were struck first. Some uncertainty about nuclear weapons reliability could actually be a stabilizing factor if applied to all sides, because none could count on 100% reliability but each would fear retaliation.

A Pentagon "White Paper on Nuclear Testing," provided to Congress in March, makes clear that "reliability" tests are not conducted to determine if the nuclear device will explode, but rather, to ensure the enormity of the size of the blast. The same Pentagon paper—unbelievably—describes nuclear weapons design as "very much an art."

Nuclear weapons "experts" have in recent months been paraded before Congress to argue that nuclear testing is needed to improve warhead "safety." But "safety," like "reliability" tests, should really be called "performance" tests. In a true "safety" test, the safety feature would prevent the warhead from exploding in a simulated accident. The safety feature can be tested without the nuclear component of the weapon. The only reason to test them together is to ensure that the safety feature will not impair the yield of the blast.

This view was corroborated by "secret" briefing materials provided during a July 1, 1992 closed door seminar on nuclear testing

hosted by Nevada Senator Harry Reid, and featuring a panel discussion by high ranking Department of Energy (DOE) and Department of Defense (DOD) officials on the "need" for continued nuclear testing. These documents, which contain previously classified information, reveal that—according to DOE's and DOD's own definitions—only one of the 11 tests conducted over the past 18 months was exclusively "safety"-related. The others were conducted solely or in part for "advanced development," "predictive capability," or to measure the effects of nuclear explosions on military equipment. One test was exclusively "stockpile" related. The briefing materials also indicate that four more tests are planned in Fiscal Year 1992 and six more in FY 1993. Of these ten upcoming tests, only one is exclusively devoted to "safety." This information belies the recent claims by the Bush administration that all future nuclear tests will be conducted for safety and reliability purposes only.

In March, a secret Pentagon policy document leaked to the *New York Times*, articulated a chilling vision of the U.S. mission in the post Cold War era, a mission to secure and enhance the U.S. position as the only global military superpower, relying in part on the

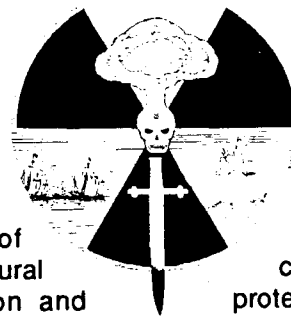
threatened use of nuclear weapons. The threat of first use of nuclear weapons was reiterated in a confidential NATO war planning document leaked to Reuters at the end of May. In fact, the main reason for the U.S. to continue testing nuclear weapons is to "modernize" our arsenal by developing new generations of more deadly and sophisticated weapons of mass destruction.

The June 18, 1992 arms reduction agreement announced by Presidents Bush and Yeltsin following their recent summit, is indeed very welcome and significant news. However, that agreement, which will result in a drastic reduction in the number of nuclear war-

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heads retained by each side, leaves fully intact U.S. first-strike capability by retaining a fleet of 18 Trident missile submarines that will carry more than 1,700 of our most deadly, accurate, and difficult-to-detect nuclear warheads. In fact, it was reported that senior Bush administration officials said that in negotiating the new arms reduction agreement, they were determined to maintain all three legs of the "nuclear triad" the combination of bombers, land-based, and submarine-launched missiles that have long formed the backbone of the U.S. nuclear threat. According to the Arms Control Association, the new agreement, like the START Treaty before it, does not mandate the destruction of either warheads or missiles, but only of their launchers. The U.S. also gets to keep nearly all of its bombers by converting them to fly only conventional missions or by offloading their nuclear weapons and relocating the planes to non-nuclear bases. And none of the reductions can commence until the START Treaty is ratified and enters into force.

What the newest U.S.-Russian arms reduction agreement, like its predecessor last September, does demonstrate is that if the political will is there, rapid sweeping changes are possible without drawn-out treaty negotiations or lengthy legislative campaigns. Unfortunately, President Bush has recently announced that he will veto the current testing moratorium bill.

What If We Don't Stop?

Communism has collapsed, the Cold War has ended, and the Soviet Union has ceased to exist. Last October the former Soviet Union initiated a one-year unilateral moratorium on nuclear testing. On April 8 of this year, France announced that it too was suspending its testing program (this prompted President Yeltsin to extend the Russian moratorium through the end of the year). Since then, Canada and Norway have issued calls for all nuclear powers to accept a moratorium on testing.

Great Britain tests only once every year or two, at the Nevada Test Site, under the auspices of the United States. China, which had not tested since 1990, on May 21 of this year conducted a huge underground test 90 times bigger than the Hiroshima bomb at its Lop Nor test site. Ironically, the U.S. State Department criticized China for failing to exercise "restraint" in regard to the size of the blast. This points out the hypocrisy of the U.S.

position. The best way to restrain China would be for the U.S. to join the Russian and French moratorium. The Chinese test should be viewed as both a warning and a challenge; if the U.S. continues to test, we must expect other nations will follow.

U.S. insistence on nuclear testing in the face of growing international opposition makes it more likely that soon, more nations will decide to acquire their own nuclear weapons. The Nuclear Nonproliferation Treaty (NPT) obligates the nuclear powers to pursue disarmament while the non-nuclear signatories pledge not to develop their own nuclear arsenals. In 1995 the NPT will expire. Many of the non-nuclear nations have made it clear that cessation of nuclear testing by all nations will be a determining factor in whether they vote to extend the treaty

Finally, if the U.S. does not stop testing this year, Russia will probably start again. On February 27, 1992 Russian President Boris Yeltsin signed a decree ordering the preparation of the Novaya Zemlya Test Site (within the Arctic Circle) for the resumption of nuclear testing when the current moratorium expires. According to a report issued by International Physicians for the Prevention of Nuclear War (IPPNW was the winner of the 1985 Nobel Peace Prize) on April 24, a high ranking Russian official with whom IPPNW met earlier this year told them that Presidents Bush and Yeltsin had reached a mutual understanding that Russia would resume testing. The clear implication was that the U.S. had worked out this deal as a justification to continue its own testing program.

A resumption of Russian nuclear testing would represent a significant victory for hardliners in the Russian military-industrial complex, described to IPPNW by Russian State Councilor for Environmental and Public Health, Alexey Yablokov, as "a state within a state, a government within a government." In the words of Victor Mikhailov, Russian Minister of Atomic Power and Industry: "If the U.S. doesn't stop testing, we will be forced to resume testing next year."

On the other hand, according to



Mikhailov, if the U.S. stops, Russia will have no need to test. Blocking the resumption of Russian testing by initiating a U.S. moratorium would bolster progressive democratic forces in Russia, giving them a chance to explore civilian conversion options for their military-industrial complex. A permanent cessation of nuclear testing by Russia also would lessen tensions between Russia and the other former Soviet republics still possessing nuclear weapons (Kazakhstan, Belorussia and the Ukraine), and facilitate disarmament negotiations among them.

It's Up To Us!

As we move into the last decade of the 20th century, we are faced with a choice of the utmost importance. We can take the steps necessary to end the nuclear arms race and face the challenges inherent in true disarmament, or we can spur a new multi-national arms race involving dozens of new countries and threatening the future of all life on this planet.



Jacqueline Cabasso is the executive director of the Western States Legal Foundation, a non-profit public interest group located in Oakland, California, which provides legal support for activists in seeking to avert nuclear catastrophe and protect the environment.

Don't Apologize, Organize!

Columbus, Conquest, and Capitalism

Howie Hawkins

EURO-AMERICANS who apologize for the oppressive legacy of Columbus may have the right intentions, but they have the wrong approach.

Apology is a paternalistic response to the Columbus legacy. It assumes a power over dominated peoples for which one must apologize. But the fact is most everyday white folks have nothing in common with the ruling rich who do have the power. That power is based on ownership of the fruits of more than 500 years of exploitation and continues to grow through profits today from the exploitation of labor in white skins as well as black, brown, red, and yellow.

With its class-blind approach, apology ideologically reinforces the white racial solidarity across class lines that has undermined every movement for progressive social change in Europe and North America for the last 500 years.

Apology also assumes that reforming the behavior of some bad people in power can correct the situation. This obscures the fact that the colonialism and plunder of the Columbus legacy is *systemic*. Aggressive expansionism flows intrinsically from capitalist competition for market shares, cheap land, resources, and labor. Instead of reforming the oppressors in power, we need radical systemic change that empowers the oppressed.

Instead of apologizing for Columbus, Euro-Americans should be denying any spiritual kinship to him and organizing against the predatory capitalist system which took off, around the time of Columbus, on its own voyage of worldwide conquest.

Eurocentrism

Part of the Columbus legacy is Eurocentric cultural chauvinism. It is based on the myth that a cultural heritage called "Western civilization" accounts for the global domination and wealth of West Europe and North America. This myth obscures the fact that it was capitalist exploitation of the colonial world, not some supposedly uniquely aggressive cultural at-

tributes, that accounts for the wealth of the West.

Eurocentrism is a racist myth because it regards culture, divorced from history and economics, as the metaphysical attribute of a people or nation. This cultural chauvinism does not stigmatize nonwhite peoples as biologically inferior as cruder, racist ideologies do. Eurocentrism is the more sophisticated, racist ideology of liberal capitalism. It rationalizes racial oppression by stigmatizing nonwhite peoples as culturally inferior. The admission of (some) people of color to the more privileged strata of society is not formally blocked by race anymore, but is conditioned on their assimilation of the ideology and values of capitalism. Indeed, the assimilation of a buffer class of well-rewarded neo-colonial administrators is necessary for the continued exploitation of dominated peoples at home as well as abroad.

When well-meaning whites apologize for what "their people" did, they are affirming their association with ruling class whites. They are affirming the racial/cultural unity projected in the Eurocentric myth, even though they may denigrate "Western civilization." This approach obscures the class, gender and ethnic hierarchies which divide people of European descent. These divisions create great differences in power and therefore responsibility for Western imperialism. They also create the potential basis for an inter-racial alliance of the exploited and oppressed against the ruling class.

When the apology is extended to contemporary racism, as in apologies for "white-skin privilege," another piece of racist ideology is reinforced—the myth that all white people benefit from racism. Since when is it a "privilege" to have access to education, employment, equal pay for equal work, housing, and health care? These should be rights, not privileges. No one in this society (except the rich who can buy them) has secured these rights. All whites are able to say is that they are relatively less underprivileged than people of color.

Most white people are hurt by racism, not only spiritually in the loss of positive relationships with the majority of humankind, but materially as well. Historically in the U.S., when white workers have been better off than

black workers *relatively*, they have been worse off *absolutely*.

This is not to deny that white upward mobility was achieved historically by keeping people of color on the bottom, nor that millions of Euro-Americans are racists who believe they have a stake in keeping people of color down, and act on that belief. The point is that as long as white-movement-activists mouth guilt-ridden apologies they will do nothing to move the broader white community away from racism. All they will do is move whites away from the movement. Guilt does not create reliable allies in the struggle against racism. This has been shown by the backlash since the late 1960s among whites who supported the Civil Rights Acts of the mid-1960s.

Moreover, capitalism's chickens are coming home to roost among white folks, too. The white backlash has been fed by the halt and reversal of white upward mobility in the U.S. since U.S. corporations have gone global in a massive way (since the early 1970s) and have been restructuring the international division of labor, undermining the "relatively less underprivileged" position of white workers in the U.S. It's hard to make middle and lower strata white folks feel guilty when capitalism is undermining their living standards, too. Indeed, guilt-oriented appeals only push downwardly mobile whites into the racist, reactionary movements that are scapegoating people of color, immigrants, feminists, gays and environmentalists for problems that are rooted in the restructuring of capitalism which we have experienced over the last two decades.

The victims of racist oppression can't get jobs, homes or health care with apologies, anyway. They need allies in action to secure these needs. What is needed to create allies in Euro-American communities is an affirmative approach that brings out the interests, both moral and material, that ordinary white folks have in ending racism. That means we can no longer evade struggling against the capitalist values and institutions which exploit and oppress most white folks, and which foster racist attitudes and practices.

Capitalism's "Vulture Culture"

It was not "European culture" or "Western civilization" that gave rise to European conquest of the world. It was capitalism's expansionist drive. And with that drive came





we can no longer evade struggling against the capitalist values and institutions which exploit and oppress

the predatory "vulture culture" of capitalism. Wherever it takes root, capitalism transforms cooperative human relationships and values

into competitive, money relationships and values. This degradation of human relationships and values was not a product of "Western civilization" but of a capitalist social system which is now global in scope. Capitalism is not European. It is simply capitalist, reducing every culture it penetrates to a homogenizing cash nexus.

By reorganizing production from mainly local production for immediate use by mostly self-sufficient communities, into production for sale on the world market, capitalism has "socialized" the production process. Production became a worldwide social system dependent on a vast geographical and social division of labor.

Individual ownership of this social process is the fundamental contradiction of capitalism. All the major conflicts we find under capitalism, from racism and imperialist wars to capitalism's war on nature, are conditioned by this contradiction.

If we want to get to the roots of the Columbus legacy, we have to look at capitalism; not some supposedly timeless cultural attribute of Europeans.

Capitalism is a system of compulsive, limitless growth and expansion. If a capitalist firm does not grow faster than its competitors, it runs the risk of losing out in the competition and going bankrupt or being swallowed up by a bigger corporate shark. Capitalists don't have any choice in the matter. If they decide to pay their workers more, pay more in production costs to avoid pollution, or provide safer working conditions at extra cost, they will fall behind in the competition and go bankrupt; and more ruthless capitalists will take their place.

Grow or die is the law of life in the capitalist market. This law has a number of consequences:

1) **Imperialism**—Capitalism's drive to endlessly grow leads to expansion worldwide. Imperialism before capitalism was limited to tributary empires, where conquered villages and nations simply paid tribute in taxes, crops and sometimes conscripts to the imperial regime, but were otherwise left alone. Capitalist imperialism completely reorganized colonized societies. Whole populations were uprooted. It began with the internal colonization of the

European hinterland; with the enclosure of European peasants' family plots and common lands forcing them into city factories and then overseas colonies. Indians were driven from their land. Africans were enslaved and transported to the Americas. Asians were conscripted into forced labor overseas on plantations, mines, dams and railroads. The world was turned into a vast workforce creating wealth for West European, then North American, and now East Asian capitalists. Capitalist imperialism bred militarism and constant wars, hot and cold, between rival capitalist powers and between capitalist colonizers and colonized peoples.

2) **Racism**—Ethnocentrism is as old as humankind, a by-product of the clannishness and provincialism of small societies with limited contact of other cultures. But modern racism—ethnic and racial oppression for the purpose of exploiting other peoples' land and labor—is unique to the capitalist era. Modern racism is organically linked to capitalism. It is institutionalized and systemic; not merely prejudiced attitudes. As an economic system of "expansion by any means necessary," capitalist values and institutions have given legitimacy to the racist dehumanization and super-exploitation of people of color the world over. By forcing people of color to work the worst jobs and bear the brunt of unemployment during business cycles, racism helps legitimize capitalism among white workers who feel buffered from the worst that capitalism dishes out.

3) **Sexism**—The domination of women by men dates back to the first emergence of institutionalized hierarchies in societies. But with capitalism sexism takes on an additional purpose—the domination of women for the purpose of exploiting their labor. Women have been forced into and out of the labor market at different times depending on the demand for labor, but always at lower wages than men. The value of household work performed by women would be enormous if purchased on the market, but receives no compensation. As with people of color who are forced by racism to do the dirtiest jobs, modern sexism is integral to capitalism—making women a reserve army of labor, available or dispensable depending on the demand for labor.

resulting in resource depletion and pollution. The drive for endless accumulation makes capitalism, to the biosphere, what a cancer is to an organism: a tumor that grows wildly without any sense of balance and reciprocity until it kills the life-basis that sustains it.

4) **Ecological Destruction**—Competition forces firms to externalize environmental costs as much as possible onto the environment, resulting in resource depletion and pollution. The drive for endless accumulation makes capitalism, to the biosphere, what a cancer is to an organism: a tumor that grows wildly without any sense of balance and reciprocity until it kills the life-basis that sustains it.

5) **Social Irresponsibility**—Competition forces firms to externalize social costs as much as possible onto society at large, resulting in unmet social needs amidst great wealth. Firms use their concentrations of wealth to successfully lobby the government to socialize risks while keeping profits private. Examples: the S&L bailout, the limited liability of the nuclear industry, cost-plus contracting by the military industry and electric utilities.

Why Capitalism Arose in Europe

These consequences of capitalism's inherent expansionism sum up the legacy of Columbus. They are the natural and normal by-products of capitalists' competitive struggle for profits and growth.

Capitalists had existed on the margins of society as money lenders and merchants dating back to antiquity, but they were regarded as selfish, vile, and immoral in all cultures. Capitalism did not break through the cultural sanctions against hoarding wealth until the 15th century in West Europe. Why? Capitalism needed three conditions to take off: (1) a rising agricultural surplus freeing up agriculturalists for urban pursuits, (2) the growth of towns with their markets, artisans, and division of labor, and (3) large accumulations of wealth in the hands of merchants, bankers, or state officials available for investment in growth-oriented agricultural, mining, and manufacturing enterprises. The first two conditions were maturing in many parts of the world during the pre-capitalist era, but it was in Europe alone that the third process accelerated.

European cultures were no less opposed to material self-aggrandizement than other cultures. But its highly fragmented tributary society, feudalism, was much less centralized

Conquest and Capitalism cont on pg. 21

No U.S. Intervention in Yugoslavia

Do We Know All the Facts?

WHAT'S BEHIND THE CRISIS IN YUGOSLAVIA?

The U.S., German, French and British governments have intervened militarily and politically in Yugoslavia. There are plans for a full-scale invasion, under cover of United Nations sanction. The Pentagon says it will take 120,000 troops to secure Sarajevo and 400,000 troops to "pacify" Yugoslavia. NATO generals have proposed a "heavy operation" involving 100,000 troops. Both the U.S. Senate and the UN Security Council, under U.S. pressure, have authorized use of force.

Thousands of foreign troops are already stationed in Croatia, Slovenia and Bosnia--15,000 troops in Bosnia alone. In the Adriatic Sea, a war flotilla representing seven European powers and the U.S. is off the Yugoslav coast. The U.S. has at least 2,000 marines on its ships there with additional ships and troops nearby in the Mediterranean.

Historically the Balkans, today Yugoslavia, was an area dominated by the major Western powers. Their involvement has never been for humanitarian reasons. World War I, which cost 20 million lives, began over control of the Balkans.

For 45 years, U.S. cold war propaganda fomented ethnic hatred and national divisions throughout the region. The struggle today is an outcome of past interventions by the big powers to control these small nationalities.

The U.S., Germany, France and Britain, who control world markets and have global interest, have utilized the collapse of the Soviet Union and Eastern Europe to break up and splinter this Balkan federation. But there are competing interests among these Western imperialist powers for domination of the region. While all promote the breakup of the Yugoslav republic, each wants its share of the pie. Germany is promoting intervention through the European Community where it predominates. The U.S., on the other hand, is pushing for intervention through the UN, where it has been calling the shots in recent years. France and Britain, for their own purposes, are supporting the U.S. against Germany.

Who Gains from Yugoslavia's breakup?

Germany has long sought economic domination of Croatia and Slovenia. France is looking to again control Bosnia. The U.S. and Britain have their sights on Serbia as well as the rest of the country. It was the German arming of paramilitary right-wing armies in Croatia and Slovenia that opened the current civil war.

In early 1991, Bush said the U.S. was officially against the break-up of Yugoslavia. He warned Croatia and Slovenia (and Germany) that the U.S. would not support their breaking off. He even maneuvered a U.S. millionaire, Milan Panic, to be the head of the government. However, the civil war got out of control and the U.S. has not gotten the hold it wanted. The Bush administration has shifted its position and now hopes to grab its share of the Yugoslav prize by military intervention.

Each of these big powers regards its own interests and influence in the region as imperative. This has led to a bitter conflict among them on how to intervene, though they all agree on intervening.

Yugoslavia is a country of about 24 million people in a land that's only a little larger than the state of Wyoming. It is a federation of eight republics and many nationalities in the most important land route between Europe and the Middle East. The country is rich in energy resources, especially coal, which it exports to Germany. It is self-sufficient in oil.

During World War II, these many nationalities united in a heroic struggle against Nazi occupation. Through that struggle they came to understand that the only way to defend themselves against the big avaricious powers was by forming a united socialist federation. They were able to make great strides.

Yugoslavia is completely industrialized, with extensive machinery and equipment production. Yugoslavia has been a major exporter to the Third World of generally inexpensive machinery and equipment. Best known in this country is its auto industry, which built the Yugo automobile, the cheapest car on the market.

Now all this is being plundered by outside powers.



What about the reports in the media?

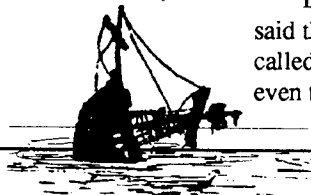
The U.S. media seems to be only interested in whipping up a pro-war, anti-Yugoslav sentiment. Ethical journalism has been thrown out the window.

The reports are filled with the most outlandish rumors. *Newsweek* magazine, in its lead story on Aug. 17, 1992, even begins its report: "Most of the horror stories were impossible to confirm." This did not stop them from repeating the rumors.

The most glaring example of such sensationalism was the reporting about an Aug. 4 bus caravan carrying 40 children where two infants died. The whole event was carefully staged by two top politicians from the ruling German Christian Democratic Party and approved by German foreign Minister Klaus Kinkel. The purpose was to promote public support in Europe and the U.S. for military intervention into Bosnia.

The babies were apparently kidnapped and put into a bus with a full television crew so that what happened could be broadcast around the world. The bus was purposefully driven through a war zone where constant gunfire was known to be going on. According to a report by the IPS news service, "The mother of one of the victims said she had not given permission for her baby to go on the convoy, nor was she informed of the death." The U.S. media had described these children as orphans.

Even United Nations officials in Sarajevo said they were never consulted about the so-called rescue mission and one reported he even tried to stop it when he learned about it.



The media portrays the Yugoslav crisis as the result of innate ethnic conflicts, without regard to the economic and political roots of the crisis. It is as if "those people" are simply predisposed to occasional blood letting and it is up to the West to put a stop to it. Yet the civil war broke out only after the West intervened in a poisonous way, setting up and supplying rival national militias.

Before the Gulf war, vivid descriptions in the media of babies torn from incubators in Kuwait by Iraqi troops and other atrocities were used to build a war fever. Later they were proven to be complete fabrications. Today, again, the real issues are obscured by a carefully orchestrated media campaign to shape a political mood and justify military intervention.

What's the answer?

The Bush administration says its aims are purely humanitarian. But it never takes on such a risky venture for humanitarian reasons. Business interests have dominated every decision of the administration.

Experience has shown that U.S. military interventions have gained nothing for the people who've been invaded or for the people here. The invasions of Grenada, Panama and Iraq left thousands dead and the populations suffering under worse conditions than ever before.

The Yugoslavs can expect only the same.

Only a mass movement of people organizing in our own interests can stop the buildup of yet another war. The people of the U.S. have no interest in being drawn into a Balkan war. Instead of supporting U.S. intervention, we need a real struggle at home against racism, sexism, oppression of lesbians and gays, unemployment, homelessness and inequality. As the anti-war movement asked during the buildup to the Gulf war in 1990, the question before the people today in regard to intervention in Yugoslavia are the same: "Who will profit? Who will die?"

Recieved from the International Action Center, 39 West 14 Street, Suite 206, New York, NY 10011, ph. (212) 633-6646, Fax: (212)633-2889.

Open Hand con't from pg. 13

back to how things were twenty years ago, they clearly said no. In the midst of it all the people have amazing strength and spirit. They are a passionate hard working people.

There are many sights and sounds of Russia which stay with me: The first time I walked into a store and had my bill added up on an abacus (they are more common than cash registers), the children crowding around us after performances to talk to Americans, the vibrant Russian singing at parties, painters who had studios at the top of apartment buildings...(even though the apartments were small through out Russia the artists studios were left large and open...they made room for artists in the same way that they built playgrounds for children at each apartment...it makes sense to have an artist in residence) watching the gypsies (who are almost like the untouchable of India) work the streets, the smells and sights at an open air market, watching children play tag around a religious procession...the first one allowed in Tomsk in seventy years.

Open Hand Theater made good friends in Tomsk. Up until three years ago no American had ever been to Tomsk; it was a closed city. Now as we prepare for the arrival of nine members from the Skomorokh Theater Company to arrive, it is as if old friends were coming. At times Tomsk feels like a dream and yet like a second home.

Geoffrey Navias is the Artistic Director of Open Hand Theater.

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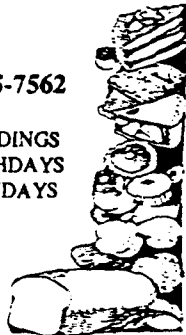
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Conquest and Capitalism con't from pg. 17

and stable than the tributary empires of Africa, Asia, and the Americas. Within this more porous society, capitalistic merchants and bankers had more scope to develop growth-oriented agricultural, mining and manufacturing enterprises. These enterprises were often supported with investments and legal protection by feudal monarchs and nobles who aspired to expand their domains into centralized empires, needed wealth to raise armies, and often created protected monopolies for favored capitalist enterprises. Capital and the state were married from the start. Europe's relative lack of economic development and natural resources forced it to develop trade and sailing technologies earlier. All these factors combined to create a self-developing capitalist system in West Europe capable of expanding worldwide.

Colonialism and plunder soon followed from the inherent expansionism of the capitalist system. What stabilized the third process—

the massive accumulation of capital—was the incredible pillage of Indian land and African labor in the 15th through 18th centuries. This accumulation created the basis for the industrial revolution and further imperialist expansion into the interiors of Africa, Asia, and the Americas.

Contrary to the capitalist myth of small producers in local markets gradually growing by hard work and frugality into big capitalists, capitalism has been, from its very beginnings, a global system of exploitation based on a partnership of private ownership and state support and a mix of competitive and monopolistic sectors.

Columbus does not deserve "credit" for initiating 500 years of Western imperialism. In fact it was the Portuguese who initiated the European conquest of the world through colonization, the extraction of gold and other resources, and slave labor on profit-oriented plantations. The sugar plantation set up in 1469 by the Portuguese on Sao Thomas, an island off the "Gold Coast" of West Africa, was worked by African slaves and served as a

model for the slave economy that later transformed the Caribbean and North and South America.

Columbus was just one of many predatory European "explorers" who have scoured the globe in search of cheap land, resources, labor and new markets for more than five centuries. Today they are not only European, but they go by anonymous corporate names like Exxon, Bank of America, Royal Dutch Shell, Sony, Anglo-American, Nippon, Deutsche Bank, and Mitsubishi. The pillage continues.

If we are going to uproot the Columbus legacy, we are going to have to uproot capitalism's violent, mad scramble for profit. In its place, we need to create a system of economic democracy structured around common ownership and cooperative effort, and geared to human needs and ecological balance.



Howie is the director of Commonworks, a confederation of cooperatives, & the Economic Alternatives Project of the Upper NYS AFSC

Unclassifieds

The Syracuse Real Food Coop has a position open for a manager. The person will operate within a three person management collective. Retail experience and/or cooperative movement experience very desirable. Salary mid-teens, benefits, redefined full time 30-hr week. Start date December 10, 1992. Send resume to 618 Kensington Rd., Syracuse, NY, 13210 by October 30.

Will type term papers or anything. \$2/page. Call Susan Ashley, 446-2429, 8:00am-6:00pm.

Good woman will do part-time house-keeping work for older person. Live-in or live-out. Write briefly to PO Box 885, E. Syracuse, NY 13057 with details.

Pen Pal: Sergi lives in Tomskin Central Siberia. He is 13. Although he writes mostly in Russian, he also sends artwork and photos, and would be glad to exchange postcards or newspaper clippings. Stop by or call the Peace Council for first packet.

The Peace is Possible Bookcover Project aims to place free, full-color bookcovers in the hands of junior and

senior high school students to help counter military recruitment bookcovers that the armed forces give away each school year. With "Peace is Possible" printed in 11 languages, they list the addresses of the War Resisters League, the AFSC, the Fellowship Of Reconciliation, and CCCO. To order, or to make a

contribution to the project: Peace and Social Concerns Committee, Burlington Friends Meeting, 173 N. Prospect St., Burlington, VT 05401.

Small 2 bdrm house for rent on one acre, Howlett Hill Area, \$475 +util. +security. Available Nov. 1. 445-1470



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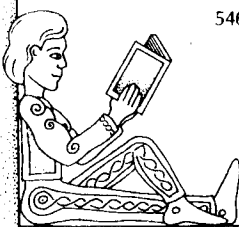
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4

Paws for Peace - to celebrate animal friends. At Cafe Margaux, 317 W. Fayette. Spons. by People for Animal Rights. 11am-2:30pm. Call Cara 488-8566 for info.

5

Astraea Lesbian Writers Fund Gala at Union Square Theatre, NYC. 7:30pm. Write: Astraea, 666 Broadway, Suite 520, NY, NY 10012.
Every Mon: Lesbian & Gay Youth Support group. 6-8pm. 443-3599 for info.

11

Every Sunday: People's 60 Minutes. Adelphi Cable Ch. 7, 8pm. Produced by Syracuse Peace Council.

12

Syracuse Cohousing Community mtg. 821 Euclid. 5:30pm potluck. 6pm mtg. All welcome. 424-7930.
Spirit of Reconciliation & Awareness march honoring Native Americans. Begins at crns of Jefferson & Montgomery in down-town Syr. 11am. Contact Native American Cultural Awareness Group 476-8993.

18

Book Discussion at My Sisters' Words bookstore. "Persistent Desire: A Butch-Femme Reader" w/ Kate Corcoran & Carole Resnick. 11am. tea & muffins served. 428-0227.
Schola Cantorum Concert. Machaut in Treble. Pebble Hill Presbyterian Church, 1000 Jamesville Rd. Dewitt. 8pm. 475-7610.

19

Every Mon: ACT-UP mtg. 601 Allen St. (Women's INFO Center). 7:30pm. 425-0673.
Book Discussion at My Sisters' Words bookstore, 304 N. McBride. 5:30pm. "You Just Don't Understand: Women & Men in Conversation" 428-0227.

20

Midwest Peace Vigil. 4:30-5:30pm at Erie Blvd and E. Genesee St. Dewitt. 479-5393.
Homegrown Reading Series by Community Writers Project. Curtin Auditorium, Onon. City. Library, downtown Syracuse. 7pm. 472-0400.
Syracuse Covenant Sanctuary mtg at May Memorial, 3800 E. Genesee St. 7pm. Call Shirley 446-6099.

21

NAACP general mtg. 7pm. NAACP Office, 1125 S. Salina. 422-6933.
Every Wed: Syracuse Community Choir rehearsal. At ECOH, corners of Westcott & Euclid. New members welcome. 7:30pm Call Karen 428-8724 for info. Now practicing for Winter Solstice Concert.

22

Every Thurs: Alternative Orange mtg. Rm 130, Schine Student Center (SU). 5:30 pm. 475-4898 for info.
Open Hand Theater and Skomorokh Theater of Siberia present "From Across the Deep". At Plymouth Church, 232 E. Onondaga St. 8pm. Tickets \$5/\$6. Call 476-0466.

23

17th Annual Dinner of Onondaga City Child Care Council at Syracuse Marriott Hotel. East Syracuse. 6:30pm. reservations 472-6919. Tickets \$15.50/\$20.
Open Hand Theater's "From Across the Deep". 8pm. See 10/22.

24

Open Hand Theater's "From Across the Deep". 8pm. See 10/22.
Haiti-Deny It No More: panel discussion on Haiti. 2-4pm. Our Lady of Lourdes Church, 300 Valley Dr, Syracuse. w/Kenel Antoine, Margaret Wehrer, Dot Ivey, Nona Stewart. Refreshments served.

25

Every Sunday: Support group for former and current mental patients. Spons. by Alliance. Plymouth Church. 3-5pm. Peggy Anne 475-4120.
Every Sunday: Volunteer servers needed for dinner at Unity Kitchen. 1:30pm. Call Ann at 475-6761.


26

People for Animal Rights mtg. 7pm. Call 488-9338 or 475-0062 for place.
Every 1st & 3rd Mon: Syracuse Real Food Coop Council meets. 5:30pm.
Every Mon: "At Home with a Poet" storytelling, poetry, myths. Adelphi Cable Ch. 7. 10pm.

27

Syracuse Cohousing Community mtg. 821 Euclid. 5:30pm potluck. 6pm mtg. All welcome. 424-7930.
Every Tues: Syracuse Greens meet at Southwest Community Center. 7pm.
Every Tuesdays: Gay, Lesbian, Bisexual Student Assoc. social. 8:30pm-mid. 750 Ostrum Ave.

28

Every Wed: Alliance membership meeting. All welcome. At ECOH, 2nd fl., crns of Westcott & Euclid. 2pm - call 475-4120 for info.


29

Vigil Against the Death Penalty at Columbus Circle, downtown Syracuse. noon. Pat 469-3788.
Peace Newsletter Mailing Party at SPC, 924 Burnet Ave. With food! Help get the PNL out. 5-7:30pm. All welcome. 472-5478.

30

Every Thursday: "Evening Arabesque" Arabic television w/ news & entertainment. 5:30pm. Adelphi Cable Channel 7.

31

Nov. 6: Rosa Galicia, Guatemalan labor leader speaking. Spons. by Syracuse Peace Council. Call 472-5478 for time and place or watch next month for details.

Wednesdays in October: writing workshop for women survivors of sexual abuse led by Jackie Warren-Moore. At Metropolitan School for the Arts. 320 Montgomery St. 6:30-8:30pm. \$45. 472-0400 to register.

1 Vigil calling for end to police shackling of inmates at Public Safety Bldg, downtown Syracuse. 5 pm. Info call Jail Ministry 424-1877.
Every Thursday: AIDS Support Group for friends and family of people w/ AIDS. HIV-AIDS Task Force of CNY. 7pm. 627 W. Genesee St. 475-2430.

2 10-1-10/23: The Omega Suites, photographs exploring capital punishment death chambers of the U.S. At Menschel Gallery, Schine Student Center, SU. 10am-10pm daily. 443-1300.
Gay Men's Support Group meeting. Call 422-5732 for info.

3 **Every Sat:** Children's Performing Dance Group. Free classes in Modern, Ballet, Jazz. Ages 8-12. At Southwest Community Center. 11am-noon. Call Agnes 425-7098.
5th Anniversary Open House at My Sisters' Words Bookstore. 304 N. McBride St. 428-0227.

7

NOW CNY Chapter mtg at Marine Midland Bank, 360 S Warren, Syracuse. call 455-7866. 7pm.
Every Wed: Military and Draft Counseling at Syracuse Peace Council. Noon-3pm, Call Marge 472-5478.

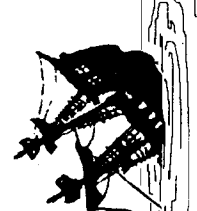
8

1st & 3rd Thursdays: Gay & Lesbian Alliance meets at Trinity Parish House, 523 W Onondaga. 7:30pm.
Vigil calling for end to police shackling of inmates at Public Safety Bldg, downtown Syracuse. 5 pm. Info call Jail Ministry 424-1877.

9

AIDS services provider group. "Legal Resources for Housing Problems" w/ Billie Holiday. 12:15-1:15pm. Bring lunch. 627 W Genesee St. 475-2430.

10



14

Every Wed: PNL committee meets at 924 Burnet Ave. New members always welcome. 472-5478. 7pm.
NAACP general mtg. 7pm. NAACP Office, 1125 S. Salina. 422-6933.

15

Vigil calling for end to police shackling of inmates at Public Safety Bldg, downtown Syracuse. 5 pm. Info call Jail Ministry 424-1877.
Every Thursday: Central America Vigil, Fed. bldg. 7:30pm

16



17

Flea Market sponsored by Gay & Lesbian Alliance of Syracuse. At Trinity Parish House, 523 W. Onondaga St. 9am-3pm. Call 422-5732 to donate.
Performance Hour at Metropolitan School for the Arts, 320 Montgomery St. Recital Hall. 3pm.

Syracuse Celebrates the Columbus Statue



mole

...\$450,000 later, Syracuse's refurbished Columbus Statue hangs out, awaiting its fateful day..



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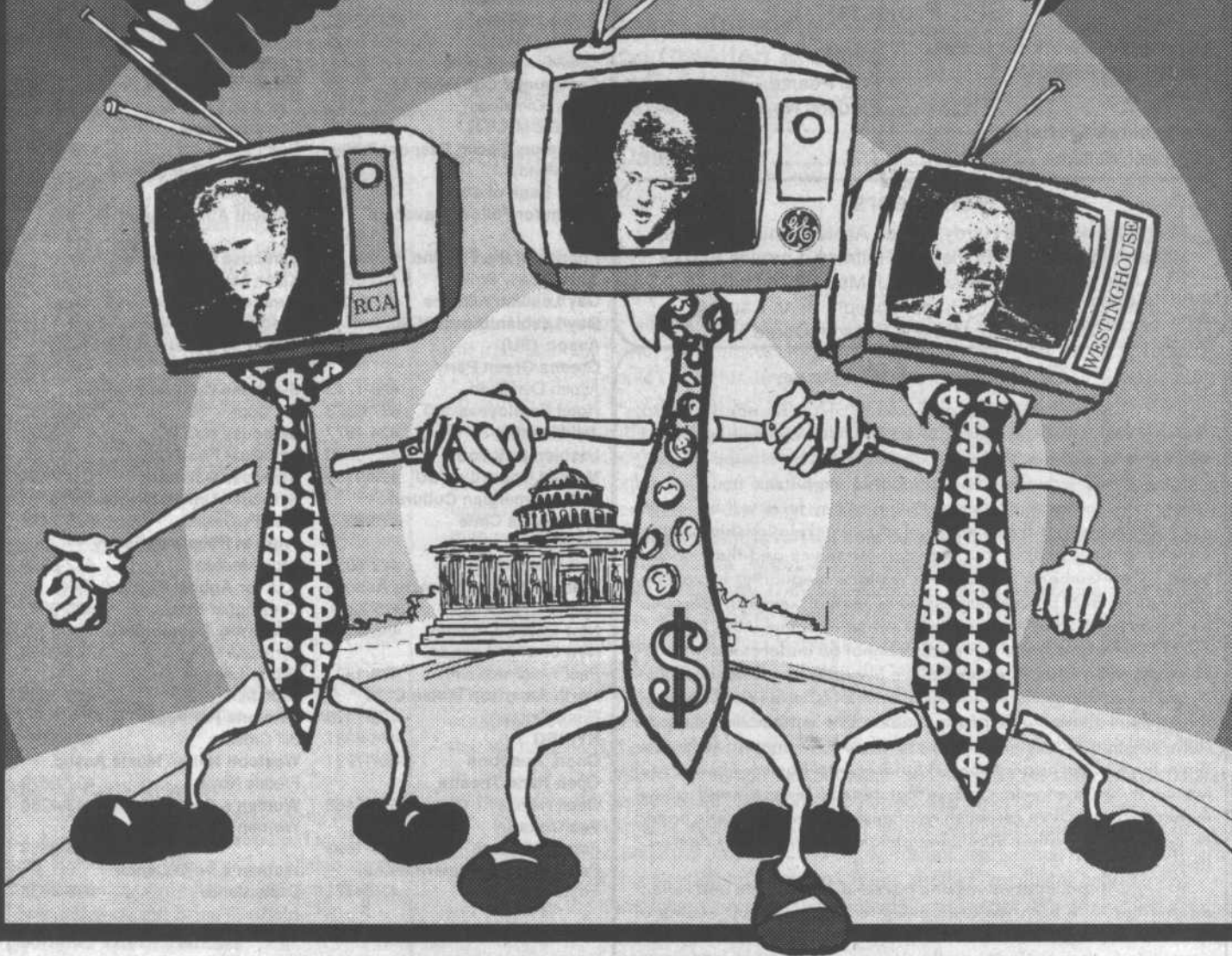
Educate, Agitate, Organize

Corporate Roulette: Everybody Plays - Nobody Wins

Peace Newsletter

Central New York's Voice for Peace and Social Justice Nov. 1992 PNL 601

That's All Folks!



Published Monthly by the Syracuse Peace Council - Founded in 1936 - ISSN 0735-4134

The Syracuse Peace Council

Collectives, Committees & Projects

New people are always welcome to join any of these activities. Contact the SPC office at 472-5478 or the person listed to find out what you can do.

SPC Staff	The Front Room Bookstore
Bill Mazza	Joe Carpenter
SPC Press	Bookkeeper
Paul Pearce	Duane Hardy

Organizational Maintenance

Brent Bleier

The Peace Newsletter

PNL Editorial Committee

Paul Pearce, Jim Foley, Karen Kerney, Andy Molloy, Peter Carney, Will Ravenscroft, Debra Lyn Negus, Bill Mazza, Bryan Duggan, Marie Margosian, J. Mole, Jessica Leiter

SPC Projects

Syracuse Network for Israeli-Palestinian Peace	SPC-TV
Brent Bleier 479-5393	Paul Pearce, Frederic Noyes 472-5478
Plowshares Craftfair	
Margaret Williams 422-4201	

Volunteers

Marge Rusk, Duane Hardy, Susan Ashley, Chuck Durand, Marian Waelder, Phil Boyle, Pat Hoffman, Lorraine Piazza, Carl Mellor, Eric Rossman, J. Mole, Mike Ruffo, Kathy Barry, Paul LeBarge, Joseph, Brian Caufield, Sue Nuccio, Michelle Brisson, Doree

Statement of Purpose

The Syracuse Peace Council (SPC), founded in 1936, is an antiwar/social justice organization. It is community-based, autonomous and funded by the contributions of its supporters.

SPC educates, agitates and organizes for a world where war, violence and exploitation in any form will no longer exist. It challenges the existing unjust power relationships among nations, among people and between ourselves and the environment. As members, we work to replace inequality, hierarchy, domination and powerlessness with mutual respect, personal empowerment, cooperation and a sense of community.

Present social injustices cannot be understood in isolation from each other nor can they be overcome without recognizing their economic and militaristic roots. SPC stresses a strategy that makes these connections clear. We initiate and support activities that help build this sense of community and help tear down the walls of oppression. A fundamental basis for peace and justice is an economic system that places human need above monetary profit. We establish relationships among people based on cooperation rather than competition or the threat of destruction.

Our political values and personal lives shape and reflect each other. In both we are committed to nonviolent means of conflict resolution and to a process of decision-making that responds to the needs of us all.

Alliances, Coalitions & Contacts

ACT-UP 475-1544	P.E.A.C.E., Inc.
American Friends Service Committee 475-4822	Louis Clark 470-3300
Alliance-Psychiatric System Survivors	People Against the Death Penalty
George Ebert 475-4120	Pat Bane 469-3788
Alternative Media Network	People for Animal Rights
Jim Dessauer 425-8806	Linda De Stefano 475-0062
Alternative Orange	Persons With AIDS Support Hotline
Blaine DeLancey 475-4898	Sandra 471-5911
Alternatives to Violence Project	Physicians for Social Responsibility 475-0062
Andy Mager 607/842-6515	Rainbow Coalition 27th C.D.
Amnesty International 422-3890	Alan Rosenthal 472-4331
ANZUS Plowshares 422-3181	Recycle First 471-2806
ARISE 472-3171	SANE/Freeze of CNY
Atlantic States Legal Foundation 475-1170	Diane Swords 478-7442
Citizens Against Radioactive Dumping 607/7536271	Save the County 637-6066
CNY ACLU	SEEDS 607/749-2818
Marcy Waldauer 471-2821	Seneca Peace Council 568-2344
CNY Environment	Service Employees Int'l
Janine DeBaise 437-6481	Chris Binaxis 424-1750
CNY N.O.W. 652-3823	Sierra Club
Coalition for Choice 677-9758	Eileen Clinton 471-6069
Community Coffeehouse	Small Claims Court Action Center 443-1401
Aspen Olmstead 428-1743	Social Workers for Peace
ECOS 492-3478	Dick Mundy 445-0797
Educators Social Responsibility	Socialist Party
Lisa Mundy 445-0797	Ron Ehrenreich 478-0793
Food Bank of CNY 458-1554	Spanish Action League
Forum for Fellow Travellers 423-0356	Sam Velasquez 471-3762
Friends of the Filipino People	Student African-Amer. Society 443-4633
John & Sally Brule 445-0698	Syracuse Community Choir
Gay/Lesbian Alliance 422-5732	Karen Mihalyi 428-8724
Gay/Lesbian/Bisexual Student Assoc. (SU) 443-3599	Syracuse Cooperative Federal Credit Union 471-1116
Greens/Green Party	Syracuse Covenant Sanctuary
Aspen Olmstead 428-1743	Shirley Novak 446-6099
Hotel Employees 150 437-0373	Syracuse Cultural Workers
Jail Ministry 424-1877	Dik Cool 474-1132
Lesbian/Gay Youth 443-3599	Syracuse N.O.W. 472-3294
Marxist Collective (SU) 423-9736	Syr. Real Food Coop 472-1385
Native American Cultural Awareness Cmte 476-8993	Syracuse Solidarity 423-9736
NAACP	Syracuse United Neighbors
Van Robinson 422-6933	Rich Puchalski 476-7475
Natural Organic Farmers Assoc.	Truth in People's History
Ammie Chickering 365-2299	Leon Modeste 472-6955
New Environ. Assoc. 446-8009	S.U. for Animal Rights
New Jewish Agenda	Christopher Moses 425-9362
Paul Weichselbaum 478-1592	University Democrats
North American Indian Club	Syracuse University 443-0958
Ginny Doctor 476-7425	Urban League
NYPIRG 476-8381	Leon Modeste 472-6955
Onon. Audobon 457-7731	Veterans For Peace
Open Hand Theatre	Bill Cross 474-3762
Geoff Navias 476-0466	Westcott Nation Music Assoc.
Pax Christi	Fredric Noyes 437-9579
Frank Woolever 446-1693	Women's Center (SU) 443-4268
Peace Brigades International	Women's Health Outreach 425-3653
Ed Kinane 478-4571	Women's INFO Center
	Diane Vance 478-4636

(If you do not see your group listed, please call & we will add it to the list.)

Syracuse Peace Council 924 Burnet Ave. Syracuse, N.Y. 13203 (315) 472-5478

In This Issue:

We're taking a bit of a detour south to document the effects of our foreign and domestic policies. I guess it doesn't matter if our political policies consistently cause the death and impoverishment of countries (made up of actual families and stuff).

You can tie it up with some stuff on violence and kiddies, a personal piece (peace) on helping out in Colrain, an interesting aside into fiction, a new review of an older book on an oldest problem, and a brief history into the politics of cooperation.

Oh yeah, and something on bananas (oh Joy!).

Its all here, I guess. You put it together, you pick up the pieces.

The Peace Newsletter (PNL) is published monthly by the Syracuse Peace Council. SPC, founded in 1936, is the oldest community-based peace and justice organization in the United States.

The PNL strives to serve some basic functions as the internal organ of SPC and as a forum for articles which discuss issues of concern to the peace movement. The opinions expressed in the PNL reflect the diversity of opinions within SPC itself. While we are not able to print every possible viewpoint, we do welcome your letter and article submissions as well as suggestions and assistance.

The PNL has very reasonable ad rates; call or write for our rates. Movement groups are free to reprint articles and graphics, but please give credits. For-profit groups, please inquire.

The PNL is available on microfilm from University Microfilms, Inc., 300 N. Zeeb Rd., Ann Arbor, MI 48106.

Subscriptions are \$12 a year in the U.S., \$15 in Canada and Mexico and \$25 overseas. The institutional rate is \$15. The PNL is free to prisoners and low-income people. Your organization, co-op, etc. can receive 5-25 PNLs each month. Our circulation is 4500.

Contributions to SPC beyond PNL subscriptions support our activist programs. We always need your support. Peace Newsletter/Syracuse Peace Council, 924 Burnet Ave, Syracuse, NY 13203.

PNL Distributors

Linda DeStefano, Yvonne, Joy Meeker, Jim Foley, Pat Hoffman, Elinor Cramer, Chuck Durand, Rich Zalewski, Christian Siebott, Tommy Scott, Fredrick Noyes, Peter Carney, Will Ravenscroft, Deirdre Laughland, Deb Douthit

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Marge Rusk, Kathy Barry, Andy Molloy, Joy Meeker, Gabe Barry-Caufield, Tim B., Aspen, Helen, Rose Manara, Ara Djamboulain, Joe Carpenter, Amy Horan, Jürgen, Bailey, Fredric Noyes, and Brian Caufield

December Issue Deadlines

Articles	November 13
Ads	November 18
Calendar Items	November 18

Peace Newsletter

Nov. 1992
PNL 601

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About the cover:

Unfortunately, that's *not* all, folks. In fact we have just resigned ourselves to another four years. I'm assuming we now have a new president, it's been an interesting election watching the trans-national power-structures decide who they want as front-man for the next four years. I've been telling people I thought Clinton had it for sure, all the media seem to be treating him so well. Even the New York Times has been breaking stories about Bush's involvement in wrong-doings and atrocities. Quite a difference from four years ago when Dukakis couldn't breathe right for the press. It has almost been cute watching Bush and Clinton try to out-conservative each other, and then watch both of them try to out-Perot, Ross. It would all be laughable if it weren't all so carefully orchestrated through constant polling and media manipulation. Not at all unlike the revolving door between the military and the board-room, politician's adviser-rosters are a "who's who" in advertising.

For example, take media guru Tony Schwartz, the fellow who brought us "Things go better with Coke," as well as being credited for single-handedly turning around Jimmy Carter's campaign with radical new TV spots (both Carter and Reagan directed over half their campaign funds to TV advertising). Utilizing the latest studies on the effects of TV on the brain, national politicians are becoming responsive to the "wants and desires" of the people at a speed never before possible. We are no longer electing politicians, we are buying an image that we have helped created. Or to quote Schwartz himself, "The goal of a media advisor is to tie up the voter and deliver him to the candidate. So it is really the *voter* who is packaged by the media, not the candidate" (Nelson, *The Perfect Machine*, p.112).

We saw this happen more clearly than ever before during the buildup to the Gulf War. Bush *literally* tried on issues until he found the words and images that rallied the American people. Somehow this election he just hasn't found another "incubator babies"(yet).

Perhaps the latest incarnation was the Democratic primaries. We were given a number of images to choose from. Looks like we spun the barrel and wound up Clinton, although I don't think any of the chambers are empty...

"Click."

Bill Marza

A Social Revolution

One Response to the discussion *Electoral Politics in the '90s*

Aspen Olmsted

Voting Everyday

As I write, it is a few weeks before the '92 presidential elections and I am heavily involved in a dialogue over whether we should hold our nose and vote for the lesser of two evils or stick with our values and write in an independent candidate for president. I am struggling with the whole debate because I don't want another male president and it does not matter who receives the most votes on November 4th. We vote daily for the male run multi-national corporations that run our government. This voting is done through what we choose to purchase and the places we purchase our life staples.

There is an immediacy for change in the way our political and social systems distribute resources and power. This change will not occur by rotating presidents every four or eight years while we continue to support the hierarchical institutions of our society that perpetuate the dual degradation of humanity and the environment. We need to build alternatives that create opportunities for people to create, work and play in democratically controlled, economically egalitarian, social and political institutions.

Cooperative Movement

The cooperative movement offers the building blocks for these new institutions. Cooperatives are institutions that are democratically controlled by workers in the coops and the consumers who are members of the coops. This participatory democracy has led to the creation of all kinds of empowering alternatives for communication and interaction.

Workers in cooperatives manage through job complexes that equally divide creative work and rout work. Consumers in

cooperatives have control over what products are sold. Consumer power is flexed by boycotting corporate products that blatantly increase suffering in exchange for the almighty dollar.

In Syracuse the cooperative movement already has a strong foundation. We have a cooperative credit union that provides community members with the ability to pool their resources for the good of the community while providing most standard banking functions at a lower cost. On the Rise is a women's worker cooperative bakery which provides both wholesome bread to the community plus empowering labor for the partners. The Syracuse Real Food Coop is a consumer cooperative retail whole food store that brings whole foods to the community while allowing members to reduce their prices through sweat equity. There are also several projects which community members are currently working on that will establish all kinds of cooperatives from food buying clubs to low income sweat equity housing.

Cooperative Movement and a Social Revolution

The Syracuse Real Food Coop has established a medium for community idea exchange called the two cent board. Recently a member posed the question: "How can the coop as an organization work to stop world hunger?" A vision passes through my mind daily of confederated cooperatives, through the participatory democracy of their membership, deciding that it is time for a social revolution. If we have established cooperatives to provide all

the needs of a society and they are confederated together so that there can be continuity in their actions, we can create a financial strike against the government. With dedicated membership the government can not shut us down, and a vast amount of resources would be freed to go to projects ranging from community development to stopping world hunger. This financial strike would be the first step in bringing about a larger nonviolent social revolution.

Building Gender Equality

Thinking about a social revolution reminds me of all the nationalist revolutionary movements that have helped to perpetuate patriarchy in the name of the revolution. We need a movement that will eliminate all hierarchy. Patriarchy is perhaps the most embedded hierarchy in our present social system and without specific methods to eliminate it, our movement will be worthless.

Equality does not just mean equal numbers of men and women involved in planning of our revolution. To offset our male socialization we need to provide for strong women's caucusing and methods for hearing softer voices. Perhaps men should remain quiet during all decision making and be there to just help in the implementation of those decisions.

Conclusion

However you vote on November 4th, don't expect any change from the present exploitative system. Start using your purchasing power to vote for democratization and equality. Take it a step farther and organize yourself and some friends into a worker cooperative and start providing some of the many needs our community is currently receiving from the corporate elite.



Aspen is the financial manager at the Syracuse Real Food Co-op and a member of the Syracuse Greens.

Electoral Politics in the '90s was an open discussion co-sponsored by the Syracuse Greens and the Peace Council. This discussion marks the second event in the newly reactivated Upstairs at 924 Burnet. The first event was An Evening of Poetry and Storytelling. Watch next month for excerpts from the reading. If you have any interest in helping coordinate or participate in any activities Upstairs, don't hesitate to call; we're always looking for something new and exciting to do with our evenings anyway...

Call 472-5478 for information on scheduling, help with more remodeling, or drop by the Peace Council to check it out for yourself.

SYRACUSE PEACE COUNCIL PAGE

Dinner and Trade

As you go through the PNL this month, you will come across constant references to the most awesome and awe-inspiring dinner and talk with Rosa Galicia on Friday, Nov 6, at 7pm. Now we basically want you all to come 'cause we think these issues of labor, trade and capital are central to our ever dwindling economy. I mean even Ross Perot explained the whole free-trade thing: "their wages will have to come up a bit, ours will have to go down a bit, and it sure will be tough on us all 'till this whole thing settles out." Now let's not think that Ross's "us" includes the trans-nationals who plan on taking advantage (in every sense) of the loosened agreements and regulations resulting from NAFTA. After all, isn't the world's existence basically a means for corporations to consistently show profits on small graphs? I would so hate to force troubled CEO's to level off at a steady rate of income in order to feed people or breathe or have extra trees around ('cept the ones we farm and burn). Where would be that sense of achievement?

Anyway, we need volunteers to set-up, serve, clean-up and do child-care. We're keeping costs of the dinner as low as possible to allow as many as possible to attend, but we're certainly willing to feed you in "free-trade" if you help us out. So give us a call before Friday, Nov 6, and get ready to hear all about Americans and their private business...

Police Protest

So I was down in New Brunswick visiting friends a couple of weeks ago, and we decided to go into NYC for the Columbus Day action sponsored by the League of Indigenous Sovereign Nations of the Western Hemisphere (LISN). All well and good, we found a truly diverse group of folks excited about the issues, an impressive list of speakers from all over this hemisphere, and a generally fast-paced and efficient coordination of the agenda.

So why was I so uncomfortable? After much discussion throughout the evening, some of us came to the conclusion that completely against the will of the organizers, the NYC police had managed to subvert the control of the demo. Everyone who arrived who looked sufficiently activist(?) was ushered into the long, thin park which had a stage on one end, and was ringed with about a zillion police and their little blue barricades. The effect was disarming at best (if you'll excuse the metaphor). By controlling the initial experience of

Happy Birthday Duane!

Ain't no way we'd be doin' it without you...

—SPC

the protest (at least for me), a theatricality was cast on the entire event, subverting its purpose.

This is not in any way meant as a criticism of either the organizers or the event. Instead it is a criticism of a to common organizing style that panders to the state *first*. By deferring (I know its not this simple) the context of the rally to the police, what could have been a alarmingly strong show of numbers was confined to a pen every bit as real as the social control exercised by the US government over Native Peoples daily. At one point in the afternoon the MC exclaimed to the crowd, "Every time I look up from the stage, those little barricades go back a little further..." I couldn't help feeling like one of those hamsters who keeps getting a new habitrail tube each x-mas. If I'm good do you think they'll get me a little plastic ball so I can roll around the city?

Just more reason to challenge ourselves to re-evaluate our methods and our means. Creative alternatives need to be found (considering They have the money, the power, the media, and the weapons...hmmm).

About New Brunswick,

I'm not one to spread rumors, but the Friends Of Tim (FOT) recently suffered a striking blow. After leaving the Syracuse Real Food Coop, incriminating evidence has surfaced placing Tim as not only "the plant," but as a dreaded, and not subtle, tax collector (see pg.9). I can't believe he used to handle my food...

The Reality of Symbol

I don't get it. I mean, she is a strong woman, an excellent song-writer, and an exciting performer. These appear to be things we need more of. What we have is lots of pain, hunger, exploitation and general ill-being; none of which she has caused. Yet, she chooses to tear up a photo of a leading religious figure (for a few people's religion), and the "world" is outraged. As a good friend said, "well...it was a two-dimensional representation of the three-dimensional representation of...*HIIM!*" Get real America.

Don't worry Sinéad, if your musical career is over, you can always sell thigh-masters on info-mercials. Of course you'd have to shave your legs...

in Peace,
Bill

hammering swords into PLOWSHARES Craftsfair



Southwest Community Center
401 South Avenue
Syracuse, N.Y. 13204

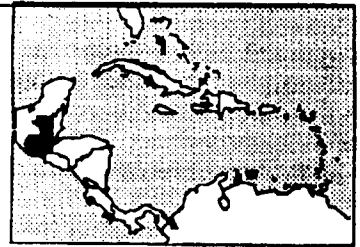
SAT. DEC. 12 10am - 5
SUN. DEC. 13- NOON - 5
1992



organized by the Syracuse Peace Council
924 Burnet Ave. Syr. N.Y. 13203

Corporations Without Borders

Guatemalan Labor Activist Comes to Syracuse



Mesoamerica

ROSA DELIA GALICIA LÓPEZ is co-founder and member of the only union to successfully withstand repression and legal intimidation and establish itself in the maquila industry in Guatemala. Maquilas are assembly factories in Latin America that produce goods solely for export. INEXPORT Co., where Ms. Galicia is employed, produces clothing for Sears, K-Mart, Ocean Pacific, Guess, and other labels.

Wages and working conditions in most maquila factories range from poor to abysmal. Most workers, the majority of whom are women, are paid \$1-\$3 per day. Reports of physical and sexual abuse are frequent. Workers sit on backless stools and are often forced to work overtime. Warehouse-like factories have few windows, few fans, no heat and limited (often locked) exits.

Efforts to counter these abuses and fight for decent wages by forming unions are vigorously repressed. In 1991, nearly all union leaders received death threats. Through the years, numerous union organizers have been killed. Rosa Delia Galicia López represents the only legally recognized union in a Guatemalan maquila, now that country's fastest growing industry.

SINTRA INTEX, the union that represents INEXPORT workers, was established on July 26, 1986, and successfully negotiated a collective bargaining agreement. During the two-and-a-half-year bargaining process, factory owner Henry Robbins Cohen (a U.S. citizen) and his management fought vigorously to

break the union and avert signing an agreement. In their effort, they divided the company into several smaller corporations occupying the same facilities, established a solidarista company union, lowered wages, accused the union of bankrupting the company, and finally fired 67 union members including the entire executive committee. Workers protested and called for the reinstatement of the illegally dismissed workers. The Labor Minister intervened and ruled on behalf of the workers, but the company did not comply with the reinstatement order, and instead, dismissed all but 40 of the nearly 200 union members.

Ms. Galicia and 27 other members of SINTRA INTEX won a three-year legal battle and were reinstated in the workplace on July 6, 1991. She says that this victory is only the beginning of a long struggle to strengthen her union and the many other unionizing efforts in the maquila sector.

Maquila owners take advantage of duty-free export status of the United States for

products assembled elsewhere

(but with at least 65% of the product's value produced in the United States). The labor intensive aspects of the production process are shipped overseas, taking advantage of the cheap, repressed labor force. The finished product is then imported back into the United States with no or low tariff. In Guatemala's case, pre-cut cloth is sent down, sewn into clothing, and shipped back to U.S. retailers.

Ms. Galicia, a single mother, began working at the age of nine as a domestic servant. At thirty, when she learned to read and write, she decided to become a skilled seamstress and seek factory work. Her growing involvement in the union is part of a career that has made her today, at the age of 43, a nationally recognized leader in the labor movement.

Rosa Delia Galicia López has been invited to the United States as part of a national speaking tour sponsored by the Network in

Solidarity with the People of Guatemala (NISGUA). NISGUA provides national coordination for 175 committees doing solidarity work with Guatemala in the U.S. In addition to conducting speaking tours, NISGUA provides humanitarian aid to popular based organizations in Guatemala, coordinates a national Human Rights Rapid Response Network and supports the union-information in the Van Heusen shirt manufacturer in Guatemala.

The tour is being coordinated on the East Coast by the New England Central American Network, NECAN, in Boston, MA, and the Committee for U.S.-Latin America Relations, CUSLAR, in Ithaca, NY.



Out of Bounds: A Lesson In Free-Trade

Rosa Delia Galicia López, a Guatemalan labor union leader, will be speaking on Friday, November 6, at 8 p.m. at St. Vincent De Paul's Church at Hawley and Vine Streets. She will talk about her experiences organizing the first union in the maquila industry in Guatemala (Maquilas are factories in Latin America that assemble goods solely for export). Her presentation will be preceded by a dinner at 7 p.m. featuring Central American cuisine. Admission to the dinner is \$4-15 sliding scale. Ms. Galicia's visit is sponsored by the Syracuse Peace Council, Central America Working Group, La L.U.C.H.A., La Casa of Syracuse University, SU Women's Center, SU Anthropology Dept. and Witness For Peace. For further information, contact the Syracuse Peace Council at 472-5478.

**Volunteer for Set-up, Clean-up or Child-care!
Please call the Peace Council to help out. You are much needed and much appreciated.**

The Deadly Costs of Free Trade

Who Benefits From the Government's "Bright Future"

Benjamin Dillon

THE GLOBAL ECONOMY is in full swing now. The passage of the North American Free Trade Agreement (NAFTA) seals the fate of a global economy with three competing blocks: North America, the European community, and the Asian Rim. There are social and environmental costs to NAFTA. In fact, these costs have been going on for nearly fifty years, since the dawn of GATT—the General Agreement of Tariffs and Trade.

What is NAFTA? This is a treaty/agreement between the U.S. and Mexico that will remove tariff and non-tariff barriers to trade. The Mexican government will sign a treaty, which will leave Mexican states with no power to decide whether or not they will comply with NAFTA. On the other hand, the executive officer of the U.S. will sign the agreement. Thus, U.S. states will have the choice of allowing Mexican industry to distribute or produce goods in their state.

There are many costs to NAFTA and this trend toward globalization. Perhaps the most unfortunate cause of these costs is that the U.S. and Mexico are by no means equal partners. Mexico does not have the infrastructure, education nor technology to compete with the U.S. in a "free" economy. Because of inequality, NAFTA will create a master-slave relationship between the two countries. Both countries will be dependent upon each other, the U.S. in a dominant way and Mexico in a submissive way. This relationship already occurs with imports and industry, especially at the border. However, with NAFTA, more U.S. industries will move further into the interior of Mexico, and there will be maquiladora-like problems all over Mexico (maquiladoras are the factories in Mexico right along the border in an area known as an export-processing zone). Mexican subsidiaries and Mexican workers will be "paid slaves" to American industry.

There is a lot of rhetoric around NAFTA creating jobs, infrastructure and development in Mexico. The maquila industry has created jobs and economic growth. However, eco-

omic growth is not the same as development. In Juarez, Sonora, economic growth has been enormous but development has not increased at a rate high enough to accommodate the increasing population. For example, statistics on homelessness are as high as 40 percent. Maquila industries pay absolutely no taxes to Mexico. Moreover, the jobs are alienating and controlling and pay very little (80 cents an hour). We will see a similar phenomenon all over Mexico with NAFTA. Let us not kid ourselves, the U.S. industries want Mexico as part of NAFTA to exploit workers, especially youth, for cheap labor.

An important aspect of economic growth

He believes that with economic "amelioration" a democratic social situation will just fall into place. Somehow, he thinks that economic growth is inherently good. The free-trade agreement will benefit none but the power elite. In addition, the U.S. ruling class will benefit much more than the Mexican ruling class.

Then there are the ecological considerations which go along with any issue of growth. The White House says that NAFTA will diffuse the concentrated industry along the border, and thus there will be less cumulative ecological consequences. Perhaps industry will be less concentrated, but it also will be much



"There are very real things wrong with the global economy, but to deny the global economy is stupid."

- Dick Kemp, founder of the Border Ecology Project.

and the laws of capitalism is that they possess no morality. The prime question involved is what will make more money and what will create conditions for more growth. Morality is no consideration. For example, the multi-national corporations take advantage of Mexico's poor environmental monitoring by dumping toxic waste in Mexico when they are supposed to export toxic waste back to the U.S. The only time that morality becomes a question is when corporations believe it would be in their best interest to appear moral by making tokenistic moral gestures. For example, there is much rhetoric around creating jobs and economic growth for the Mexican people. Moreover, capitalism is a grow-or-die economy. This is apparent from the "need" to globalize to reduce labor costs. "Screw the people. We need to grow!" Multinational corporations inherently must have this attitude to survive.

President Bush and President Salinas would disagree with this (at least publicly). Ironically, Bush would say that corporate imperialism is great for Mexico. His speaks a rhetoric of a bright future for the whole world, veiling the fact that its been great only for a few people. Salinas believes that, with a forced grow—or die economy, Mexico will improve.

tougher to monitor than the dense maquila situation now in existence. At the border, at least citizen groups (U.S. and Mexican alike) have access to the industry. For example, Dick Kemp, founder of the Border Ecology Project (near Douglas, Arizona and Agua Prieta, Mexico), has been able to participate in hazardous waste inventories of maquiladoras. What he found was hideous, needless to say. It will be tougher for groups like this to perform such research with diffused industry. It will be more expensive for citizens to travel to remote areas of Mexico to check out what is really going on.

In conclusion, there are a good many negative aspects to the free trade agreement. Social and ecological conditions will continue to worsen. People will lose more power over their own lives. The solution is not "economic protectionism," but rather recognizing that late capitalism will always lead to these ills. With this recognition, people must overthrow capitalism and replace it with something that actually considers morality; something which sees people as people and humanity as part of the earth

Benjamin is currently studying at Antioch, concentrating on Social Thought.



the women are the key

recent experiences of the people and images of nicaragua

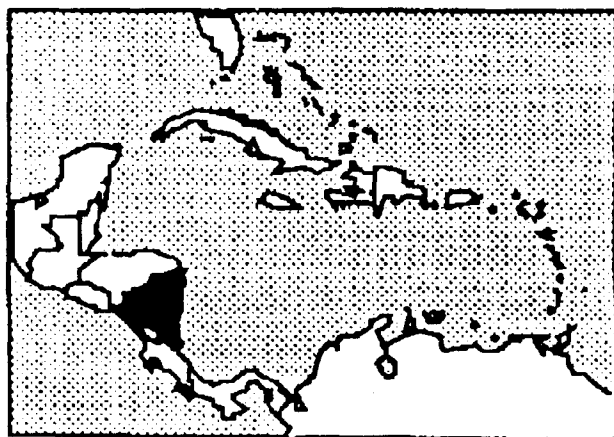
elena levy

i have spent quite a bit of time in the last year in nicaragua—thirteen weeks. the people in nicaragua have less and less with each passing month. in july, people were in noticeably worse shape economically than they had been in january. at present the EMPLOYMENT rate (no error in spelling) is 30%. nicaragua is second only to haiti in the pervasiveness of the poverty of its people. with its 3.5 million people, 100,000 young men have been let go by the army since the UNO government took power in april 1990. whatever our beliefs about the military, what these layoffs mean in practice is that 100,000 young men (primarily) and young women, in their teens, twenties and thirties, have NO employment and no possibility of obtaining any. that's a lot of young people hanging out on the street, often drinking and smoking marijuana, (in the part of nicaragua i live, leon, neither cocaine nor crack, has hit the streets in a big way. i have been told it has hit on the atlantic coast much to the detriment of the young people). the UNO government, wanting to cut back government employment further, offered government workers some months of pay as severance pay, depending on how long one had worked, with the proviso that they could not obtain government employment for the next four years. about 80,000 workers accepted the deal (which at times came to a value of more than \$1,000). now those people are also unemployed.

people ask me, "so what do they do?" for the most part, more and more people eat only rice meals, often with beans, much less often with anything else, even vegetables and fruits. not because there are none, but because there is no

money. the nicaraguans say there are more sellers than buyers. people sell whatever possible wherever possible. in managua, where the poverty is more evident than in leon. there are dozens of people at every traffic light, young and old, male and female, selling raffles, electric socks, towels, bread, etc. according to articles in the newspapers, many of the people hawking at the intersections had highly skilled jobs when there was work to be had.

i am painting a bleak picture only because the picture is bleak. the fact that it's UNO and not la frente (fsln) makes it even bleaker. the fsln has lost much of the people's trust and confidence through the leadership's self-aggrandizement. we can discuss that another time, but certain policies of UNO are clearly worse. people who need medicines now have to pay the whole price. they are no longer subsidized as they were during the sandinista times, when no medication cost more than about 50 cents. what does that mean? es claro. it means you can't have medicine (government statistics say 80% of the population is impoverished). schools, primary included, require uniforms and require students to pay for their books, which are on loan for the year though they were provided by the u.s. government.



Mesoamerica

the former school texts were BURNED, no joke. what does that mean? many can't go to school. though one sees many poor families making herculean

efforts to send their children to school. teachers' salaries are low. high school teachers earn 450 cordobas/month, less than ninety dollars. while food costs are about the same as they are here. water costs, electricity costs etc. there-



Third World Resources

fore teachers, underpaid, have become unreliable in their work.

it is really that bad. there are no social services, no aid for dependent children. not even soup kitchens. what there is, is families. It is the only thing people can rely on. the highest compensation soldiers disabled in the war against the contras can receive is 120 cordobas monthly (\$24).

so what do we do? we who know that in fact it is our fault (i know that's politically incorrect to say). we do have a privilege maintained by the government who directly created the situation now existing. the contras were organized by the u.s., the election campaign for UNO was paid for by the u.s., the top hierarchy in the church, most notably obando bravo, who has worked against the sandinistas for the last decade (we found out only in the last month), also received monies from the u.s. so though we are the ones who have spoken out against the government's policies still we are also recipients of the privilege of living in the u.s. what do we do?

i think what we can do is work with people. with people we have made connections with who we know do good work. who work for and with the people. in particular i think the women of nicaragua are the key. as always, they feel the poverty even more strongly, since they hold their families together they have the responsibility for the children. they feed whomever they can, as many people as they can. in my family where for eighteen people (5 under two years old) the only employment was the aunt, tia leticia, 64 years old, who made dresses and blouses on a treadle sewing machine, slowly. and her husband, who had a shoe iron set in a door of the

"It's wrong to confiscate..."

From a Weekend at Colrain, In Support of Randy Kehler and Betsy Corner

Marge Rusk

THE SIGN AT THE entrance, "It's wrong to confiscate homes in order to force people to pay for war" looks bullet-riddled. The scrapes and holes were actually made by stones and, mostly, boots. But we're told the opponents do pack guns, presumably just to intimidate us, and we respond by keeping a camera in plain sight on the table. Looks pretty peaceful here in the ramada right now though, on the 4-7 am shift. Pat's Echinacea grove (grove? they're pretty tall coneflowers) catches the flickering of the oil lamp.

A rooster calls occasionally—in Nicaragua they'd cry "Lotería para hoy" to my ears. Having only arrived at 10 last evening, I wonder what today's lot will be. It's 5:30 now, with a gorgeous pink-lavender cast under trailing wisps of storm cloud. Must ask my tentmate what the 1-4 am shift was like. More passing cars than (only two so far this shift). Did any epithets (or more solid objects) get hurled at the vigilers? Mostly what got hurled at our tent was sheets of rain, on the windy lashing tail of Hurricane Andrew. I'd thought the tent might collapse, or fly me in it to the Kansas-heartland of the U.S., but its good geodesic form held fast—though it took in some water.

Hadn't realized that we'd be participating in a literally round-the-clock presence in front of the IRS-seized farmhouse, not just a dilettant's 9 am-till-whenever-folks-feel-like-sacking-out. No, eternal vigilance is the actual price here. More like Seneca and Greenham than I'd expected, though not as cold or scary. 5:45, a Veery thrush just introduced itself; a Robin clucks in response. The loud Katydid of last night are silent, but there's a thin twitter of crickets. I can hear in the quiet the oil lamp breathing.

May Foss, the cat of the residents of Randy and Betsy's house, somehow becomes a mediator between us tax resisters on the road's edge and the people in the white farmhouse, behind the posted signs and U.S. flag, 20 feet away. Foss is sweet and affectionate visiting with all of us and, judging by her sleek black fur, she's cared for, not just "owned," by the house occupants.

As the clouds sail off just at the moment of sunrise, dawn comes of a sudden. The night-watch is done, but another vigiler and I will stay here, in the ramada of plastic pipes and sky-blue tarp, for another hour.

I'd like to go back to the soggy tent then, and catch up on sleep, but there'll probably be too many interesting philosophical conversations to share in...like, what good are we doing

here in front of this house, now that it's already been sold and fairly bought by people who now are living in it?

3:45pm: a very quiet vigil, at least two present at all times, not standing with picket signs, just *being* here, smiling pleasantly when a car passes. No signs except the "It's wrong to confiscate..." and a huge "Swords into Plowshares" banner high on the workshop wall.

Our plan, to be useful here by vigiling shifts so some of the regulars could attend the war tax resistance conference, has worked out, with the bonus that, because it's such a laid-back (literally!) presence, there's time to discuss current topics—tax resistance and others and to share philosophies and life histories with both the Syracuse group and the folks from other places.

Marge is a volunteer at the Syracuse Peace Council, a longtime Syracuse activist, and a world-class birder.

SPC Note: For more information on the tax resistance of Randy and Betsy leading up to the confiscation and occupation of their home, see Feb 92, PNL, pg 15, "Tax Resisters Defy IRS," and March 92, PNL, pg 17, "War Tax Resistance News." If by natural disaster or major calamity you no longer seem to have those issues, you're welcome to come down to the house at 924 Burnet. The coffee's on.



house and repaired some shoes. that was it. that was it. anything more than rice and beans was a luxury: a newspaper, onions, eggs, avocados, cheese, certainly toilet paper. i am not exaggerating. i am not choosing the colors on my palette.

elena's visit included work with the woman's center, casa de mujer, which is in need of support of most any kind. A translation of a letter describing the work of the center is available from elena or from the Peace Council. If you are interested in helping elena with donations of much needed funds or supplies (typewriters, children's toys, books) call or write (315) 472-5711, 1030 westmoreland ave, syracuse, ny 13210, usa.

elena levy is a writer and activist living in Syracuse, NY. Her collection of poetry Contradictions is available at the Front Room Bookstore.



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The Invisible Box

Culture, Children and Violence

Kate Donnelly

IT'S HARD TO PICK UP a newspaper or magazine without pondering why our society has become so violent. We condemn the perpetrators, we mourn the dead, we blame forgotten values, but we still allow our children to continually be entertained by violent images. Television and movie producers and toy manufacturers still make excuses for violent entertainment: "It's no worse than what they see on the news; we wouldn't make it if people didn't buy it."

So why do we as adults buy it? Is there part of us that doesn't believe that violent entertainment produces violent children, or are we too overwhelmed by the immensity of the problem? Those of us who are parents know too well the pressure put on us by our children to see films and tv shows and buy toys of violence. Many of us say "no" to most and still end up with violent, racist, sexist trash entertaining our kids.

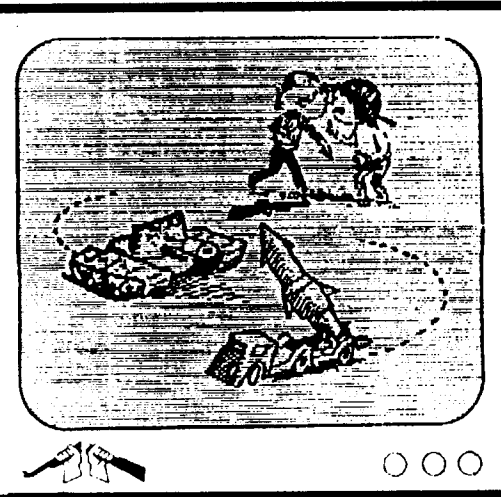
The problem seems too overwhelming for individual people to take on themselves. Action is needed on an organized level to keep members of the entertainment industry aware that people do not want violence to entertain their children. The Stop War Toys Campaign, a project of the War Resisters League, began bringing the problem of war toys and violent cartoons to the forefront in 1985. Since then, a broad cross section of parents, educators and activists have come together protesting the proliferation of violent toys for our children.

The issue has united people across class and racial lines because violence affects all of our lives. Children of color in this country are killed daily in the streets of our cities, often by their peers. "By any means necessary" may be the cry of many young African American youth, but what is the motivation of children resorting to violence? Clearly, racism which produces inequity and despair, is the underlying cause, but why are children so likely to blow each other away instead of working together for change? What role models are they given by our soci-

ety at an early age? GI Joe, the Terminator, Rambo, and Teenage Mutant Ninja Turtles. In real life, violence is officially condoned on a state level when a president invades a country rather than negotiating, and every time a person is executed by the state.

According to Nielson data, an average U.S. child will have watched 22,000 hours of television by age 18, compared to only 11,000 hours spent in school. A surprising article in the August 22, 1992 *TV Guide* titled "How Much Violence?" chronicled 18 hours of TV shown in Washington, D.C. They reported a total of 1,846 individual acts of violence in that time period.

They went on to cite five major studies



*Let them
know that
violence is
not cool.*

that condemn TV violence's influence on kids. "One of the most ambitious and conclusive studies (conducted by Dr. Leonard D. Eron and others) examined a group at ages 8, 19 and 30 in a semirural county in New York State. The findings: the more frequently the participants watched TV at age 8, the more serious were the crimes they were convicted of by age

30, the more aggressive was their behavior when drinking, and the harsher was the punishment inflicted on their own children."

The article also states that child experts agree that violent cartoons are inadvisable for young children. A panel of experts commenting on the issue included those in the television industry who readily dismissed their responsibility to our nation's children. Toy manufacturers do the same. They continue to argue that, in a "free" market economy, children and parents decide what to buy. But what is available on the shelves of stores? Cheap mass-produced toys which are overwhelmingly violent or sexist. What manufacturers choose to advertise often determines what children want or buy. These days, cartoons are 30-minute commercials for many violent toys.

Violent and sexist themes are the norm in video games, the hottest selling toys. Out of 47 games rated as favorites in a 1991 Nintendo consumer poll, only seven do not have violence as a major theme. GI Joe, Terminator, and Teenage Mutant Ninja Turtles figurines remain in the top 20 toys sold.

This November 26 and 28 mark the *Eighth International Days of Protest Against War Toys*. People around the world will speak out and take action as the holiday shopping season begins. Action on an individual and group level will give notice that we do not want violent entertainment for our kids. Action ideas include: leafletting outside toy stores, holding an alternative toy fair, writing local TV affiliates and the networks demanding better children's programming, holding press conferences or public forums examining the issues, having a swap of violent toys for creative nonviolent toys, talking with other parents and putting on presentations at your school, writing letters to the editor; working for conflict resolution, multi-cultural and peace studies programs in your schools, and, most importantly, talking to your kids. Let them know that violence is not cool.

WRL has broadened its focus, renaming the Stop War Toys Campaign the Children & Nonviolence Campaign. Resources available include an organizing packet for \$7, a video for \$20, & leaflets available for free. For info write: Stop War Toys/WRL, 339 Lafayette St., NY, NY 10012 or call (212) 228-0450.





IT WAS AT MY friend Jeannie's apartment. We both work as secretaries for an office supplies company that specializes in desk organizers, paper clip holders, pencil holders, address wheels, stamp dispensers and the like. Jeannie's boyfriend was there and the three of us have just finished watching "Beverly Hills Cop II." An open-faced pizza box with one half-picked-at slice, rested on the coffee table in front of us. I was sitting, legs curled under me, on the sofa, gurgling in the last remains of my Diet Pepsi through a flexible red and blue striped straw. David and Jeannie sat on the love seat perpendicular to where I was sitting. She had her arm extended over the right side of the couch and, holding the remote, she rewound the cassette. David was leaning on her, heavily, one leg curled around her calf. He had his arm around her, squeezing tight, his face almost touching her neck. His head only moved away from Jeannie's direction when it was time to take another wrinkle faced drag from his cigarette, which he held in his other hand, resting above an ashtray that was conveniently placed on the arm of the couch.

I sat staring at the pizza box, the pattern of soaked-in grease spots covered by an eight pointed cheese snowflake. I didn't want to talk to David while Jeannie was fooling around with the VCR. He resented my being there. He wanted to get it on with Jeannie and I was in the way, but that's why Jeannie asked me over, or the reason she said. I was supposed to stay over-night, and watch movies with them. She wanted to be able to say "no" to David once and I was there to give her support. "Our relationship is just too physical," she said to me at the office the previous Wednesday. "We can't base it on sex alone," and I nodded as she went on.

"Can you hand me the remote?" Jeannie said, pointing to the TV remote in front of me, her arm resting on David's knee.

I picked it up and gave it to her. It was very late and there wasn't much on. We sat flicking through the channels in silence.

David put out what was left of his cigarette, bent over, and picked up the last slice of pizza. His mouth open, he was just about to start eating it when Jeannie pushed his hand back, lightly, with three red-nailed fingers on the flesh of his arm.

"Wait."

"Have you had enough," she said to me.

David's eyes were poking pins into mine.

"I'm fine," I said and he immediately began chomping down the slice.

Jeannie started flicking through the channels again before she stopped at one.

"...Authentic Desert Storm camouflage gear! Shorts, only \$19.95! T-shirt, only \$11.95! Pants and Jackets just \$29.95! All just like those worn by U.S. soldiers! Act now and receive free of cost this Operation Desert Storm commemorative camouflage cap!"

"Act now," I thought. "If you 'act now' they always give something extra."

"Those shorts are pretty cool," David said.

"I don't think we should have fought the war," I said staring at David and trying to sound as self-righteous as possible. I really didn't care but I wanted to argue.

"And let that maniac take over the Middle East."

"There could have been other ways—less expensive, less destructive ones." I remembered something from a pamphlet I glanced at once. I could tell David was getting angry.

"Yeah, and by the time they worked we'd all be speaking Muslim."

"Sadam Shmadam," Jeannie interrupted and changed the channel. Me and David stared at each other.

"These things are a scam. If you're dumb, you're dumb. You can't do anything about it," Jeannie said.

I looked at the TV. Michael Landon was squatting on a carpeted floor, there was a book shelf behind him and he was talking about the benefits of these cassettes that were supposed to make you do better in school. It was one of

those "paid advertisement" shows that were always on lately.

"Michael Landon wouldn't cheat anybody," I said, a slight waver of hurt in my voice. "He has Values." I looked at David.

"Michael Landon's dead!" he snapped at me.

"Well, you're gonna die too!" I threw back.

"...Yeah...But not for a while," he mumbled, fidgeting in his seat, his hand around Jeannie squeezing tighter, stretching her blue and black speckled, loose knit blouse just enough so that I would see she wasn't wearing a bra.

"Stop fighting you two," Jeannie said.

I leaned back in my seat. David wouldn't look at me. I wondered that if Michael Landon was president, would America be more like Walnut Grove?

Jeannie started flicking through the channels again, before she put the remote down and announced that she was going to get us some ice cream.

"All I have is Neopolitan. I hope it's okay," she said as she got up and started walking toward the kitchen.

"I'll help you," David said and followed her. He glanced at me but I wasn't paying attention. I was still thinking about Michael Landon.

I looked around Jeannie's apartment. She had her graduation picture out on a shelf near some other pictures of what I assumed was her family. The light on her answering machine was flashing and an old episode of Donna Reed was on the TV. I picked a piece of cheese from the pizza box and despite the papery hairs on its underside, put it in my mouth anyway. I had almost peeled all the left over cheese when I began to hear Jeannie's soft moaning coming from the other room. Bending over, I picked up the remote control and began flicking through the channels. ☯

Reprinted from Half The Fat, a publication by the Experimental Media Organization of the SUNY Binghamton campus.



**Anti-Discrimination/Gay/Lesbian/
Violence Project Update**

On October 15th, a community forum was held to share the results of the discrimination/violence survey done this past summer. A total of 238 surveys were completed, with the breakdown of respondents being 49% Gay men, 41% Lesbians, 6% Bisexual men, 4% Bisexual women, and 1 person who did not specify sexual orientation. The respondents were primarily Caucasian/White (94%) and ranged in age from 17 to 63 years. Both income and education level were significantly higher than that of the general population. A significantly higher percentage of Lesbians (66%) described themselves as part of a couple living together than did Gay men (28%). With the election coming up, it is interesting to note that 75% of the respondents voted in the last general election and 83% are currently registered to vote.

The survey asked respondents to document discrimination based on sexual orientation in employment, school, public accommodations and a number of services. The greatest areas where discrimination was experienced were in employment (23%) and in police protection (23%). With regard to employment, lack of promotion and poor job performance reports were cited as the most frequent types of discrimination.

The next most frequent forms of discrimination were in public accommodations (18%) and housing rentals (11%). Respondents experienced both denial of services and inferior services with regard to public accommodations.

Many respondents reported being harassed, physically assaulted, and/or having property vandalized solely based on their sexual orientation. Eighty-six percent of all respondents have been called anti-Gay/Lesbian names in their lifetime. Fifty-six percent reported being threatened with physical violence as well. More men (40%) experienced such incidents in the vicinity of known Gay/Lesbian establishments than did women (22%). Also more men (22%) believe the incidents to be AIDS-related than do women (8%).

The survey also looked at specific groups of potential perpetrators including family,

classmates, teachers, and the police. One of the most surprising results of the survey was just how many individuals reported being harassed by classmates many years after the fact. It is clear that harassment in school is extremely common and often brutal, leaving a longlasting impression on the victim.

As a result of anti-Gay/Lesbian harassment and violence, many respondents indicated that they have changed their behaviors. The changes fall into two major categories—either to withdraw from places and people that may be a risk for the Gay/Lesbian-identified, or to seek avenues to build self-esteem, gather support, and develop skills for self-protection.

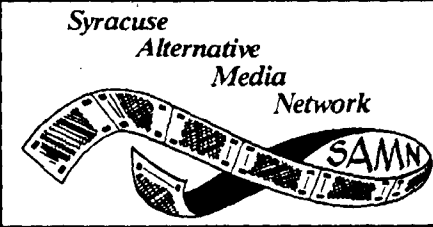
The survey looked at the occurrence of domestic violence and harassment within the Gay and Lesbian community. Unfortunately the results were not significantly different from those experienced in the heterosexual community. Forty-three percent of the women and 39% of the men reported that they have experienced some form of domestic violence or harassment in their life.

The vast majority of respondents did not {at the time} report incidents of harassment or violence based on sexual orientation. Seven percent had reported all incidents and 21% had reported some incidents. There were many reasons given for not reporting. The major ones are:

- Fear of coming out/being out
- General fear of making a report
- Fear of further victimization
- Feeling that the incidents were not serious enough
- Feeling that nothing would be done anyway
- So used to putting up with harassment as a matter of course that we often don't even think to report.

In the case where reports have been made, the police response has been mixed. Half of those who reported felt negative about the police response and 44% felt positive. While there were respondents who described the police as sensitive and helpful in some instances and homophobic, hostile, and threatening in others, the most common adjectives used to describe the way the police handled a situation were "professional," "efficient," and "indifferent." The feelings described after calling on the police were most often mixed. Respondents felt as if they did the right thing and, at the same time, were often frustrated and felt like they wasted their time.

The findings from the Syracuse survey were very similar to those done in other areas of the country. Following the presentation of



Syracuse Alternative Media Network (SAMN) is presenting an Evening of Work by Jan Phillips—"Making Peace" and "Iceland: A Journey to the Center." Ms. Phillips has graciously donated these multi-media presentations as a fund raiser for SAMN. The event will take place at 7:30 pm, on Thursday, December 3, 1992 at the Zodiac Club, 31 Franklin St. in Armory Square.

Jan describes her latest work "Iceland: Journey to the Center" as a collection of photographs, music and poetry which captures the essence of a spiritual pilgrimage to the Snaefellsjokull Glacier, claimed by many to be a spiritual center of the planet.

"Making Peace" is a multi-media slideshow using photographs, narrative and music from around the world to celebrate the oneness and diversity we share as a human family. The images include powerful portraits of people from many places—Japan, Europe, China, India, Nepal, the Philippines, the Middle East, and North America where they are involved in both peacemaking activities and the everyday work of their daily lives.

Jan Phillips is a photojournalist, public speaker and multi-media artist whose work has appeared in the *New York Times*, *NY Magazine*, *Christian Science Monitor*, *Harpers*, *Utne Reader*, *World Encounter*, and dozens of newspapers and magazines throughout the country. She has presented her audiovisual productions to over 100 organizations and universities around the world and has won several state and national awards for writing and photography. Ms. Phillips is co-editor of *The Blatant Image: A Magazine of Feminist Photography* and the author of *Making Peace: One Woman's Journey Around the World*.

the survey findings, there was an informal discussion on reactions and possible actions. The next steps for the project committee will be to complete a formal report and target specific agencies and the police department to disseminate the information. If you are interested in getting a copy of the final report, please send a request to GLAS, PO Box 1675, Syracuse, NY 13201.

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**Sustaining a Lifetime of Activism:
Peace Award to Audrey Shenandoah**

We are extremely pleased to announce that Audrey Shenandoah of the Onondaga Nation will receive the annual SANE/FREEZE Peace Award at the November 22 Peace Award Dinner, at the Sheraton University Inn.

Our keynote speaker is Randy Kehler, life-time peace activist, founder of national SANE/FREEZE, and a major force in starting our local organization. The current "Nuclear Times" magazine identifies Randy as one of the ten most influential peace activists in the US. His steadfast redirection of war taxes to constructive community work, and the resulting confrontation with the IRS, have led to a growing war tax resistance movement, and greater awareness of our skewed national priorities.

In this year when we consider the legacy of Christopher Columbus, it is essential to look to the people who were here long before us and whose peaceful government could serve as an alternative model. At a time when peacemakers find it difficult to persevere, it is important to recognize life-long activists such as Audrey and Randy, and to look to the thousands of years of perseverance that form Audrey's heritage.

Many of you have heard Audrey Shenandoah tell stories and read her poetry at Community Choir concerts. You may also know of her environmental work. It is interesting that her thinking on peacemaking has been less publicized. An excerpt from her address at the Global Forum on Environment and Development for Survival in Moscow in 1990 is included in *Wisdomkeepers*, by Harry Arden and Steve Wall. She calls for changes in priorities: "Far too much money is expended on the military... The purpose of these high military budgets must be the anticipation of violence. As a mother I demand that our sons not be raised to die in war. War is irrational, its causes suspect. If we are to live on this planet we must eliminate warfare, which is harmful to all living things."

Audrey says "Many people of peace have been persecuted through the centuries. I believe that the time of persecution has passed." Peacemakers are being heard whether theirs is

Altered Space

ALTERED SPACE

Altered Space Altered Again!

The artist-run, non-profit gallery "Altered Space" has metamorphosed with some new faces and a new location at 922 Burnet Avenue in Syracuse (next to the Peace Council). This year Altered Space operates under the management of returning artists Susan Peck and Anita Welych, as well as Melissa McElroy-Elve, Peter Sandwall, and Vanity Wood.

Last year, Altered Space featured exhibits by outstanding local artists. The directors hope to expand on these activities by offering shows celebrating the diversity of culture, age, background, philosophy, and aesthetic. Future goals include the development of educational programs and exchange exhibits with artists in other cities and countries.

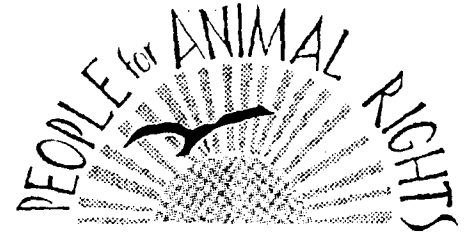
The artists are busily renovating the Art Deco former office building which houses the new Altered Space and anticipate a grand opening before the end of the year.

For more information contact Anita Welych at 463-6765 (H) or 655-8283, x111 (W).

the dominant opinion or not. But those who hear must carry that information further, since the mainstream media do not cover many items of importance, or often misrepresent what they do cover.

For this reason, Audrey does not wish that we seek articles in the mainstream media about her. Instead, she hopes we will spread knowledge among ourselves and through our own publications. "I have said these things to people. (Passing them on) becomes the onus of whoever acquires knowledge. They have a responsibility to share it."

We hope you will share knowledge about this dinner by posting the flyer and inviting friends. The Sheraton University Inn is at 801 University Ave. in Syracuse. A cash bar is available at 6 pm. Dinner and presentation begin at 7 pm. Special features include a blessing written for Audrey by author Jack Manno, and music by a Community Choir ensemble. Reservations are \$35-\$55 sliding scale and must be received by November 11. Call 478-7442 for more details.



Fur Trim Is In and Still Hurts

by Cara Burton

Fur coats, once the height of style, are now widely known to demonstrate the cruelty of the fur industry. Fur coat sales are down. Many fur salons have closed.

The fur industry is fighting back, however, by using fur as trim on many garments and accessories. Fur collars are the fad. Fur mittens, ear muffs, lining, and hats are common. These items are available not only in exclusive stores, but also in discount department stores. "Just a little bit" of fur is perceived as O.K.—even affordable. It isn't!

These bits of fur are still obtained by the same cruel methods as fur coats. Foxes, mink, rabbits, coyotes, etc. are still trapped, farmed, gassed, electrocuted and poisoned to obtain fur trim.

The acceptance of fur trim can bring back the desire for fur coats. The fur industry wants us to believe that wearing fur is a matter of choice, with no serious consequences. Please choose compassion over cruelty!

- You can help prevent such cruelty by:
- boycotting the purchase of products that are made or partly made of fur,
 - telling stores that sell such products that you oppose the sale of fur items,
 - support retailers that refuse to sell fur, and
 - join People for Animal Rights in their Fur Free Friday demonstration November 27.

For more information call 652-8681 (day) or 475-0062 (eve).

Remember: Every little bit hurts.

**Women's
INFO**

**Emergency Meeting of the
General Membership of
the Women's INFO Center
Wed., November 11, 7pm
at INFO, 601 Allen St.,
(315) 478-4636**

Full Cooperatives

Reuniting Production and Consumption

Howie Hawkins

IN PREVIOUS ARTICLES, I have discussed the advantages of consumer and worker cooperatives over capitalist enterprises.

Consumer cooperatives organize purchasing power so that middleperson and retail profits stay with the consumers instead of draining out of the community. Worker cooperatives end the exploitation of labor by capital so that surpluses stay with the workers in the community instead of draining out of the community to absentee owners.

Consumer and worker cooperatives thus end exploitation within each firm. The surpluses created by each cooperative accrue to the cooperators who patronize and work in the co-ops instead of to a small property-owning elite.

But consumer and worker cooperatives alone, competing in a market economy, do not resolve the problem of the exploitation of weaker firms by stronger ones. Market relations between firms, even if they are cooperatives, inevitably creates a mercenary spirit of competition along with the drive to dominate market competitors. Every firm in the market has the incentive to take advantage of others because in the market everyone must buy cheap and sell dear to survive.

Nor does an economy of worker and consumer co-ops resolve the endemic problems of market economies; the volatility of market imbalances that produce cyclical unemployment, unused capacity, and general waste; the vast income disparities that leaves the wealthy's needs met and the poor's needs wanting; and the incentive for firms to externalize costs onto society and the environment that result in pollution, resource depletion,

public subsidies for private economic infrastructure, and a dearth of public goods.

Worker and consumer cooperatives were a response to the break down of the direct links between production and consumption that were produced by the progressive expansion of market relations during the Middle Ages. To end the antagonisms, domination, and social and ecological ills that a market economy inevitably produces, workers and consumers need to be reunited at the community level. At community level, the economy is more transparent, the scale is more human, and therefore the community level is more amenable to democratic creation of a rational, efficient, and cooperative economic plan.

In cooperative communities, production would be for use by the community, not for a profit realized in the anonymous market. The limits of worker and consumer cooperatives and the ideal of cooperative communities has

been explored by Martin Buber in his *Paths in Utopia*. Buber called these cooperative communities "full cooperatives."

Utopian Socialism

Buber's *Paths in Utopia* (1949) is an attempt to recover the relevancy of the utopian and libertarian currents of socialism. It reviews the ideas of the early socialists like Saint-Simon, Fourier, and Owen, who were

criticized by Marx and Engels in *The Communist Manifesto* as "utopian socialists" who did not "scientifically" attach their ideals to a social force capable of bringing about social transformation. For Marx and Engels, this force was the workers who would be driven by circumstance as capitalism developed to turn against the system.

Buber has some quibbles with this criticism of the early utopian socialists, but for our purposes, we need to focus on a key insight he has in criticism of Marx and Engels' state

socialism. What Marx and Engels lost in dismissing the utopian socialists is that a movement for social change needs to prefigure the social relations of the future in the practices of the present.

Marx and Engels' state socialism, Buber notes, contains a fatal contradiction. How, asks Buber, can the spontaneity, free association, and direct-democratic participation in social decisions so indispensable to the fulfillment of the socialist ideal emerge from the state? The state institutionalizes a separation of the people from the decision-making class of professional politicians and bureaucrats that populates the state. This professional political class has an interest in maintaining its power over society.

The idea that the state will "wither away" once private ownership of the economy has been eliminated is naive. State capitalists simply replace private capitalists, and ordinary working people are still exploited by a ruling class. The oppressive legacy of East European statism calling itself socialism demonstrates that state socialism is a contradiction in terms.

"People say," writes Buber, "that Socialism is the passing of control of the means of production out of the hands of the entrepreneurs into the hands of the collectivity; but again, it all depends on what you mean by 'collectivity.' If it is what we generally call the 'state,' that is to say, an institution in which a virtually unorganized mass allows its affairs to be conducted by 'representation,' as they call it, then the chief change in a socialist society will be this: that the workers will feel themselves represented by the holders of power. But what is representation?...the more a human group lets itself be represented in the management of its common affairs, and the more it lets itself be represented from outside, the less community life there is in it and the more impoverished it becomes as a community. For community...declares itself primarily in the common and active management of what it has in common, and without this it cannot exist."

Renewing Society's "Cell-Tissue"

What state socialism misses, according to Buber, is the question of the social units at the base of society that will serve of the cells

The idea that the state will "wither away" once private ownership of the economy has been eliminated is naive.

of a new society. Rather than top-down change imposed by the state, Buber projects an organic restructuring of society from below: "a renewal of society through a renewal of its cell-tissue." Capitalism destroys the face-to-face sinews of cooperative relationship as it extends market relationships to every sphere of social life.

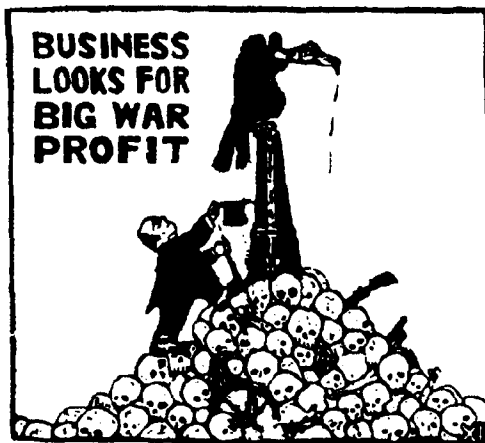
"When we examine the capitalist society," writes Buber, "we see that it is a society inherently poor in structure....By the structure of a society is to be understood its social content or community-content: a society can be called structurally rich to the extent that it is built up of genuine societies, that is local communes and trade communes and their step by step association. What Gierke says of the Cooperative Movement in the Middle Ages is true of every structurally rich society: it is 'marked by a tendency to expand and extend the unions, to produce larger associations over and above the smaller associations, confederations over and above individual unions, all-embracing confederations over and above particular confederations.' At whatever point we examine the structure of such a society we find the cell-tissue 'Society' everywhere, i.e., a living and life-giving collaboration, an essentially autonomous consociation of human beings, shaping and reshaping itself from within. Society is naturally composed not of disparate individuals but of associative units and the associations between them. Under capitalist economy and the State peculiar to it the constitution of society was continually being hollowed out, so that the modern individualizing process finished up as a process of atomization."

I would only add here that it is not only "the State peculiar to [capitalism]," but the state *as such* that hollows out the grassroots participatory structures of society, leaving an atomized mass. The market degrades ethical human relations based on mutual aid with amoral money relations based on atomized competition. But the state bureaucracy replaces mutual aid with hierarchical command and obedience relationships that are just as

effective in degrading face-to-face associations of people into an atomized mass, the anonymous clientele of the faceless bureaucracy.

The relevance of the utopian socialists, Buber argues, is their projection of local social units based on an "organic alliance of production and consumption in a comprehensive communal form." The foundation of socialism will be created, Buber contends, through the organic-federative growth of cooperative communities.

Here Buber draws on the anarchist-federalist tradition of libertarian socialism as opposed to the centralist-statist tradition of Marxian socialism. He reviews the ideas of the anarchists: Proudhon on confederalism as the alternative to statism, Kropotkin on "the alliance of intensive agriculture with decentralized industry" in agro-industrial communities with a measure of self-sufficiency, and Landauer on the need to prepare the ground for revolution with cooperative experiments that prefigure the new society and develop people's capacity for self-government.



Full Cooperation

The original modern cooperatives in Europe and North America that were founded by utopian socialists in the 1820s and 1830s were far more visionary than cooperatives today. The plan was to start with a consumer cooperative. But rather than use

cooperative purchasing to save money for each household, the households in the cooperative would pool the savings achieved through cooperation. The goal was to save until the consumer cooperative was able purchase land and machinery and establish a Cooperative Community based on a balanced mix of agriculture and manufacture to meet the community's own consumption needs. This was the union of production and consumption in a humanly-scaled community for which Buber coined the term "Full Cooperative."

The cooperative organization of consumption was but a step toward the cooperative

organization of production, which in turn was but a step toward the union of production and consumption in a cooperative community. The final step was the federation of cooperative communities in order to create a socialist society through the creation of socialist communities, the cell-units of socialism that would continually expand and federate.

These early experiments failed in the final step. Most of the communal experiments were successful economically, but they failed to federate into an oppositional movement that could challenge the prevailing capitalist order. As isolated cooperative islands in a sea of expanding capitalist competition, they were gradually reincorporated into the capitalist system.

Meanwhile, socialism under Marx's influence focused strategically on organizing at the point of production and seeking state power. The cooperative movement settled for the lesser goal of the making individual consumer and worker co-ops survive in a capitalist economy. But in settling for the lesser goal, they abandoned the goal of replacing capitalism with a cooperative society.

Worker co-ops that survived isolated in a capitalist economy were seized by the spirit of capitalism and ruthlessly exploited every opportunity in beggar-thy-neighbor competition just like any capitalist firm.

Consumer co-ops that "thrived" in the capitalist economy (as in Scandinavia and in the U.S. farm economy) grew not by the confederation of participatory units, but by becoming bureaucratic organs of passive membership for hundreds of thousands of faceless consumers. Today they function much like any corporate wholesaler or retailer in the market.

This kind of cooperative movement poses no threat to the social atomization, inequality, and other social and ecological wrongs that capitalism fosters. Consumer co-ops and worker co-ops combine people only around limited interests that are often competitive with each other in the market. If they do not cooperate with each other with the goal of creating confederations of full cooperatives, they are not suited to be cell-units of a new



Consumption Con't on pg.21

Hope in a Time of Mourning

Fasting and Reflection: Bringing the Third World Home

Bruce Friedrich

RECENTLY COMPLETED a twenty-five day water fast: I fasted as a personal repentance for my part in the sins of the Nuclear nightmare. From six in the morning until six at night during the weekdays (seventeen days) of the fast, I sat in front of the Department Of Energy (the branch of our government which oversees Nuclear Weapons research, development, and testing) with a sign. I prayed, thought, talked, handed out a few thousand leaflets, and attempted to figure out exactly what it means to me to live in a country which possesses and tests Nuclear Weapons.

The practical aspects of owning Nuclear Weapons give one quite a bit to ponder (poisoning the Earth, proliferation, violation of Native land rights, idolatry, moral degeneration, etc.), but I will start from the assumption that my "audience" sees Nuclear Weapons as bad, in order to discuss a few personal issues which strike me as less-addressed within the peace movement: personal repentance and the Biblical call to hope.

I decided to fast for an array of reasons, but the central reason was the biblical history of prayer and fasting as the key symbol of total dependence on God: Moses received the commandments during a fast; Elijah and Jesus initiated their ministries with fasts; the mission to the Gentiles began after fasting and prayer on the part of the apostles; Jesus tells us in Mark's Gospel that some evil spirits can be cast out only by fasting.

The history of fasting is strong in all the spiritual traditions, and it continues to this day. All the desert fathers promote fasting, and the spiritual fruit of

fasting seems never to have been questioned in Church history. In the Bishop's Peace Pastoral in 1983, the U.S. Bishops call for a Friday fast-day for peace. Carl-Kabat-House in Germany requests that people fast for a Nuclear Test ban on whatever days they feel are significant. For me the period between the "Trinity" test (heretical name of the first Nuclear test: July 16, 1945) and first bomb-drops (from a base code-named "Papacy") required little thought: our Catholic-worker house had already chosen those days for our daily vigils two-years running.

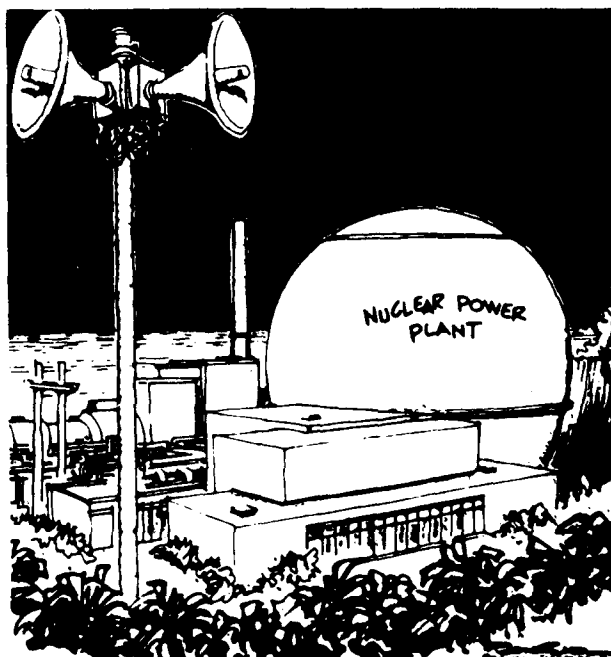
On a more practical level, fasting represents a personal repentance for my complicity in this society. The U.S. represents 4.7 percent of the world consuming over 50 percent of the resources; presently, 700 million people in the world do not get enough food to lead an active and healthy life; over twenty million people starve to death each year. We convince ourselves that this disparity is either beyond our control or (worse!) normal. Yet it is a situation actively enforced by our government which is a net debtor with many of the poorest countries in the world. Furthermore, most imports from the Third World go exclusively to pay off past debts (in the 1980s, Third-World debt payments quadrupled, with third-world debt pay-

ments equal to three times total international aid in 1987)!

Our blindness to government duplicity is adduced by a recent two-part article in the *Washington Post* on the situation in Somalia (10-11 August 1992). It mentions in passing at the end of the first article that Somalia plants abundant crops (guarded by the army), and in passing at the end of the second article that the United States at one time built a huge army base and airport there (to fend off the communists in Ethiopia), both now abandoned. The articles neglect *any* analysis of where the crops go or what it means to export more than their land can sustain (much for our livestock to sustain our meat/dairy-eating needs) at artificially low world prices, while their people starve and our own grain rots in warehouses. The Nuclear depravity is part of our government's world socio-economic policy. The weapons are the culture's trump-card in enforcing our policy and feeling secure in our hegemony, and we have deployed them at least thirty-three times between 1945 and 1976.

Indeed, anyone who doubts our willingness to use Nuclear Weapons should simply look at recent budgets, which allocate hundreds of millions of dollars to maintain a fleet of eighteen specially shielded planes within a hour of the President and his staff. Everywhere the President goes, he is accompanied by secret service agent carrying a briefcase called the "football" (it is all a game!), in which are the codes to authorize Nuclear War. Strategic Air Command issues simulated attack descriptions and retaliation approval codes roughly 25 times each month (oops, they say: boom). Where does all this confidential info come from? *Washington Post*: July 21, 1991.

I feel a deeper commitment to look at my consumption choices. As example: what does it mean to me to drink a coke in a country which, according to "The Other Side," consumes 47 gallons of soda for every 37 gallons of water (while more than half of the world cannot even obtain disease-free water)? What does it mean that every twelve ounces of beer I drink puts six cents in the U.S. Treasury, three of which goes to the Department of Defense? What does it mean to support my coffee, sugar, fruit habits, in the light of massive collusion between the USDA and

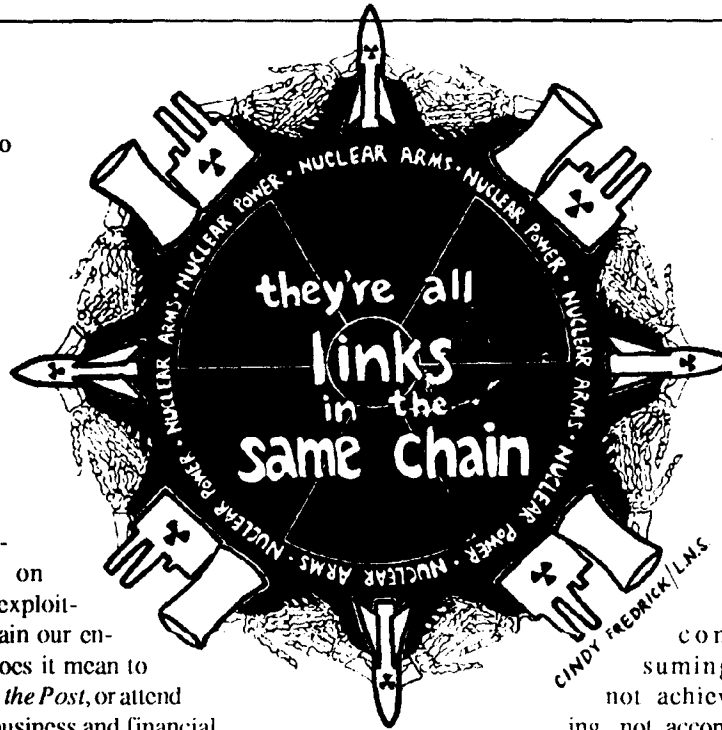


"In case of emergency, repeat after me: Our father...."

ANS/LNS

Corporate America to oppress the workers in these fields with particular vileness? What does it mean to note the energy and resources intensiveness of driving a car (while 700 million of the word walks) or consuming in a country increasingly reliant on Nuclear Power and exploiting the earth to sustain our energy needs? What does it mean to watch TV news, read *the Post*, or attend a movie when "ten business and financial corporations control the entire system of 62 radio stations, 20 recording companies, 59 magazines including "Time" and "Newsweek," 58 Newspapers including the "big four," 41 book publishers, and various motion picture companies like Columbia and 20th Century Fox. Three-quarters of the major stockholders at ABC, CBS, and NBC are banks... (Parenti, *Inventing Reality*)? I feel a deeper commitment to analyze my consumption choices and attempt to minimize the consumer-interest in my life. Simplicity and asceticism become ways of resistance, very sacrificial methods of bearing the cross of Jesus in day-to-day life, reminding ourselves that are called to proclaim Christ's Kingdom.

This fast has deepened within me this spirituality of hope (despite—because of?—my heightened awareness of the atomic culture) by increasing my understanding that God is omnipresent and my dependence on God is total. Dan Berrigan says in his autobiography that the goal "is to conduct one's life as if something good were possible." I fasted for my part in a culture which is celebrating 500 years of exploitation on this continent, a cultured whose hubris culminates in the total moral reprobation of the bomb and our willingness to use it. I meet my imperfections, my weaknesses, my inability to give up, to empty, and I attempt to be honest, a truly counter-culture step in this myopic world of images and deceit. For twenty-five days, I broke many of the bonds of the culture, especially the psychological bonds which stress consumption and achievement: I sat on a bench, not



consuming, not achieving, not accomplishing—simply praying, being, waiting; and I have faith that thus is success: that the truth will liberate and (as Dan expresses it) "this Lazarus world, seemingly dead, will be retrieved." Empires have fallen; and throughout this time faithful people have attempted to offer alternatives. Our little lives, often seeming to move us sideways or backwards, matter immeasurably, and our day-to-day choices to stand with the oppressed are our success and our joy. It took twenty-five days of sitting in waiting to realize that in the sitting is the success—in the means is the ends: in each of us is the hope. The time was indeed well spent. Alleluia.

A personal note: The other day, a twenty-three year old woman was beaten and robbed in front of our house. This was the twenty-fourth day of my fast, and I found myself staying up listening to the police question her and one of our guests (Brenda) as to particulars until 2am.

A few weeks ago, a high speed chase ended behind our house with the police beating on a fellow with their sticks while we watched and pleaded that they desist (again, Brenda on the scene with me walking up just after). The last few nights have been punctuated by gunshots, with the seemingly unrelenting sirens. To say I am ready to be out of this city for a while would understate my longing for a respite from the chaos. Yet in general I embrace the chaos as opportunity: opportunity to know the violence and evil that the structures of society enforce even on those within this society. My understanding of the evil we enforce on the Third World (although far short of the true root meaning of compassion, "to suffer with") through Nuclear hegemony perhaps profits from such experience. By the way, I have committed myself to water-fast on Friday's when I am not involved in other active methods of resistance; anyone else?



Bruce is a member of the Dorothy Day House, a Catholic Worker community in Washington DC. He is currently serving a year in prison for refusing his probation requirements after a Columbus Day action last year.

The Syracuse Peace Council

924 Burnet Ave., Syracuse, NY, 13203 (315)472-5478

- YES! I want to pledge \$ _____ a month, or \$ _____ a quarter to the Syracuse Peace Council.
- YES! I want to contribute \$100, \$50, \$25, \$ _____ Other, to the Syracuse Peace Council
- YES! I want to subscribe to the Peace Newsletter for \$12 annually
- YES! I support the SPC Statement of Purpose and consider myself a member
- YES! I want to volunteer at the Syracuse Peace Council _____

NAME _____

ADDRESS _____

CITY, STATE, ZIP _____

PHONE _____

On The Creation of Patriarchy

Mervyn Adrian Joseph

GERDA LERNER'S *The Creation of Patriarchy* identifies history as the recorded events of men, not men and women: "What women have done and experienced has been unrecorded, neglected and ignored in interpretation" (p.4). Why?

The source of the one-sided recordings is the authors—men. As a story has a way of leaving its imprint on its listener, men have used history, the recorded events of humanity, to promote their own story. Men have written *his* story and have written themselves the best parts, played the leading role and held the spotlight for so long that, uncovering women's history is more difficult than an archeological dig.

It has taken Lerner twenty-five years of study, teaching and research to acquire the knowledge necessary to write this volume. Her knowledge of history and her use of Mesopotamian law, the Bible, and the wealth of scholarship in the social sciences aids her in her quest to show that "like men, women have always been a part of shaping and developing society; uncovering women's history requires intimate knowledge of his story and also requires the ability to critique what one has been taught as fact, realizing that 'the facts' are influenced by male perception of reality."

In facing the challenge of uncovering women's history, Lerner has labelled the tension to claim a space for her half of humanity "the dialectic of women's history" (p.5) and has, with care and precision, dedicated this volume to placing women at the center of the dialogue with humanity's past.

Lerner begins, like most historians, with the assumption that "... men and women are biologically different,... the values and implications based on that difference are the result of culture" (p.6). *The Creation of Patriarchy* looks at the process by which History has been made his story: "Although questions of 'origin' initially interested me, I soon realized that they were less significant than questions about historical process by which patriarchy becomes established and institutionalized" (p.7).

Women, depending on class and social status, span a lifetime as objects of history, while men, as writers, are subjects and benefactors of the history they produce. According to Lerner, since 1250 B.C., women were shifted from the center to the edge of history. This was done in the law and through culture by developing the roles women played, and because of this shift, women were also displaced as co-creators of society.

This complex, thought-provoking and pioneering attempt to return women as social creators, is accessible because Lerner reveals, step by step, the process by which women have been displaced. She also reveals, as part of this process, her thesis: "I begin with the conviction, shared by most feminist thinkers, that patriarchy as a system is historical: it has beginnings in history. If that is so, it can be ended by historical process" (p.6).

Lerner uses the chapter titled "Definitions" to allow the reader access to her meaning as she critiques his story in order to develop an understanding of women's historical reality: "In understanding this work I am part of a group effort by feminist thinkers in a variety of disciplines to rectify the neglect of women as subject of discourse and their exclusion as participants in the formation of systems of ideas" (p.321). Lerner's definitions, when combined with her knowledge and critique of history as well as understanding herself as part of a community of women, reveal that "... inequality among men and women was built...into the language, thought, and philosophy of Western civilization," and how "gender itself becomes a metaphor defining power relations in such a way as to mystify inequality and render this inequality in language, thought and culture invisible" (p.211). While this explanation for woman's role in society has been present in feminist critique of

It was Lerner who told me
The proverbial final nail in the coffin, she said
We are separated, veiled

Married women, virgin daughters
on the one side.
Whores and slaves on the other

The wedge, thousand of years old.
No one questions it any longer
Traditional
Natural
God-Ordained.

Women-boxed, commodified, owned
by 1250 B.C. it's a done deal
We are signed, sealed,
delivered.

-Michelle Brisson

Western culture, such critiques have been missing the historical detail to give them credibility.

The patience with which Lerner builds her arguments, as well as the solid historical evidence she gives her reader show great intellectual rigor. The historical detail of Lerner's writing is powerfully liberating and practical in that it serves to educate its reader to the significance of women and, more importantly, serves to give value to the role women play in shaping society. With the balance between her story and history in the process of being achieved, Lerner refocuses the spotlight on the historical stage and reveals a complex picture, though one that still needs to be developed to include race. But *The Creation of Patriarchy* has, along with other works by women and people of color, begun to widen the focus of that spotlight in Western culture from the few to the many.

Lerner, Gerda. The Creation of Patriarchy, Oxford University Press, 1986. 243 pages, 318 including notes. Available at the Front Room Bookstore of the Syracuse Peace Council.



Mervyn Adrian Joseph is an Oswego Graduate currently employed as a Child Care Worker at the ElmCrest Children's Center.

Costa Rican Consortium

Break from Banana Big Boys

Tony Avirgan

A GROUP OF COSTA RICAN banana growers is planning to use the wreckage of Del Monte, whose parent company Polypeck is currently under the control of a British bankruptcy court, to build a new system of banana marketing that will bypass the powerful transnational corporations such as Chiquita, Geest and United Fruit.

A consortium of banana farmers has quietly moved to secure the financial cooperation of major shipping company and supermarket chains in Germany, Austria, Holland, Belgium, Italy and Switzerland. No move has yet been made to involve retailers in the U.K. where the banana market is under tight control of Geest, Fyffes and Jamaica Produce, or in the U.S. where transnationals are very strong.

Under the new arrangement, the growers, shippers and retailers will be partners in a marketing system that will guarantee retailers a fixed price and all three partners market profits participation. Under the current system, transnational corporations control the banana trade and negotiate prices based on supply and demand up to the time of delivery at European and U.S. ports.

Participants in the new consortium say their structure will eliminate the need for the transnationals and provide greater revenues for the growers, shippers and retailers.

The new consortium hopes to gain control of Del Monte Fresh Fruit, which owns 100% of the Costa Rican Banana Development Company (BANDECO). BANDECO controls 10,000 of the 32,000 hectares currently under banana production in Costa Rico.

The Italian group ORZERO is also vying for control of Del Monte, but the Costa Ricans believe they are offering a different scheme, which should be attractive to the court. Sources involved say the new consortium is prepared to pay \$150 to \$200 million for Del Monte Fresh Fruit if the bankruptcy court agrees.

The Costa Ricans say officials of ORZERO and Del Monte held secret talks in Boca Raton, Florida during the first week of July.

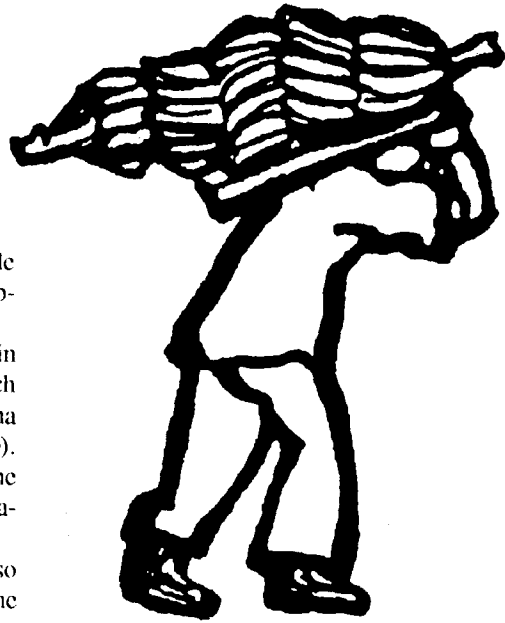
Costa Ricans plan to launch their scheme in the next few months with initial production of 120,000 boxes, or one small shipload, weekly. Each box weighs 40 pounds.

BANDECO currently produces 500,000 boxes a week, all of which will fall to the new consortium should they succeed in convincing the British Court to grant them control of Del Monte Fresh Fruit.

Bananas are a boom business in Costa Rica quality this year will export 90,000,000 boxes. Only Ecuador has a reputation for low quality, and annual production there is falling while production in Costa Rico is rapidly rising.

Unlike Ecuador, Costa Rican growers produce bananas on large plantations and have an annual yield of 3,000 boxes per hectare. Ecuador's small farms have a yield of 1,000 boxes per hectare. The expansion of large plantations in Costa Rica and the resultant destruction of rain forests as well as the large amounts of chemicals used to produce large, high-quality yields have alarmed environmentalists.

Local officials of the British company Geest are currently facing charges for destruction of 400 hectares of protected rain forest for



expansion of a banana plantation. Geest officials claim they were issued permits to clear the land by local forestry officials.

The Costa Rican growers involved in the new consortium claim to be more environmentally responsible than the TNCs. They say they are committed not to expand into rain forests and will use biodegradable sisal twine to tie banana trees rather than the plastic twine currently used.

Members of the new consortium, which has not yet been named or announced, say they are challenging the distribution system now because the banana TNCs have become too greedy. For example, they point to the moving of the TNCs into the shipping business. Ships owned by Chiquita and Dole are advertising cheap freight rates for their normally empty leg back to Costa Rica. This has angered shipping companies, some of whom are eager to strike back by participating in the banana business under the new marketing scheme.



Tony is the editor for Mesoamerica, the publication from which this article was reprinted. Tony was an activist living in Syracuse during the Vietnam era.

Article reprinted from MESOAMERICA, the monthly publication of the Institute for Central American Studies, Apdo. 300-1002, San Jose, Costa Rica. Subscriptions are \$39.50 for individuals and \$28.50 for seniors and students.

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Consumption can't from pg.15

society. They are nothing more than palliatives in a capitalist society.

In reviewing this history of cooperative experiments, Buber comes back to the two great principles of utopian and libertarian socialism that can guard against capitalist co-optation of the cooperative movement: the uniting of consumption and production in *Full Cooperatives* and the *Confederation* of full cooperatives into a socialist counter-society alongside capitalism and the state that can grow and eventually replace them.

However, it would be naive to think that the capitalists and state-managers will sit idly by while people resign from their old institutions to new cooperative ones. When the populist movement of the late nineteenth century started to do so, the robber barons and government regulators tried to crush them. At some point as a cooperative movement grows, it will begin to encroach on the powers-that-be and a confrontation will occur. That means that, like the populists who were forced to form the People's Party when faced with the

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repression of their cooperative movement, a cooperative movement today must also have a political approach to defend and extend its democratic cooperative economic sector. The political approach that complements a movement for economic cooperation will be the subject of my next article.



Howie is the director of Commonworks, a confederation of cooperatives, & the Economic Alternatives Project of the Upper NYS AFSC.

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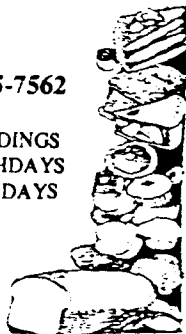
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8	9	10	11	12	13	14
15	16	17	18	19	20	21
22	23	24	25	26	27	28
29	30	31				

November 1992

7
Peace Toy Fair, cooperative and alternative toys and games, May Memorial, 3800 E. Genesee, noon-4 pm.
Nov. 6-8: New Environment Association Fall Retreat, At Vanderkamp, Cleveland, NY. Theme: Envisioning a New Environment. Call 446-8008 for info.

6
"Out of Bounds-A Lesson in Free-Trade" w/Rosa Galicia, Guatemalan labor leader working in maquila industry. Sponsored by Syracuse Peace Council. Dinner/talk, 7pm, St. Vincent's, Vine St. 472-5478 for more info.
Gay Men's Support Group meeting. Call 422-5732 for info.

5
1st & 3rd Thursdays: Gay & Lesbian Alliance meets at Trinity Parish House, 523 W Onondaga, 7:30pm.
Taste of the Arts presents David Nelson, classical & jazz pianist. Plymouth Congregational Church, 232 E. Onondaga St. 12:15-1pm. Free.

4
Every Wed: PNL committee meets at 924 Burnet Ave. New members always welcome. 472-5478, 7pm.
Every Wed: Military and Draft Counseling at Syracuse Peace Council, Noon-3pm. Call Marge 472-5478.

3
Every Tues: Support & Self-Education Group for Parents & Friends of Gay People meets at Plymouth Church, 232 E. Onondaga St. 7:30pm. 474-4836.

2
"Mexican Perspective on the 500 years controversy" w/ Dr. Jesus Tapia, Schine 304A, Syracuse University, 7pm. Reception follows.
9 Public Meeting, Comm. in Shoppingtown Mall, 6:45-8pm. call 676-5120 or 475-0062
"The impacts and influences of the arrival of Europeans in America" w/Prof. Luis Agrait (U of Puerto Rico), Schine 304A, Syracuse U, 7pm. Reception follows.
Every Mon: Lesbian & Gay Youth Support group, 6-8pm. 443-3599 for info.

1
Every Sunday, People's 60 Minutes, Adelphi Cable Ch. 7, 8pm. Produced by Syracuse Peace Council.

14
Lesbian Lounge Lizards in concert. Benefit for Lesbian/Gay Youth Program of CNY. May Memorial, 3800 E. Genesee St. 8pm. \$10. 476-5833.

13
AIDS service provider group. 12:15-1:15pm. Bring lunch, 627 W Genesee St. 475-2430.

12
"Colon didn't discover us" movie about a group of aboriginal people from Guatemala. Syracuse University, 7pm. Call SPC 472-5478 for place.
Taste of the Arts presents North Water, old Timey & Blue Grass music. Plymouth Congregational Church, 232 E. Onondaga St. 12:15-1pm. Free.

11
NOW CNY Chapter mtg at Marine Midland Bank, 360 S Warren, Syracuse. call 455-7866, 7pm.
Video "Beyond Vietnam, Lessons Unlearned" At Academic Bldg A245, Onon. Community College, 11am. Spons. by Veterans for Peace. 474-3762.

10
Every Tues: Syracuse Greens meet at Southwest Community Center, 7pm.
"Deathsongs" a play where Columbus has a conversation w/ Anacaona. Underground, Schine Student Center, SU. 8pm.

9
Every 1st & 3rd Mon: Syracuse Real Food Coop Council meets, 5:30pm.
"African Traditions in Latin America" Schine 304A, Syracuse U. Call SPC 472-5478 for time.

8
New Environment Association General Mtg and Potluck Supper, Friends Mtg House, 821 Euclid Ave. Topic "Living in Community". 6pm. 475-4188.
Every Sunday: Support group for former and current mental patients. Spons. by Alliance. Plymouth Church, 3-5pm. Peggy Anne 475-4120.

21
Community Lecture Series "How to Survive Sexual Abuse" w/ Alan Andrews. Spons. by Catholic Charities, 1654 W. Onondaga St. 7-8pm. 424-1849.
Taste of the Arts presents Belis & Motley, traditional & early French & Celtic folk music. Plymouth Congregational Church, 232 E. Onondaga St. 12:15-1pm. Free.

20
Black Eagle Child: The Facapaint Narratives" w/ Eli Thomas, Native American artist at Books Sandwiched In, Curtin Auditorium, Galleries Central Library, 12:15-12:50pm. Free.
NAACP general mtg. 7pm. NAACP Office, 1125 S. Salina. 422-6933.

19
Vigil Against the Death Penalty at Columbus Circle, downtown Syracuse, noon. Pat 469-3788.

18
Every Tues: Women's Support Group, for Black Women Only. Refrigerator Door, 1200 South Ave. 6-7pm. Marilyn 476-9017.
Every Tues: Gay, Lesbian, Bisexual Student Assoc. social. 8:30pm-mid. 750 Ostrum Ave.

17
Amnesty International meeting at Mundy Branch Library, 1204 S. Geddes St. 7pm. 422-3890.
How the Syr. City Fathers Under-developed his Inner City, Spons. by the Syracuse Greens, Grace Epis, 819 Madison, 7pm. 428-1743
Homesgrown Reading Series w/ local author Elizabeth Mackey, Andrea Abbott, & James Vermeulen. At Curtin Auditorium in Galleries Library, 7pm. 472-0400.

16
Every Mon: ACT-UP mtg. 601 Allen St. (Women's INFO Center). 7:30pm. 425-0673.

15
Every Sunday: Volunteer servers needed for dinner at Unity Kitchen, 1:30pm. Call Ann at 475-6761.

28
Every Thursday: "Evening Arabesque" Arabic television w/ news & entertainment. 5:30pm. Adelphi Cable Channel 7.

27
Every Thurs: Alternative Orange mtg. Rm 130, Schine Student Center (SU), 5:30 pm. 475-4898 for info.
Every Thursday: Central America Vigil, Fed. bldg. 7:30pm
Every Thursday: AIDS Support Group for friends and family of people w/ AIDS. HIV-AIDS Task Force of CNY, 7pm. 627 W. Genesee St. 475-2430.

26
Syracuse Covenant Sanctuary mtg at May Memorial, 3800 E Genesee St. 7pm. Call Shirley 446-6099.

25
Every Wed: Syracuse Community Choir rehearsal. At ECOH, corners of Westcott & Euclid. New members welcome. 7:30pm Call Karen 428-8724 for info.
Every Wed: Alliance membership meeting. All welcome. At ECOH, 2nd fl., crms of Westcott & Euclid. 2pm - call 475-4120 for info.

24
Every Mon: ACT-UP mtg. 601 Allen St. (Women's INFO Center). 7:30pm. 425-0673.

23
Peace Newsletter Mailing Party at SPC, 924 Burnet Ave. With food! Help get the PNL out. 5-7:30pm. All welcome. 472-5478.

22
Every Sunday: Volunteer servers needed for dinner at Unity Kitchen, 1:30pm. Call Ann at 475-6761.

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1992 PLOWSHARES PROGRAM

Welcome to the Syracuse Peace Council's 22nd Annual Plowshare Craftsair.

Our Central New York tradition is a collective effort of many peace workers to provide you, the public, a pleasant shopping atmosphere during the holiday season.

We try to bring you a craftsair that is as free of commercialism as possible. All of our various craftspeople make their crafts by hand, and by their own design. We are proud to say that Plowshare is one of the favorite craftshows for the craftspeople, having one of the most enjoyable family atmospheres in the area.

This is our second year at the Southwest Community Center. For twenty years the craftsair was held at Plymouth Community Church in downtown Syracuse. Our move was a big one and we hope to build on our past traditions. Please take advantage of finding out more about what the Southwest Community Center offers residents in the South side neighborhood.

Be sure not to miss:

- Peace Council Table — find out about the work of the Peace Council and pick up assorted literature. Here you will find an assortment of crafts for sale that were donated by the craftspeople. All money goes to support the Peace Council.
- Peace Council Raffle — Over 25 great prizes!! At only \$1 per chance or 6 for \$5 these raffle tickets are a great buy. Pick up a ticket or two at the raffle table or from one of our roving ticket sellers (wearing outlandish hats). The raffle drawing is held on Sunday afternoon and you need not be present to win.
- The Front Room Bookstore — bookstore of the Syracuse Peace Council. Find a range of books, t-shirts, tapes, buttons, bumper stickers, and calendars dealing with peace, social justice and environmental topics.



Syracuse Peace Council

The Syracuse Peace Council was founded in 1936 as an anti-war organization. The Peace Council's vision of a world where war, violence, and exploitation in any form will no longer exist has been a mainstay for most of our 56 years.

The Peace Council has changed, though, over the years from a group with a few members working out of peoples' homes, to a large organization with many active volunteers and several paid staff working out of our own building.

It is the Peace Council's belief that present social injustices cannot be understood in isolation from each other nor can they be overcome without recognizing their economic and violent roots. A fundamental basis for peace and justice is an economic system that places human needs above monetary profit. The Peace Council stresses a strategy that makes these connections clear.

Our political values and personal lives shape and reflect each other. In both we are committed to nonviolent means of conflict resolution and to a process that responds to the needs of all.

Peace and social justice struggles have reached unprecedented proportions around the globe, and constant organizing is taking place around these struggles. WE are all part of the global fight for change and it is up to us to realize that one voice can always make a difference.

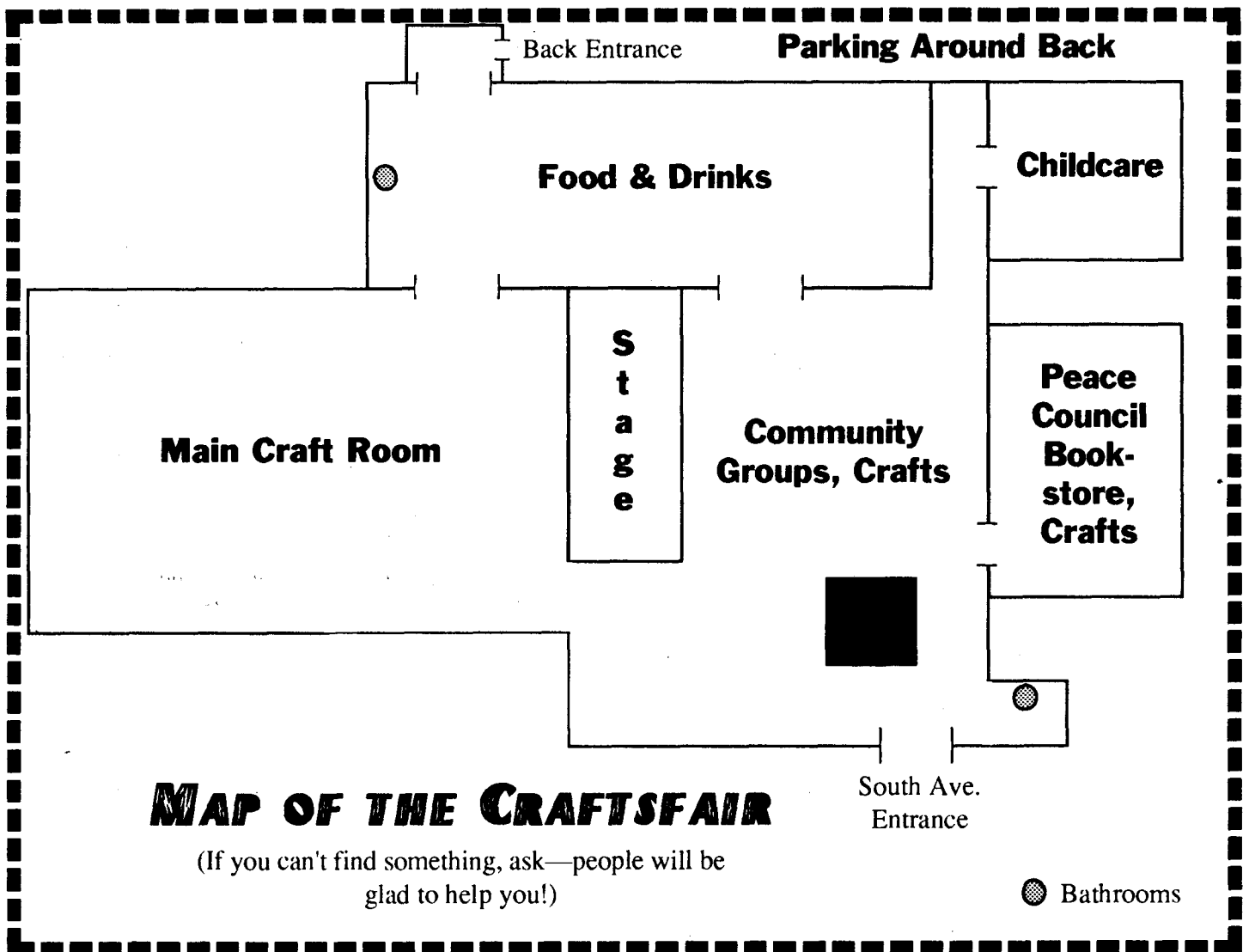
For more information about the Syracuse Peace Council call 472-5478, stop by the SPC table at the craftsair, or write.

Great Food

Great food will be provided by On the Rise Bakery, a whole grain, organic bakery collective. On the Rise has been in Syracuse for over ten years, committed to working towards community based food production and distribution that is healthy for the body, the environment, and the economy. Tasty dishes include somozas, burritos, humus, and pizza. Desserts and drinks are also available. Tables are provided for eating. Seek it out!

This overleaf is your OFFICIAL 1992 PLOWSHARES PROGRAM.
Remove & bring with you to the Craftsair!

1992 PLOWSHARES PROGRAM



The Front Room Bookstore

The Front Room is the bookstore of the Syracuse Peace Council, located in the front of the Peace Council's offices at 924 Burnet Avenue (just east of downtown.) For the past 12 years the bookstore has supplied the progressive community with hard-to-find literature on peace and social justice topics.

The Front Room carries books on topics such as Peace Work, Parenting & Families, Black Liberation, Africa, U.S. Foreign Policy, Central America, History, Labor, Gay & Lesbian Issues, Women and also has a wide selection of children books. Another attraction for the store is the collection of T-shirts, tapes, buttons, bumper stickers, and posters.

Over the years many people have been part of the Front Room; our store reflects the unique spirit and commitment of each one of them.

Southwest Community Center

The Southwest Community Center was built by the City of Syracuse in 1975 with a Model Cities Block Grant. The programs and activities that go on under this one roof are too numerous to fully mention here. Be sure and look around you while you browse the crafts. Youth activities include youth groups, parks and recreation activities, pre-K, Bishop Foery Foundation, and a branch of the county library. Senior groups such as the Golden Corner and Senior Day Treatment Program meet. Family counseling, AIDS education, a Parenting Center, indoor pool, and a summer Caribbean Festival are just a few of the many things going on at SWCC.

The Syracuse Peace Council

Collectives, Committees & Projects

New people are always welcome to join any of these activities. Contact the SPC office at 472-5478 or the person listed to find out what you can do.

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Plowshares Craftsair Margaret Williams 422-4201	

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Statement of Purpose

The Syracuse Peace Council (SPC), founded in 1936, is an antiwar/social justice organization. It is community-based, autonomous and funded by the contributions of its supporters.

SPC educates, agitates and organizes for a world where war, violence and exploitation in any form will no longer exist. It challenges the existing unjust power relationships among nations, among people and between ourselves and the environment. As members, we work to replace inequality, hierarchy, domination and powerlessness with mutual respect, personal empowerment, cooperation and a sense of community.

Present social injustices cannot be understood in isolation from each other nor can they be overcome without recognizing their economic and militaristic roots. SPC stresses a strategy that makes these connections clear. We initiate and support activities that help build this sense of community and help tear down the walls of oppression. A fundamental basis for peace and justice is an economic system that places human need above monetary profit. We establish relationships among people based on cooperation rather than competition or the threat of destruction.

Our political values and personal lives shape and reflect each other. In both we are committed to nonviolent means of conflict resolution and to a process of decision-making that responds to the needs of us all.

Alliances, Coalitions & Contacts

ACT-UP 475-1544	P.E.A.C.E., Inc.
American Friends Service Committee 475-4822	Louis Clark 470-3300
Alliance-Psychiatric System Survivors	People Against the Death Penalty
George Ebert 475-4120	Pat Bane 469-3788
Alternative Media Network	People for Animal Rights
Jim Dessauer 425-8806	Linda De Stefano 475-0062
Alternative Orange	Persons With AIDS Support Hotline
Blaine DeLancey 475-4898	Sandra 471-5911
Alternatives to Violence Project	Physicians for Social Responsibility 475-0062
Andy Mager 607/842-6515	Rainbow Coalition 27th C.D.
Amnesty International 422-3890	Alan Rosenthal 472-4331
ANZUS Plowshares 422-3181	Recycle First 471-2806
ARISE 472-3171	SANE/Freeze of CNY
Atlantic States Legal Foundation	Diane Swords 478-7442
475-1170	Save the County 637-6066
Citizens Against Radioactive Dumping 607/7536271	SEEDS 607/749-2818
CNY ACLU	Seneca Peace Council 568-2344
Marcy Waldauer 471-2821	Service Employees Int'l
CNY Environment	Chris Binaxis 424-1750
Janine DeBaise 437-6481	Sierra Club
CNY N.O.W. 652-3823	Eileen Clinton 471-6069
Coalition for Choice 677-9758	Small Claims Court Action Center 443-1401
Community Coffeehouse	Social Workers for Peace
Aspen Olmstead 428-1743	Dick Mundy 445-0797
ECOS 492-3478	Socialist Party
Educators Social Responsibility	Ron Ehrenreich 478-0793
Lisa Mundy 445-0797	Spanish Action League
Food Bank of CNY 458-1554	Sam Velasquez 471-3762
Forum for Fellow Travellers	Student African-Amer. Society
423-0356	443-4633
Friends of the Filipino People	Syracuse Community Choir
John & Sally Brule 445-0698	Karen Mihalay 428-8724
Gay/Lesbian Alliance 422-5732	Syracuse Cooperative Federal Credit Union 471-1116
Gay/Lesbian/Bisexual Student Assoc. (SU) 443-3599	Syracuse Covenant Sanctuary
Greens/Green Party	Shirley Novak 446-6099
Aspen Olmstead 428-1743	Syracuse Cultural Workers
Hotel Employees 150 437-0373	Dik Cool 474-1132
Jail Ministry 424-1877	Syracuse N.O.W. 472-3294
Lesbian/Gay Youth 443-3599	Syr. Real Food Coop 472-1385
Marxist Collective (SU) 423-9736	Syracuse Solidarity 423-9736
Native American Cultural Awareness Cmte 476-8993	Syracuse United Neighbors
NAACP	Rich Puchalski 476-7475
Van Robinson 422-6933	Truth in People's History
Natural Organic Farmers Assoc.	Leon Modeste 472-6955
Ammie Chickering 365-2299	S.U. for Animal Rights
New Environ. Assoc. 446-8009	Christopher Moses 425-9362
New Jewish Agenda	University Democrats
Paul Weichselbaum 478-1592	Syracuse University 443-0958
North American Indian Club	Urban League
Ginny Doctor 476-7425	Leon Modeste 472-6955
NYPIRG 476-8381	Veterans For Peace
Onon. Audobon 457-7731	Bill Cross 474-3762
Open Hand Theatre	Westcott Nation Music Assoc.
Geoff Navias 476-0466	Fredric Noyes 437-9579
Pax Christi	Women's Center (SU) 443-4268
Frank Woolever 446-1693	Women's Health Outreach
Peace Brigades International	425-3653
Ed Kinane 478-4571	Women's INFO Center
	Diane Vance 478-4636

(If you do not see your group listed, please call & we will add it to the list.)

Syracuse Peace Council 924 Burnet Ave. Syracuse, N.Y. 13203 (315) 472-5478

SYRACUSE PEACE COUNCIL PAGE



The World of TEN PINS



"This paper dedicated to the proposition that bowlers are athletes and deserve credit as such"

The World of Terpins

Domestic Squabble

I'm not going to be my same cynical self this month. We don't have anything in particular to complain about anymore. We don't quite know what to do with ourselves after the election. I was relieved enough when Master Bush reminded me with that soft smile of satisfaction that he had single-handedly ended the cold war and dismantled the Berlin Wall. In fact I was perfectly happy with this onslaught of world peace until I remembered (gasp) Cuba! How can I sleep soundly at night with my coastline exposed...I know the Present-dent and his Sub-ministration has been trying really hard to starve the people of Cuba into submission or rebellion by tightening the sanctions against such a small country whose main support went bankrupt, dissolved, and is currently selling itself off to trans-nationals; a virtual mad rush of Soviet dis-Union.

Anyway, you can, I'm sure, imagine my relief when the sovereign-elect promised to get tough on Cuba. If Bulls-eye Bill goes to half the trouble over Cuba that he allowed himself for the Arkansas execution of a mentally-challenged man on death row. I'm sure he means BUSINESS. I mean he had a busy election schedule and all when they took that man's life, and he still didn't pass on front-row seats. I would think that the indirect murder of thousands of families with kids will merit at least that much attention. (family value for the dollar!) You'd think that a 98% literacy, national health-care and low infant-mortality was setting a bad example for the neighborhood. I guess we don't get any of that stuff 'till

the Red-Threat is no longer a menace to the free world, and everyone left on the planet pulls up their bootstraps to a second car and a mortgage. Because they can.

The point is that we at the Peace Council realized that the election of the "Last, Great Hope" and his Green-Capital Sidekick have left us free to pursue Domestic and Social issues. For example, Bowling. In the grand tradition of Minnesota's own "Revolutionary Anarchist Bowling League" (RABL), we have started bowling on Monday nights (al-

though RABL doesn't actual;ly bowl...). That's the social part...the domestic part is that we do it close to home. Come to the Peace Council on Monday evening around 9pm. We start off with a video potluck (pot-luck videos that is, munchies are optional) and then off to late night sports. Unfortunately, our pin-to-gutterball ratio has dropped way down—people started getting over 100 pins per game—so we decided to break it up a bit. Sometimes we go to play pool on Teal Ave...yes, we revel in the benign, the banal, and the boring—any chance not to think when you don't have cable.

If night videos or

late-night-sports isn't your thing, join us on Wednesday afternoons at around 1pm for our SPC House lunch. Always a good time. If you're just dropping in, bring something to share—so you know we'll have enough—but there tends to be amazing amounts of yummy, vegetarian-preferred (so everyone present can share it) food and silly conversation—social, and domestic. That's the main point: videos, bowling, pool or food, and always up for new options. And some people say there's never anything to do in Syracuse...welcome to the new year's new world order.

If you believe what you read in the papers, you may have noticed the mad rush of editorial letters about the glorious eight years of Reagan all shot to Hell because of George Bush, eventually leading to the false rule of Democratic victory...Some people just don't get it do they...?

—In Peace, Bill



Peace Newsletter Dec. 1992 PNL 602

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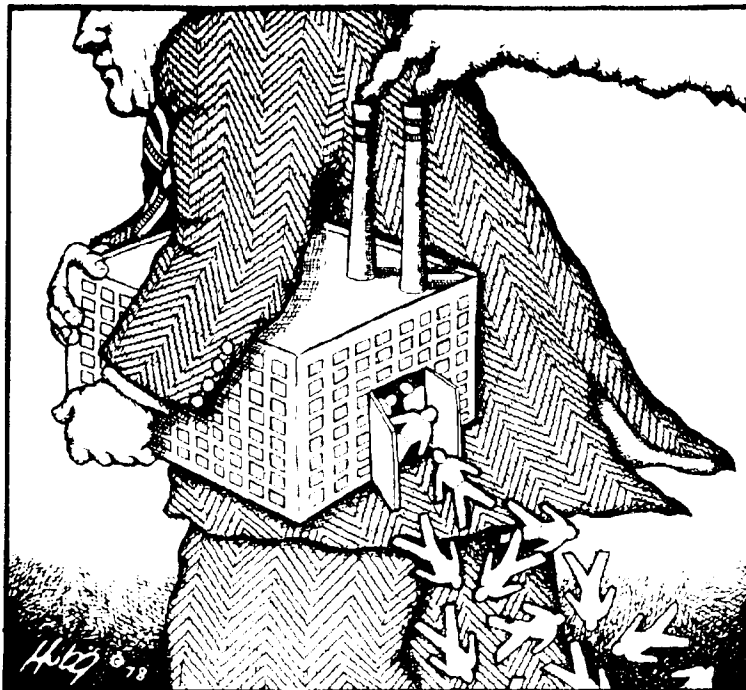
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Out of Bounds

A Lesson In Free-Trade

Bill Mazza

ON FRIDAY, NOVEMBER 6, we had the honor of welcoming Guatemalan labor organizer Rosa Delia Galicia Lopez to Syracuse. Brought to Syracuse as part of a tour organized by the Network In Solidarity with the People of Guatemala (NISGUA), and coordinated regionally by Ann Peters of the Committee on U.S. Latin American Relations (CUSLAR) of Ithaca, Rosa followed three engagements at Syracuse University by joining about 85 members of our community for a dinner and talk.



The evening's format consisted of a wonderful dinner prepared by Syracuse's own Central American Working Group (Thanks!), a slide presentation by Frank Stokes (Yip!) who participated in the most recent Witness For Peace delegation to Guatemala, and a talk by Rosa Galicia (Yay!), translated by Ann Peters, and followed by an open forum.

What follows is the dialogue of one woman's struggle for her right to a living wage. On June 6, 1989, 67 members of a legally formed labor union were told by the

INEXPORT management (a U.S. owned garment factory) that there was no longer work available for them. After attempting to negotiate through legal channels, all but 40 of 200 union workers were dismissed. A three year struggle followed, resulting in the reinstatement of the workers on July 6, 1992. The similarities and connections (as well as the differences) to U.S. labor disputes is well noted. Basically, the article is a transcription of Ann's translation of Rosa's presentation, set to the format of an article for an attempt clarity and continuity.

The evening's presentation is available on both video-tape and audio-tape at the Syracuse Peace Council; as is a more detailed history of the INEXPORT Co. labor dispute. A more detailed biography of Rosa Galicia can be found in the November 92 Peace Newsletter, page six.

WE ARE a union in the maquila sector, or garment assembly sector, which hardly has any union organizing in it. One reason is that many of the maquilas that have come into Guatemala are Korean owned or managed, although they buy and sell to the U.S. It is very frequent in these businesses that they are contracting young women between 12 and 15 years of

age and up to 22 years of age by taking advantage of the extreme poverty of people and their need to work at any salary.

At the time (of the strike and occupation of the INEXPORT Co. factory) it was a very rapid decision. There were three groups of workers: one that was inside the production area, one that was inside the corridors, and one that was outside—so that each group felt that they were supported by the others groups. It was very difficult because almost all the workers decided to stay in that first moment when

a massive number of people had been dismissed. However, in the ensuing days their husbands would come and be very angry and ask why we had their wives locked up there. We would answer "We don't have them locked up in there, it is their decision to stay with us." And basically people decided to stay because it was their own jobs which were at stake. Many of them had been working in the factory for years and were unwilling to sacrifice all of that time.

(Once started,) we couldn't let this go. To open up the political space we needed to keep going. It costs so much pain to start and form an organization that you can't let go once it's begun. We were inspired by the few other union organizations that have been able to struggle, survive and get reinstated such as Coca-Cola, who occupied the Balding plant in '84 for a year before they got reinstated.

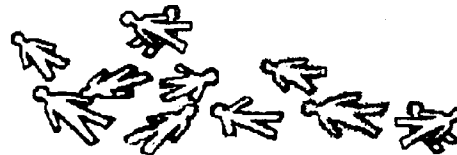
The owner is an American and we thought that...he would be more conciliatory...since it is so common in the U.S. that there are unions but that was not the case.

On the part of the owner, as well on the part of the government, we were receiving threats. It was also very difficult because we constructed a shanty town and lived for nine months in a camp in front of the factory. During this period it was very difficult because the owner had private police who would come out at night and fire shots to frighten us.

(During the occupation) The people in the very poor neighborhood, where the factory is located, got together and brought sacks of rice, beans and some basic foods. Also the unionized workers of Coca-Cola, one of the most dynamic unions within Guatemala, were immediately there to support the workers. The leader of the strikers on the street organized them to cook, and they would pass the food through the windows to the people occupying the factory, who would in turn pass it to the people who were further back. By working together we managed to get things done.

After our shanty town was destroyed with bulldozers, we did a number of other types of actions. For example we had protest meetings in front of the factory and also in the Plaza Central at the seat of the government. We were hoping to pressure the Government to pressure the owner of the factory to negotiate with us, since it had been illegal for us to be

thrown out. Unfortunately



tunately, the laws in Guatemala are not respected, nor are human rights.

To redouble our efforts we participated in a five day march to the capital city of Guatemala, accompanied by farm-workers organizations who worked for private companies and who were also dismissed from their jobs. We were also accompanied by the church. With this support we came to the Plaza Central and established another shanty town there.

All of (our work) was paralyzed because they came at four in the morning and destroyed our shanty town and threw us out. This is also against Guatemalan law for the police to move against a demonstration or an encampment before six o'clock in the morning. This kind of violent dislocation of people struggling for their own rights continues. For instance, this past July, a group of people whose land had been taken from them by a large land-holder were forcibly removed from the Central Square by riot-police who beat them as they left the square. There were 30 children wounded at that time. This is to give you an idea of the kind of injustice that continues.

Also as a union movement we work in solidarity with the displaced people of Guatemala, and right now the Government is promising that the refugees will have a safe return to Guatemala and that their lands will be recognized. We find this hard to believe, as we have found that the Government is deceptive. We have to be vigilant watching out to see what will happen.

The Free-Trade Agreements are made between the governments, and the people of the working class don't get any benefit from them. The governments make agreements (to favor the governments), but they're not doing it to favor the working people. The truth of it is that labor is cheaper all the time in Guatemala and Central America. It is the very young people, usually young women, who are being used by these kinds of duty-free agreements, and are losing the opportunity to educate themselves.

Most of the maquila sector is not directly owned by U.S. companies. Van Husen is an exception which is why (one) campaign is focused on Van Husen. In most cases they are Korean-owned, North-American-owned, or Guatemalan-owned factories who have contracts with a number of different labels. Right now they are making OP shorts (Ocean Pa-



cific), but it will change. The contracts are always changing so you can't say what particular label they're making.

The AFI/CIO is affiliated in Guatemala with a conservative union federation which does not engage in this type of tactic (the strike/occupation). This is the federation with whom the Van Husen workers are affiliated. The ironic thing is that the Van Husen workers have a lot of support and are known in the U.S. more than other union movements, but in Guatemala they don't have much support from their union federation. They're not getting the kind of real support that Inexport has received from the federation that they work with. In fact the Van Husen workers who are actively seeking unionization are consulting with the Inexport workers and other people who are affiliated with different union federations. There is a support relationship building that is outside their official connections.

One thing that I have been noticing here in the U.S. is that people here are also suffering. That people here are also working under bad conditions. I've been visiting several factories and see that it is basically the same thing—people aren't making what they need to absolutely cover their food and their housing. In many factories in this country people have been replaced by machines. If people in the labor movement in the U.S. don't get together and organize like they did in the 20s and 30s, they're going to be in very serious trouble. We all need to get together.

Also it seems to me that history is repeating itself, the same kind of struggle that occurred in this country at the turn of the century is now occurring in Guatemala. In that sense history is repeating itself.

What people need to do here is to unite together. (Realise that) the jobs that are leaving the U.S. are not going to improve the lives of the people in Central America. People need to unite and keep the factories from leaving your communities! The problem is that people are not united, you are dispersed. This is what you need to do here.

Please receive a brotherly greeting from all of the companions in the union federation, the National Federation of Unions of the Workers of Guatemala.

CUSLAR and NISGUA and currently working with the Tompkins-Cortland Labor Coalition (TCLC) in their effort to organize with the Smith-Corona workers. Besides a show of solidarity, the groups hope to educate each other on strategies and skills in the common agenda—sustainable and healthful employment supporting our individual communities. For more information on this joint project contact TCLC at (607) 277-5670.

Bill is the staffperson at the Syracuse Peace Council.

NAFTA Alert!

Hank Strunk

THE NORTH AMERICAN Free Trade Agreement (NAFTA) between the U.S. and Mexico is shaping up as perhaps the pivotal action issue around which to organize progressive coalition groups from now through Spring, 1993, and beyond.

Progressives—labor, environmental, human rights, family farm, and small business—formed the national clearinghouse/organizing "Fair Trade Campaign" more than a year ago which galvanized a movement around defeating NAFTA as it now stands.

On November 14th, an upstate Central New York meeting was held to acquaint labor unions and others with the NAFTA details and to begin the grassroots effort aimed at getting a "NO" vote by Congress when President Clinton puts Bush's NAFTA document before it.

Clinton has said that he will urge the passage of NAFTA, but will then propose modifications or add-ons to NAFTA aimed at inserting worker and environmental standards into the agreement. The Fair Trade Campaign's spokesperson, Nikos Valence, assures us that this will be an impossible task for a variety of reasons.

If NAFTA goes through, most estimates by progressive-minded technicians predict a loss of around 500,000 U.S. jobs over the next few years. NAFTA advocates say that in the long run, there will be new U.S. jobs created to produce goods that will be purchased by Mexican citizens. This appears to be as realistic as the Reagan-Bush "trickle-down." In any case, once NAFTA is passed by Congress, there will be no turning back... U.S. corporations will flock to cheap labor in Mexico, resulting

Alert! Cont'd on page 10

The Great White Hope

One Response to the Latest U.S. Mandate

Angus MacDonald

THIS ARTICLE WILL BE a meandering look at Bill Clinton, African Americans, the First and Second Laws of Thermodynamics and fascism, with a small study-and-action suggestion at the end.

A lot of people cheered when Governor Bill Clinton won the Presidency of the United States. I didn't.

My distrust of the Arkansas governor began when he denounced rap singer Sister Souljah at a Rainbow Coalition forum hosted by Rev. Jesse Jackson for allegedly making racist statements against whites. As intended, he infuriated Rev. Jackson. Clinton said nothing about the justified anger of African Americans which results from centuries of discrimination and mistreatment.

My distrust deepened when I read an article in the September 4 *Syracuse Post Standard* by Boston Globe columnist Derrick Jackson titled, "For Clinton, 'People' are White Suburbanites." The article responded to Clinton's speech of late August given to the National Association of Black Journalists. He spoke for 26 minutes without once using the phrases African Americans or Black Americans, and without once noting that African Americans are blocked from job opportunity, health care, and equal education not just by the economy, but also by racism. The article also said that three African American Congressmen who supported Clinton asked his campaign staff for six million dollars to work in 12 Southern states to increase the African American vote there, and received nothing but "an icy putdown." This same staff did not contact Rev. Jesse Jackson for seven weeks. The message I hear, directed toward African Americans, is "I ask nothing from you; I offer nothing to you. To me, you ARE nothing." As far as I am concerned, token visits to African American churches and an African American neighborhood in Washington D.C. do not cancel out that message.

Final confirmation came as I read this excerpt from the November fourth issue of *USA TODAY*:

...if Clinton accomplished anything this year it was proving he could win the nomination without giving too much to traditional Democratic constituencies—inner city groups, minorities, and labor.

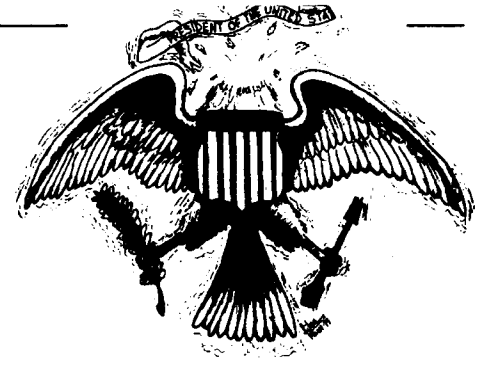
Even in the final days, for example, he managed to avoid campaigning with one of the key figures from that wing of he party, Jesse Jackson.

I believe that Bill Clinton is setting up African Americans to take the place in the U.S. that was assigned Jews in Hitler's Germany. I believe that the President-elect has accepted from terrified and murderous money the mission of subverting democracy, and imposing a fascist dictatorship on the United States.

Fascism is the open terrorist dictatorship of the most right-wing elements of finance capital.

When a recession gets rapidly worse and people start getting hungry and fearful and angry about being ruled and robbed by conglomerates and transnational corporations, corporate power gets panicky lest their power should be taken away.

Then they pick a group that has been beaten up for centuries. They blame all the world's ills on that group, and incite the general populace to beat up on that group harder than ever. While the victims are being murdered, the general public finds that all their liberties have been stolen, and immediately find themselves in a war (did you notice that both Gore and Clinton hinted that they would like us to go



to war with Saddam Hussein and in Yugoslavia?).

William Clinton's heart belongs to worst-of-Corporate Daddy. And he will do nothing that displeases Daddy.

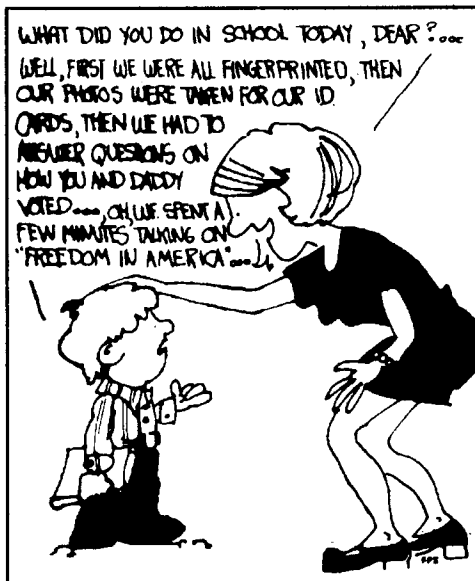
How about the President elect's plans and promises? National health care? It would be a drain on corporate profits. Save the environment? The conglomerates profit by destroying it. Abortion rights? Big money makes more money by keeping women barefoot and pregnant. Jobs? The transnationals are shipping them south of the border, down Mexico way. Tax the rich, of whom he is a wholly-owned subsidiary? Don't make me laugh.

I believe that the only promise that Bill Clinton intends to keep is one that he never made publicly: to victimize African Americans as a means of making the USA a police state.

Here I would like to introduce another factor which has been unrealized or ignored by practically everyone in American politics: the First and Second Laws of Thermodynamics. The First Law stated that matter/energy cannot be created or destroyed—it can only be transformed. The Second Law of Thermodynamics says that matter/energy can be transformed in only one direction—from available to unavailable, from structured to formless and chaotic.

In about two hundred years the industrialized nations have transformed fossil fuels which have been stored up over three billion years, into ashes, carbon dioxide, nitrous oxide, and other by-products. It obviously cannot be reused. The corporate giants who want "growth"—to use the quickly vanishing available energy?—use matter even faster, squandering the energy which is the only basis for life. At the same time they are worsening the greenhouse effect, effectively threatening to make deserts out of farmland, melt the polar icecaps and flood all our coastal cities. Along with this they would resort to war, the most wasteful and useless human activity.

So how do we prepare to counter these threats to the survival of life on earth? First we make common cause with African Americans



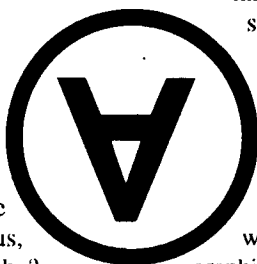
Just in Time for the Holidays

A Primer Of Anarchist Rags

Tim Farrell

BASICALLY, THERE are so many anarchist rags out there that its hard to know where to begin. The use of the word "rags" here means to refer to newsletters, journals, magazines, catalogs—whatever printed material is coming out of the anti-authoritarian, anti-statist movement. There is a good deal of diversity within the anarchist press, and there really isn't one leading rag that stands out from the rest: each one offers different perspectives and emphases, and will appeal to different folks.

Below are highlighted a few of the best known and most highly recommended. Subscription information is listed so that you can check 'em out for yourself. And since the commodity spectacle of the holiday season is upon us, why not give the gift of anarchy?



Fifth Estate is a quarterly out of Detroit, and is probably one of the oldest rags discussed here. The Fifth Estate collective, which produces the journal, is very coherent and consistent, and includes George Bradford, whose work is a must read. The journal tends to be highly critical of technology, "civilization," and all forms of domination, and spends a lot of energy combatting Leninism. Virtually every issue contains some reference to the members of the Revolutionary Communist Party, who are fondly renamed "Remote Controlled Parrots" by Fifth Estate Poetry. Excellent collage work, and a mini-catalog of books from the FEBookstore can also be found in the journal. Subscriptions are \$6 a year to Fifth

Estate, 4632 Second Avenue, Detroit, MI 48201.

Love and Rage/Amor Y Rabia is a self-described North American "revolutionary anarchist newsmagazine," which comes out in English and Spanish. The L&R collective hopes the rag will help to build a more cohesive continental movement. To further that goal, they put together speaking tours and gatherings to discuss strategy, movement building, and the on-going Political Statement. Each issue carries features such as Notes of Revolt, Anarchist Black Cross (which focuses on political prisoners), and an Anarchist Youth Federation section. The journal tends to have strong ecology, gay and lesbian, anarchy-feminist, and black liberation foci. The collective likes to remind us that for the price of a subscription, you can have every issue delivered to your door by a uniformed agent of the state. Subs are \$9 to Love and Rage, PO Box 3, Prince Street Station, NY, NY 10012.

Kick it Over is a Canadian rag out of Ontario. This is a high quality quarterly which has theoretical, historical biographical, and how-to pieces. The procedures of this rag seem intent on avoiding the polemics which tend to befall different journals within the anarchist movement, such as *Fifth Estate's* tendency to accuse other anarchists of being authoritarians, and so forth. *Kick it Over* also provides something of a Canadian perspective which most other rags don't. Subs are \$9 (US) for four issues, to PO Box 5811, Station A, Toronto, M5W 1P2, Canada.

Live Wild or Die! is a lively, humorous eco-anarchist collection of radical environmental ideas and actions. It includes short articles, cartoons, poetry, fantastic graphics, monkeywrenching suggestions and more. Definitely one of the more lighthearted anarchist publications. LOD! comes out irregularly, so send a couple of bucks contribution

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for a copy to Live Wild or Die! PO Box 13765, Portland, OR 97213.

Left Green Notes is an eco-anarchist rag which served as the organizing bulletin of the Left Green Network. The Left Greens represent the anti-statist and libertarian wing of the North American Green movement, and this rag has a very strong social ecology bent. While perhaps a little too focused on the Network for those who aren't at all interested in it, the Notes also contain important radical ecology theory and discussion pieces of general interest to all radical ecologists. For a subscription, identify your interest in the Notes and send \$10 to Left Green Network, PO Box 366, Iowa City, IA 52244.

Anarchy! A Journal of Desire Armed is a quarterly journal that is much more dense than most of the others, which tend to read more like tabloids. *Anarchy!* contains an extensive Alternative Press Review, a wide variety of authors from across the globe, excellent graphics and collages, and other stuff that helps to bring us "Towards a Society based on Mutual Aid, Voluntary Cooperation & the Libertarian of Desire." Each issue covers a theme, such as a retrospective look at the Situationists, critical analysis of Postmodernism, or Crime and Criminalization in modern capitalist states. In general, *Anarchy!* is both scholarly and rebellious, and

A-Z Anarchy Cont'd on page 19



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references*

A-Z Anarchy Cont'd from pg 18

always of very high quality. Subs are \$12 for six issues, make checks payable to C.A.L. (not to Anarchy!) PO Box 1446, Columbia, MO 65205-1446.

Our Generation is also produced in Canada, and is very much the scholarly contribution to the anarchist press. Basically a journal composed entirely of essays, (no graphics, collages, pictures or cartoons), *Our Generation* provides some fine reading. Contributors include George Woodcock, Janet Biehl, Noam Chomsky, Susan Brown, Paul Goodman, and others including historical reprints of Goldman, Kropotkin and the like. Subs are \$20/year to Our Generation, Suite 444, 3981 boulevard st. laurent, Montreal, Quebec, H2W 1Y5, Canada.

Perennial Books is a mail-order catalog, with an extensive and broad selection of anarchist titles. The catalog contains sections on theory, history and biography, classics, literature and art, and Situationists. Perennial Books is a real must for people with a big appetite for anarchist oriented reading who have difficulty obtaining material. Through the catalog one can order not only books, but single issues of a wide variety of journals and magazines. The list includes most of the rags listed here, plus *No Longer Silent*, *Drunken Boat*, *The Magazine of Literature and the Visual Arts*, *Social Anarchism: The Raven*, *Semiotext(e)*, *Liberarian Labor Review*, *Ideas and Action*, *Direct Action*, *Instead of a Magazine*, *The Anarchist Age*, *Red and Black*, and *Dumpster Times*. The catalog can be obtained from Perennial Books, PO Box B14, Montague, MA 01351 or call (413) 367-9206.

Other rags to check out:

The Shadow, subs are \$10/year, PO Box 20298, New York, NY 10009.

Slingshot, send \$1 for a sample copy, 700 Eshleman Hall, Berkeley, CA 94720.

Profane Existence, subs are \$9/6 issues, PO Box 8722, Minneapolis, MN 55408.

The Match!, subs are \$10/4 issues, PO Box 3488, Tucson, AZ 85722.

There are more to list, but that's enough to keep one busy for a few months. The anarchist movement on this continent and around the globe is once again growing, and the anarchist press will be a big part of that growth. So pick up a rag, turn off the television, and quit watching big brother. Remember, that would be anarchy!

Tim is a former Syracuse activist currently organizing with the Greens in New Brunswick, NJ.



Eco Coop Cont'd from pg 15

celerate the development of the community as a full cooperative. It would end the corporate blackmail that has paralyzed municipal politics across the country. Today corporations demand subsidies and tax and regulatory abatements under the threat of running off to other places where governments offer deregulation and cheap labor enforced by political repression. Community-owned enterprises would not threaten to relocate in order to get their way because the community would have no reason to blackmail itself.

Some industries cannot be decentralized to the municipal level. But here the principle

of confederation can be used to enable a region of municipalities to share productive facilities that require larger economies of scale and still maintain democratic direction from the grassroots. Indeed, complete economic autarky is not desirable because it could breed narrow-minded provincialism instead of social solidarity. Sharing some productive facilities regionally, nationally, and even internationally will strengthen the bonds that unite municipal confederations on the basis of shared material needs as well common values. (To be continued)



Howard is the director of Commonworks, a federation of local cooperatives, & the Economic Alternatives Project of the Upper NYS American Friends Service Committee.



The Syracuse Peace Council



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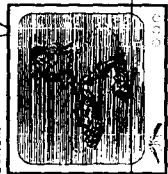
FRI

SAT

December 1992

6

Every Sunday: People's 60 Minutes. Adelphi Cable Ch. #7, 8pm. Produced by Syracuse Peace Council.



7

"Rebuilding Community: From Spiritual Empowerment to Economic Development" Maxwell Auditorium, Syracuse Univ. 5pm.

13

New Environment Association Holiday Party. 270 Fenway Dr. Games, songs, treats. 2-5pm.

Finger Lakes Peace Alliance annual winter vigil at Seneca Army Depot. Main Gate. Rte 96, Romulus, NY. 1:30pm. Call for conversion to peaceful uses & an end to all nuclear weapons. 716-243-4002.

8

Amnesty International Special Meeting celebrating Human Rights Week at Mundy Branch Library, 1204 S. Gaddes St. Video on human rights abuses in Guatemala w/ interview with Rigoberu Menchu. 7pm. 422-3890.

New Environment Association board meeting. 8485 Bubbling Springs Dr. 7:30pm. 622-4645.

15

Every Tues: Syracuse Greens meet at Southwest Community Center. 7pm.

Syracuse Covenant Sanctuary mtg at May Memorial. 3800 E Genesee St. 7pm. Call Shirley 446-6099.

9

NOW CNY Chapter mtg at Marine Midland Bank. 360 S Warren, Syracuse. call 455-7866. 7pm.



16

NAACP general mtg. 7pm. NAACP Office, 1125 S. Salina. 422-6933.

10

"The Snow Queen" Open Hand Theatre's Winter Pageant. Plymouth Church, 232 E. Onondaga, Syracuse. 8pm. Call 476-0466.

Every Thurs: Alternative Orange mtg. Rm 130, Schine Student Center (SU). 5:30 pm. 475-4998 for info.

17

Winter Solstice Concert w/ the Syracuse Community Choir. University United Methodist Church, crms of E. Genesee St & University Ave. 7:30pm.

Special guests: St. Anthony's Gospel Choir. \$4-\$15. Refreshments & childcare. 696-6114.

11

AIDS service provider group. 12:15-1:15pm. Bring lunch, 627 W Genesee St. 475-2430.

Haiti, Waiting for the Dawn w/ Jean-Claude Martineau. Pastoral Center, 40 N. Main Ave. Albany. 7:30pm. 518-453-6695.

"The Snow Queen." 8pm. See 10/10.

19

Fred Small in benefit concert for Peace Child/Creative Response. University United Methodist Church, 1085 E. Genesee St. 7:30pm. \$8-\$12 sliding scale. 479-5658.

ABSOLUTELY NO GOVERNMENT

20

Every Sunday: Support group for former and current mental patients. Spons. by Alliance. Plymouth Church. 3-5pm. Peggy Anne 475-4120.

21

Every Mon: ACT-UP mtg. 801 Allen St. (Women's INFO Center). 7:30pm. 425-0673.



27

Every Sunday: Volunteer servers needed for dinner at Unity Kitchen. 1:30pm. Call Ann at 475-6761.

28

Every Mon: "At Home with a Poet" storytelling, poetry, myths. Adelphi Cable Ch. 7. 10pm.

2

Every Wed: PNL committee meets at 924 Burnet Ave. New members always welcome. 472-5478. 7pm.

Every Wed: Military and Draft Counseling at Syracuse Peace Council. Noon-3pm. Call Marge 472-5478.

3

1st & 3rd Thursdays: Gay & Lesbian Alliance meets at Trinity Parish House, 523 W Onondaga. 7:30pm.

Every Thurs: Gay & Lesbian Youth meets. 6:30pm. Call 422-9741 for info.

4

"Celestial Awakenings" concert by the Genesee Baroque Players. 8pm. Church of the Savior, 437 James St. 435-2121.

"Rebuilding Community: From Spiritual Empowerment to Economic Development" Onondaga Community College. 11am. Gay Men's Support Group meeting. Call 422-5732 for info.

5

New Environment Association council meeting. 147 Hathaway Rd. 9:30am. 446-9164.

Protest Against War Toys. East Avon Plaza, corners of Rtes 15 & 5 & 20, Genesee, NY. 11am. Dress warmly.

12

Gay & Lesbian Chorus performs at the Civic Center, downtown Syracuse. 8pm. 435-2121.

"The Snow Queen", 8pm & 4pm matinee. See 10/10.

Cathy Winter in Concert at Erwin United Methodist Church, 920 Euclid Ave. Folk singer/songwriter w/ Grammy nomination for best album. 8pm. 463-0533.

25

Every Thursday: "Evening Arabesque" Arabic television w/ news & entertainment. 5:30pm. Adelphi Cable Channel 7.

24

Every Thursday: Central America Vigil. Fed. bldg. 7:30pm. Vigil Against the Death Penalty at Columbus Circle, downtown Syracuse, noon. Pat 469-3788.

Every Thursday: AIDS Support Group for friends and family of people w/ AIDS. HIV/AIDS Task Force of CNY. 7pm. 627 W. Genesee St. 475-2430.

31

Peace Newsletter Mailing Party on Thursday, Jan 2. "cause of the holidays. Take a peace break. At SPC, 924 Burnet Ave. With food! Help get the PNL out. 5-7:30pm. All welcome. 472-5478.

30

Every Tues: Women's Support Group. for Black Women Only. Refrigerator Door, 1200 South Ave. 6-7pm. Marilyn 476-9017.

Every Tuesdays: Gay, Lesbian, Bisexual Student Assoc. social. 8:30pm-mid. 750 Ostrum Ave.

29

Every Tues: Women's Support Group. for Black Women Only. Refrigerator Door, 1200 South Ave. 6-7pm. Marilyn 476-9017.

Every Tuesdays: Gay, Lesbian, Bisexual Student Assoc. social. 8:30pm-mid. 750 Ostrum Ave.

30

Every Wed: Alliance membership meeting. All welcome. At ECHOH, 2nd fl., crms of Westcott & Euclid. 2pm - call 475-4120 for info.

Every Wed: Syracuse Community Choir rehearsal. At ECHOH, corners of Westcott & Euclid. New members welcome. 7:30pm. Call Karen 428-8724 for info.

31



Don't miss our 22nd annual **PLOWSHARES Craftsair**
Dec. 12 & 13
Southwest Community Center
401 South Ave.
Over 50 crafters, music, food, friends.

1992 PLOWSHARES PROGRAM

The Peace Newsletter

The Peace Newsletter (PNL) is the main educational project of the Syracuse Peace Council. Published 12 times per year, the PNL serves a dual purpose: as an internal newsletter, it keeps Peace Council members informed about meetings, events, and decisions. But the PNL is also a full-fledged magazine, providing readers with alternative news and critical analyses of local, national and international news.

By covering both local and national events the PNL informs and encourages people to think globally, but act locally. Our analytical articles have been reprinted in magazines around the country, while our monthly calendar of events gives a thorough listing of progressive events in the region, providing an essential service to the community.

Your support is very, very much needed. Since publishing criticism of the powers that be isn't the best way to raise money, we rely on you to help make ends meet.

So, please support Central New York's alternative voice for peace and social justice. A subscription form is located elsewhere in this program.

Performances:

Look for the following performers during the Plowshares weekend:

- Morris Dancer Kids
- 12 Swords / 12 Dancers
- Dan Duggan on the Hammered Dulcimer
- Henry Jankiewicz and John Nussbaum on fiddle and guitar
- Women Holiday Carollers
- And more...

...And Community Groups

- CommonWorks
- NY Help
- Young & Teen Peacemakers
- Organic Farmers Association
- Syracuse Greens
- And more...



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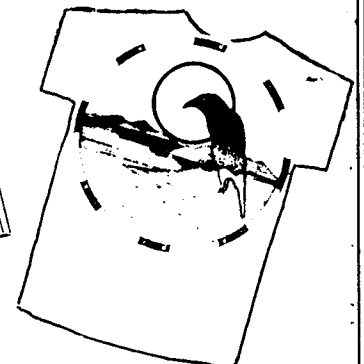
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Wed. eves. till 8pm
Sat 10am - 3pm**

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Syracuse Peace Council's 22nd Annual

PLOWSHARES Craftsfair



SAT. DEC. 12

10 AM - 5 PM

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NOON - 5 PM



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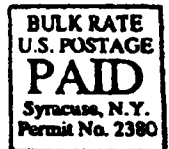
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